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Faculty of Cultural Studies and Social-Cultural Activities
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AGREED

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EDUCATIONAL AND METHODOLOGICAL COMPLEX
ON ACADEMIC DISCIPLINE

INTERNATIONAL ANTHROPOLOGY

*for the second stage of higher education
(magistracy) 1-21 80 13 Culturology*

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1.EXPLANATORY NOTE

The relevance of studying the problem field of international anthropology as one of the main academic disciplines in the system of higher cultural education is due to the scientific need to study the multifaceted process of anthroposociogenesis. Knowledge of the fundamental concepts, approaches about the origin of a person and the features of his integration into the socio-cultural space forms a systematic view of the cultural genetic process for a cultural specialist, gives grounds for understanding, explaining and predicting key trends in the development of culture in general and the individual in particular, which in turn contributes to improving the quality of professional skills and expanding the possibilities of research activities.

The academic and methodology complex, developed within the framework of the educational standard, provides for a comprehensive study of classical and modern anthropological approaches, trends, scientific schools and basic research methods to improve the knowledge of undergraduates about the main processes, patterns, determinants of anthroposociogenesis.

The aim of the discipline "International anthropology" is the formation of a scientific basis for undergraduates of knowledge about the relationship between culture and personality in the process of anthroposociogenesis.

Objectives:

- to present the structure of anthropological knowledge;
- to reveal the essence of anthropological methods of studying culture as a multicomponent system;
- to substantiate the cultural-creative potential of the individual in the evolutionary process of anthroposociogenesis;
- to explicate scientific research and conceptual approaches that reflect the main patterns and determinants of the process of anthroposociogenesis;
- to form the skills of scientific substantiation of models, characteristics, mechanisms of development, the specifics of the interaction of personality and culture;
- to establish causal relationships between the biological properties of a person, individual psychological characteristics, motivation and his need for socio-cultural development;

– to characterise the trends in the development of modern world culture and determine the features of the functioning of the individual in the conditions of the modern socio-cultural space.

The academic discipline "International anthropology" has interdisciplinary connections with such academic disciplines as: "Cultural Studies", "Modern International Cultural Studies", "Introduction to Cultural Anthropology", "Modern methods of Cultural Anthropology" and some others.

As a result of studying the discipline the undergraduate should *to know*:

- basic concepts and problems of the discipline;
- the main stages of the formation and development of cultural anthropology as a science;
- the structure of anthropological knowledge;
- methodology of anthropological researches;
- the cultural-creative role of the individual in the process of anthroposociogenesis;
- ideas, approaches, concepts formed by classical and modern anthropological schools;
- the main priorities, provisions and prospects for the development of modern foreign anthropology as a scientific discipline;

be able to:

- to characterise the main categories and concepts of international anthropology;
- to systematise and apply in practice theoretical and methodological material that reflects the essence of modern scientific knowledge about a person and his role in culture;
- to substantiate the significance of the anthropic factor in culture and determine the specifics of its influence on the results and features of the development of modern culture;
- to analyse the trends of modern culture as a whole and determine the distinctive features of the development of individual branches of cultural creativity in the context of national and ethnic cultures;

to own:

- conceptual and methodological base within the problem field of the discipline;
- modern methods of complex analysis of cultural phenomena and phenomena;

– methods of scientific and pedagogical research for the further implementation and effective functioning of the practice-oriented model of education.

When studying the discipline, it is advisable to use *teaching methods*: explanatory-illustrative, heuristic, case-method (method of situational analysis), method of included observation, educational modeling of practice-oriented scientific research.

In the framework of the formation of modern socio-personal and socio-professional competencies of undergraduates during seminars used methods of active learning, discussion forms.

To manage the educational process and the organization of control and evaluation activities, teachers are recommended to use rating, credit-modular systems of evaluation of educational and research activities of students, variable models of managed independent work.

2. THEORETICAL CHAPTER

2.1 Lecture notes

Topic 1. Introduction. The aim, objectives, object and subject of the course "International anthropology"

The aim of the lecture is to substantiation of the problem field and the main stages of the formation of the discipline "International Anthropology".

Plan of the lecture:

1. Purpose and objectives, object and subject of the academic discipline "International Anthropology".

2. Stages of formation of anthropological knowledge.

The object-subject field of the discipline "International Anthropology" can be represented in a wide and narrow (detailed) research range. So, in a broad sense, the object of its study is a *human*, and the subject is *anthroposociogenesis*. However, such an interpretation does not fully reflect the essence of the tasks of the discipline and requires a more thorough analysis of its problematic field. In this connection, it should be noted that the *research objects of cultural anthropology* are: the relationship of society and nature in different eras and different natural conditions; features of pictures of the world in different cultures; life support systems of various peoples, ways of adapting to the environment; economy and material culture of various epochs and cultures; rituals, customs, beliefs; kinship systems and properties; social and political structure (family relations, attitude to power, etc.); behavioral systems; the process of education; relationships between different elements of culture; processes of change (dynamics) of cultures; psychological characteristics of different cultures; value orientations of different cultures; semiotic aspects of cultures; intercultural contacts; acculturation and interethnic conflicts; types of human groups; ethnic groups as a specific type of grouping of people; stages of the life of an ethnic group; reproduction processes in societies, etc.

In accordance with the broad object field of the discipline, the main *subject areas of cultural anthropology* are: biological, psychological, social (cultural) mechanisms for generating, maintaining, changing objects and technologies created by people; ways of maintaining and changing the artificial living environment in the synchronous and diachronic plans; processes of generation and dynamics of sign systems; ways of forming and maintaining intracultural and

intercultural communication; prerequisites, forms and technologies for mastering the transmission of cultural experience; functional and dynamic mechanisms for regulating interpersonal and intergroup relations and relationships; conditions for the reproduction in time of the specific characteristics of the joint life and activity of people at the level of societies, etc.

It is obvious that the subject area of the discipline "Foreign Anthropology" is quite wide and intersects with other training courses, such as "Culturology", "Dynamics of Culture", "Fundamentals of Intercultural Communication", "Modern Methods of Anthropological Research", "Ethnic Anthropology", "Anthropology". cities" etc.

As an independent field of science, anthropology arose at the beginning of the 19th century. However, the earliest attempts to understand the place of man in nature, his similarities with other organisms, his originality, variations of the human type in different countries, age-related changes, to explain his origin are as ancient as scientific knowledge itself in general. The main stages in the formation of anthropological knowledge coincide with the turning points in the history of human society. Transitions from one socio-economic formation to another, accompanied by a violent reassessment of values, the struggle between the old and the new worldview, the rise or fall of thousands of individual destinies, could not but lead to deep reflection on the essence of human nature. People wanted to know about the "destiny" of man, about the forces that brought man into the world and which, having armed him with reason, raised him above all living beings and at the same time made him a victim of innumerable disasters and social injustice.

The foundations of scientific knowledge about man were laid by ancient philosophy. In the works of the philosopher of the Milesian school Anaximander (610-546 BC), who sought to know the origin and development of everything that exists from the fundamental principle of being or "apeiron", ideas are set forth about the emergence of man through a series of transformations of his ancestors, that is, animals. The beginnings of an evolutionary view of man can be found in Democritus (c. 470-380 B.C.) and in Empedocles (490-430 B.C.). Ancient philosophers sought to identify the main sources of human differences from animals. Anaxagoras (500-428 BC), Socrates (469-399 BC) expressed the idea that a person owes his high position in the world to the presence of his hand. Thoughts about the enormous role of the word (speech) for a person were developed by the famous Athenian teacher of eloquence Isocrates (436-338 BC).

However, philosophy was not the only source that generated anthropological generalizations. Zoological observations of domestic and wild animals also led to reflection on the place of man in the organic world. Anatomy of animals and the study of human diseases contributed to the growth of knowledge about the phenomena of variability of individual organs of the human body under the influence of their functions. It should be pointed out that anatomical knowledge was accumulated long before they were reflected in the works of Greek scientists.

The high art of embalming corpses in ancient Egypt is widely known. It undoubtedly required certain knowledge in the field of the structure of the human body. Realistic, striking in its portraiture, the sculpture of Ancient Egypt also undoubtedly implies a sufficient familiarity with anatomy. The same should be said about the sculpture of ancient Crete.

The observations of travelers introduced the ancient people to the tribal, racial differences of people. Thus, knowledge was accumulated that, in the further course of the development of science, helped to illuminate questions about the origin of man (philosophy, zoology), morphological variations in humans (medicine), and human races (geography). So, Alkmeon of Croton (about 500 BC), dissecting the corpses of animals, made a number of anatomical discoveries. One of the greatest doctors of antiquity Hippocrates (460-356 BC) studied the influence of climate on the human body; he also owns the doctrine of temperaments, built on the idea of the four "juices" of the human body: blood, yellow bile, black bile and mucus. The predominance of blood, according to Hippocrates, is characteristic of a sanguine person, yellow bile – for a choleric person, black bile – for a melancholic person, mucus – for a phlegmatic person.

The travels of Herodotus (484-406 BC) were of great importance for expanding the geographical horizons in the ancient world. To this day, his writings are one of the most important sources for studying the life and customs of ancient peoples, and to some extent their physical type. So, describing the Colchians (ancestors of the Georgians, inhabitants of Colchis), Herodotus pointed out that they were dark-skinned and curly-haired, and drew attention to the fact that among other neighboring peoples there are owners of exactly the same signs.

The study of man reaches its peak in ancient times with Aristotle (384-322 BC). In his works –“The History of Animals”, –“On the Parts of Animals”, –“On the Origin of Animals”, –“On the Soul”, Aristotle lays the foundations for the study of animals. He develops a classification, considers the functional role of body parts, as well as the mechanisms of their occurrence, analyzes the correlations

(connections) of the parts. He makes extensive use of the comparative method of study and introduces the principle of analogy into biology. Aristotle came up with the idea of a "ladder of beings" or a series of gradual increases in organization. It should be borne in mind that, although the views of Aristotle were far from the ideas of evolution, however, his principle of the step-like arrangement of beings played an important role in the development of evolutionary theory. Aristotle is credited with developing the problem of man's place in the organic world. In his writings one can find many deep thoughts about the morphological features of man, which distinguish him from animals.

Of the scientists of ancient Rome, Lucretius Carus (99-55 BC), the author of the poem "On the Nature of Things", in which he developed ideas about the natural origin of the organic world and man, is of the greatest importance in the history of anthropological knowledge and gave a remarkable vivid picture of the development of culture from primitive savagery to civilization. Another major Roman scientist – Claudius Galen (131-200 AD) won fame and unquestioned authority for almost fourteen centuries as a physician and anatomist. Galen performed numerous autopsies on animal corpses, mainly dogs and lower apes.

The era of the Middle Ages in Europe is a period of stagnation in all fields of knowledge. At this time, the traditions of ancient authors find their continuation in Western and Central Asia, where such giants of scientific thought as Ibn Sina and Biruni lived and worked. From this time, a considerable number of Arabic terms have been preserved in the anatomical modern nomenclature.

The Renaissance era opposed asceticism and the iron oppression of church dogma of the Middle Ages with a fiery admiration for man, his physical and spiritual power. The Renaissance was marked by major advances in the field of human anatomy. It is remarkable that Leonardo da Vinci suggested studying as many variants of the structure as possible and choosing the average as the norm. He also placed a drawing of a human hand next to a drawing of a monkey hand.

In the first place among anatomists should be called the anatomy reformer Vesalius (1514-1564), whose most important work, *The Fabric of the Human Body*, was based on a thorough study of the human body. A great contribution to the anatomy was made by Eustachius, Fabricius. Among zoological works, the works of Clusius, who described various exotic animals, Gesner, the author of a five-volume encyclopedia of animals and many other works, Belon, who studied birds and gave an instructive image of a bird skeleton next to a human skeleton in

the same poses and with the same letter designations of homologous parts, were of great importance.

Of great importance for the development of knowledge about races were the great geographical discoveries of the 15th and 16th centuries. They were preceded by the travels of the Venetian Marco Polo (1254-1323), who introduced Europeans to the high culture of the Chinese people and provided the first information about the population of many Asian countries. The travels of Christopher Columbus, Vasco da Gama, who circumnavigated Africa from the south and penetrated India by sea (1497), and Magellan's first round-the-world voyage (1521) gave grounds for criticizing the teachings of the church about the origin of all people from Adam and Eve.

One of the scientific results of long-distance travel important for anthropology was the first direct acquaintance of Europeans with monkeys. Thus, Magellan's companion Pigafetta (1598) wrote that on the African shores "there are many monkeys who, by imitating human movements, give great pleasure to noble persons." Knowledge about African anthropomorphic monkeys in the 17th century accumulated thanks to travelers. These studies served as important material for substantiating the idea of the proximity of human ancestors to animals in the future. This idea was developed in the struggle of materialism against idealism among the French materialist philosophers of the 18th century (Didero, Helvetius, Lamettry, Holbach).

In the atmosphere of the impending revolutionary storm, ideas were born about the universality of the law of change in things, about the development of living nature, about evolution, but these ideas were still vague and fragmentary, and often internally contradictory. The actual material for creating a genuine theory of evolution was still completely insufficient.

Simultaneously with the statements of bold conjectures about the origin of man from animals in the 18th century, classification schemes were developed. The largest naturalist Carl Linnaeus (1707-1778) singled out a detachment of primates, in which he placed a man along with a bat, a lemur and a monkey. He also owns the selection of the species *Homo sapiens* and its division into four races.

Among the many voyages, the three voyages of the English navigator James Cook, made by him from 1768 to 1779 in the Pacific Ocean, were of the greatest importance. As a result of these voyages, the purely speculative belief, then dominant in science, in the existence of a huge continent of the "Unknown Southern Land" (in the South Pacific) was refuted. In addition, the east coast of

Australia was discovered, such large islands as New Zealand, New Caledonia and many other large and small sizes were mapped for the first time. Information was collected about the nature of the island world of the Pacific Ocean, about the appearance and culture of its population.

The most important period in the development of anthropology and in its formation as a special science was the middle of the 19th century. 60s and 70s of the XIX century. characterized by an increase in interest in the systematics of human races, their origin and settlement. In Paris, on the initiative of Paul Broca, in 1859 the Anthropological Scientific Society was founded, under which a museum and an Anthropological School were organized. In 1863 the Anthropological Society was founded in London, in 1864 the anthropological department of the Society of Naturalists in Moscow was founded. Later similar organizations appear in Germany, Italy and other countries. Among the main tasks of these societies is the study of human races. The attention of wide circles of society to racial differences in man is characteristic of the era of imperialism – the era of the final territorial division of the world between the largest capitalist powers and the aggravation of contradictions between a small handful of ruling nations and the enslaved peoples of colonial and dependent countries. The colonial expansion of the European powers, the sharp national contradictions in Europe itself in connection with the unification of Germany and its victory in the Franco-Prussian war, the aggravation of the national question in tsarist Russia, the war of the Northern and Southern states of America and the Negro question connected with it – all these circumstances extremely strengthen the interest of various groups of society in the problem of racial characteristics in humans. During this period, progressive social forces enter into a fierce struggle with the apologists of the reaction, who defend the theory of racial inequality. Racism finds particularly fertile ground among the American and English polygenists, who try to justify the legitimacy of the Negro trade with ostensible arguments in favor of the "theory" of the proximity of dark-skinned races to animals. These slaveholding views met with the most principled and consistent criticism from the Russian revolutionary democrats, chiefly N. G. Chernyshevsky. Their actual refutation was given by the research of N. N. Miklukho-Maclay in New Guinea.

The greatest developments in the history of anthropology were Charles Darwin's *The Descent of Man and Sexual Selection* (1871) and *The Expression of the Emotions in Man and Animals* (1872). They were prepared primarily by the ideas of the eighteenth-century evolutionists, Lamarck's work *The Philosophy of*

Zoology (1809), Darwin's own work *The Origin of Species* (1859), a number of works by his supporters (Hexley, Haeckel, and others), as well as the successes of paleolithic archeology. (Boucher de Perth), quaternary geology (C. Lyell) and other branches of knowledge. The works of Charles Darwin dealt a crushing blow to the teleological views of man, which is the most important aspect of the progressive significance of his works for anthropology.

Questions of the origin and evolution of man were developed in the time of Charles Darwin mainly by zoologists. Anthropology in the 1860s and 1870s concentrated its attention primarily on the study of races. In the same years, the issues of anthropometry methodology were intensively developed (Broca, Baer, Welker, Bogdanov), and later – methods of variational statistical research, allowing, by taking into account the statistical reliability of the results, to establish or reject differences between the arithmetic means of compared groups.

Since the middle of the 19th century, in a number of Western European countries, the idea of creating a general complex science of man and culture has been formed, which began to be designated anthropology (but not yet cultural anthropology). One of the first to try to implement this idea was the German researcher T. Weitz (1821–1864). The result of his work was the 6-volume work *Anthropology of Natural Peoples* (1858-1872), in which he tried to combine physical, psychological and cultural-historical approaches to the analysis of cultures. He declared the main task of science to be the study of the development of society in the pre-state period, in order thereby to prepare the "natural basis of history."

In the 1860-80s. similar ideas, under the influence of the teachings of E. Tylor, are formed in England. The result of this was the merger in 1871 of the Ethnological and Anthropological Societies and the formation on their basis of the "Royal Anthropological Institute of Great Britain and Ireland". In 1881, a book by E. Tylor with the characteristic title "Anthropology" came out of print. In 1883, he received the post of curator of the museum at Oxford University, and in 1896 he became a professor at the department of anthropology that opened there.

Along with comprehensive studies of the general ways of changing culture, in the second half of the 19th century, there were also directions that were engaged in the study of individual spheres of human life. One of these areas, which became the subject of study very early, was the psychology of peoples. The founders of this trend were the German scientists A. Bastian (1826–1905), M. Lazarus (1824–1903), H. Steinthal (1823–1899). The first put forward in 1859 the concept that

each nation has a special "folk spirit", that is, the mental similarity of all members of society, which arises due to the unity of origin and one habitat. The main tasks of this direction were proclaimed: 1) to psychologically cognize the essence of the national spirit and its actions; 2) to discover the laws according to which the internal spiritual or ideal activity of the people is carried out in life, in art and science, and 3) to discover the grounds, causes and reasons for the emergence, development and destruction of the characteristics of any people. The main work of A. Bastian, the three-volume "Man in History" (1860), had not only a general subtitle: "On the substantiation of a psychological worldview." Each volume received a special title, reflecting the features of the author's concept: the first was called "Psychology as a Natural Science", the second – "Psychology and Mythology", the third – "Political Psychology". An important role in the study of "Group Psychology" was played by the works of French scientists – G. Lebon, 1841-1931 ("Psychological laws of the evolution of peoples", 1894; "Psychology of the crowd", 1895) and G. de Tarde, 1843-1904 ("Laws of imitation ", 1890; "Social Logic", 1895), who discovered the laws of group psychology and mechanisms of interpersonal interaction. The main subject areas of ethnopsychologists are myths, languages, morals, customs, everyday life and other elements of culture.

One of the most important facts of the 80-90s. 19th century was that at that time the first cadres of professional ethnologists (anthropologists) appeared. Despite the almost complete absence of independent departments of anthropology or ethnology in European and American universities, ethnological museums (including open-air museums), as well as special journals, are becoming centers of scientific activity. In Russia – this is the "Ethnographic Review" (since 1889) and "Living Antiquity" (since 1890), in England – this is "Folk-lore" since 1890, "Man" since 1901, in Germany – "Mitteilungen des Hamburgischen Museums für Völkerkunde" from 1896, "Ethnologica" from 1909, in Austria-Hungary – "Anthropos" from 1906, in Holland – "Internationales Archiv für Ethnographie" from 1888, in United States - a series of publications "Annual Reports" and "Bulletins" of the Bureau of American Ethnology at the Smithsonian Institution from 1879, "Journal of American Folklore" from 1888, "American Anthropologist" from 1899 and a number of others.

At the beginning of the 20th century, thanks to the ideas of Sigmund Freud (1856-1939), the psychological direction received a new impetus. The ideas of Z. Freud found a wide response among representatives of the humanities. In the

early 1900s Psychoanalytic societies were formed in Vienna and Zurich. Since 1908, periodic conferences of adherents of psychoanalysis began in different countries of Europe and America. Since 1912, a special journal "Image" began to be published, dedicated to the study of cultural phenomena, including beliefs, customs and rituals of primitive peoples.

New trends in ethnology (anthropology) in the United States are associated with the name of the largest anthropologist of the late 19th – first half of the 20th century – Franz Boas (1858-1942), who founded the "cultural-historical" or "American school of historical ethnology" ("Boas school") and became the starting point for the emergence of a whole group of new anthropological schools.

1920s–30s became the time when in "cultural anthropology" the problem of a critical revision of the existing system of ethical concepts was posed. It was first raised in the late 1920s. namely F. Boas. Later, this idea resulted in a whole trend in American anthropological science – relativism, which defended the equality of all cultural systems in front of each other. The founder of the new trend was M. Herskovitz (1895–1963).

Since the mid 1930s. American "anthropology" shows signs of change. Instead of the "historical school", the "psychological" or "ethno-psychological" school, headed by A. Kardiner, takes the main place. Among its most famous representatives are R. Linton, E. Sapir, R. Benedict, K. Du Bois and others. Among the landmark works of that time are E. Sapir's "Cultural Anthropology", 1932; "Anthropological perspective and psychological theory" Ch. G. Zeligman, 1933; "Psychology and Anthropology" by I. Hallowell, 1942 and others.

In the 1940s-50s. the psychology of peoples began to be analyzed through the concept of "national character". Among the works of this plan are –"Chrysanthemum and Sword" by R. Benedict, 1947, –"Peoples of Great Russia", G. Gorer and J. Rickman, 1948, –"Themes in French Culture" by R. Metro and M. Mead, 1954, etc.

Later, in the 1970s. ethnopsychological features of cultures began to be analyzed in the form of "ethnic identity". The ideological leader and inspirer of the study of ethnicity was J. de Vaux. In the 1980s–90s. symbolic interactionism is developing (J. G. Mead and others).

Since the middle of the 20th century, the term –"evolution" has been returning to –"cultural anthropology" again. It is the main concept of a new direction – neo-evolutionism, in which they try to combine the ideas of classical evolutionism and the ideas of the cultural-historical school about the uniqueness of

the appearance of individual cultures. Prominent representatives of this trend were M. Sahlins and J. Steward.

In the 1940s-50s. in anthropology, a new direction of semiotic (symbolic) anthropology arises, the subject of which was the sign and symbolic sphere of culture. Its most prominent supporter was the French researcher C. Levi-Strauss, author of the works "Mythological", 1964-1971, "Sad Tropics"; "Untamed Thought", 1962, "Structural Anthropology", who extended the ideas of the father of "structural linguistics" F. de Saussure to "anthropology" and understood culture as a system of meanings embodied in a symbolic form, including actions, words, everything through which individuals enter into communication with each other. He called his discipline "structural anthropology". K. Levi-Strauss proclaimed the study of the general mental laws of mankind as the main goal of science, and mythology became the main subject for him. Another prominent figure in this direction was the American scientist K. Girtz, the author of the work "Interpretations of Culture", who created the direction of "interpretive anthropology".

As a reaction to positivist anthropology in the 1980s. a direction was born that called itself "postmodernist" (or "postmodernist criticism"). The followers of this direction doubt the coherence, the unity of cultural systems. Culture is increasingly being interpreted as a process rather than as a system of cultural models. According to the ideologist of this trend, J. Clifford, "the concept of culture serves its time", and not the clarification of objective reality. As a result, the emphasis in modern foreign anthropology is shifting to imperceptible, unreflected mechanisms of people's behavior, which largely determine their relationship with the outside world, making them quite independent in relation to economic, political, cognitive structures.

Topic 2. The structure of anthropological knowledge

The aim of the lecture is to present anthropology as a multicomponent science of anthroposociogenesis.

Plan of the lecture:

1. Physical anthropology as a set of natural science disciplines about a person.
2. Humanitarian disciplines about anthroposociogenesis.

Physical anthropology is a science that studies the physical organization of a person, its variability in time and space. It is traditionally represented by three sections: morphology, anthropogenesis, racial studies.

Anthropogenetics studies the patterns of inheritance and variability of traits in humans. Closely related to evolutionary theory, as it explores the specific mechanisms of human evolution and its place in nature.

Human morphology is a branch of physical anthropology that studies variations in sex and age, ethnoterritorial, constitutional, professional and other features of the human body, as well as its individual parts and organs. Without morphological data, it is impossible to correctly determine the degree of similarity and difference between human races, to understand the history of their formation, and it is impossible to assess the relationship between modern man and his fossil ancestors. Human morphology consists of merology, or anatomical anthropology, which studies the variations and connections of individual organs and tissues, and somatology, which studies the variability and dependencies of structural features of the entire body of a living person. In merology, the integuments of the human body, the outer parts of the sense organs, the entrails, teeth, blood vessels, muscles, the skeleton and skull, and the brain are usually considered. The subject of somatology is the analysis of total body dimensions (body length and weight, chest circumference, body surface and volume) and their ratios, body proportions, external forms of its individual parts, sexual characteristics, some blood characteristics, constitution features, etc.

Racial studies the classification of races, the history of their formation, external and internal factors of their origin, selective processes, isolation, mixing and migration, the influence of climatic conditions and the geographical environment on racial characteristics.

Humanitarian disciplines about a person.

Cultural anthropology. An integrative humanities discipline that includes several scientific disciplines: archeology (the study of the remains of the past), ethnography (a pure description of the habits and customs of living peoples), ethnology (the comparative study of the past and present of peoples), folklore (collecting and analyzing epic, music and narratives, preserved by oral tradition), social anthropology (the study of social processes and social structure), linguistics (the study of living and dead languages), and the study of culture and personality (the relationship between distinctive types of life and characteristic psychology).

In modern anthropology, several discipline names are often used at once. So, in the European humanitarian paradigm (Great Britain, France), the discipline was originally called "ethnology", and in the 20th century the term "social anthropology" (social anthropology), introduced by the world-famous researcher J. Fraser, became more common. Also, most American scientists believe that the term "culture" is broader than the term "societies", so they consider social anthropology as part of cultural anthropology, which studies family ties and institutions. In recent years, the convergence of American "cultural" and English "social" anthropology has been characteristic. The result of this rapprochement was the emergence of a new unifying name for science - social and cultural anthropology ("cultural / social anthropology" or "socio-cultural anthropology"). Despite some theoretical differences in the understanding of the subject areas of these disciplines, which are more formal in nature, in their practical activities, ethnology (ethnography), social and cultural anthropology, equally studied the culture and everyday life of primitive peoples and "folk" subcultures of civilized societies in general, as well as individual elements of these cultures (social structure, customs, rituals, beliefs, etc.).

Philosophical anthropology is the doctrine of man from the point of view of the very being of man; a special direction of research, purposefully studying the problem of the essence of man and the structure of this essence. As an independent discipline, philosophical anthropology arose in the 1920s, which was due to the keen interest of philosophical thought in the question of the criteria that determine what is truly decisive in human behavior, and which of the conflicting dispositions of actual human behavior (nature or society) are included in normative concepts of its generic essence and human potential. Philosophical anthropology, in answering these questions, largely relied on the ideas of its predecessors and, especially, the conclusions of the philosophy of life (W. Dilthey) and phenomenology (E. Husserl).

Religious anthropology is a scientific discipline addressed to the study of ideas about a person, his origin and destiny, essence and properties, sinfulness and salvation (hamartiology and soteriology), death and afterlife existence (thanatology and eschatology) in the religious traditions of the world. Religious anthropology, being part of philosophical and religious knowledge, studies both implicit religious ideas about a person (represented, for example, in sacred and religious texts) and their explications, presented in a complex of theological and religious-philosophical teachings about a person of various religious traditions. As an element of philosophical and religious knowledge, religious anthropology is integrated into an

independent scientific discipline in the second half of the 20th century. Among the methods of religious anthropology, one can note the method of classification, the comparative method; in the research field of religious anthropology, general scientific, philosophical, and religious methods are also used. Among the most important problems of religious anthropology, the following should be singled out: implicit anthropological representations in the sacred and religious texts of the religions of the world; anthropological terminology; folk religious anthropological ideas; theological and religious-philosophical teachings about man in various religious traditions; descriptive, normative and practical religious anthropology.

Pedagogical anthropology is a relatively young anthropological discipline that substantiates the role of upbringing and education in the formation of a particular individual and society as a whole. The main issues considered by scientists within the framework of pedagogical anthropology are: understanding of education as an integral feature of human existence, as a directed process of becoming a person; the derivation of the goals and means of education from the essence of a person, whose integral image is revealed in philosophical anthropology; permeation by the anthropological principle of all specific sciences of the category "man about man", included in the sphere of education, understanding them as regional anthropology (historical, economic, biological, psychological, social, etc.); expansion of the range of traditional concepts of pedagogy, inclusion in the categorical apparatus of pedagogical anthropology of new concepts that reflect the human essence and the sphere of personal relationships. Let's name some of them: "life", "freedom", "meaning", "conscience", "dignity", "creativity", "spiritual planning", "faith", "hope", "event", "meeting", "crisis", "awakening", "risk", "tragedy", "anthropological space", "anthropological time", "self-establishment"; description of specific conditions and mechanisms of education from anthropological positions, from the positions of "child-centrism"; discovery of the dialogical nature of the process of education; definition of childhood as an intrinsically valuable period of human life; the child in pedagogical anthropology is not only a stage of ontogeny; he is the key in understanding the essence of man and other issues.

Topic 3. Methodology and source base of anthropological research

The aim of the lecture is to reveal the content of the main methods of anthropology.

Plan of the lecture:

1. Define the methods of physical anthropology.
2. Describe the methods of cultural (social) anthropology.
3. Reveal the specifics of the organization and conduct of field methods of anthropological research.

The main *methods of physical anthropology* are: anthropology, anthropometry, craniology, osteology, odontology, microanatomy, etc.

Anthroposcopy – (anthrop- + Greek skopeō to consider, investigate) a set of methodological methods for describing the structural features of the human body, based on an assessment in points of the severity of individual signs.

Anthropometry is a method of studying body length, body weight, subcutaneous fat folds on the body, girth dimensions, transverse diameters. The data obtained make it possible to determine the component composition of the patient's body (the absolute and relative amount of fat, bone and muscle mass of the body).

Craniology is a method of studying the characteristics of the structure of the skull, combining measuring features (craniometry), descriptive features (cranioscopy), individual features of the structure of the skull in various planes and projections (craniography).

Osteology – (from ancient Greek osteon - bone and other Greek logos - teaching, science) a section of anatomy devoted to the study of the skeleton as a whole, individual bones, bone tissue. As a branch of anthropology, it studies the patterns of variability of the skeleton depending on gender, race and age characteristics and its morphology. Osteological data are used in paleontology and anthropology to determine the age of a skeleton.

Odontology – (from other Greek ὀδούς, ὀδόντος – "tooth" + λόγος – "study, science") the study of the structure, variations and evolution of the dentition.

Microanatomy is the study of individual tissues and elements of the body.

Methodological base of cultural anthropology.

The comparative method was formed within the framework of the evolutionary trend and was used for a long time as the main method in ethnology. In the works of A. Bastian, one of the founders of evolutionism, the principle of the comparative method is described as follows: ~~the~~ inclinations of people are exactly the same in their psychological predisposition to a certain cultural creativity, under the same natural and social conditions, human culture gives the same results. Therefore, the first stage of cultural development in the most general terms is approximately the same for all peoples, and all peoples, as it were, begin

their development from the same place. And if, for example, we have one nation standing on the first stage of development, another on the second stage, and a third on the third, then we can assume that the people standing on the third stage once passed the first and second. Consequently, by studying peoples at a lower stage of development, we can form an idea of the path of development of more cultured peoples. The comparative method in anthropology is the method of "armchair anthropologists", since the main task of the scientist is to search for parallels, or similar social traits, manifested in different cultures of the past and present.

To determine the mutual historical connection between the phenomena of the cultures of different peoples, E. Tylor widely used the "*method of survivals*". By "remnants", the scientist understood "those rituals, customs, views that, being transferred from one stage of culture, to which they are characteristic, by force of habit, to another, later one, remain living evidence or a monument of the past." E. Tylor found many such remnants, preserved from ancient times, in the everyday life of the cultured peoples of Europe.

Within the school of diffusionism, *typological and cartographic methods* took shape. The typological method makes it possible to systematize cultural objects according to the commonality of any signs, to classify various groups of cultural objects for their more complete study, comparison and description. In modern anthropology, two main methodological approaches to the typology of cultures have developed: the first is diachronic, considering culture in its historical development and giving various models of historical typology; the second is synchronistic, analyzing culture through the spatial distribution of cultural centers and their interaction with each other.

Cartographic – a method of illustrating the results of the allocation of various "cultural circles" (regions, areas) in various regions of the earth. According to K. Wissler, the wide distribution of any cultural feature, ritual, custom is associated with the antiquity of their existence in a given area, and a limited, local existence indicates its recent introduction. F. Grebner developed a method for determining "cultural kinship". In *Method in Ethnology*, he puts forward two key criteria: the "criterion of form" and the "criterion of quantity". The first of these are the features inherent in the object of culture, which are not determined either by the material used for its manufacture or by its functional purpose. It is these features that should be considered unique. The form criterion is a criterion for comparing two institutions or inventions. But with isolated examples, the conclusion will still be fragile, since the given object could fall into

another cultural area by accident. And this is where the second criterion comes into play – the “criterion of quantitative coincidence” or “criterion of quantity”. If there are many such phenomena, then here we can say that one of these cultures is original, and the other is borrowed.

The historical method, proposed by F. Boas, the founder of the cultural-historical school, disputes the comparative method and its liberties in the interpretation of cultural phenomena and social forms, in particular in cases where similarities and parallel forms are found among different peoples in different countries. According to the scientist, not every similarity testifies to historical ties or borrowing by one people from another; the explanation of similarities by the sameness of the human psyche or the similarity of the geographical environment is not always suitable either. The ultimate goal of science, said F. Boas, is the discovery of the general laws of historical development and the reconstruction of the history of mankind on their basis. But for this we must first study the history of each individual people, since each cultural group has its own unique history, depending partly on the peculiar internal development of the social group, and partly on extraneous influences to which it is subjected. In this regard, the historical method of research requires the study of dynamic changes in a specific cultural context.

The structural-functional method (B. Malinovsky, A. R. Radcliffe-Brown) implies the division of phenomena and processes into structural components and the identification of functional dependence in them. A function is a necessary condition, a means, a way of manifesting social life, the bearer of which is the social structure. In his works, A.R. Radcliffe-Brown develops the theory of social evolution. He understands the evolutionary process as the development of adaptation methods, which can be internal and external. External adaptation is achieved by adapting a person to his natural environment. Internal adaptation is the mutual adaptation of people to each other in a system of ordered relationships. Social evolution is, according to the scientist, the development of structures and functions that organize the life of society from simpler to more complex forms.

Within the framework of the ethnopsychological trend in cultural anthropology (ethnology), *test methods* were actively used, that is, psychological experiments conducted on individuals of a specific ethnic environment.

The methodological basis of semiotic (symbolic) anthropology is the idea of the existence of common mental structures (laws) of humanity of a rational type (order), which allow people to adequately respond to circumstances that arise in

the practice of life. People need to overcome the situation of uncertainty, chaos for effective action or social interaction. According to this, order (structure) is what is given by people in things and situations as their internal law, as a hidden network between them and a person, represented in a symbolic form. The main method of symbolic anthropology is the method of comparisons and contrasts (similarities and differences) – *the method of binary oppositions*, which allows dissecting all elements of culture (even such complex ones as myth, fairy tale, ritual, etc.).

Sources and methods of field research/

For cultural anthropology, as well as for many other humanities, *written evidence* about the characteristics of life, economy, behavior, customs, rituals, beliefs and other aspects of the cultures of various societies is of great importance. These include, for example, the most ancient written sources – cuneiform tablets, papyrus scrolls, etc., which contain a lot of anthropological and ethnographic materials. Such are the works of many ancient authors. Especially a lot of anthropological materials began to come into the possession of European scientists starting from the era of the Great Geographical Discoveries. Reports of captains about their travels, notes of merchants, descriptions of missionaries – all this makes up a huge collection of information about the life of various peoples of the globe.

Written sources are also various kinds of annals, chronicles, embassy reports, inventories of property, court cases and other types of archival documents. Memoirs and epistolary literature are also used as written sources, despite the fact that its analysis is not so simple.

The next category of sources is *pictorial sources* (drawings, bas-reliefs, sculptures, small plastic arts, etc.). Thus, graphic materials allow one to imagine not only the fact of the existence of certain phenomena, but also how tools, clothes, inhabitants looked like, how rituals were performed. In many cases, drawings are much older than writing and allow you to look into a very distant past. Equally important to the anthropologist are sketches, as well as various plans, drawings, diagrams, and maps. Close to them, but constitute a separate group of photographs, film documents.

Museum collections constitute a special category of sources in anthropology. They reflect various aspects of the life of peoples: household, clothing, housing, jewelry, utensils, religious objects, and samples of art. Museum collections make it possible to visualize the peculiarities of the culture and life of various peoples, to

conduct a comparative typological study of objects, establishing their relationship and differences.

As in other complex sciences of man and culture, cultural anthropology makes extensive use of the sources and conclusions of neighboring sciences bordering on it. As in ethnography (ethnology), *folklore materials* are widely used: songs, fairy tales, legends, riddles, dances, folk music. The results of linguistics and linguistics are also widely taken into account in anthropology. On the one hand, the data of linguistics help to establish the relationship of languages, traces of interaction processes, the time and conditions of life of former linguistic communities. On the other hand, data from structural linguistics about patterns in language development are widely used by anthropologists to interpret general ethnocultural processes. The most striking example of this is the French structuralism of K. Levi-Strauss.

Similarly, *physical anthropology* is important to the anthropologist. It helps to reveal the ways of movement, the degree of mixing or isolation of certain groups of the population. Archaeological materials are widely used, without which it is impossible to study the history of peoples and the history of culture. They help to understand the processes of population migration, mixing, processes of cultural mutual influences.

Anthropological studies of specific societies sometimes involve data from sciences that are quite far from the history of society and culture. For example, without data from *historical geography, climatology, botany, zoology, and agronomy*, it is impossible to correctly understand much in the history of the development of the economy, in folk medicine, etc.

But, perhaps, one of the most striking distinguishing features of cultural anthropology is that, in addition to the above types of sources, it widely uses data obtained during special trips (expeditions) to the peoples under study. Anthropologists call expeditionary research work "in the field", thus distinguishing it from "armchair" work. As a result, the materials collected during the expeditions are usually called *field materials*.

Emphasizing the uniqueness of field materials, one should not forget that work in the field, on an expedition, is only part of the scientific work of an ethnologist. And this work cannot be opposed or separated from the study of other sources: written, archival, museum, etc. "Of course," L. White wrote in this regard, "there is no incompatibility between theory and practice." On the contrary, the success of the expedition largely depends on a deep knowledge of all the data

about the studied people and their culture. Such knowledge, which is a necessary element of the preparation of the expedition, allows a deeper study of the facts and phenomena discovered during field research. In turn, the shared materials collected during the expedition allow the anthropologist to significantly supplement and more correctly interpret the information he obtained while working on written and other "armchair" sources. Work "in the field" and work "in the office" are two sides of a single process of studying culture, which mutually complement and enrich each other.

"Field" materials are collected by talking with people representing a particular culture or subculture (primitive community, rural, urban culture, etc.) and directly observing their life and way of life (how they live, work, rest). The method of collecting such materials differs significantly from all other methods of the researcher's work, not only because we are dealing here with living people, and not with books or articles. Novice anthropologists are already partly familiar with the methods of collecting materials from written sources, since they are used at school when writing reports and abstracts. A completely different situation develops with the methodology of working with people: the school practically does not introduce it. So let's look at it in more detail.

The study of traditional everyday culture (or, as anthropologists like to say, "the culture of everyday life") can be carried out either stationary or moving along a certain route.

First of all, this method of obtaining materials does not require many participants: as a rule, it is one or two people. Living permanently among the studied population, observing its daily life, the researcher gets the opportunity to study and describe the life and culture of the people very deeply and comprehensively, avoiding random conclusions based on superficial observations. The "classic" version of a stationary survey is an expedition that lasted at least 13 months, that is, all year round plus 1–3 months, which are spent on the researcher's "accustoming" to a new environment.

The weak side of a stationary study is the "local" nature of the material sample, since only a very limited area, a small group of the population, is being studied. Therefore, little-studied ethnic groups and peoples are usually studied stationary, or, when it is important to collect the whole complex of information about the culture and life of the group under study, about its language, physical type, etc. The lower prevalence of the stationary method today is partly due to more significant time and material costs compared to the route survey method.

Mobile research is quite widespread in Russian ethnology and anthropology. They cannot be imagined as if during their time the researchers travel more than –sit”. Scientists also –sit” in them in one place for several or more days, even two weeks, and then move to a new place. The only fundamental difference between them and stationary expeditions is that during such expeditions, not one, but at least several groups of the population that are not actively in contact with each other, and often at considerable distances from each other, are examined. Traveling expeditions are sometimes carried out in the form of long-term, more often short-term expeditions. Their duration, depending on the tasks and working conditions, ranges from several weeks to several months. The strength of such expeditions is a significant coverage of the territory, which allows you to examine different groups of the population. The weak side of mobile expeditions is the fragmentation of the material obtained, the absence of "complexes" of materials. Even in the case of a comprehensive coverage of culture, the resulting materials provide only a more or less generalized collective model, which poorly takes into account the characteristics of each individual group.

Depending on the purpose and objectives of the expedition, different methods are used to ensure the objectivity of the collected materials. The main ones are *selective and continuous survey*. The first makes it possible to examine selected objects in more depth. A significant drawback of a sample survey is the relatively high probability of subjective errors in the choice of objects of study, due to which the latter may not be typical enough. To avoid such mistakes, the participants of the expedition must carefully read the materials of the region in which field research is planned before leaving for the –field”.

In a continuous survey, the expedition members study all objects in a row: for example, all the buildings of a given settlement, all families, etc. A continuous survey provides massive material that allows statistical research methods to be used for its further processing. However, a complete survey is very time consuming. Saving time, researchers are often forced to either narrow the range of studied features and characteristics of a given phenomenon of culture and life, which leads to the loss of a holistic perception of culture.

The use of one or another type of survey is determined by the tasks of the expedition and specific working conditions. Various types of *questionnaires* can be of great help in collecting mass material on certain features of culture and life. In Russian ethnography (ethnology), they began to be used from the moment the

Department of Ethnography of the Russian Geographical Society was formed in 1845.

Field work in the ethnological expedition is very diverse. On the same day, an anthropologist often has to talk with local residents and take photographs, observe and describe ongoing events and actions, measure and sketch all kinds of objects, collect material collections, etc., etc. Each of these works has their specificity, their technical methods of implementation. More details about this can be found in special publications. Only the most general principles and techniques are given here.

Thus, the *personal observations* of the researcher during the expedition provide very valuable materials on a variety of issues. These are the living conditions of the population, its way of life, behavioral traits, character traits (sociability, isolation, etc.), linguistic expressions and a host of other features, that is, something that often escapes the attention of a scientist during targeted conversations with people. Particularly large is the proportion of materials obtained by direct observation in stationary expeditions.

The collection of materials by *questioning (interviewing)* local residents (informants or informants) is also an important part of the anthropologist's field work. The significance of such work is especially great in short-term expeditions, which makes it possible to intensify the work and increase the amount of materials obtained. The quality of work depends on how complete and reliable the information collected during conversations with local residents. An anthropologist should strive to ensure that the interview is lively, direct. The more freely the informant tells, the more he gives "on his own behalf", not limited to the scope of the answer to the question put to him, the more detailed and complete his messages are, the more they contain details and details that cannot be foreseen in advance.

In modern anthropological science, the traditional method of fixing field materials has been significantly replaced by sound recording devices, which make it possible to more accurately record conversations with informants. In addition, filming was included in the practice of expeditionary work. Recording live speech in a notebook is much more difficult. Therefore, in order to keep up with the narrator, one has to write down the conversation not literally, but to state its main content, resorting to abbreviations, conventional signs. At the same time, only some turns of speech, local terms are written literally, and everything else is in a more free interpretation. Since many abbreviations are made during recording, the recording is sparse, leaving room for subsequent decoding of abbreviations and

adding words. Transcription must be done immediately after the conversation or on the same day in the evening, otherwise the meaning of some abbreviations may be forgotten.

Topic 4. Person as an object of anthropological knowledge.

The aim of the lecture is to characterize a person as a research object of anthropology.

Plan of the lecture:

1. Present the key torii of human origin.
2. Determine the content of the main stages of human biosociocultural evolution.
3. To reveal the content of activity as a way of human development of cultural space.
4. Designate the role of socialisation and inculturation in the development of personality.

The main theories of the origin of man are: *evolutionary, creationist, the theory of external intervention.*

Evolutionary theory implies that man is the direct heir to the biological properties of higher primates, that is, great apes. In the process of adaptation, by gradual “embedding” into the rhythm of nature under the influence of external factors, natural selection occurs, in which the most resistant to the external environment individuals survive. The evolutionary theory of anthropogenesis appeals to a detailed evidence base, including paleontological, archaeological, biological, genetic, cultural and psychological scientific research. At the same time, the conclusions of evolutionary theory cannot always unambiguously reveal the essence of human behavior, needs and motivation, value orientations, and therefore there is a need to search for new theories that justify the origin of man.

The theory of creation, or creationism, states that man was created by God, the gods, or divine power from non-biological material. According to the Bible, man, like other living organisms, was created by God as a result of a one-time creative act and did not change in the future. The theory of creationism has no scientific evidence and relies solely on faith. Proponents of this creationism either ignore the evidence for long biological evolution or consider it to be the result of other, earlier and possibly unsuccessful creations. Some theologians recognize the existence in the past of people different from those living now, but deny any

continuity with the modern population. The theory of creation is of Middle Eastern origin (Ancient Egypt). Myths about the transformation of animals into people and about the birth of the first people by gods are also considered to be its variety.

The theory of external interference, the theory of spatial anomalies suggests that the appearance of people on Earth is associated with the activities of other civilizations, that is, people are direct descendants of aliens who landed on Earth in prehistoric times. Anthropogenesis is presented as an element of the development of a stable spatial anomaly - the humanoid triad "Matter-Energy-Aura", characteristic of many planets of the Earth Universe and its analogues in parallel spaces. This theory suggests that in humanoid universes on most habitable planets the biosphere develops along the same path, programmed at the level of the Aura – the informational substance. In the presence of favorable conditions, this path leads to the emergence of a humanoid mind of the earth type.

In the scientific community of anthropologists, the evolutionary theory of the origin of man is considered the most relevant, in connection with which the following stages of human evolution are distinguished:

1. Australopithecus (Australopithecus) is considered the closest to the ancestral form of man; he lived in Africa 4.2–1 million years ago. The body of Australopithecus was covered with thick hair, and in appearance it was closer to a monkey than to man. However, he already walked on two legs and used various objects as tools, which was facilitated by the outstretched thumb. The volume of his brain (in relation to the volume of the body) was less than a human, but more than that of modern great apes.

2. A skilled man (Homo habilis) is considered the very first representative of the human race; he lived 2.4–1.5 million years ago in Africa and was named so because of his ability to make simple stone tools. His brain was a third larger than that of an Australopithecus, and the biological features of the brain indicate the possible rudiments of speech. Otherwise, the skilled man was more like an Australopithecus than a modern man.

3. Homo erectus (Homo erectus) settled 1.8 million – 300 thousand years ago in Africa, Europe and Asia. He made complex tools and already knew how to use fire. His brain is close in volume to the brain of a modern person, which allowed him to organize collective activities (hunting large animals) and use speech.

In the period from 500 to 200 thousand years ago, there was a transition from Homo erectus to a rational person (Homo sapiens). It is rather difficult to

detect the boundary when one species replaces another, therefore representatives of this transitional period are sometimes called the most ancient rational man.

4. Neanderthal man (*Homo neanderthalensis*) lived 230-30 thousand years ago. The volume of the Neanderthal brain corresponded to the modern one (and even slightly exceeded it). Excavations also testify to a fairly developed culture, which included rituals, the beginnings of art and morality (care for fellow tribesmen). Previously, it was believed that the Neanderthal man is the direct ancestor of modern man, but now scientists are inclined to believe that he is a dead-end, "blind" branch of evolution.

5. New *Homo sapiens sapiens*, i.e. a man of the modern type, appeared about 130 thousand (perhaps more) years ago. Fossil "new people" at the place of the first find (Cro-Magnon in France) were called Cro-Magnons. Cro-Magnons outwardly differed little from modern man. They left numerous artifacts that allow us to judge the high development of their culture – cave painting, miniature sculpture, engravings, jewelry, etc. *Homo sapiens*, thanks to his abilities, populated the entire Earth 15-10 thousand years ago. In the course of improving the tools of labor and the accumulation of life experience, a person moved to a productive economy. During the Neolithic period, large settlements arose, and mankind in many parts of the planet entered the era of civilizations.

It should be noted that *labor* is of particular importance for the evolutionary theory of the origin and development of man. *The labor theory of anthropogenesis* is set forth in the work of F. Engels "Dialectics of Nature". In it, the scientist described the main stages of the long historical process of the origin of man from ape-like ancestors: the transition to upright posture, the development of new hand skills and its adaptation to work, the emergence of articulate speech, and the development of the brain. *The decisive factor in this process of education of man and human society is the role of labor.*

The labor theory also reveals the essence of human activity as a process in which an individual satisfies his interest or need, changes reality and cognizes the world. It is known that *activity* is a way of interacting with the outside world, which is inherent only in the human community: only a person can set goals and objectives, plan his activity, select means for its implementation and adjust activities as necessary.

The structure of activity includes the following elements: the subject of activity is a person, social group, society as a whole; object of activity – objects, processes and phenomena, as well as other people and social groups, society; the

motive of activity is the needs of a person, what prompts him to act; the purpose of the activity or the image of the desired result; means (instruments) – that with the help of which the subject carries out activities; action – systematized steps that the subject takes to achieve the result; the result of activity, or the product resulting from the actions of the subject.

Distinctive features of activity are: consciousness, that is, conscious goal setting; productivity, that is, the focus on obtaining results; transformative nature, that is, in the process of activity, a person transforms the world around him and himself; public nature, that is, the need to enter into communication with other people to achieve results.

Main forms of cultural activity:

Game is a free developmental activity that the subject performs at will and for the pleasure of the process. Usually the game has a clear set of rules. During the game, people train, preparing to fulfill a certain social role in society.

Cognition is a conscious, purposeful process of obtaining new knowledge and skills necessary for self-realization.

Labor is the process of interaction of the subject with the outside world, during which the first creates the products necessary to satisfy individual and social needs.

Communication is an intensive process of establishing and developing contacts between people, which includes the exchange of information, experiences, and emotions.

Key motives of human activity: needs – biologically determined, vital motivators of activity; needs – cultivated needs that arise after the satisfaction of the vital level of subsistence; social attitudes – human orientations formed in the process of social development; beliefs, or personal emotional-valuable attitudes towards reality; interests – the motivational reason for action, the real need; drives unconscious needs.

Depending on what is the result of the activity (material wealth or cultural values), the activity is most often classified into material (practical) and spiritual.

Material activity involves the creation of things and material values that are needed to meet the material needs of a person. It is divided into material-production, associated with the transformation of the surrounding nature, and social transformation, aimed at transforming society. The products of spiritual activity, as a rule, are concepts, public ideas, images, scientific, artistic and moral values.

Spiritual activity is the most important component of human cultural evolution. It is divided into cognitive, associated with the reflection of the surrounding world in a mythological, religious, scientific or artistic form; value-oriented, expressing the attitude of a person to the phenomena of the surrounding world; prognostic, involved in predicting possible changes in reality.

A special kind of spiritual activity is *creativity*, or the process of creating a fundamentally new, never-before-existing product. The key to creative activity are such abilities of a person as combining existing knowledge; create new images in the mind (imagination); create vivid, strong performances (fantasy); receive knowledge unconsciously (intuition).

In the process of becoming a personality in culture, it goes through such important processes as *socialization and inculturation*.

In a broad sense, *the socialization* of an individual is the process of an individual entering the social structure, as a result of which changes occur in the very structure of society and in the structure of each individual. As a result of this process, all the norms of each group are assimilated, the uniqueness of each group is manifested, the individual learns patterns of behavior, values and social norms. The process of socialization of the individual takes place throughout the existence of human life, since the world around is in constant motion, everything changes and a person simply needs to change for a more comfortable stay in new conditions. The human essence undergoes regular changes and changes over the years, it cannot be constant.

The process of socialization of the individual goes through three main phases in its development: the first phase is the development of social values and norms, as a result of which the individual learns to conform to the whole society; the second phase consists in the desire of the individual for his own personalization, self-actualization and a certain impact on other members of society; the third phase consists in the integration of each person into a certain social group, where he reveals his own properties and capabilities. Also, among the main stages, researchers distinguish the pre-labor stage, the labor stage, and the post-labor stage.

The main stages of personality socialization: primary socialization (the process runs from birth to the formation of the personality itself); secondary socialization (personality restructuring during maturity and stay in society). The main identification marker of personality socialization is the social role in society (son, student, team member).

Enculturation is the process of familiarizing an individual with culture, assimilation of certain habits, norms and stereotypes of behavior. In the narrow sense of the word, inculturation in modern cultural studies is understood as the perception of cultural norms and values by a child. In a broader sense, this process is not limited to the period of childhood, but also includes the assimilation of cultural stereotypes by an adult. In the latter case, the term is applied to immigrants adjusting to new cultural conditions. With its help, complex aspects of adaptation associated with entering a different cultural environment are described. The main identification marker of personality inculturation is nationality (Belarusian, French, Japanese, etc.).

Topic 5. Evolutionism, diffusionism, functionalism, sociological scientific school: substantiation of the subject field of cultural anthropology.

The aim of the lecture is to characterize the fundamental scientific directions and approaches to the study of anthroposociogenesis.

Plan of the lecture:

1. Evolutionism about progressive progress and complication of the biosocial environment.
2. Substantiation of the significance of geographical areas in diffusionism.
3. Sociological school of anthropology.
4. Functionalism about the structural relationship of all elements of culture.

The constructive period (second half of the 19th - early 20th centuries) of the development of anthropological knowledge is characterized by the creation of classical (fundamental) concepts about a person. One of the first directions of this period in anthropology is evolutionism, represented by outstanding scientists L. Morgan, G. Spencer, E. Tylor, J. Fraser and others.

The main ideas of this evolutionist trend in anthropology are:

- a) the natural and social environment is in the process of constant dynamics;
- b) in the course of changes, society moves away from the primitive state and becomes more complex in structure and content (due to the strengthening of the rational principle, the elimination of chaos, spontaneity, prejudices);
- c) evolution implies a movement from savagery and barbarism to the highest stage of civilization. An example of the last stage is Western culture;
- d) in the course of evolution, the whole culture (religion, art, morality, etc.) is improved, culture becomes more complex and enriched in form and content.
- e) archaic elements in culture are sometimes preserved as remnants.

In the works "Primitive Culture" (1871), "Anthropology" (1881), E. Tylor considered the history of human culture as part of the history of nature. He was convinced that the character and customs of mankind reveal the uniformity and constancy of phenomena. This uniformity may be attributed to the uniform action of uniform causes. E. Tylor understood the variety of forms of culture as stages of gradual development, each of which is a product of the past and, in turn, plays a certain role in shaping the future. These successive stages of development unite in one continuous series all peoples and all cultures of mankind, from the most backward to the most civilized. At the same time, the outstanding evolutionist admitted that in history one can find not only progress, but also degeneration. But he is firmly convinced that progress is the main and primary phenomenon, and degeneration is secondary.

According to the ethnologist A. Bastian, the inclinations of people are exactly the same in their psychological predisposition to a certain cultural creativity, under the same natural and social conditions, human culture gives the same results. Therefore, the first stage of cultural development in the most general terms is approximately the same for all peoples, and all peoples, as it were, begin their development from the same place. And if, for example, we have one nation standing on the first stage of development, another on the second stage, and a third on the third, then we can assume that the people standing on the third stage once passed the first and second. Consequently, by studying peoples at a lower stage of development, we can form an idea of the path of development of more cultured peoples.

Diffusionist school of anthropology. The founder of diffusionism, F. Ratzel, based on the fact of the geographical distribution of material culture, concluded that cultures were spatially distributed, their relationship and origin. The scientist identified two key ways to transfer culture: a complete transfer of the entire culture, which he called acculturation, and an incomplete one, that is, the transfer of individual objects of material culture from one ethnic group to another. The spatial characteristic of the spread of culture, according to F. Ratzel, is the "cultural zone" or "cultural circle". He explained the similarity of cultures by their common origin in antiquity. He considered the interaction of the contact of cultures as the sources of changes in cultures. In his theory, F. Ratzel attached particular importance to the mutual influence of cultures, their changes as a result of borrowings, from which human development began.

Diffusion (a physical term, means "spreading", "spill") is the main content of the cultural-historical process. Proceeding from this, the entire history of mankind is reduced to the phenomena of contact, collision, borrowing, and transfer of cultures. F. Ratzel believed that a person is not at all as inventive as he is usually represented, that he is much more conservative. Therefore, in his opinion, the same institutions and technical skills observed among different peoples, in most cases, are not created independently within a single people, but are distributed by borrowing. Thus, he put forward the clash of cultures and the influence of one culture on another as the main engine of cultural development.

The diffusion scientist K. Wissler (1870–1947), analyzing the contacts of Indian cultures, came to the conclusion that not only material and non-material elements of culture, but also somatic (bodily, organismic) characteristics spread through diffusion. Some of the "cultural-morphological" schools (L. Frobenius) combined the idea of diffusion with the recognition of "organic (from the word "organism")", including the systemic, structure of culture. Like any organism, culture needs nutrition: food for it is hunting, fishing, cattle breeding, agriculture, etc. As an organism, culture can be transplanted to new soil, and there, in other natural conditions, its development is directed in a different direction.

Recognizing the primacy of an external source of development and change of cultures and peoples, diffusionists naturally came to the idea of the stability of the forms of cultural phenomena. "Ethnographic objects", according to F. Ratzel, are retained much longer and retain their form, as well as their area (more precisely, the "cultural circle") of distribution.

The sociological school of anthropology (E. Durkheim, L. Levy-Bruhl, M. Moss, etc.) scientifically substantiates the following provisions:

- a) in every society there is a culture as a complex of collective ideas that ensure the stability of society;
- b) the function of culture is to ensure the solidarity of society, to bring people together;
- c) every society has its own morality, it is dynamic and changeable;
- d) the transition from one society to another is a difficult process and is not carried out smoothly, but in jerks.

One of the founders of the sociological school, E. Durkheim, in his works "On the Division of Social Labor" (1893), "Elementary Forms of Religious Life" (1912), considered social reality as a special kind of being, which has its own meaning due to its special collective nature and its own, only its inherent laws, the

knowledge of which is the task of sociology. He considered man as a dual, biosocial being, part of whose consciousness is determined biologically, and "the highest forms of the human spirit" - by society. According to E. Durkheim, the totality of opinions, knowledge, methods of action and other cultural phenomena make up society, and the scientist calls its components "collective ideas". They are the product of the long development of society and are forcibly imposed on each individual.

The French anthropologist L. Levy-Bruhl Lucien, based on the idea of E. Durkheim about the social conditioning of consciousness, put forward the doctrine of two types of human thinking: logical and pralogical (prelogical). Both types coexist at all stages of the development of society, but among people of primitive society, pralogical thinking prevails. These types differ both in content (which can be real objective reality or magical, supernatural), and in their logic (thinking that obeys cause-and-effect relationships, or thinking that is insensitive to contradictions, obeying the law of participation – participation). The scientist believed that human behavior in primitive societies can be described using E. Durkheim's concept of "social representation" and is emotional and mystical, not intellectual. L. Levy-Bruhl believed that logical thinking is unique to Western civilization and refused to recognize the existence of analogies between primitive and civilized societies. However, he recognized that pre-logical thinking is characteristic not only of backward peoples, but is also possible in the life of modern man, being the basis of the so-called mystical experience.

The functionalist approach (B. Malinovsky, A. Radcliffe-Brown) continued and developed the ideas of the French sociological school. In the functionalist theory, the supporters of this trend outlined their ideas about the essence and functions of culture, describing it as a complex system, the balance of which is ensured by the harmonious interaction of all its components. According to these views, various sociocultural phenomena are determined by their function, that is, the roles they perform in relation to other phenomena and the sociocultural process as a whole. A special function is performed by collective representations, which have a coercive power in relation to the individual. Performing a coercive function, collective representations are reflected in myths, moral norms, law, etc.

The main ideas of functionalism were outlined by B. Malinovsky in the work "Scientific Theory of Culture":

a) culture is decomposed into its constituent parts and their role and dependence between them are revealed;

b) each element of culture performs certain functions in the socio-cultural process;

c) the main goal is not to find out the nature of the history of changes in culture, but to determine how culture operates, what functions it performs, how it is perceived.

The concept of B. Malinovsky is based on the theory of needs. Culture, in his opinion, is based on a biological basis: a person is an animal, and therefore the first task that he solves is the satisfaction of the simplest biological needs. Satisfying them, a person gets food, fuel, makes a dwelling, clothes, etc. In this way, a person creates for himself, as it were, a new, secondary, derivative environment: this environment is culture. But it must be continuously maintained and reproduced; in this way a "cultural standard of life" is created. In addition to "basic needs", a person also has "derivative needs" generated by the cultural environment itself. From a comparison of elementary needs and ways to satisfy them, the concept of "function" is derived. He formulated his idea as follows: "... in any type of civilization, any custom, material object, idea or belief performs some vital function, solves some task, is a necessary part within the acting whole." At the same time, according to B. Malinovsky, any culture in the course of its development develops a certain system of stable "balance", where each part of the whole performs its function. If any element is destroyed (even a ritual that is harmful, from our point of view), then the whole society may be subject to degradation and death. He emphasized that "tradition, from a biological point of view, is a form of collective adaptation of the community to the environment. Destroy tradition and you will deprive the social organism of its protective cover and doom it to a slow, inevitable process of dying. In this regard, B. Malinovsky criticizes E. Tylor's method of "survivals" especially sharply. In reality, there are no survivals, he says, but there are cultural phenomena that have acquired a new function instead of the former.

The methodological basis of another branch of this trend – "*structural functionalism*" (A.R. Radcliffe-Brown) had a slightly different emphasis. Function is an important but not defining concept in Radcliffe-Brown's (1881–1955) concept of society. The function appears here as a necessary condition, a means, a way of manifesting social life, the bearer of which is the social structure. For structural functionalists (they are also called structuralists), the object of analysis is not the function itself, but the functioning of the structure, the structure in action. In his works, the scientist develops the theory of social evolution. He understands the

evolutionary process as the development of adaptation methods, which can be internal and external. External adaptation is achieved by adapting a person to his natural environment. Internal adaptation is the mutual adaptation of people to each other in a system of ordered relationships. According to A. Radcliffe-Brown, social evolution is the development of structures and functions that organize the life of society from simpler to more complex forms.

Topic 6. Cultural-historical school of anthropology.

The aim of the lecture is to reveal the significance of the historical school of F. Boas in anthropological studies of culture.

Plan of the lecture:

1. F. Boas and the creation of a fundamentally new science of man.
2. "Cultural models" by A. Kroeber.

The "Historical School of Anthropology by F. Boas" appears at the turn of the XIX-XX centuries. in the United States during the crisis of ethnology. Casting doubt on the evidence base of human sciences, F. Boas rejected all traditional schools of ethnology (evolutionism, diffusionism, functionalism) as insufficiently universal.

F. Boas shifted to create ethnology completely anew, since, in his opinion, all previous ethnological schools had false premises and led to false conclusions. He called for the collection and accumulation of new ethnographic data, and then on their basis to make generalizations, gradually developing new methods and new concepts.

F. Boas contrasted the comparative *historical method* of the evolutionists with a new historical method, which consists in studying dynamic changes in individual societies, in the need for a specific and comprehensive study of an individual people, their language, culture, and anthropological type. He proceeded from the premise that each culture has its own unique path of development, that is, he recognized the idea of complete cultural pluralism.

Each culture can only be understood as a historical phenomenon, because it is in constant motion. The opinion about the stability of primitive culture does not correspond to the facts. Culture in his understanding is a set of behavior patterns that a person learns in the process of growing up and accepting his cultural role. Considering each culture as something unique and special, the proponents of the American historical school carried out a detailed description of cultures. The similarity and difference of cultures do not depend either on their geographical location or on natural conditions. Not every similarity testifies to historical ties or

to the borrowing of some cultural phenomena by one people from another. In the history of culture, F. Boas believed, there may be various options, and in all cases careful historical research is needed.

After a long period of field research of the American Indian tribes, F. Boas came to the point of view that any cultural element should be understood only in the integral cultural context of which it is a part. It was F. Boas who laid the foundation for the study of culture as a whole, as a system consisting of many coordinated, internally connected, as if "ground" parts to each other. Borrowing elements of one culture from another cannot proceed as a mechanical process and is not at all an automatic consequence of cultural contacts. Even when the process of borrowing occurs, the borrowed element of culture is rethought and acquires a different meaning in another culture than it had in the one from which it was borrowed.

Anthropological ideas of A. Kroeber.

The main theoretical provisions of the concept of "cultural models" were later generalized and systematized by Alfred Kroeber and Claude Clackhon: the authors analyzed many definitions of the concept of "culture" in order to try to give their synthesis, which would be productive for the development of anthropology. As a result, scientists came to the conclusion that culture consists of explicit and implicit patterns of behavior that receive a symbolic form and reflect the characteristics of various human groups, in particular, being embodied in artifacts. An essential feature of culture is the presence in it of traditional, that is, historically developed and selected ideas, and, first of all, ideas-values developed by a given people. Each culture includes certain general principles, on the basis of which the choice of certain forms of behavior is made, their ordering, and thus a certain variability of cultural models is formed.

"*Cultural models*", according to A. Kroeber, should be considered as certain abstractions that allow researchers to see all the elements of culture in unity: political structure, clothing, food, works of art, housing construction technology, etc. Society is considered by A. Kroeber as a huge superorganism that subjugates individual individuals who become, as it were, instruments of culture. Models of culture serve as a skeleton, an archetypal basis for the "crystallization" of cultural features along certain "axes". At the same time, the same model can be filled with different content.

On the basis of a comparative study of the culture of various peoples, A. Kroeber also concluded that there is a hidden culture, that is, psychological

factors that accelerate or inhibit the "diffusion" of cultural elements. The latter encounter resistance where there are elements in the receiving culture that are functionally similar to those they wish to bring into it. The life of historical cultures is conditioned by internal innovations and external borrowings, but neither of these are foreseen in advance and are not included in the development program. Some innovations accelerate growth others can slow it down. In this regard, A. Kroeber introduces the concept of "culmination of culture", that is, the point at which the combination of elements is the most successful, resulting in the flourishing of certain areas of culture – economics, religion, drama, philosophy. The same culture can experience several climaxes. The duration of culminations can be different – from several decades to several centuries.

In general, *the main provisions of the historical school of anthropology* should be defined as follows:

1. Each culture is unique, and ethnology should study in detail and comprehensively specifically each nation individually, bearing in mind its language, culture and anthropological type. The interaction of cultures of different peoples and cultural borrowings are possible in certain geographical areas; within these boundaries, one can detect specific forms of mutual influence of peoples, the diffusion of individual cultural elements, the kinship and difference of cultures do not depend either on geographical location or on natural conditions. Moreover, the similarity and difference of cultures at one of the stages of their development does not at all indicate that the same cultural distance will be preserved later on.

2. Culture should be considered as an integrity, as a system consisting of many coordinated, internally connected, as if "ground" parts to each other.

3. Borrowing elements of one culture from another cannot proceed as a mechanical process and is not at all an automatic consequence of cultural contacts; even when the process of borrowing takes place, the borrowed element of culture is rethought and acquires a different meaning in a different culture than in its original "own".

Topic 7. Ethnopsychological anthropological school.

The aim of the lecture is to present the ideas of the iconic representatives of the ethnopsychological school of anthropology "Culture and Personality".

Plan of the lecture:

1. The idea of the "basic personality structure" of A. Kardiner.
2. K. DuBois about the "modal personality".

3. Field research M. Mid.
4. "Patterns of culture" R. Benedict.
5. Cultural relativism M. Herskovitz.

In the 1920-1930s. the vector of psychological research in anthropology was gradually outlined. Under the influence of the ideas of Z. Freud, the direction "Culture and Personality" was formed, which paid considerable attention to the main stages of human identification and the psychological aspects characteristic of personal self-determination. So, A. Kardiner (1891–1981) proposed his own model of the relationship between the practice of child education, the type of personality that dominates in a particular culture and the social institutions inherent in this culture. As an intracultural integrator, the concept of "*basic personality structure*" was proposed, which is formed on the basis of a common experience for all members of a given society and includes such personal characteristics that make an individual as receptive to a given culture as possible and enable him to achieve the most comfortable and safe state. The concept of "basic personality structure" arose within the framework of psychoanalysis, and A. Kardiner himself was originally a medical psychoanalyst and only then was transferred to anthropological soil. In 1936, A. Kardiner held a series of seminars on the problems of Culture and Personality, at which various psychoanthropologists made reports on the peoples they studied, on the field work they had done. After each of these seminars, A. Kardiner gave his original interpretation of the material that had just before been presented to the public.

The "*basic personality structure*" is formed through the so-called "*primary social institutions*", which include ways of life support, family organization, the practice of caring for children, their upbringing and socialization - the formation of a person as a member of a certain society, the assimilation of character traits, knowledge, skills accepted in a given society. "*Primary social institutions*" thus determine the degree of anxiety, the nature of the neuroses and the methods of psychological defense characteristic of the members of a given society. "*Secondary public institutions*": folklore, mythology, religion are the projection of the "*basic personal structure*", its offspring.

The connecting core of a society or culture in A. Kardiner is the psychological make-up of a person, characteristic of a given society and determining all the behavioral characteristics of members of society. According to the scientist, in every society there is one dominant personality type, which can be identified using psychological and psychotherapeutic techniques and which

determines all the cultural manifestations of society. The ideas of A. Kardiner were based on the assumption that the presence in a particular society, in a particular culture of a "basic personality structure", inherent to a greater or lesser extent to all members of a given society, is explained by the fact that its formation is influenced by a single cultural practice. After all, models of family organization, infant care, and child rearing, which are "primary social institutions", are different for different cultures, and are relatively uniform within one culture, and therefore contribute to the development of certain similar character traits, similar psychological traits in all members of a particular culture. Thus, in particular, children in one society experience the same psychological traumas, because they grow up within a single system of "primary social institutions", and therefore all members of this culture have approximately the same psychological complexes. Adapting to these "primary social institutions", the human psyche receives a specific correction, its psychological structure, its ego-structure, is deformed in a special way. The result of this deformation is the "basic personality structure" of this society.

"Secondary social institutions" – art, folklore, political institutions, the economic system - are the result of the individual's attempts to compensate for the traumas he received in early childhood. Since these injuries are approximately similar for everyone, the models of their compensation are also similar, and this determines, in particular, the style of culture of a given people.

A few years later, another ethnologist *Cora DuBois*, without explicitly rejecting the concept of "basic personality structures", proposed a new concept – *"modal personality"*, which seemed to most anthropologists more acceptable for research practice than the concept of A. Kardiner. The new concept meant the most common type of personality, determined simply statistically, that is, the type to which the largest number of members of a given society belongs. The concept of "basic personality structure" by A. Kardiner is not consistent with deep internal differences among the members of a given culture: in any culture there can be only one type of personality structure, otherwise the whole concept loses its meaning. Using the concept of "modal personality", anthropologists quite soon, not finding any significant dominance of any single type of personality in any society, concluded that in each society there can be several modal personalities.

Margaret Mead: creating a benchmark for field research.

Margaret Mead (1901–1978) was never a theorist, meaning that this does not mean that there are no conceptual generalizations in her work, but they never dominated and never preceded the theoretical material. They were derived from the

experience of research work and were always more or less fragmentary. It was M. Mead who set a certain canon of psychoanthropological works of the 1920s-1930s, having developed many technical approaches to the study of empirical material and a methodology for teaching students about it – the very model of behavior of a psychoanthropologist and his relationship with the natives, she created a standard for conducting field research, which remained relevant to the 1960s

M. Mead, the first to describe the process of growing up in some non-Western peoples, focused not only on the practice of swaddling, washing, accustoming children to cleanliness, which, in her opinion, had a huge impact on the formation of the human personality, but also on the study of the unconscious attitudes of adult members of society in relation to children and ways of communication between adults and children, games with children, ways of leading children. She sought to prove that the generally accepted ideas about age cycles, about the inevitability of the so-called transitional periods in human life, are incorrect, they are associated with the practice of raising children and adolescents accepted in the “civilized world”. The works of M. Mead break the usual ideas about age cycles. So she shows in the example of the culture of the inhabitants of Samoa that the psychological changes that supposedly always accompany puberty may be absent altogether, and generational conflict is nothing more than a feature inherent in Western cultures. In addition, using the example of a number of peoples, she showed the conventionality of our ideas about male and female character traits, maternal and paternal roles in raising children. In this way, M. Mead proved the uniqueness of different cultures.

She took part in expeditions to study the North American tribes: Serrano (1922), Zuni (1924), Kochiti (1925) and Pima (1926). The basis of her own method was the search for differences in cultures (isomorphism of cultures), expressed in the originality of customs and behavior.

As a result of studying parent-child relationships, M. Mead formulated *three types of culture* corresponding to these relationships:

1. *Post-figurative* culture is the first type of culture according to the time of occurrence. It prevailed in a patriarchal, traditional society, which is largely focused on the experience of previous generations. The relationship of different age groups in such a culture is strictly regulated, no questions or problems associated with this arise.

2. *Configurative* culture is characteristic of a time characterized by the accelerated development of society and technical means, which makes the experience of previous generations insufficient. The center of gravity is transferred from the past to the present. In the process of cognition, learning, people are guided not only by their elders, but also by contemporaries who are equal in age and experience. In education, the influence of parents is balanced by the influence of peers. This process coincides with a change in the structure of the family, which turns from extended into nuclear, that is, consisting of no more than two generations. The configurative culture is characterized by the growing importance of youth groups, the emergence of youth culture and the conflicts associated with it. Today the pace of development has increased considerably, so that previous experience often becomes not only unnecessary but harmful, hindering the progressive approaches required by new circumstances.

3. *Prefigurative* culture focuses mainly on the future. In this regard, a situation arises when not only young people learn from their elders, but also the older generation is increasingly listening to the youth. This is where the youth counterculture comes from.

Anthropologist *Ruth Benedict* published *Models of Culture* in 1934, which has become a classic work on cultural anthropology. It was in this work that Ruth Benedict developed a new theoretical framework for the study of cultures. Such a study is based on the concept of "*patterns of culture*", aimed at identifying the unity inherent in each culture - the central core, the general theme of culture, which determines the configuration of all its elements. R. Benedict calls this central moment the ethos of culture. According to Benedict, the nature of the individual is so plastic that society "sculpts" something self-similar out of him.

The work "*Chrysanthemum and Sword*" published in 1946 is also based on the same concept. Here the main goal of the author was to reveal the ethos of Japanese culture. In addition, due to the fundamental impossibility of studying Japanese culture from the inside (the book was written during World War II, where the United States was opposed by Japan), R. Benedict proposed and theoretically substantiated a method for studying culture at *a distance*: studies of historical works, memoirs of travelers, artistic literature, philosophy and religion, propaganda and political materials.

Anthropologist-relativist *Melville Herskovitz* expounded his views on the problems of ethnography in the great work *Man and His Creations*. In a concentrated form, the credo of M. Herskovitz is expressed in his judgment: to

recognize that law, justice, beauty can have as many manifestations as cultures, which means to show not nihilism, but tolerance. The main thesis of cultural relativism is the recognition of the independence and usefulness of each culture and the denial of the absolute significance of the European-American system of assessments. The scientist said that the anthropologist has no right to pass off the generally accepted European-American moral concepts as absolute: they are relative, relative. For example, in Europe and America polygamy is condemned by public opinion and prohibited by law, but here in Dahomey the patriarchal polygamous family constitutes a completely normal and legitimate social unit; it has developed in the course of the centuries-old history of the people, it is well adapted to the conditions of the economy; she is good for the Dahomeys.

In the culture of each people there is a "cultural focus", that is, the most essential feature of the culture of this people. For example, in modern European-American culture, technology is the most essential; in medieval Europe – religion; Melanesians have social "prestige"; Toda in India has buffaloes; on the island of Ponape (Micronesia) – yams.

When comparing the cultures of different peoples, M. Herskovitz tends to emphasize the similarities rather than the differences between them. The most important thing for a scientist is "universals", that is, the features of a universal culture. They can manifest themselves very differently in different peoples, but in their essence they are universal. So, various forms of social unrelated associations: men's and women's unions, ritual and military groups, craft guilds, clubs – these are all just different types of associations, the same in number and type, and in terms of functions for all peoples, as "non-literate ", and "civilized". The methods of educating young people are not the same among different peoples, but they are all subordinated to the same goal. Folk art manifests itself in different forms, but its basis is the desire for beauty, which is characteristic of all peoples without exception.

Topic 8. Symbolic direction of anthropological research anthropology

The aim of the lecture is to define the main conceptual provisions of symbolic anthropology.

Plan of the lecture:

1. The role of the symbol in anthroposociogenesis: E. Cassirer – "man is a symbolic animal".

2. Structural anthropology by K. Levi-Strauss

3. Interpretive anthropology of K. Girtz.

Symbolic anthropology was formed in the 1970s at the University of Chicago. This scientific direction is based on the philosophical and theoretical concept of understanding a person in terms of the role of symbols in his life. Such an approach to the problem of man is not the own invention of symbolic anthropology - it is one of the main trends in the humanities of the twentieth century.

The representative of the Marburg school of neo-kantianism, E. Cassirer, refuted the rationalistic concept of man, which was formed during the Enlightenment. An exclusively rationalistic understanding of a person is utopian, since this is just one of the possible characteristics that does not give a holistic view of him. According to E. Cassirer, reason is a very inadequate term for an all-encompassing designation of the forms of human cultural life in all its richness and diversity. But all these forms are symbolic. Instead of defining man as animal rationale, we must therefore define him as "*animal symbolicum*" ("*symbolic animal*"). Therefore, the essence of a person should be determined not substantially, but functionally, and his main function is the creation of symbolic forms. *The key to understanding man is symbolic activity.* The ability to symbolize is the main function of the human mind, its essence is the expression and construction of the external world through the use of symbolic forms and the transformation of sensual data into symbols. Thus, the symbol is understood as a way of binding and signifying heterogeneous sensory material and at the same time a form of manifestation of the reflection of the human spirit. The functioning of symbols eliminates the traditional dualism of a person: internal – external, sensual – ideal, rational – irrational, since the opposites in perception coincide. An important merit of E. Cassirer is that he substantiated the understanding of man as a whole, based on his symbolic activity. His ideas were further developed by S. Langer, K. Levi-Strauss, L. White and others. Symbolic anthropology also develops in this tradition, but the understanding of the symbol undergoes some significant transformations compared to its predecessors. Thus, E. Cassirer understands a symbol as an a priori logical structure that is superimposed on sensory diversity. Thinking is a symbolic data transformation process in the human brain that needs to be completed in an external action. Accordingly, human activity – speech, myth, art – is an expression of human thoughts.

These ideas were also developed in the structural anthropology of *K. Levi-Strauss*. He studied the principles of the functioning of the symbolic function of consciousness on the materials of the mythology of the North American tribes, but the attention of the scientist was attracted only by a priori principles, that is, the logic of symbolic functioning. According to K. Levi-Strauss, the symbolic function is unchanged for all people, manifests itself according to the same universal laws, and ultimately comes down to these laws. In fact, the symbol always remains empty, devoid of figurative content. This is just a topological space that will be filled with real material. Consequently, the reality of the symbolic function is exhausted by its instrumental action – to subordinate the empirical material coming from outside to structural laws. K. Levi-Strauss set the task of showing that all the diverse phenomena of our world are variations of the original single model, its disclosure, and therefore all of them can be rigorously systematized and classified, connections can be established between them, showing their position and each other in relation to a friend, and in relation to the first model. The path that, according to K. Levi-Strauss, science must go is as follows: first of all, it is necessary to compile the most complete list of individual private facts, then establish the relationship between them, identify their relationship and group them; after that, all the facts should be synthesized into a single whole, a system of elements corresponding to each other should be compiled, thereby creating a single total object of study.

Initially, K. Levi-Strauss proceeds from a model of linguistic relationships, then establishes an appropriate structure of family ties, then creates a theory of thinking, from which he moves on to the theory of myths and, finally, to creating a theory of society as a whole.

The concept of "culture" Levi-Strauss considered as fundamental in ethnology. At the same time, culture began to be understood as a system of meanings embodied in a symbolic form, including actions, words, any meaningful objects, everything through which individuals enter into communication with each other.

The main postulates of structural anthropology by K. Levi-Strauss:

- 1) all cultural phenomena are variants of a single and similar model: they can be systematized, classified and go back to a common model;
- 2) the whole culture is subject to strict logic it is dominated by a reasonable principle. The logical laws of culture are expressed, according to K. Levi-Strauss, in binaries, for example, "nature-culture";

3) the purpose of structural analysis in culture is the study of the logical patterns underlying all cultural phenomena. Separate elements of culture do not have meaning, but only in combination make sense;

4) transferring the methods of structural analysis to cultural anthropology, K. Levi-Strauss decomposed all ethnographic material into components and sought to obtain results that would help construct a model that reflects all aspects of sociocultural life;

5) K. Levi-Strauss applied the structural analysis of practice to the study of myths as the content of collective consciousness. This allowed him to decipher the codes of thought in various ethnic cultures;

6) structural analysis allowed K. Levi-Strauss to try to prove the uniformity of the human spirit, its intellect, the similarity of human cultures, regardless of ethnic factors (origin, etc.).

Later, symbolic anthropology continues to study the functioning of sign-symbolic systems, but at a qualitatively new level. Thus, *K. Girtz* subjected to a critical rethinking of such a super-rational understanding of the symbolic function, since such an absolutization distorts and limits its possibilities. The main product of the symbolic function of thinking is meaning, which is not limited to being represented exclusively in sign form, it also requires sensation, understanding and interpretation. Symbols become the source of human intentions, they determine the direction of aspirations and activity, so they must be explored in the context of activity. It is important to emphasize that representatives of symbolic anthropology are shifting their focus from formal studies of symbols, as in the works of K. Levi-Strauss, to the study of the mechanisms of direct symbolization - the activity of human thinking. This activity depends on cultural resources, so they are an integral part of thinking. The main anthropological problem is the morphology of meanings – the symbolic formation, expression and understanding of experience. These provisions became the theoretical core of symbolic anthropology, the basis for building their own theoretical and methodological concepts of its representatives – K. Geertz and W. Turner.

K. Girtz, as a representative of the American anthropological school, considered culture as a condition of human existence as the main object of research. The specificity of human existence is the minimum determination of instincts, which is compensated by the maximum development of mental abilities. And human thought, thanks to its symbolic functioning, basically has both a public and public character: its natural habitat is a yard, a market, a town square. But

thinking does not consist of "accidents in the head", but of the constant movements of meaningful symbols. Therefore, K. Girtz calls the symbolic concept of culture an extra-genetic mechanism and determines that a person is an animal that most hopelessly depends on such extra-genetic control mechanisms, on such cultural programs in order to streamline its behavior. Such a formulation of the concept of culture defines a new approach to understanding a person - the main emphasis is on mechanisms that reduce the entire breadth of innate abilities to the narrowness of specific achievements. The role of such mechanisms is played by symbols, which are understood quite broadly – in general, this is everything that goes beyond ordinary reality and is used to give meaning to experience.

The main task of anthropology is the understanding of human experience, which is never pure – it always carries a conditional significance, which is revealed through interpretation. A symbolically mediated action is formed by a certain cultural context in which it becomes understandable, therefore its interpretation is carried out against the background of conditioned symbols. Culture as a symbolic system is "a stratified hierarchy of meaningful structures".

K. Girtz identifies *four cultural systems as components of a whole culture - religion, ideology, common sense and art*. In every cultural system, the relationships between symbols model the relationships of physical, organic, social, or other objects. Symbolic models are characterized by a dual character – to express reality, and on the other hand – to generate it. This is possible due to the symbolic function of thinking, which manifests itself both at the level of structural correspondence of various objects of perception, and at the level of generating new objects. K. Girtz distinguishes between different spheres of the symbolic, based on different ways of using symbols - religious, ideological and aesthetic. Since each cultural system is distinguished by a pronounced peculiarity in giving meaning to experience, it is necessary to characterize the main differences in the functioning of symbols in each cultural system. K. Girtz defines the paradigm of the religious cultural system as follows: the main task of religious symbols is the objectification of religious norms, the fundamental conditions for life. Religious theory models its activity in such a way as to make it intelligible, justified and acceptable, it is these meanings that make it real. Also, religious ideas are a source of both general and distinctive ideas about the world, personality, etc. In addition, religious symbolic models are able to give meaningful form to a wide range of experiences – intellectual, emotional and moral, in fact, this is the prism through which a person sees the world. Religious symbols make the world understandable, so a person

explains events in a certain way and evaluates them in terms of religious symbols. It is important to note that for most people the world defined by religious symbols is not the only

The specificity of symbols is duality – they act as a "model of something" and at the same time can become a "model for something". A distinctive feature of ideology as a symbolic system of interrelated statements, theories, goals is the desire to be clear and simple. Therefore, the ideological picture is depicted in clear lines - black and white paint. Also, for the clearest depiction of ideology, hyperbole and caricature are used. The desire of ideology to be simple and understandable is explained by the need to become one symbol capable of inducing individuals to certain actions. The strength of a symbol is its ability to comprehend, designate and communicate social reality. It conveys the full multiplicity of meaning and at the same time assumes a literal understanding. The organization of the symbolic system of ideology cannot be understood without stylistic mechanisms – metaphors, metonymy, etc.

Metaphor, in his opinion, is the conscious transfer of the name of one representation to another sphere – to another representation. Metaphor always states something else, and the more "inaccurate" it does so, the more effective it becomes. The interaction between heterogeneous meanings is symbolically combined into a coherent conceptual scheme and gives strength to the metaphor. A successful metaphor transforms a false identification into an appropriate analogy, and in case of failure it remains a simple statement. Thus, the symbolic system of ideology is organized at the level of "models for something". And between the ideological figure and the social reality where it manifests itself, there is a subtle interaction. The analysis of the semantic structure is interpretation – the act of identification or combination, in which the object (event, act, emotions) is recognized, understood, since it is placed against the background of the corresponding symbol. It is an automatic link between seeing an object and knowing what it is.

Art is another symbolic system that organizes and arranges human experience in a particular way. Works of art are born as a result of specific human activity, which makes it possible to express in a symbolic form the experience that is significant for the author of the work. Thus, works of art are the subject of recitation of accessible truths, fixed in paintings, sculptures, poetry, etc. Art embodies the meanings of the most diverse aspects of human existence: beauty, knowledge, wisdom, and so on – everything that it means to be human.

A distinctive feature of the symbols of art is not the designation of being, but the expression of it as it is. This means that the understanding of the meanings of symbols occurs in its direct expression. K. Gertz insists that visual means and the experience of life that animates them are inseparable, therefore it is impossible to understand aesthetic objects as combinations of elements of pure form. He substantiates the position that the fundamental relationship between art and collective life lies not in the instrumental plane, but in the semiotic one. In the context of the symbolic system of art, that is, in works, a special kind of experience materializes, which becomes available to other individuals only through meanings. The author's work synthesizes the ideas that inspired the author, thus they become a "model of something". And for the interpreter of a given work, the perceived symbols act as a model for something and serve the individual for organizing experience and orientation in the world. Therefore, art cannot be a formal science like mathematics, but it becomes a social science like history. A distinctive feature of the functioning of symbols in this cultural system is that their meanings become available to a person exclusively through the senses.

K. Gertz sees the aim of anthropology as the interpretation of the meanings of human activity, and this presupposes, first of all, understanding. Therefore, he develops a hermeneutic method in anthropology, which is applied in the field where the problem of understanding signs arises. The symbolically mediated action is the bearer of signs, therefore it is available for interpretation. The action is open to many interpretations in the context of various cultural and symbolic systems by which it is conditioned, which are structured into a whole culture. Therefore, it is impossible to understand the meaning of any rite without placing it in the ritual as such, but the place of the ritual in the context of the cult and the place of this latter in the totality of agreements, beliefs and institutions that create the appearance of a particular culture. Thus, the researcher works within the framework of comparing the part and the whole, since understanding the whole is impossible without understanding its parts. The essence of the methodological approach of K. Geertz is that the interpretation of the action is carried out through one, then another, and so on, cultural-symbolic model. This creates a "normal circle" in which even conflicting arguments relating to two sides of the same issue mutually support each other.

Topic 9. Postmodern and cognitive anthropology

The aim of the lecture is to reveal the content of the basic provisions and definitions of postmodern and cognitive anthropology.

Plan of the lecture:

1. Postmodern interpretation of anthroposociogenesis and the role of man in culture.
2. Polyidentity as a phenomenon of modern personal identification.
3. Cognitive approach in anthropology.

Postmodernism is a cultural-philosophical trend of the second half of the 20th century, formed at the intersection of philosophy, social anthropology, cultural linguistics and other humanities. The emergence of postmodern ideas is associated with the awareness of the limitations of social progress, since its results threaten the destruction of the very time and space of culture. Postmodernism tries to comprehend the limits of human intervention in the development of nature, society and culture.

The main features of postmodernism:

The philosophy of postmodernism has clarified the basic concepts and attitudes that have become fundamental in the intellectual activity characteristic of the modern style of thinking. Postmodernism is characterized by:

- rejection of the truth, therefore, from such concepts as "source", "cause", the term "trace" is introduced instead;
- a fundamental rejection of the category of "essence", which orients the anthropologist to the search for depths, the roots of cultural phenomena, instead the concept of "surface" (rezoma) is proposed;
- the dichotomy of metaphysics-irony, transcendental-immanent (in this context, immanence is the fusion of consciousness with the means of communication, the ability to adapt to their renewal and reflect on them);
- striving for uncertainty and multivariance, fragmentation and the principle of installation;
- the terms "genre", "text boundary" are being replaced by "text" or "intertext", which gives the researcher and creator complete freedom, neglecting the requirements of tradition;
- decanonization of traditional value centers, rejection of the sacred in culture, human, ethnos, logos, authorial priority, etc.
- orientation towards deconstruction and destruction, that is, the rejection of the former structure of intellectual practice and culture in general.
- polycentricity, as a rejection of Eurocentrism;

- relativization of the dominant forces of modern European culture: mind, natural science, technology, industry, etc.;
- rejection of faith in progress, awareness of the possibility of a new barbarity; cultural and social pluralism;
- rejection of the concept of personality in favor of the concept of "person" and "mask" rapprochement and merging of various artistic trends;

The theoretical concepts of postmodernity introduce a number of new concepts and categories.

A *rhizome* is a theory that allows for multiple entry and exit points in the representation and interpretation of knowledge. One of the authors of the rhizome concept, J. Deleuze, distinguishes between two types of cultures that coexist in the modern world - a "tree" culture and a "rhizome culture" (rhizomes). The first type of culture gravitates toward classical models and is inspired by the theory of mimesis. Art here imitates nature, reflects the world, is its graphic record, tracing paper, photography. The symbol of this art can be a tree, which is an image of the world. The book is the embodiment of the "woody" artistic world. There is no future for the "tree" type of culture, it is becoming obsolete. Modern culture is nothing but the culture of the "rhizome", and it is directed towards the future. The book-rhizome will not be a tracing paper, but a map of the world, the semantic center will disappear in it. Not the death of the book is coming, but the birth of a new type of creativity and, accordingly, reading. The book-rhizome will implement a fundamentally different type of connections: all its points will be interconnected, but these connections are unstructured, multiple, confusing, they are interrupted every now and then unexpectedly.

Simulacrum – a copy that does not have an original in real life (J. Bataille, J. Baudrillard); a semiotic sign that does not have a signified object in reality.

Intertextuality is a unique property of texts, which is expressed in the presence of links between them, thanks to which texts (or parts of them) can explicitly or implicitly refer to each other in many different ways. The term was introduced in 1967 by the theoretician of post-structuralism, the French researcher Y. Kristeva.

The death of an author is a "criticism of criticism" outlined in an essay by R. Barthes, and is directed against the practice of traditional literary criticism, in which the intentions and biography of the author are included in the interpretation of the text, and instead argues that the written and the creator are not related to each other.

Thus, postmodern anthropology fundamentally changes the understanding of fundamental cultural categories: firstly, language (due to the impossibility of establishing the human meanings of its concepts), secondly, consciousness (it has nothing to rely on in terms of existence and reflection of some reality), in thirdly, a person and the world around him (they lose their usual boundaries and centers). It should be noted that postmodernism largely owes its appearance to the latest technical means of mass communications – television, video equipment, computer networks. Having emerged primarily as a visual culture (in architecture, painting, cinema, advertising), postmodernism focused not on reflection but on modeling reality by experimenting with artificial reality. One of the most characteristic features of postmodernism is also the replacement of the legislative, general reason, which claims to play a leading role in all spheres of human existence, with an interpretive one, which changes the search for the foundations of knowledge from transcendental subjectivity to everyday life practice. The task of the mind is no longer reduced to the search for truth, but to the interpretation of the world. And since the procedure of interpretation is endless, then any attempt to interpret the origin and evolution of culture and man from the standpoint of truth is meaningless: none of the interpretations will have priority over others, and none will be final. Therefore, all points of view have the right to exist. This implies the vagueness of postmodern consciousness, awareness of the relativity of any knowledge, a sense of uncertainty and endless pluralism, lack of depth and meaning.

Postmodern pluralistic cultural reality has led to the emergence of a serious problem – the search for markers of national identity. If in a traditional society identification was carried out mainly on the basis of origin, place of birth or residence, that is, one might say, automatically and without transformation, then a modern, post-industrial, mass society offers a person not just a plurality of identifications, but even forces a person to change his qualities and determine new type of identity. For modern society, the problem of the typology of identification and the mechanisms of its action is no longer relevant, humanity has been confronted with the question of the crisis of identification as a sociocultural phenomenon that took shape in the postmodern era and consists in the destruction of the conditions for the possibility of a holistic perception by the subject of himself as a self-identical person. The main problem of modern society and the identification of a person in it is the inability to correlate a person with one, specific community. A person is forced to simultaneously belong to many

heterogeneous identities, with multi-vector and often incomparable or difficult to correlate value systems. As a result, the personality becomes, according to the definition of J.-F. Lyotard, a person with a zero degree of general culture.

In the modern world, scientists talk about *polyidentity* as a theoretical approach that provides for an individual to have several identities at once. An important aspect of understanding the specifics of identity in the post-non-classical world is the relevance of the problem of self-determination of the human "I" as a fundamental, existential category, and not one of the many factors of the social, cultural, legal world.

The main ideas of the study of anthroposociogenesis in cognitive anthropology.

Cognitive (from Latin "cognitio" – knowledge, cognition) anthropology (the roughly equivalent terms "cognitive cultural studies" and "cognitive ethnology" are also used) began to emerge in the mid-1950s in the United States as part of the development of methods of formal semantic analysis and finally took shape in the middle 1960s, when its main theoretical concepts were formulated, and the subject of research in this area of cultural studies was specified. Cognitive anthropology has an enlightening image of culture as a methodological basis. Such a research position suggests that the most important element of culture is thinking, thanks to which a person learns the world around him. From this point of view, the progressive development of cultures consists in expanding the horizons of knowledge, realizing the tendency to make the world understandable, building a more logical picture of the surrounding reality, freeing oneself from ignorance and harmful remnants. The object of study of cognitive culturology is not the elements of culture per se, but the system of organization of the elements of culture. This implies that each nation has a different system of perception, thinking, behavior, emotions.

Cognitive anthropology should be considered as a wide complex of organizationally unrelated close theoretical concepts that vary depending on the country or scientific center. According to a number of historians of science, American anthropologists W. Goodenough, F. Launsbury, X. Conklin, psychologists S. Bruner, J. Goodnow, J. Austin, linguists D. Himes, K. Pike and others are at the origins of cognitive anthropology.

The attention of cognitive anthropology is focused, in particular, on the areas of ethnolinguistics and the general theory of knowledge. The theory of cognitive culturology itself is based on a specific idea of culture: culture acts as a system of

symbols organized as a set of rules. These rules, in turn, structure and limit human activity, and culture itself is presented as a way of organizing and comprehending the surrounding reality. From this point of view, culture is likened to "language", and activity is likened to "speech" in the understanding of these terms, which F. de Saussure adhered to. Within the framework of the so-understood culture, the "signals" coming from the surrounding world remain insignificant for the perceiving subject until they are subjected to the process of cognition (cognition, comprehension) in his brain. An important difference between the cognitive approach and previous concepts lies in its cultural aspect. Many previous theoretical ideas proceeded from the fact that the similarity of cultural manifestations in society is explained primarily by the presence of a single basic personality structure and system of motivations among all its members. The original methodological principle for cognitivists is different: they believe that what is common to people is not a single system of motivations, but their ability to process information, expressed in cognitive function. This function ensures the regulation of the relationship of the individual with the environment through the selectivity of perception, learning, the use of language and other forms of symbolic communication, as well as through their change under the influence of intuitive and creative impulses. It determines the cognitive organization, the ordering of the individual's ideas about himself and the environment. Such concepts introduced by American scientists as "body image" by P. Schilder, "role", "I", "other", "generalized other" by D. G. Mead, "environment of behavior" by A. Hallwell, "picture of the world" R. Redfield, D. Miller's "plan" denote the results of such an organization.

Each individual at each moment of time has a certain integral product of the experience of his relations with the environment – a cognitive model that streamlines the complex set of his diverse ideas about the outside world and about himself.

The "cognitive model" of personality consists of three dimensions:

- 1) estimated (goals, values);
- 2) descriptive (descriptive) (objects, "I");
- 3) instrumental (plans, methods, technique of action).

This model in all three dimensions serves as the basis for the orientation of individuals in the implementation of their choices and decisions in the space of supposed activity. With this approach, it becomes clear why there cannot be a common system of motivation for individuals: the difference in individual social and cognitive experiences of specific individuals also determines the difference in

their “cognitive models”. In the framework of cognitive culturology, in accordance with this, the assumption is made that differences in ideas about the world and a certain degree of mutual misunderstanding between people (due to differences in cognitive models, differences in mentality) serve to maintain the cultural order.

РЕПОЗИТОРИЙ БГУКИ

3. PRACTICAL CHAPTER

1.1 Topics of seminars

Topic 1. Introduction. The aim, objectives, object and subject of the course "International anthropology".

Topic 2. The structure of anthropological knowledge.

Topic 3. Methodology and source base of anthropological research.

Topic 4. Person as an object of anthropological knowledge.

Topic 5. Evolutionism, diffusionism, functionalism, sociological scientific school: substantiation of the subject field of cultural anthropology.

Topic 6. Cultural-historical school of anthropology.

Topic 7. Ethnopsychological anthropological school.

Topic 8. Symbolic direction of anthropological research anthropology

Topic 9. Postmodern and cognitive anthropology

4. KNOWLEDGE CONTROL CHAPTER

4.1 Tasks for controlled independent work of students:

1. Approximate topics of the research papers:

- ✓ Anthropology as a set of scientific disciplines about a person
- ✓ Foreign anthropology: the main stages of the formation of scientific knowledge
- ✓ The problem of the study of human races in physical anthropology
- ✓ Cultural anthropology and ethnology: problematic field of sciences
- ✓ Key areas of philosophical anthropology: personalism, philosophy of life, phenomenology, existentialism, hermeneutics
- ✓ Methods of physical anthropology
- ✓ Methodological base of cultural anthropology
- ✓ –Method of survivals” by E. Tylor
- ✓ K. Levi-Strauss on the peculiarities of applying the method of binary oppositions in anthropology
- ✓ Field research as a way to study the daily life of a person
- ✓ Theories of the origin of man
- ✓ Features of the biological and cultural evolution of man
- ✓ Evolutionism about the role of social progress in history
- ✓ Features of anthroposociogenesis in the work of A. Bastian –Man in History”
- ✓ Understanding the dichotomy "society-nature" in the work of F. Ratzel "Anthropogeography"
- ✓ The role of collective thinking in the works of L. Levy-Bruhl "Primitive thinking", "Supernatural in primitive thinking" about the nature of collective consciousness
- ✓ The work of A. Radcliffe-Brown "The structure and functions of a primitive society" on the laws of socio-cultural development
- ✓ F. Boas and the formation of the American anthropological school
- ✓ The main scientific ideas of the school "Culture and Personality"
- ✓ Study of the national character of Japanese culture in the work of R. Benedict "The Chrysanthemum and the Sword"
- ✓ Typology of cultures M. Mead
- ✓ Symbolic anthropology about cultural texts

- ✓ Basic principles of structural anthropology by K. Levi-Strauss
- ✓ Problem field of postmodern anthropology
- ✓ Cognitive anthropology about the role of thinking and cognition in culture

4.2 Sample topics for multimedia presentations:

- ✓ The main stages of the formation of anthropological science
- ✓ Physical and cultural anthropology about the natural and artificial human environment
 - ✓ Classification of anthropological research methods
 - ✓ Types of human activity in culture
 - ✓ Creativity as a form of self-realization of personality in culture
 - ✓ Socialization and inculturation: general and special
 - ✓ Evolutionary direction in foreign anthropology
 - ✓ Anthropogeographic anthropological school
 - ✓ Sociological direction of anthropological research
 - ✓ Functionalism about the evolution of man and nature
 - ✓ F. Boas Historical School of Ethnology
 - ✓ K. Klachon: –culture is a mirror for a person”
 - ✓ The triad "individual-individuality-personality" in the studies of the ethnopsychological anthropological school
 - ✓ Representatives of the school "Culture and Personality"
 - ✓ Linguoculturology E. Sapir
 - ✓ The thesis of E. Cassirer: –man is a symbolic animal”
 - ✓ Myth as a collective consciousness in culture
 - ✓ The main ideas of postmodernism about the role of man in culture
 - ✓ Methods of cognitive anthropology: modeling and mapping
 - ✓ Artifact concept by M. Cole

4.3 List of questions on seminar topics

Topic 1. Introduction. The aim, objectives, object and subject of the course "International anthropology".

1. Object and subject of the academic discipline "International Anthropology"
2. Formation of implicit anthropological knowledge (from antiquity to the middle of the 19th century)
3. The role of evolutionary biology, geology, social sciences in the formation of a unified science of man in the middle of the 19th century.

4. Creation of classical concepts about a person: A. Bastian, T. Weitz, L. Levy-Bruhl, L. Morgan, E. Tylor, J. Fraser and others.
5. "Critical period" (1920-1940) in the development of anthropology. The idea of cultural relativism
6. Modern foreign anthropology (mid-twentieth century - first third of the twenty-first century). Main areas of research.

Topic 2. The structure of anthropological knowledge.

1. Physical anthropology: genetics, morphology, race studies, etc.
2. Cultural anthropology and social anthropology: features of the interpretation of the subject field of sciences
3. Philosophical anthropology and its key areas
4. Religious anthropology on the origin of man
5. Pedagogical anthropology

Topic 3. Methodology and source base of anthropological research.

1. Basic methods of physical anthropology of culture
2. Methods of cultural anthropology: general characteristics
3. Retrospective, or "method of vestiges" by E. Tylor
4. Cartographic method for studying ethnic cultures
5. Historical method of F. Boas
6. Structural-functional and systemic methods of studying cultural phenomena and processes
7. Method of binary oppositions by K. Levi-Strauss
8. Key methods of cultural field research

Topic 4. Person as an object of anthropological knowledge.

1. Human biosocial structure: dichotomy and interconnection
2. Anthropogenesis and sociogenesis
3. Theories of the origin of man
4. Types of transformative human activity in culture
5. The role of creativity in the development of human culture
6. Features of the processes of socialization, inculturation, acculturation

Topic 5. Evolutionism, diffusionism, functionalism, sociological scientific school: substantiation of the subject field of cultural anthropology.

1. Basic principles of cultural evolutionism
2. Representatives of the evolutionary school in anthropology and their work (A. Bastian, T. Weitz, M. Lazarus, G. Lebon, L. Morgan, etc.)
3. Diffusionist direction of anthropological research
4. Social anthropology (E. Durkheim, O. Comte, L. Lefi-Blure, M. Moss, etc.)
5. Functionalism about the laws of sociocultural evolution

Topic 6. Cultural-historical school of anthropology.

1. F. Boas and the formation of the American anthropological school
2. Methodological base of the cultural-historical school of anthropology
3. Cultural relativism as a research principle of anthropologists
4. "Culture is a mirror for a person" (K. Klakhohn)
5. A. Kroeber and the concept of "cultural model"
6. The concepts of "cultural parallelism", "culmination of culture"

Topic 7. Ethnopsychological anthropological school.

1. Reactualization of the ideas of Freudianism within the framework of the activities of the school "Culture and Personality"
2. The concept of the "basic personality" A. Kardiner. The role of "public institutions" in the formation of personality. Classification of public institutions and their functions
3. K. DuBois on the meaning of "modal personality" in culture
4. Types of cultural configurations R. Benedict
5. Experience in using the "distance" method in studying the national character of culture (based on the work of R. Benedict "The Chrysanthemum and the Sword")
6. The influence of parent-child relations on the formation of a national type of culture. Types of culture M. Mead
7. Cultural anthropology of E. Sapir

Topic 8. Symbolic direction of anthropological research anthropology

1. The sign-symbolic space of culture. The concepts of "sign", "symbol", "text of culture", "code", "attribute", etc.
2. The role of language in culture

3. E. Cassirer on the –symbolic universe” of culture
4. Principles of structural anthropology by K. Levi-Strauss. Search for a common model for the development of culture
5. Universal and unconscious structures of culture
6. Myth as a collective consciousness in culture

Topic 9. Postmodern and cognitive anthropology

1. Conceptual base of postmodern anthropology: interpretativeness, illusory nature, intertextuality, death of the author, rhizome, etc.
2. Representatives of postmodernism J. Baudrillard, J. Deleuze, J. Derrida, F. Guattari, R. Barthes, Y. Kristieva, M. Cole, M. Foucault and others.
3. Interpretive anthropology of K. Girtz
4. The concept of artifacts M. Cole
5. Cognitive anthropology: main directions and methods of research
6. The structure of the cognitive model of personality

4.4 List of theoretical questions for conducting an exam

1. Subject field of the discipline "International Anthropology".
2. The main stages of the formation of anthropology.
3. The structure of anthropological knowledge.
4. The place of ethnography (descriptive discipline) and ethnology (analytical discipline) in the system of anthropological knowledge.
5. Physical anthropology about the anatomical, biological characteristics of a person.
6. Features of the study of human races: classification and geographical location.
7. Cultural anthropology, social anthropology: synonymisation and differentiation of the problem field of sciences.
8. Methods of research in physical anthropology.
9. Methodological base of cultural anthropology.
10. "Method of survivals" (G. Spencer, E. Tylor).
11. Specificity of using the method of binary oppositions.
12. Field research as a way to study the daily life of a person.
13. Field research methods: observation, experiment, survey, conversation, interview, tests, etc.
14. Man as an object of anthropological knowledge: theories of the origin of man.
15. Anthropogenesis and sociogenesis.

16. Activity as a way of mastering culture.
17. Creativity as a way of self-realization and self-actualization of a person in culture.
18. Socialisation and inculturation.
19. Evolutionism about linear, stage-progressive cultural development and the role of social progress in history.
20. Evolutionary scientists (A. Bastian, T. Weitz, M. Lazarus, G. Lebon, L. Morgan)
21. Anthropogeographic school (B. Ankermann, F. Gröbner L. Frobenius).
22. The theory of "cultural circles" by F. Gröbner
23. Social anthropology (E. Durkheim, O. Comte, M. Moss).
24. Functionalism about culture as a product of human biological properties (A. Radcliffe-Brown, B. Malinovsky).
25. Methods of anthropological research by F. Boas and the formation of the American anthropological school.
26. The concepts of "acculturation", "parallelism", "cultural relativism", "culmination of culture".
27. The main scientific ideas of the ethnopsychological anthropological school "Culture and Personality".
28. A. Kardiner on the features of the formation of the "basic personality" through "public institutions".
29. K. DuBois on the meaning of "modal personality" in culture.
30. R. Benedict on the types of cultural configurations.
31. Remote method for studying the national type of culture R. Benedict (based on the work "Chrysanthemum and the Sword")
32. Features of field research and typology of culture M. Mead.
33. Cultural linguistics E. Sapir.
34. Symbolic direction of anthropological research.
35. Basic principles of structural anthropology by K. Levi-Strauss.
36. Understanding the problems of polyidentity and fragmentary thinking of modern man in postmodernism.
37. Artifact concept by M. Cole
38. Cognitive anthropology on the role of thinking and cognition in culture
39. Cognitive anthropologists J. Goodnow, W. Goodenough, H. Conklin, F. Lounsbury, K. Pike, D. Himes, and others.
40. Actual directions of foreign anthropological research (the first third of the XXI century).

5. AUXILIARY CHAPTER

5.1 Syllabus

Educational institution
"Belarusian state University of culture and arts"

Vice-Rector for Academic Affairs
Belarusian State University of Culture and Arts
____ S.L. Shparlo
_____ " _____ 2022
Registered № ____/ .

INTERNATIONAL ANTHROPOLOGY

*Program for the second stage of higher education
(magistracy)*

1-21 80 13 Cultural Studies

2022

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Editors

Responsible for the issue is Y.I. Knatko

EXPLANATORY NOTE

The relevance of studying the problem field of international anthropology as one of the main academic disciplines in the system of higher cultural education is due to the scientific need to study the multifaceted process of anthroposociogenesis. Knowledge of the fundamental concepts, approaches about the origin of a person and the features of his integration into the socio-cultural space forms a systematic view of the cultural genetic process for a cultural specialist, gives grounds for understanding, explaining and predicting key trends in the development of culture in general and the individual in particular, which in turn contributes to improving the quality of professional skills and expanding the possibilities of research activities.

The program, developed within the framework of the educational standard, provides for a comprehensive study of classical and modern anthropological approaches, trends, scientific schools and basic research methods to improve the knowledge of undergraduates about the main processes, patterns, determinants of anthroposociogenesis.

The aim of the discipline "International anthropology" is the formation of a scientific basis for undergraduates of knowledge about the relationship between culture and personality in the process of anthroposociogenesis.

Objectives:

- to present the structure of anthropological knowledge;
- to reveal the essence of anthropological methods of studying culture as a multicomponent system;
- to substantiate the cultural-creative potential of the individual in the evolutionary process of anthroposociogenesis;
- to explicate scientific research and conceptual approaches that reflect the main patterns and determinants of the process of anthroposociogenesis;
- to form the skills of scientific substantiation of models, characteristics, mechanisms of development, the specifics of the interaction of personality and culture;
- to establish causal relationships between the biological properties of a person, individual psychological characteristics, motivation and his need for socio-cultural development;

– to characterise the trends in the development of modern world culture and determine the features of the functioning of the individual in the conditions of the modern socio-cultural space.

The academic discipline "International anthropology" has interdisciplinary connections with such academic disciplines as: "Cultural Studies", "Modern International Cultural Studies", "Introduction to Cultural Anthropology", "Modern Methods of Cultural Anthropology" and some others.

As a result of studying the discipline the undergraduate should *to know*:

- basic concepts and problems of the discipline;
- the main stages of the formation and development of cultural anthropology as a science;
- the structure of anthropological knowledge;
- methodology of anthropological researches;
- the cultural-creative role of the individual in the process of anthroposociogenesis;
- ideas, approaches, concepts formed by classical and modern anthropological schools;
- the main priorities, provisions and prospects for the development of modern foreign anthropology as a scientific discipline;

be able to:

- to characterise the main categories and concepts of international anthropology;
- to systematise and apply in practice theoretical and methodological material that reflects the essence of modern scientific knowledge about a person and his role in culture;
- to substantiate the significance of the anthropic factor in culture and determine the specifics of its influence on the results and features of the development of modern culture;
- to analyse the trends of modern culture as a whole and determine the distinctive features of the development of individual branches of cultural creativity in the context of national and ethnic cultures;

to own:

- conceptual and methodological base within the problem field of the discipline;
- modern methods of complex analysis of cultural phenomena and phenomena;

– methods of scientific and pedagogical research for the further implementation and effective functioning of the practice-oriented model of education.

The study of the discipline "International anthropology" should ensure the formation of the following academic *competencies in undergraduates*:

– AC-4. To own the methodology of scientific knowledge, be able to analyse and evaluate the content and level of philosophical and methodological problems in solving problems of research and innovation.

– APC-1. Possess the communicative knowledge and skills to work in an interdisciplinary and international environment.

– APC-5. Be able to use information technology in Cultural Studies.

– SC-4. Possess skills of collection, analysis and systematisation of theoretical and factual material on the problems of social dynamics of material and intangible culture.

When studying the discipline, it is advisable to use *teaching methods*: explanatory-illustrative, heuristic, case-method (method of situational analysis), method of included observation, educational modeling of practice-oriented scientific research.

In the framework of the formation of modern socio-personal and socio-professional competencies of undergraduates during seminars used methods of active learning, discussion forms.

To manage the educational process and the organization of control and evaluation activities, teachers are recommended to use rating, credit-modular systems of evaluation of educational and research activities of students, variable models of managed independent work.

In accordance with the syllabus for the study of the discipline "International anthropology" for distance learning provides 12 hours. Approximate distribution of hours by type of classes: lectures – 8, seminars – 4. For full-time education – 38 hours of classroom lessons: 14 hours – lectures, 24 hours – seminars.

The recommended form of control of knowledge of students – examination.

CONTENT

Topic 1. Introduction. The aim, objectives, object and subject of the course "International anthropology"

The content and problem field of the discipline "International anthropology". Object, subject, aim and objectives, structure of the academic discipline. The place of discipline in the system of cultural knowledge, interdisciplinary connections.

The main stages of the formation of anthropological science:

The first stage is the formation of implicit anthropological knowledge (from antiquity to the middle of the 19th century): understanding the natural geographical determinism of social phenomena, the first concepts of anthroposociogenesis (Aristotle, Hippocrates, Democritus, Cornelius Tacitus), the concept of the "noble savage" and the special meaning of "primitive peoples" (J. J. Rousseau, D. Diderot and others), the idea of historical progress (G. Herder, M. Condorsier, A. Ferguson);

The second stage – 1840–1960: convergence of evolutionary biology (C. Darwin, J. Lamarck), geology (C. Lyell) and social sciences, the formation of a unified science of man;

The third stage – the second half of the 19th – the beginning of the 20th century – a constructive period: the creation of classical concepts about a person (A. Bastian, T. Weitz, L. Levy-Bruhl, L. Morgan, E. Tylor, J. Fraser, etc.), the opening of the first anthropological societies in Great Britain, France, the definition of methods for studying anthroposociogenesis, the formation of research directions and approaches, the formation of a historical school in anthropology (F. Boas, F. Gröbner, E. Durkheim, B. Malinovsky, F. Ratzel, Z. Freud and others);

The fourth stage – 1920–1940: critical period, revision of existing concepts and concepts, the formation of relativism (M. Herskovitz), the formation of an ethnopsychological school in anthropology (R. Benedict, K. Du Bois, A. Kardiner, etc.);

The fifth stage – from the middle of the twentieth century to the present day, the modern period: the re-actualization of the term "evolution" in neo-evolutionism (M. Sahlins, L. White), the study of the sign-symbolic nature of man and culture, the formation of a structural (K. Levi-Strauss) and interpretive anthropology (K. Girtz), the development of the cognitive (W. Goodenough, E. Wallace) and postmodern (J. Clifford, E. Said) trends in anthropology.

Topic 2. The structure of anthropological knowledge

Anthropology as a set of scientific disciplines about the origin, formation and functioning of man in the natural (natural) and cultural (artificial environment).

Physical anthropology and the study of the anatomical, physiological, biological characteristics of a person. Genetics, morphology, somatology, ethology about the adaptive capabilities of a person. The study of human races, the specifics of their classification and geographical location.

Cultural anthropology, social anthropology, socio-cultural anthropology. A comparative study of human societies, the study of the behavior and results of people's activities at various historical stages of development. Connection of cultural anthropology with ethnology (substantiation of scientific views towards synonymisation and differentiation of the problematic field of sciences).

Philosophical anthropology is the doctrine of the essence, forms of being and the purpose of man. Directions of philosophical anthropology – personalism, philosophy of life, phenomenology, existentialism, hermeneutics.

Religious anthropology about the origin of man, his essence and properties, sinfulness and salvation (hamartiology, soteriology), death and afterlife (thanatology, eschatology) in the religious traditions of the world.

Pedagogical anthropology about the features of the upbringing and educational process, ways and forms of personality socialisation.

Topic 3. Methodology and source base of anthropological research

Methods of physical anthropology: anthropology, anthropometry, craniology, osteology, odontology, microanatomy, etc.

Methodological basis of cultural anthropology: comparative, retrospective (–survival method”) (G. Spencer, E. Tylor and others), typological, cartographic (F. Gröbner, F. Ratzel, W. Schmidt), historical (F. Boas), structural-functional (B. Malinovsky, A. Radcliffe-Brown), systemic (L. White) and other methods.

Features of the application of the method of binary oppositions in anthropology.

Field research as a way to study the daily life of a person. Specificity of stationary and mobile expedition. Field research methods – observation, experiment, survey, conversation, interviews, tests, etc.

The study of traditional everyday culture with the help of written and visual sources, folklore, archaeological materials, museum collections, etc.

Topic 4. Person as an object of anthropological knowledge

Theories of the origin of person. Anthropogenesis and sociogenesis. Religious (creationism) theory and understanding of person as God's providence. Cosmologism or interference theory about the role of extraterrestrial civilizations in the development of mankind. Evolutionary theory about the adaptive capabilities of person and natural selection. Labor theory about the formation of the physical and mental abilities of a person in the process of manufacturing tools, the implementation of purposeful activities.

Features of the biological and cultural evolution of person. Human behavior and basic types of needs. Activity as a way of mastering culture. Types of activity in culture. Creativity as a way of self-realisation and self-actualisation of a person in culture.

Socialisation and inculturation.

Topic 5. Evolutionism, diffusionism, functionalism, sociological scientific school: substantiation of the subject field of cultural anthropology

Evolutionism is about linear, progressive cultural development and the role of social progress in history. Integration of physical, psychological and cultural-historical approaches to the analysis of anthroposociogenesis in the works of A. Bastian –"Man in History", T. Weitz –"Anthropology of Natural Peoples", L. Morgan –"Union of the Iroquois", –"Kinship Systems and Properties in the Human Family", "Ancient society" and others. Study of the psychology of peoples: M. Lazarus "Life of the soul", G. Lebon "Psychological laws of the evolution of peoples", "Psychology of the crowd", G. de Tarde "Laws of imitation".

Anthropogeographic school (diffusionism) about intercultural interaction, borrowings, geographical distribution of cultural complexes and individual artefacts of culture. Comprehension of the dichotomy "society-nature" in the works of F. Ratzel "Anthropogeography", "Ethnology", the concept of "cultural circles" (B. Ankermann, F. Gröbner, L. Frobenius, etc.).

Sociological method in the study of anthroposociogenesis. The study of the system of connections between people and the specifics of the formation of collective ideas through education, customs, cultural environment. Representatives of social anthropology E. Durkheim, O. Conte, M. Moss. The works of

L. Levy-Bruhl "Primitive thinking", "Supernatural in primitive thinking" about the nature of collective consciousness.

Functionalism is about culture as a product of human biological properties. The needs of the individual and their significance for socio-cultural development. Tradition as a form of human adaptation to the environment. The search for general laws of social and cultural development in the studies of A. Radcliffe-Brown –"Structure and functions of a primitive society", B. Malinovsky –"Scientific theory of culture", –"Magic, science and religion", etc. postmodern models of sociodynamics of modern culture.

Topic 6. Cultural-historical school of anthropology

Methods of anthropological research by F. Boas and the formation of the American anthropological school. Search for general laws of the historical development of cultures. The role of language, customs, anthropological type, psychological characteristics of the ethnic group in the dynamic changes of local cultures. Formation of cultural communities in the process of diffusion of cultures within specific geographical areas. The concepts of "acculturation", "parallelism". Cultural relativism is about the objective interpretation of cultural phenomena.

–"Culture is a mirror for a person" (K. Klakhohn). Culture is a system of elements that forms an integral model, a sample (A. Kroeber). Cultural model as a combination of spiritual, material culture, political way of life of the people. The concept of "culmination of culture".

Topic 7. Ethnopsychological anthropological school

Individual – individuality – personality. The main scientific ideas of the school "Culture and Personality". A. Kardiner about the features of the formation of the –"basic personality" through –"public institutions" (–"The individual and his society", –"Psychological boundaries of society"). Primary (family) and secondary (folklore, mythology, religion) social institutions. C. DuBois on the meaning of –"modal personality" in culture.

The concepts of "cultural configuration", "national character", "patterns of culture", "ethos" in the studies of R. Benedict ("Configurations of cultures in North America", "Models of culture", "Chryzanetem and the sword"). Types of cultural configurations: Apollonian, Dionysian, paranoid, culture of shame and culture of guilt.

Methodology for the study of national character and typology of culture
M. Mead (–Growing up in Samoa”).

Linguoculturology E. Sapir (–Cultural Anthropology”).

Topic 8. Symbolic direction of anthropological research anthropology

Culture as a text that includes signs and symbols that are formed in the process of communication. F. de Saussure on the role of language in culture, ways of conveying intellectual and emotional information. The concepts of –sign”, –symbol”, –semiosis”, –code”, –attribute”, –cultural meaning”, –cultural semantics”, etc. E. Cassirer’s thesis: –Man is a symbolic animal” (–Philosophy of Symbolic Forms”). Types of symbolic forms and the role of myth, art, religion, science, philosophy in the –symbolic universe”.

The main principles of structural anthropology by K. Levi-Strauss: culture is a set of sign systems, the uniformity of the human spirit and intellect, the universalization of cultures, the mental foundations for the formation of cultural symbols, –binary oppositions”, structural analysis, etc. Universal and unconscious structures. Stages of formation of symbolic structures. Myth as a collective consciousness and a way of deciphering cultural codes.

Topic 9. Postmodern and cognitive anthropology

The basic concepts of postmodernism (interpretativeness, illusory nature, intertextuality, –death of the author”, –rhizome”, pluralism, callagnot, satire, simulacra, etc.). Representatives of postmodernism J. Baudrillard, J. Deleuze, J. Derrida, F. Guattari, R. Bart, Y. Kristieva, M. Cole, M. Foucault and others.

The role of a person in the modern world is an interpreter of cultural events and ideas. Fragmentation of consciousness (clip-consciousness) and thinking of modern man. The problem of polyidentity and violation of the principles of cultural identity and self-identification of a person in a situation of a single global and communication space.

Cognitive anthropology about the role of thinking and cognition in culture. The cognitive function of culture. Methods of cognitive modeling and cognitive mapping. Systems of motivation, thinking, behavior of the individual. Cognitive model of personality (measurements: evaluative, descriptive, instrumental). Representatives of cognitive anthropology: J. Goodnow, W. Goodenough, X. Conklin, F. Launsbury, K. Pike, D. Himes and others.

EDUCATIONAL AND METHODOLOGICAL MAP
EDUCATIONAL DISCIPLINE
(full-time training)

The number of section	Topic title	Number of classroom hours		Number of hours of CSS	Form of knowledge control
		Lectures	Seminars		
1	1. Introduction. The aim, objectives, object and subject of the course "International anthropology"	1	2		
2	2. The structure of anthropological knowledge	1	2		
3	3. Methodology and source base of anthropological research	1	2		Essay
4	4. Person as an object of anthropological knowledge	1	2		
5	5. Evolutionism, diffusionism, functionalism, sociological scientific school: substantiation of the subject field of cultural anthropology	2	8		Abstract on the topic
6	6. Cultural-historical school of anthropology	2	2		
7	7. Ethnopsychological anthropological school	2	2		
8	8. Symbolic direction of anthropological research anthropology	2	2		
9	9. Postmodern and cognitive anthropology	2	2		
	Total ...	14	24		

EDUCATIONAL AND METHODOLOGICAL MAP
EDUCATIONAL DISCIPLINE
(distance learning)

The number of section	Topic title	Number of classroom hours	
		Lectures	Seminars
1	4. Person as an object of anthropological knowledge		2
2	6. Cultural-historical school of anthropology	2	
3	7. Ethnopsychological anthropological school	2	
4	8. Symbolic direction of anthropological research anthropology	2	2
5	9. Postmodern and cognitive anthropology	2	
	Total ...	8	4

Topics for independent work of students:

1. Introduction. The aim, objectives, object and subject of the course "International anthropology"
2. The structure of anthropological knowledge
3. Methodology and source base of anthropological research
5. Evolutionism, diffusionism, functionalism, sociological scientific school: substantiation of the subject field of cultural anthropology

INFORMATION AND METHODOICAL PART

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Methods and technologies of education

Effective pedagogical methods and technologies that contribute to the students' joining in the search and use of knowledge, the acquisition of experience of independent problem solving include:

- technologies of problem-modular training;
- technologies of educational and research activity;
- project technology;
- communication technologies (discussions, press conferences, educational debates and other active forms and methods);
- method of analysis of specific situations;
- game technologies, within which students participate in business, role-playing, simulation games, etc.

To manage the educational process and the organization of control and evaluation activities, teachers are recommended to use rating, credit-modular systems of evaluation of educational and research activities of students, variable models of managed independent work, educational and methodical complexes.

In order to form the necessary socio-personal and socio-professional competence of undergraduates in the practice of seminars it is advisable to introduce methods of active learning, discussion forms.

It is possible to use criteria-oriented tests to determine the educational achievements of a master student. They are a set of closed form tests with one or more variants of correct answers; tasks to establish the correspondence between the elements of two variants with one or more ratios and equal or different number of elements and options; open form tasks with a formalized answer; tasks to establish the correct sequence.

It is also possible to use problem, creative tasks providing heuristic activity and non-formalized response to determine the compliance of educational achievements of the undergraduate with the requirements of the educational standard.

Methodical recommendation on the organization and performance of independent work

In the study of the discipline the following forms of independent work are used:

- work of undergraduates with scientific and educational literature, with primary sources, independent study of individual issues of the discipline, preparation for seminars and exams;
- supervised independent work in the form of individual assignments, including written interviews with the advice of the teacher;
- preparation of abstracts on individual topics and presentation of reports with presentations at seminars.

The work performed should reflect the degree of assimilation of theoretical questions by the undergraduate, the ability to think independently, to reason logically, to raise questions, to generalize, to identify problems, to draw conclusions.

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