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# Materials of the Second Session of Educational, Scientific and Methodological Seminar «Theory and Practice of Applied Culture Studies» on the Basis of Arts History and Cultural Studies Department, Institute for the Humanities, Siberian Federal University, Krasnoyarsk October 14th, 2009

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*The second session of educational, scientific and methodological seminar «Theory and practice of applied culture studies» was held on the basis of Arts History and Cultural Studies Department, Institute for the Humanities, Siberian Federal University (Krasnoyarsk) on the 14th of October, 2009.*
*The subject matter of the second session is «Methods of applied culture studies: structural functionalism version. Part 1: The general theoretical principles of Bronislaw Kasper Malinowski's and Alfred Reginald Radcliffe-Brown's conceptions». The following questions are to be discussed here:*
*1. B.K. Malinowski's and A.R. Radcliffe-Brown's methodological and methodical potential of structural functionalism;*
*2. Bronislaw Kasper Malinowski's theory of culture and its methodological potential;*
*3. Alfred Reginald Radcliffe-Brown's theory of society and the consequent methodological program;*
*4. Social engineering as a goal of cultural anthropology.*
*The methods and methodologies of applied culture studies, classical for foreign culture science, within the frames of structural functionalism are discussed in these materials of the seminar in connection with their potential used for solution of the problems of the Russian culture studies and reality.*

*Keywords: Cultural anthropology, structural functionalism, methods and methodology of applied culture studies, social engineering, Bronislaw Kasper Malinowski, Alfred Reginald Radcliffe-Brown.*

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1. B.K. Malinowski's and A.R. Radcliffe-Brown's methodological and methodical potential of structural functionalism;

2. Bronislaw Kasper Malinowski's theory of culture and its methodological potential;

3. Alfred Reginald Radcliffe-Brown's theory of society and the consequent methodological program;

4. Social engineering as a goal of cultural anthropology.

**Koptseva Nalatia Petrovna**
**(Doctor of Philosophy, professor,**
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**Dean of Arts History**
**and Cultural Studies Department):**

Good afternoon, everyone! We are glad to see you at our seminar. I should explain to those, who are taking part in the seminar today for the first time, that there was stated the problem of the ways of development of human sciences in Russia, whether the human studies correspond to the international standards and what should be done to reach correspondence to the international standards. While cultural studies exist only as a short terminal course at the vast majority of universities and institutes of our country and city, when the Siberian Federal University started training specialists in cultural studies three years ago and bachelors of cultural studies two years ago, we have been entrusted with a task of realization of more serious approaches to training bachelors and specialists in cultural studies. It is clear for us as

the representatives of the university community that the courses we teach are to be based on our own scientific research and then the question of form and content of our scientific investigations passes into the space of educational meaning: what we are to teach our future specialists for five thousand hours, the purpose of their training, which competences we are to give them, which scientific studies we should develop to train our students. Is there any succession of science in 2000s and that one of 1960s-1980s or should we break that succession? There are lots of questions. Having summarized, our honorable academic and educational community admitted that whichever conceptual fundamental studies we carried out in the 20th century, our investigations, which are for our own sake, survivability, and needs, must obtain strongly marked applied nature in the 21st century. There has been raised a question about what can be called «applied nature» of culture studies. Our dear participants in the seminar have pointed out several subjects which could develop that applied nature. At the same time we understand that we should put away self-admiration and identify our place in the international cultural studies exactly and objectively. As a result, we have a very interesting discussion and quite informative reports of our dear professors and students. Eventually, we even have an idea to publish a book titled «Dialogues about culture at Siberian Federal University» for we've got a dialogue, and its content is not as trivial as it could be in a regional university.

# SOCIAL ENGINEERING AS AN OBJECT
# OF CULTURAL ANTHROPOLOGY

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The present level of culture studies in the Russian science makes us solve the problem of application value of those studies. The aim of all human and social sciences as well as cultural anthropology is social engineering, rational control over social process and scientific prevision of possible purposeful and casual changes of social institutions. From the very start, cultural anthropology positioned itself as a science capable of formation of a scientific apparatus for positive social government.

Scientific control over social processes is a task for many centuries. But the modern Russian culture studies are in danger of turning into one of the variants of the old scholastic ideology combining peripheral research areas. At present maintenance of international standards at culture studies requires a program of applied culture studies as a basis of modern cultural education.

An educational program at «culture studies» is starting being realized at Siberian Federal University. The first steps of training of the future bachelors at culture studies require the necessity for implementation of the standards of international education in the sphere of human and social sciences.

To work out our own methods of cultural studies applied for social government, it is necessary to explore the research methods developed in cultural anthropology in the 20th and 21st centuries and then to form methods of study of cultural space important for the current Russian society.

We think that the program of development of culture studies formulated by A.R. Radcliffe-Brown, one of the founders of British social anthropology (together with B.K. Malinowski), is of special value. The potential of functional and comparative method for the modern culture studies is to be discussed, and the program of training of specialists at the sphere of applied culture studies is suggested.

There are different definitions of «social engineering» concept in contemporary dictionaries. It was unexpected for sociologists that the term began to be used in computer-programming and often in a negative sense in connection with the problems of «cracks» of concealed information by so-called «hackers». However the primary scientific and theoretical meaning of «social engineering» is connected with the influence of science on real social processes. There could be given two definitions of social engineering. The first one is very general and could be applied to many other notions (for instance, science as a whole, human activities, etc.) besides social engineering. It runs as follows: «Social engineering is a specific branch of applied social science representing a complex of applied social methods and practice connected with the use of knowledge acquired in general social theory, applied studies, and in practice of productive and other activities for solution of everyday and perspective problems of improvement of control over social objects»[1].

In point of fact, are perfection of social control, social progress, sensible influence on the world around us (human world most of all) not global purposes of existence and progress of the humankind? What is the specific role of social engineering in that process? The second definition of social engineering we would like to cite here could show the more exact specific features: «Social engineering (Germ.

Ingenieurwesen, soziales) is a complex of approaches of applied social sciences oriented to changes of human behaviour and attitudes, solution of social problems, adaptation of social institutions to mobile conditions, and maintenance of social stability»[2].

**The weak point** of this definition of social engineering is that it is formed through inductive citation and indication of some social situations where the term «social engineering» could be applied. But its strong point is that it specifies the most important goals of social engineering, which appears to be the most urgent problem and aim of the whole science: 1) solution of social problems; 2) **change of human behaviour** according to the most humanistic purposes; 3) **development of social stability** due to refinement of the existing social institutions.

We suppose that social engineering appeared together with philosophy and all other sciences in the great antiquity, in the «axled time» (K. Jaspers), simultaneously and independently of each other, in three cultural-geographical areas: Ancient Greek, India and China. It is evident that we shouldn't forget Ancient Egypt, Central America and other cultural areas. However the question is not that we should identify a maximally exact list of those areas, but our aim is to point out co-eternity of philosophical and scientific studies, on the one hand, and social engineering, on the other hand.

Social engineering is not only a local applied scientific approach developed in local scientific sociological schools, but it is the old dream and necessity of the humankind to rule itself basing on its sense, it's the way of something localized in the activity of one of social classes or social strata. B. Obama meant that necessity when visiting the Russian economic school in Moscow repeatedly cited the phrase of a written work of one of the alumnus of that school: «The world is much less rational in reality than that one in paper» – in his program speech on interrelations of Russia and the USA.

Social engineering is a final goal of the whole science as application of the results of research work to control social processes. As we've mentioned, this scientific aim was formulated together with appearance of science: remember the social projects of Confucius, Plato, Augustinus Aurelius, Christian, Islamic, Buddhist social theories… But social engineering was accentuated in the works of some outstanding thinkers, including representatives of English-speaking human and social sciences, at the beginning of the 20th century. Thus, the great thinker John Dewey, a founder of pragmatism, wrote that «Philosophy is revived when it stops being means of solution of philosophers' problems and becomes a method… of solution of problems of the humankind». He believed that modern human and social science was of infant age since it had stored large quantity of knowledge but it wasn't used while control over people was to be carried out through scientific knowledge. That John Dewey's thesis was caught up by all the eminent scientists in the 20th century, who created many kinds of scientific apparatus to study the real social organism and specified many ways of influence on it by means of different instruments. It is evident that politicians need those instruments most of all. But civic society is broader than political sphere. Social self-government is always implemented; however the consequences of chaotic self-government can be discovered in a large number of historical tragedies «enriching» the 20th century. We could remind J. Ortega y Gasset's well-known work «La rebelion de las masas» where the Spanish philosopher admonishes that the mass solves all problems through violence, and it inevitably engenders a leader as its «voice», who personifies that violence in its most insane aspects. J. Canetti's investigations are analogous; he was one of the

first researchers, who began to develop the problematics of the elementary forms of human power over a man proving that a man makes himself «a mass» as far as he solves many important problems in that transformation. It is clear that we shouldn't forget S. Freud's and E. Fromm's hypotheses, as well as those ones of many contemporary philosophers, social and political scientists discovering the problems of social chaos from very different points. The deepest research work was carried out by Michel Foucault dissecting power relations and proving that violence was reproduced in the very concept of social norm, which makes large social spaces be simultaneously and fatally interpreted as pathologic. Social norm is the underside of social pathology. This Michel Foucault's conclusion was brilliantly substantiated in his concrete studies of history of psychiatrics, prisons, sex, and structure of human language.

We think that cultural anthropology is human and social science, which consciously seeks to be one of the instruments of social engineering and works out methods of applied culture studies to optimize social processes and maintain viability of social organism at the highest level.

Auguste Comte was the first, who asserted the necessity of concrete science studying society in order to optimize processes of social control; he also gave the term «social science». Herbert Spencer had already elaborated such essential concepts as «social aggregate» and «social organism» in his works. The works of those thinkers and their active pathos promoted appearance of the British school of social anthropology, which was transformed into in the school of cultural anthropology in the works of Franz Boas and his disciples in the United States of America. That's why these two concepts are often combined together in modern text-books and articles: it is written or said either «social (cultural) anthropology» or «cultural (social) anthropology».

We suppose that one can find methodological basis and instruments for applied culture studies in the works of the founders of the British school of social (cultural) anthropology when the aim is social engineering. Aleksey Nikishenkov's research work «History of British social anthropology» holds this point of view, where a whole chapter «Social engineering» project» deals with the proof that the founders of the British school of social anthropology (Bronislaw Kasper Malinowski and Alfred Reginald Radcliffe-Brown) were inspired by the ideas of social engineering in their scientific investigations[3].

However Aleksey Nikishenkov restricts his excellent investigation by the **British** school of social anthropology. Our aim is to retrace the dynamics of formation of methodological and methodical apparatus of social engineering in cultural anthropology during the whole 20th century. That will provide for a serious conceptual basis of applied cultural studies in the modern Russian cultural science.

**Koptseva N.P.**: We have some prepared reports on the problem we suggest that we should listen to and discuss today.

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[1] «Social engineering» // National encyclopedia of social science // http://voluntary.ru/dictionary/572/word/

[2] «Social engineering» // National encyclopedia of social science // http://voluntary.ru/dictionary/662/word/

[3] Nikishenkov, A.A. History of British social anthropology. – St. Petersburg: St. Petersburg University Press, 2008. – P. 315-324.

# PENDULUM AS A MODEL OF METHODOLOGY OF B.K. MALINOWSKI'S AND A.R. RADCLIFFE-BROWN'S CULTURAL AND ANTHROPOLOGICAL STUDIES

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Bronislaw Kasper Malinowski, an English ethnologist and social scientist supposed to be one of the founders and leaders of the English functional school in British anthropology, perceived culture as an integral system with its parts connected with each other: a single phenomenon of culture is to be considered as a component of the system only. B.K. Malinowski claimed that every aspect of culture should have been considered not only as an element of the system but as a functioning part inside cultural context. Therefore the main purpose of the research work carried out by B.K. Malinowski and his followers was comprehension of the mechanism of culture and its functioning represented in the functioning of every particular institution. The mechanisms of culture can be revealed by means of institutions only, therefore scientists should rest upon field studies. B.K. Malinowski insisted on the fact that scientific hypotheses about mechanisms of culture requiring practical verification are to be put forward by the field, since mechanisms of culture can be revealed by no other means than through institutions. Having carried out field studies in Mailu, the Trobriand Islands, and Oaxaca State in Mexico, B.K. Malinowski repeatedly turned to the collected materials to corroborate the hypotheses emerging in the way of discovery of the maximally general principle and mechanism of culture.

Thus, taking into consideration B.K. Malinowski's theoretical evidence on field studies and assuming him to be an ideal researcher, when he was in the process of study of the aboriginal tribes, one can conclude that he proposed pendulum as a model of methodology of carrying out of cultural and anthropological studies. That is a permanent oscillatory motion from direct field studies to theoretical conceptualization of the discovered facts; and then, again, from theoretical conceptualization to the field of substantiation of research ideas in practice in order to obtain new material. And the motion is endless.

If we pay our attention to the ideas of Alfred Reginald Radcliffe-Brown, a British anthropologist and a founder of structural and functional approach in anthropology, we will find out that he differentiates two sciences in his research work: ethnology and social anthropology. The main parameter of differentiation is the key method applied by ethnologists and social anthropologists. The method, which underlies ethnology, is called historical method by A.R. Radcliffe-Brown; its application helps to interpret a separate institution of society and retrace its formation. Thus, ethnologists using historical method survey causation of a separate institution in time. But ethnology cannot escape the major problem of doubt of the results of all investigations carried out by means of historical method in this sphere. As A.R. Radcliffe-Brown posits it, that problem is complete or partial deficiency of the empirical data required for the study. Hence there is no need to mention objectivity of the process of gradual determination of any social institution restored by the researchers working within the frames of historical method, for the investigations are of deeply speculative character.

A.R. Radcliffe-Brown points out so-called functional method based on induction as a method, which underlies social anthropology. That method is built on the thesis similar to B.K. Malinowski's

ideas that every institution is an organic part of culture and exists as one of the mechanisms of culture, predetermined by the whole. A.R. Radcliffe-Brown says that all phenomena of culture are subordinated with the natural law, and that thesis makes possible to discover general laws through some kind of logical operations where separately considered institutions are special cases.

But having differentiated two sciences and methods, A.R. Radcliffe-Brown doesn't give any rigid estimation; he doesn't deny the right to existence of ethnology and historical method. Conversely, he tries to find out positive aspects in rather scientifically useless construction of hypothetic stories of origin of many separate cultural phenomena. A.R. Radcliffe-Brown points out complementarity (additionality) of two methods and sciences. Thus, pointlessness of the use of historical method only could be conveyed in two key moments. Firstly, it is impossible to retrace formation of every separate cultural phenomenon because of their immense number. Secondly, it is impossible to estimate any separate stages of development of institutions out of their connection with the stages of development of other institutions. But functional method removes these two moments. It helps to derive laws of functioning of culture and society as a whole and has purposeful function in ethnological studies.

Thereby A.R. Radcliffe-Brown doesn't refuse existence of ethnology, on the contrary, he acknowledges its necessity, but only combined with social anthropology. He claims that correctness of every step for discovery of a general law through induction is to be empirically verified mainly by means of historical method of ethnology. A.R. Radcliffe-Brown believes that, from scientific point of view, the constant interchange of functional and historical methods is a process of ideal study aimed at reciprocal substantiation of the enunciated hypotheses. In other words, again, the process of ideal study carried out in cultural anthropology can be represented by the model of a pendulum oscillating between historical and functional methods.

Totalizing this, we can state that both of the researchers needed the idea of pendulum as a model of methodology of cultural and anthropological studies. The extreme points of the oscillation amplitude of the pendulum of B.K. Malinowski's model of study could be marked as so-called field, i.e. an object of study, which evidently implies absorption of a researcher and his followers in it. On the other hand, there is theoretical conceptualization of the collected materials and modeling of the processes observed in the field. One should notice that, according to B.K. Malinowski's conception, the pendulum gets impetus of motion in the field conditions. The extreme points of the amplitude are historical and functional methods in A.R. Radcliffe-Brown's model of cultural and anthropological study. Both of the models could be combined with some stipulations if we take into account the fact that historical method is intended for the study of separate institutions in their apartness and functional method is directed to inductive revelation of general laws. Then B.K. Malinowski's direct field study would correspond to the ethnological component of A.R. Radcliffe-Brown's research works, and B.K. Malinowski's theoretical construction would accord with A.R. Radcliffe-Brown's inductive derivation of general laws. Such combination seems to be productive since, in some degree, it diminishes obvious domination of one of the components and dependence of the other, which exist in the both researchers' ideas. Thus, while B.K. Malinowski struggled for the priority of the field-study component, A.R. Radcliffe-Brown insisted on the supremacy of functional method. When there appears the combined model, it turns out that both complementary components of cultural and anthropological study are equal in point of fact. Thereby it removes the necessity for the accents put on either of them. But still there is an obvious necessity for constant oscillatory motion between them.

**Koptseva N.P.**: You've controlled the student practice this year. Did the students try to find some ideal kind of study? Or did they have just chaotic investigations? Were the students given any pattern of study?

**Reznikova K.V.**: There wasn't such a task – to seek for an ideal type of study – but they got it. We proposed a scheme of study but without rigid frames. In point of fact, the students projected that scheme by themselves under our supervision.

**Koptseva N.P.**: For example?

**Reznikova K.V.**: The third-year students explored cultural-semantic field of Krasnoyarsk city. Having made surveys, learning cultural objects, they collected hypotheses about condition of the society and some kind of cultural map, which became a ground for the suggestions concerning the ways of changing of the present situation. And now we can return to the field of study and prove our hypotheses in practice. The pendulum has started.

**Koptseva N.P.**: We have two student reports prepared. These are our third-year students in culture studies, who explored the space of Krasnoyarsk city during their summer practice this year. They applied strong conceptual basis for the obtained interesting results.

# METHODS OF ANALYSIS OF RELIGIOUS PHENOMENA
# IN CULTURALOGICAL TEXT «MAGIC, SCIENCE AND RELIGION»
# OF BRONISLAW KASPER MALINOWSKI

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The fundamental idea of functionalism is a belief that a man is a biological creature who constantly needs satisfaction of his wants. A sum of ways of satisfaction of wants is transformed into institutions out of which traditions and norms of behaviour in society come up. Thus, culture is some kind of integrity where every aspect takes its own important function. Functional method is based on eduction of functions of various aspects of culture.

B. Malinowski applies functional method to description of the Trobriand life in his research work on culture «Magic, Science and Religion». The researcher defines the components of that life: sacred and profane spheres.

Totemism is of special importance in the sacred sphere. The function of totemism is to form deference to nature and belief in relationship between a man and nature as a personification of God.

Describing primitive human life, B. Malinowski particularly attends to the rites and rituals connected with search for food. Food is one of the most essential biological human needs. Search for food as a core of life is connected with many rituals and rites for a primitive man. All interests, aims,

and emotions of a tribe are crystallized around it. Thus, search for food as one of the most essential cults of the primitive society becomes a tradition out of which culture grows.

Moreover, B. Malinowski studying eating cult discovers its public character. But what is the significance of publicity and its function? The public character of eating cult as a religious phenomenon forms values and fixes them in the society.

Obsequies also are of great importance in the primitive society. A primitive man pays special attention to death. That is connected with the fact that a savage man dreads dying, that's why we find lots of rituals intended for getting over those fears there. The aboriginal people, who believe in afterlife, are terrified by a clod and they are afraid of spirits. A man recoils from a dead body, and all the rites are directed to overcome that disgust. Therefore there appears a contradiction: on the one hand, the desire to conserve a body as a memory of a person and, on the other hand, to get rid of it.

On the whole, B. Malinowski's research work on culture «Magic, Science and Religion» reveals social function of the myths. According to functional methods, the main function of a myth is interpretation of social actions. There can be pointed out a system of behaviour revealed by a myth. A mythical plot is actualized, and the personages act in the myth like they do in reality. Myth is a foundation of social activities. Thus, there can be drawn a conclusion that the functional method is the most effective for contemporary applied studies and provides for studying of social life in all its aspects and helps to control it.

**Koptseva N.P.**: How were the conceptual propositions, you've represented in your report, demanded in your own practice? Are there any examples or parallels, perhaps? How did the studying of B. Malinowski conception favour your research on Krasnoyarsk city?

**Savramenko Y.A.**: I studied Sverdlovskyi section in our city. The section is completely industrial, and there are very few cultural centres there, which are isolated and in bad condition. The cultural group prevailing in the section has specific needs. And the function underlying it doesn't receive any influx of suggestions about its implementation. I realized that, in order to improve the cultural situation of the section, it is necessary to study needs of the population, to understand the functions underlying them, and to correlate with the suggestions existing in the section and the prospects which could be developed in the future.

**Starikov P.A. (Candidate for philosophy, assistant professor, Chair for Social Sciences, Siberian Federal University)**: Malinowski felt easy on distinction myth from non-myth: everything uncorrelated with the European point of view is a myth. So, what about the contemporary society when we try to point out a myth? Are there any criteria of distinction between myth and non-myth? Does Malinowski give such criteria, which could be used now? Or does he describe a myth as a subject of other culture, a non-European one?

**Savramenko Y.A.**: He describes social actions as signs of a myth and comprehends myth as a total form of social life.

**Panteleeva I.A. (Candidate of philosophy, assistant professor, Chair of Art History and Theory, Department of Art History and Theory and Culture Studies, Siberian Federal University)**: What do you think of the situation today? Are there any displays of funeral cult and that one of public eating?

**Koptseva N.P.**: We can assume. When a family spends its annual earnings on funeral and thinks it is necessary to do so, I suppose, that is one of the most powerful cults both of Krasnoyarsk

city and Russia on the whole today. And that is characteristic of everyday culture of the modern society.

**Starikova E.P. (Graduate student, Chair for Social Sciences, Siberian Federal University)**: Aren't these two aspects of social life of a tribe – eating and obsequies – two basic metaphors structuring the life of a tribe now and in the past: eating metaphor as taking something new and funeral metaphor as disposal of the old? Are those aspects the two poles constructing all our cultural life, perhaps?

**Savramenko Y.A.**: I suppose that eating cult is displayed in primitive societies more clearly, for it had deeply sacred significance. And Malinowski asserts that eating implies share of food with spirits, which means a very concrete ritual.

**Starikova E.P.**: I wonder if some concrete rituals in the past remaining in our social memory could grow into some other forms.

**Koptseva N.P.**: Indeed, Malinowski was sure that any social action was based on myth-creation. There can't be any cooperative and collective action unexplained by a myth. The substantiation of any social action is mythical. That is a proposition, which could be applied as a methodological basis for very different activities in the present situation.

# METHODOLOGICAL POTENTIAL OF STRUCTURAL FUNCTIONALISM OF CLAUDE LEVI-STRAUSS REPRESENTED IN THE BOOK «LA VOIE DES MASQUES» (METHODS OF ANALYSIS OF RELIGIOUS PHENOMENA)

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The method of culture studies given by Claude Levi-Strauss, a French researcher, is called structural (structural and functional) analysis.

The structural anthropological school takes a leading role in contemporary science and it aims to integrate all the components into systems since the methods of study suggested by the school give the most objective interpretations of one or another theory by synthesizing the methods applied in other schools and bringing them to a new quality. C. Levi-Strauss' method is based on functionalism methodology but it is enlarged and improved in its own way. Structural and functional analysis enriched functionalism in its original variant with new methodological means, which made vast amount of information be analyzed and structured, thus, embracing culture in all its aspects. Levi-Strauss was the first, who started describing culture proceeding from interrelation of all its elements, not separated and isolated parts. Thereby we can see some kind of transformation of functionalism method, which points up its efficiency and topicality.

Discovery of features of methodology of structural and functional analysis is the result of study of Claude Levi-Strauss' fundamental and cultural work «La Voie des Masques».

Thus, the ritual dance masks of the Indian tribes from the north-western coast are considered in correlation with the myths connected with those masks from the point of study of methodology of religious phenomena analysis.

The feature is that a mask is to be studied together with its characteristics, which belong to different aspects of culture. First, there should be pointed out characteristics of a mask as a material object, then its function in connection with semantics of myths, and, finally, its social and religious characteristics.

It is possible to draw an exact scheme projecting the methodological algorithm of research work: 1) firstly, the religious phenomenon (of a mask) is considered in all its aspects (i.e. not in historical development, but from the point of interrelations between its basic elements in a certain period) in synchronic section, thereby revealing specific features of logic of myths; 2) secondly, there can be directly educed the structure of a religious phenomenon and analysis carried out on identification of objective laws of existence of a religious phenomenon, i.e. the connection between masks and some myths is found and all possible significant factors are considered; 3) then there is to be carried out the work with data and functions of those structures from the point of social organization and special models and constructions are to be made (such structural models are fixed with every logical deduction by the scientists in the text considered); 4) finally, semiotic origin of a mask can be discovered on the basis of the whole study.

Thus, mythological data, social and religious functions, as well as plastic form (of a mask) are definitely functionally connected though those are dissimilar phenomena. Basing on such constructs, one can not only study structure of actual cultures and interrelation of their models but also predict behaviour of members of society in different situations with the highest probability.

Moreover, there is a possibility to discern and identify function and origin of one or another phenomenon of culture due to structural models.

Such method, which allows us to draw exactly reasoned but generalized conclusions, is of special topicality in Russian culture studies characterized by extremely small number of concrete generalizations.


**Koptseva N.P.**: How did your study of C. Levi-Strauss' theoretical work helped you in your practical research work during practice in Krasnoyarsk city?

**Kivkutsan G.V.**: It helped me a great deal for I primarily paid attention to that function which could be realized by the centers I studied.

**Koptseva N.P.**: Did you get any surprising results?

**Kivkutsan G.V.**: The amazing thing was that everything had its logical explanation. For example, even situation of non-formal cultural centers was always connected with assignable choice of cultural field. Besides, it was found out during the study of the Central district reputed to be elite that actually it is pseudo-elite. In spite of the fact that its residents feel some superiority to the people living in the outskirts, their cultural needs don't differ in any specificity.

**Vasilyev V.K. (Candidate for philology, assistant professor, Chair for Russian and Foreign Literature, Siberian Federal University)**: Did you find out opinions of the residents? What methods did you apply?

**Kivkutsan G.V.**: There were interviews, questionnaire survey and observation of behaviour of visitors of cultural centres. All those favoured the formulation of such hypothesis.

**Koptseva N.P.**: Accordingly, there were two hypotheses proposed in your study. The first one is connected with the fact that the Central district is an elite cultural zone because cultural centers are concentrated there and the people living in the district posit themselves like that, etc. But the first profile of cultural situation indicated that it's not true and that departmental offices of the place don't mean that the cultural values of the residents somehow differ from those ones of the people living in other districts of the city.

**Kivkutsan G.V.**: Exactly. It's important to notice that the main audience of cultural centres of the Central district is residents from other districts of the city.

## ON «TYPICAL» METHOD AT HUMANITIES

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I appeal to the names and works of A.R. Radcliffe-Brown, B.K. Malinowski, C. Levi-Strauss, and other foreign anthropologists when I have to tell the students about formation of scientific methods and study of society and culture. A.A. Nickishenkov has formulated the postulates, which «are called «scientific revolution» at anthropology now and again». They are based on the description of the methods represented in A.R. Radcliffe-Brown's («The Andaman Islanders») and B.K. Malinowski's («Argonauts of the Western Pacific») monographs published in 1922:

«- *a study of society should be based* not on a second-hand bench speculative analysis of facts but *on a continued direct examination* of its life carried out by researchers – *a theorist and an observer should be combined together*;

- *not particular phenomena of culture but an entire culture as a functional whole should be considered as an object of study*;

- *a scientific interpretation* of social *phenomena* cannot be reduced to presumable estimations on their origin; *it implies indication of a function of a phenomenon* in social life of a certain nation»[1].

I've italicized those widely scientific formulations, which would be stated by any researcher in society and culture today. These postulates can be called original for specification of the method of study of an object as a complex of functioning elements and structure/system.

Development of the Russian science is connected with the creation of the same ideas (and it is quite logical). For instance, there is a significant fact of global influence of V.Y. Propp's monograph «Morphology of the Folktale» published in 1928 on the representatives of foreign structuralism. C. Levi-Strauss had written about the colleagues, who began folk studies a quarter century later: they «with surprise, they find out coincidences in formulations there, sometimes there are even identical phrases though they know they haven't borrowed them»[2]. The Russian science (not only humanities) had stored unique and vast potential by the 1930s. Then there was a collapse caused by extra-scientific sources. Tartu-Moscow structural semiotic school headed by Y.M. Lotman appeared grounding on continuation of the intentionally broken tradition at the end of the 1950s – the beginning of the 1960s.

No sooner had they understood structuralism with its results that it was followed by post-structuralism and deconstructivism. Consequently, there appeared a complicated situation raising lots of questions. For example, B.M. Gasparov with his ideas of «motif analysis» of a text was attached to post-strcuturalists[3]. Why? Because his conception of structure didn't coincide with that one of Y.M. Lotman[4]. But if Boris Mikhailovich argued with Yuryi Mikhailovich, does it follow that their analytical methodologies should be necessarily attributed to different poles?

V.Y. Propp thought he dealt with morphological analysis in the 1920s but in 1960s he admitted that he had selected «morphology» term inauspiciously[5]. In point of fact, he studied not form but *structure* of a tale. After all, his method was called structural method[6] and «Morphology of the Folktale» was accepted as classics of structuralism. V.Y. Propp pointed out not «motif» but «function» as an essential element of plot and compositional structure of a tale. Though he criticized «motif» conception proposed by A.N. Veselovskyi (as an elementary and even indivisible unit of a plot[7]), it isn't difficult to make clear that «function» term is very close to «motif» term. Thus, V.Y. Propp's description of a tale's plot as a system of functions (= motifs) doesn't contradict B.M. Gasparov's ideas of motif analysis of a text – moreover, it scientifically coincides with those ideas. In that case, B.M. Gasparov is a follower of V.Y. Propp, a classic of structuralism. So why has he been enlisted in post-structuralism? It is possible only if structuralism is reduced just to the first works of Y.M. Lotman and those, who not only think themselves to be his successors but also implicitly follow the analogous ideas concerning structure and analysis. But it is known that Y.M. Lotman didn't keep to the methods of his first works afterwards.

There is always a bond «structuralism – post-structuralism» in discussions concerning method but the fact that there are also the problems of typology and typological method adjacently is overlooked. And that's rather funny forasmuch as typology is *the very structuralism only under another name*! The task of typology is to study a structure of objects and phenomena and to reduce them to common types or models based on generality of structures. The typological methodology is applied in many analysts' research works but nobody thinks of proclaiming a post-typology era.

Thus, we have many terms describing *one and the same analytical method*: «structural», «systematic», «structural-systematic», «structural-functional», «structural-typological», «typological», and «systematic-typological». We can add «motif» including «topics» analysis[8]. In our opinion, the latter provides more effective operation with intertextuality as a typological problem.

Why do we have so many terms describing one and the same phenomenon? Because that phenomenon has quite complex character and different terms amplifying each other delineate its various aspects.

Thus, we deal with an obvious fact: structuralism as a method is in good condition despite the fact that many authors declared its impropriety and even death long ago. Moreover, for example, there are opinions that method is in a very bad condition at literature studies (let me remind that Tartu-Moscow school was mainly literary). «If study of literature is a science, then do literature studies have scientific method? (As far as there is a cant opinion that literature studies are just an idle talk, more or less terminological)»[9]. It is essential that those words were uttered from the high tribune within the walls of RAS Gorky Institute for World Literature. V.V. Ivanov outspoke the same reproach more seriously (he addressed it to the world literature studies): «The world literature studies, except for special and specified branches (statistical verse studies, narratology), needs a deviation from traditional and pseudoscientific (deconstructive and sociological) stamps. It doesn't correspond to the level of

contemporary knowledge (at molecular biology, linguistics, and physics). It should seriously deal with methodological problems…»[10].

Certainly, methodological problems are very complicated. But it is impossible to consent to the honoured authors because their statements don't match to the real state of affairs. The structural-typological method is alive; moreover, it turns out that the method can be successfully applied not only in the analysis of archaic folklore texts but also in the study of unique works of literary classics (often large in volume). Its application brings similar results. For example, the conclusion concerning structural repeatability of all folktales is analogous to the deduction drawn from the study of kinds of hagiography: each of them has its absolutely concrete structure *of the same type*. I have mentioned the classics with reason though they are special subject[11]. In this case the main point is that the method has great prospects and a large unexplored field. So we don't have to speak of any crisis at all.

Lots of myths have gathered around the abovementioned terms («typology», «structuralism», «post-structuralism», and «deconstructivism»). The very terms have become myths in some degree, so they are a problem for humane researchers (who are often unconscious of that problem). There is no any good in that fact. Even the most complicated term should be clear of near-scientific mythology, transparent as far as possible, comprehensible and certainly functional.

I have been investigating into the problems of method and methodology for many years and I have come to some conclusions I am going to try to represent. The scientific methodology of text analysis begins to be formed in the Russian human science in the second half of the 19th century (the process becomes noticeable and quite productive starting from that time). The process of its formation hasn't been completed even now. Nevertheless, there have been developed principles of the methodology I would call «**typical**».

*A text has structural nature* from the point of this methodology (*the object = the world as a text*). *The elements of a structure are connected with systematic and reiterative links. Perception of those links brings to the possibility of discovery of the laws of structures of society, text, creation, thinking, mentality, depth psychology, cognition of «the inner man», etc*. The latter categories should be dwelled upon particularly. It is known that «depth psychology» term was forced into application by C.G. Jung in science. His analysis of «the collective subconscious» is based on revelation of «archetypes» – the original structures concealed in psychics and displayed as representations, ideas, motifs, etc., also in creative process. C.G. Jung's theory is remarkable but, having proposed it, the scientists didn't give any acceptable methodology of analysis of the archetypes. But we should remark that he didn't have to – that wasn't his aim. C.G. Jung «intruded» in the field where creative process was studied but he used its key terms. But that field has been developing analytical methods of other disciplines for many centuries: folkloristics, literature studies, and linguistics. So the meeting was very productive: the described typological methodology of text analysis matches the study of archetypical structure well.

Thus, it is certainly a question of ***typological methodology of culture studies***. Here colleagues at humanities, representatives of different disciplines, can find it useful to exchange opinions about that methodology and the obtained results. We can take the situation connected with the problem of research on mental as an example. Historians, linguists, and specialists in study of literature very actively seek for approaches to its solution. Historians usually prefer facts (apparently, that is a rejection reaction to «the universal» and «all-explanative» Marxist method). Philologists usually pay great attention to

organization of material through method. Linguistic analysis of a language and text according to their «key words/ideas» is actually the same thing as «motif analysis» for literary historians. The latter propose to observe maximal units of a language and meaning not in words, phrases or «concepts» but in a complete literary text, in an incessantly repeating archetype producing a colossal unit – a system of texts. Consequently, there are fantastic possibilities for the study of a lingual, mental «model of the world», solution of the problems, to which science has been recently searching for approaches. So cooperation of representatives of different disciplines can be not only quite useful but also there is a necessity for its realization in any forms.

Why do I call this methodology a typological one? Because it's general for science. And because, I'm deeply convinced, everyone, who chooses science as his profession, should learn the method. For example, if somebody chooses medicine, he cannot help learning the method of therapy and operationalism. Otherwise, he mustn't be admitted to patients. However we often face the situation when a scientist in the humanities operates without any method, only on a descriptive level. Hence, certainly, there is a short way to the result of such work, according to A.B. Galkin, – «an idle talk». There is a crisis and failure of method when somebody tries to work without any method. Here we can agree with both A.B. Galkin and V.V. Ivanov.

First of all, I would like to address to the students. The question of learning method is the question of professionalism. It is difficult to master a method because you have to read hundreds of works, without exaggeration. And that's not just reading, but you should understand them. That's, certainly, serious labour. But you should be prepared for it from the very start of your scientific work for method is an entrance to science, but now it's just professional knowledge since it has extremely thickened. The fact of today is that most of the students of the humanities fall out of the process of study from the very first course because they are not able to learn materials intellectually through method and theory. Their further stay within the university walls becomes only a formality. And that's the problem more than just important, it should be solved. But it remains unobserved. In particular, the solution can be seen in training in typological methods, which should be started as early as possible: to make special topics and courses (but not to waste hours for the general course «Introduction to…» or «Theories…»), to compose textbooks, and so on. It would be better if high school education was based on typological methodology.

As for deconstructivism as a free reading of any text, there are some questions here. V.V. Ivanov defined deconstruction as «pseudo-scientific stamp». Will subjective interpretations be necessary for a reader and science? Aren't they just a number of near-scientific anecdotes, perhaps, interesting and amusing, but nothing more? Don't we mix up artistic sphere and science? Deconstructivism proclaims human sciences to be a field of subjective interpretations. In that case, it stops being science. According to such logic, universities and departments for the humanities should be abolished: there is nothing to cognize, but one can play with boundless meanings…

There is no point in insisting on absoluteness of structures and typologies. Structures have historical nature; typologies can have mistakes and can be precised. The analysis of extra-structural elements is more important. We always deal with variants of structural and typological interpretations in practice. The typological methodology doesn't have to insist on anything more than comprehension of meanings within the frameworks of semantics and contexts of the studied lingual units. It is necessary to observe new practical achievements brining improvements in methodology.

All the mentioned above is open for a dialogue, polemic, correction. Nevertheless, it seems that the described typological method is the very microscope so necessary for specialists in the humanities to cognize their hypercomplex subject, «the inner man».

**Koptseva N.P.**: According to the course of the problem today, it's a very good observation indicating that if the history of ideas is not mythologized and if the patriarchs' works are considered to be a basis for methods, it turns out that such methods are valid.

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7   Ibid., P. 18.
8   Rudi T.R., a member of IRLI, quite fruitfully deals with «topics», a typological analysis of repeating elements in a text, using materials on various kinds of «hagiology» genre. Her analysis is actually an «inchmeal» study of a text (Rudi, T.R. The righteous women in the Old Rus' (on the question of the typology of sanctity). // Russian literature, 2001. – №3. – P. 84-92; Rudi, T.R. The Mediaeval hagiographical topics (imitatio principle and problems of typology). // Literature, culture and folklore of the Slavic peoples. XIII International Slavicist conference (Lyublyana, August, 2003): The Russian delegation's reports. – Moscow, 2002. – P. 40-55; Rudi, T.R. «Imitatio angeli» (the problems of the typology of hagiographical topics). // Russian literature, 2003. – №2. – P. 48-59; Rudi, T.R. «Like a firm pillar» (concerning one hagiographical topos) // The works of the department for the Old Russian literature. – St. Petersburg, 2004. – Vol. 55. – P. 211-227; Rudi, T.R. On one motif of the venerable fathers' lives («Settling in the desert»). // From the Middle Ages to the Early modern period. – Moscow, 2005. – P. 15-36.; Rudi, T.R. Topics of the Russian hagiography (questions of typology). // The Russian hagiography: studies, publications, polemics. – St. Petersburg, 2005. – P. 59-101; Rudi, T.R. On composition and topics of the venerable fathers' lives. // The works of the department for the Old Russian literature. – St. Petersburg, 2006. – Vol. 57. – P. 431-500; Rudi, T.R. On topics of holy fools' lives. // The works of the department for the Old Russian literature. – St. Petersburg, 2007. – Vol. 58. – P. 443-484).
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# FUNCTION OF CREATIVITY AS A PHENOMENON OF CULTURE

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Complex interdependence of social, political, economic and religious problems is being acutely delineated in the situation of system crisis of natural human existence at present. On the one hand, the increasing complexity of environment continues to extend the differentiation of social subsystems. The social world falls to many pieces existing as if they were separate. According to Niklas Luhmann's

concept, that process prepares the ground for «considerable resonances», disastrous changes emerging because of disintegration of the whole system. On the other hand, when the human society meets the challenge of difficulties, it seeks for possibilities of actualization of integrative processes.

There is a search for a new methodological paradigm within the frames of which adequate methods of analysis of complex social and cultural systems could be formed, as well as eduction and application of concealed potential of development and emergent effects. The further development of the conception of structural and functional approach is an important methodological resource for comprehension of stability and objective laws of the evolution of social and cultural systems. The specific feature of such an approach is realization of the fact that distinction of the system's elements as certain and separate items is rather conventional. Within the frames of functional way of thinking, the world can be perceived not as a sum of things but as a complex of relations and omnifarious connections.

For instance, Anokhin's theory of functional systems accentuates such character of wholeness where an organism consists of functional systems, not organs. Therefore development of an organism is system-genesis, not organ-genesis. In practice, the concept of functional system provides differentiation of effective functions and various «ways» of realization useful for a whole organism.

A complex system's welfare can be secured by harmony of inter-functional relations while its disorder is a straight consequence of disturbance of that harmony. Therefore separate parts shouldn't be «cured» only, but the harmony of inter-functional relations should be recovered as an indispensable condition of protection and evolution of a system as a whole.

There can be pointed a close connection between evolution of functions and creative process in a system. Escape from objectification, externalization of functions, and functional stereotypes, i.e. «concrement» of functional purpose and means underlies innovative processes and contemporary technologies of creative work. The complex of creative methods directed to harmonious combination of functions makes non-stereotyped and effective decisions be taken. Thus, today there is a prospect of integration of creative and functional approaches in a common conception of system-creativeness.

The obvious function of creativity is evident and it can be expressed in creation of something new, which can be represented in many definitions of creative process. Organization of the processes of integration, adaptation, transcendence, and formation of new cultural models are the less obvious latent, but still more important functions of creative work in modern culture.

Taken in the context of the formed holistic paradigm, the creativity conception involves not only «manipulation» with information to find a decision, but it also includes a man in multidimensionality of the cosmic creative process when a subject of creation is also transformed. The universal patterns of a creative act can be equally efficient on all the levels of organization of life: biological, psychical, social and cosmic.

In point of fact, evolution of culture and society can be considered as a cycle of positive back-coupling: development of creative abilities – great wholeness and integration of an individual – noospheric amplification of social, cultural and natural systems – actualization of development of creative abilities.

Abraham Maslow is one of the main researchers, who tried to create a creativity conception adequate to contemporary challenges of the epoch. He thought that an effort to measure creation by «product» categories and unconsciously connect creative work only with certain acknowledged spheres of human activity is a mistake. Maslow equates creativity with ability to integrate and unite different

and contrary elements. A great artist makes wholeness of incompatible colours and forms. The same thing is done by a great theorist when he combines strange and contradictory facts so we could see that virtually they are the parts of one whole. A great statesman, a great inventor and a great parent do the same. They are all «integrators» able to unite various and even contrary elements.

Maslow's idea of interrelation between the inner integration of an individual and his ability to integrate everything he does in the world is of interest. Synthesizing, constructive and unitive degrees of creativity depend on the inner integration of a person.

Here, according to Maslow's and other authors' ideas, we can see the formation of a new viewpoint on creative process, adequate to the modern ages, where the centre is an interaction of complex, unique self-developing systems (such as all the living creatures and any real object due to the actual connection between all things), i.e. every act of interaction with complex living systems is a creative act of integration and transformation of an object and the very subject of creation – co-creation.

The following functions of creative process can be preliminary pointed out basing on the accumulated experience of humanistic and integral psychology:

- transcendencies: a person broadens his scope being identified with the systems larger than individual Ego in the moment of a creative act;

- integrations: there appears an integrations of all the languages of consciousness and material reflection, a complex communicative system of a personality is formed;

- entirety: a person feels and acts as a source of universal essential forces.

The results of the questionnaire surveys carried out among the students of Siberian Federal University in 2007 and 2009 (according to the sampling 294, 200 respondents) made possible to educe complex multifunctional comprehension of creative process being formed in the culture nowadays. The traced groups of associations confirm a necessity for development of ideas of creative process just as system-creativity. Such ideas (in decreasing order) are more closely associated with creative process: imagination, self-expression, talent, inspiration, pleasure, self-development, originality, spontaneity, liberty, intellect, interest people, abundance of energy, devotion to an idea, intuition, good, subconsciousness, play, spirituality, the inner human core, essence, entirety, mystery, success, innate nature, instinct for life, adventure, health, marvels, magic, co-creation.

The analysis of the maximal correlation bracket in that module of variables has shown that, according to the students' ideas, creative process makes interrelated semantic complex where the centre is such characteristics of creativity as good, abundance of energy, the inner core, essence, entirety, health, liberty, independence, mystery, and spirituality.

Bronislaw Malinowski defined the function of magic in primitive cultures as ritualization of human optimism. The function mentioned is more often fulfilled by the institution of creativity being formed in the modern society. It combines system, rationality and marvel resources.


**Panteleeva I.A.**: Being a lecturer, who tries to realize «Theory and practice of creative activity» course, I'd like to specify it. The American and British researchers connect most of the associations you've mentioned with the term «creativeness» and «creativity». Anyhow, have you differentiated the notions «creativity» and «creation»?

**Starikov P.A.**: I admit the fact that the meanings of these two notions always differ and I can see that differentiation as a methodological question. If I substitute the word «creation» for «creativity»,

we will, surely, get some other aspects of the meanings. However we haven't set differentiation of the meanings of these notions as a special goal in this investigation.

**Pimenova N.N. (Head lecturer, Chair of Art History and Theory, Department of Art History and Theory and Culture Studies, Siberian Federal University)**: How does your method together with its results make possible to draw a conclusion concerning the function of creation in a certain period?

**Starikov P.A.**: Functions make a very complicated question. Two researchers investigating one and the same phenomenon can get two different sets of functions since the very functional analysis is subjective in its own way. But the «function» notion becomes more distinct in the study of dynamics of a system. A function cannot be changed and it is always displayed as the original destination of a certain sub-system. And only the genetic approach will allow us to distinguish functions and put away subjectivity. It seems to me that we should pay more attention to functional way of thinking while training students. In my opinion, the functional approach is an integral and creative way of exploration of the world.

# CULTURAL ANTHROPOLOGY CONCERNING MAN
## AS AN OBJECT AND SUBJECT OF CULTURE

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Contradictions and risks of the globalizing space are concentrated around the problem of a human being in the situation of unstable social and cultural field. The unprecedented social dynamics of the present-day world demands new identifications and high speeds of integration from a man but the cultural human essence cannot make personal forms in globalization rate. New life worlds of men are formed and different systems of needs and motivations appear, social and cultural priorities and values change, new mentality, world outlook and attitudes arise. Individualism grows, expectation of one's own force prevails, collective and personal connections and generally significant values are broken up, and there is a substitution of collective interests for corporative ones. A person virtually loses criteria of truth as a result of information and psychological technologies Mass Media actively applies. In this sense, Mass Media is one of the main socializing institutions. An individual is formed among a large amount of opinions, possibilities and styles under an extreme degree of fuzziness of any authorities. Norms and values as a core of social institutions are to stabilize a social and cultural system. These conclusions accord with the theory of B. Malinowski, a father of functionalism, one of the fundamental trends of the contemporary cultural anthropology.

The attenuation of cultural mechanisms of social reproduction of an individual as a socialized and inculturated member of society actualizes a task of formation of socially adequate personality as a way of reproduction of social order and cultural norms of the Russian society. Therefore, it seems that one of the most important subjects of philosophical reflection should be wholeness and integration of personality in the situation today. A human being becomes a problem for himself in

the periods of breaking and crises when a representation of the world and a man is ruined and he tries to understand himself through his personality, individuality in his wholeness and entirety. «Identity» becomes a central concept for many culturally oriented discourses starting from the middle of the 20ᵗʰ century.

The space, where an individual finds himself as Wholeness and where he grows, is a field of *culture*. The definition of culture as an «extra-genetic mechanism of inheritance of social experience» proposed by Y.M. Lotman has generalizing power. Such field of scientific investigation as cultural anthropology deals with the problem of genesis of a human being as a creator and creation of culture in phylogenetic and ontogenetic aspects. The objective content of cultural anthropology is an area of relation of internal and external. Here its own fundamental conceptual apparatus and methodological basis are formed. There can be drawn many conclusions and positive observations by cultural and anthropological conceptions according to which fundamental features of a personality are determined by an individualized system of culture including a man. Cultural anthropology appeared when it became clear to the scientists that it is impossible to describe one or another nation and, moreover, to learn its laws of existence without description of its culture and cognition of laws of its development. The change of research courses took place at cultural anthropology in the 1980s-1990s when there was an enlargement of the very field of study and enrichment of the tendencies. If studies of the ancient culture had dominated before, then there was a conversion to comparative anthropology of all cultures dialogizing with each other including the culture of postindustrial and information society.

Most generally, the object of cultural anthropology is Homo Creans. As a creator and product of culture, he takes all responsibility for the creation act and its results.

**Koptseva N.P.**: You've specified characteristics of the Russian ethnos. How did you get them? Especially those ones concerning the Soviet culture for the new generation is unrelated to it. And secondly: there have been mentioned the national characteristics directed to separation from the other nations. Thus, isn't it a formation of the social myth coding another nation as an absolutely different?

**Boronoeva N.A.**: I agree with you that there is a question of mentality of the generations of the pre-restructuring (pre-perestroika) period, and the attributes mentioned above are prevailing for them. As for the ethno-cultural characteristics, the estimative categories such as «good» and «bad» are inappropriate.

**Koptseva N.P.**: I'll define my thought more exactly. The matter is that when we say that one nation has its certain qualities while another doesn't have them at all, we put an abyss between them. And how would they communicate with each other then? I suppose that ethno-cultural characterization is a very serious subject and requires the most scrupulous analysis for it is a field of the applied culture studies we are discussing now. On the other hand, the methodological principle is to ascribe certain features to one nation only and not to try to find them for another nationality – perhaps, such principle is absolutely invalid and dead-end because it opposes those nations, isn't it? But when we assume that we are similar to others, only the forms of general ethno-cultural characteristics are specific, maybe, we'll undeceive ourselves and the study of those forms of ethno-cultural characteristics common for every ethnos (only because we distinguish such concept as «ethnos») will be more productive. What do you think?

**Boronoeva N.A.**: I agree with you.

**Kotseva N.P.**: So let's work out such methodological approach together when we could find not only ethno-cultural characteristics but also study their specific forms. Anyway, today's seminar's pathos is to begin to study the things, which seem to be obvious, by means of some concrete methods. Perhaps, in the result, like our students, we'll find out some discrepancies in our original and customary ideas of those obvious things.

# SUBCULTURE OF THE PEOPLE WITH LIMITED ABILITIES
# FOR DEVELOPMENT FROM THE POINT OF B.K. MALINOWSKI'S
# AND A.R. RADCLIFFE-BROWN'S STRUCTURAL FUNCTIONALISM

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Today «subculture» concept has been firmly fixed at cultural anthropology and many other adjacent disciplines. Subculture is comprehended as a sum of specific social and psychological features (norms, values, stereotypes, styles, etc.) influencing on a life style and thinking of certain nominal and real groups of people allowing them to realize and affirm themselves as «we» different from «they» (other representatives of society)[1].

On the one hand, a number of various subcultures (in fact, structural elements singling some cultural groups out of society) grows in the contemporary society. On the other hand, there is an increase of unitive tendencies accompanied by growth of reasons and possibilities of communication between various structural elements of society, and, accordingly, a number of people with experienced at intercultural communication grows[2].

These world tendencies involve the community of people with limited abilities for development. On the one hand, it can be seen in the tendency of integration of the people with limited abilities for development into a community; on the other hand, there is a tendency of autonomy of such people from society. According to the principal idea of autonomy, a man with limited abilities for development has right to be different from the normal majority and not to feel that he is a derelict in society but a bearer of another subculture. Specialists of the system of special education acknowledge integration of the people with limited abilities for development into society within the framework of subcultures as the optimal variant of combination of these two tendencies of interrelation between society and the people with limited abilities for development. The most adequate attitude to the people with limited abilities for development is expected to be in the situation of leveling of contradistinctions of different countries and comprehension of society as a sum of many equal cultures interacting with each other through a dialogue.

Methodological approaches of such lines at culture studies as functional trend (B.K. Malinowski) and «structural functionalism» (A.R. Radcliffe-Brown) afford ground for taking a look at character of subculture of the people with limited abilities from a certain point of view, which necessarily should be applied together with other methodological approaches. On the one hand, the methodology of structural functionalism helps on consideration of subculture of the people with limited abilities for development as a stable social structure; each element has its certain function and orient to elicitation of general in

origination and functioning of particular elements of subculture of the people with limited abilities for development. On the other hand, it makes for consideration of subculture of the people with limited abilities for development as an element of society on the whole, which have its certain functions (in the first place, function of socialization of the people with limited abilities for development). In our opinion, from the point of structural functionalism, B.K. Malinowski's theory of needs is of particular interest for the further research into subculture of the peoples with limited abilities. According to the theory, culture is a secondary sphere which is to be constantly supported and reproduced. A.R. Radcliffe-Brown's theory of social evolution, where the evolution process is considered as development of methods of external and internal adaptation, is also of great interest[3].

Studying structural functionalism, we've found out that the basic methodological theses of this trend mostly correspond to some conclusions on the laws of origin and functioning of subculture of the people with limited abilities for development we drew in the dissertation research dedicated to the factors of socialization process of the peoples with limited abilities for development. Let us illustrate those conclusions:

1. The concept «intellectual impulse» has been applied in the research. It can be understood as information adopted or sent to society when a man needs a developed ability for operation with abstract ideas to perceive, process and reproduce such information.

2. Subculture of the physically handicapped people is considered to be an objective fact of the social world as a structure capable to self-organization and self-development. The components of that structure (individuals with physical handicaps for development, groups of such people) can generate «intellectual impulses», process them and send information of intellectual value to society again. In general, subculture of the physically handicapped people expects not so much intellectual as informational and psychological support of the social world.

3. Subculture of the people with intellectual disabilities is not capable of self-organization and self-development at the present stage of development of society. Organization and supporting efforts of society are necessary for its appearance and existence. The ability to generate «intellectual impulses» is lower within the frameworks of subculture of the people with intellectual disabilities. Therefore that subculture first and foremost needs intellectual and emotional support of society. Receiving it, the people with intellectual disabilities become capable of productive emotional, physical and creative interaction with society[4].


**Koptseva N.P.**: I think that the only guideline inside which we can be human towards such people is comprehension that we, perhaps, don't give them anything important, but, on the contrary, those people gibe us something very significant. The sooner we understand our urgent need for such people and the functions they carry out for us, the faster intercultural communication can be established. What is the special point the people with disabilities for development can give us? What do you think?

**Potylitsina L.A.**: It seems to me that it's rather difficult to determine what they concretely give. But such people have special world outlook, and they more sharply and deeply perceive the world around and themselves in it.

**Koptseva N.P.**: Do you think that when we go to communicate with them as to some feat, it corresponds to no reality? Which concrete social technologies could be undertaken to eliminate the situation of «psychological feat»?

**Potylitsina L.A.**: To begin with, they are to be perceived as subjects. There should be made TV shows about their everyday life showing that they have families, favorite work, children, and the fact that they are similar to the other people, without any supernatural distinctions and not worse. They are different only because they require some specific conditions for socialization.

**Koptseva N.P.**: Nobody denies that they are different in comparison with ordinary people in the technologies I mean. But they are different and better than us. That's what such social technologies actively used, for example, in Hollywood posit.

**Potylitsina L.A.**: I suppose that's not right to contrapose using «better-worse» evaluations.

**Koptseva N.P.**: But the idea «different» is always measured according to the scale «better-worse». If one doesn't assert that the other is better, it automatically means that the latter is worse.

**Semenova A.A. (Assistant, Chair for Culture Studies, Department of Art History and Theory and Culture Studies, Siberian Federal University)**: I think that we should start with infrastructure in order such people could go out like in Europe, where everything is specially provided and organized, where such people could feel that they are a centre of the world.

**Potylitsina L.A.**: Besides, there could be legislative solutions, for example, on integration of education, in order such people could study together with ordinary men taking into consideration the degree of possibility of such situation. One more line is correction of «Ego-image» of such people.

**Koptseva N.P.**: This is really a very interesting subject. Maybe, a whole seminar should be dedicated to this subject with access to some concrete social technologies. Thank you very much!

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# APPLICATION OF THE METHODOLOGY OF A.R. RADCLIFFE-BROWN'S THEORY OF SOCIETY IN HISTORICAL COGNITION

**Nagornyi Nikolay Nikolaevich,**
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The English anthropologist A.R. Radcliffe-Brown's methodology of structural and functional theory of cultures is of interest for the philosophers reflecting on epistemological and social significance of historical cognition. He enunciated the theory of social evolution, which considered two kinds of social adaptation: external and internal. The external adaptation is to be understood as an interaction of a man and the natural world while the internal adaptation (social properly) is implemented through establishment of an integral system of social contacts and interrelations between men. The fundamental thesis of A.R. Radcliffe-Brown's theory concerning the fact that social structures (social and cultural institutions) and their functions develop from simple to complex is confirmed by the results of cognition of the historical past.

A.R. Radcliffe-Brown distinguished two cognitive strategies in the study of society: ethnology and social (cultural) anthropology. In his opinion, ethnology is a historical study; as for social anthropology, eliminating historical individual and unique, it educes generally social and generally cultural tendencies of development. That's the difference between A.R. Radcliffe-Brown's conception and B.K. Malinowski's point of view, for structuralists' skeptical attitude to historical study is well-known; they are interested in culture and society in their present and actual existence, «here and now».

We believe that these epistemological conceptions are not separated but synthesized in historical cognition. There is a description and evaluation of individualized phenomena of the past social existence as well as revelation of essence and objective laws of social and cultural development. Otherwise, epistemological and social role of historical cognition is lost and history turns into a chaotic «collection of facts», able to entertain but not to transfer social experience (to teach), out of «the teacher of life» (the Romans called it in this way).

To give social estimation to historical cognition, one should apply the thesis stated by A.R. Radcliffe-Brown on practical (praxeological) significance of historical knowledge obtained in the result of historical cognition and its use in practical social activity (for instance, in political government).

Having agreed with this A.R. Radcliffe-Brown's thesis, we admit a certain epistemological and social status of historical cognition. Thus, G. W. F. Hegel gave the following proposition in «Phenomenology of Spirit» (1807): a result is to be comprehended together with its formation. It's impossible to understand the present and to give a substantiated prediction of the future of social development if knowledge of a previous social development and historical existence is not found or doubtful.

However, there is also epistemological «historical pessimism» denying a possibility of obtainment of objective historical truth and proving political partisanship and subjectivity of a historian-researcher immanently natural for historical cognition. Really, there is a large number of examples of «rewriting» of history for both objective (introduction of previously unknown sources into scientific use) and generally subjective (another axiological valuation, social government order) reasons. Therefore, it is necessary to sift «the wheat from the chaff».

«The historical revolution» of social consciousness has taken place in some states formed after the collapse of the Soviet Union (Baltic countries, Ukraine, etc.) recently. The reasons are not epistemological search of historians but a straight political order of those states aiming at formation of a new national ideology and identity. Unfortunately, the «new view» is a construction of the old nationalistic myths bringing up the youth of those countries in hatred and confrontation with other nations, especially with the Russians. Odious historical figures are glorified (traitors to the country's interests, accomplices of the Nazis), for example, Hetman Mazepa or Stepan Bandera in Ukraine. The educational literature on national history published in those countries shows that history lessons are turned into «lessons of hate».

Socio-philosophical and cultural analysis of such processes suggests that distortion and falsification of the results of historical cognition are not mandatory and required, that is a social «disease» unnatural for healthy cultures. The political governance of our country realizes the importance of historical knowledge for the Russian society and culture. The President of Russia D.A. Medvedev has formed

a committee to resist falsification of history. A.R. Radcliffe-Brown's point of view should become a standard of impartial and objective approach to comprehension of social and cultural phenomena for modern researchers.

Thus, we think that the inductive method of cognition (perception of culture as a whole by its elements) implied by structural functionalism is to be complemented with consideration of society and culture in their historical genesis and evolution. The historical method of cognition can be applied not only at history but also at anthropology, culture studies, philosophy and other human sciences.

**Koptseva N.P.**: That is a very serious subject since starting from the activity of such great researchers as Malinowski and Radcliffe-Brown the methodological refuse from the historical method at culture studies has taken place. That is because of the thought that the result of historical cognition most probably will be so called fictitious history. A century has passed since then. The scientific world has always registered one's own research tradition. There is a refuse from any kind of conclusions in a research in general. The methods and their application are suggested to be demonstrated, as well as results are to be given forth but without any conclusions because everyone draws one's own conclusions subjectively. Furthermore, reflection of one's own research position and display of its limitation are welcomed. That's why it's very surprising and original that you think the fathers of such a refuse from the historical method can be methodologically applied in historical cognition.

**Nagornyi N.N.**: That's right, they denies objective historical truth and believe that a researcher is always subjective. I think that relativism has its own limits because objective historical truth exists. It is determined by morality and a certain axiological approach required for history, which is not supposed to be a tool for political manipulation.

**Koptseva N.P.**: I see. But as for the question about methodology of historical investigations, unfortunately, it often remains without any clear answer. That is a very serious problem of political current interest. Perhaps, you have really found such a point when both Malinowski, using the methodology of functionalism, and Radcliffe-Brown applying structuralism want to obtain the most reliable result.

**Nagornyi N.N.**: They say that there is a tendency of search for objective laws and reflection on facts in historical cognition.

## MYTHOLOGICAL FEMALE IMAGE IN SOCIAL AND CULTURAL SPACE

**Starikova Evgeniya Pavlovna,**
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Formation and search for models of human behaviour in society are an important aspect of social engineering. Those models take a part of a map of social territory: they help to orient oneself in social space and understand the logic of things happening. Like a chess game, every social piece acts according to its own rules, goals and functions. An interaction between an individual and a social system is impossible without comprehension of that logic. J. Friedmann and J. Combes wrote that «social realities are constructed by representatives of culture in the extent of interaction with

Table 1. The connection between the ideas about a woman and the corresponding myths

| «Lonely and defenseless» | «Strong and courageous» | «Sophia», «Vasilisa-the-Wise» |
|---|---|---|
| The women are weak, credulous and hurtable (cor. index 0,35) | The women are more enduring and psychologically stronger than men (cor. index 0,3) | The mission of the women is to love and be loved (cor. index 0,25) |
| | | The women are more enduring and psychologically stronger than men (cor. index 0,23) |
| The women treat the similar types as contenders (cor. index 0,22) | The women are more responsible and thoughtful leaders than men (cor. index 0,18) | The women are more responsible and thoughtful leader than men (cor. index 0,24) |
| | | The family of my parents is a good model to follow (cor. index 0,24) |
| Culture and morality of the modern society displays irreverence towards a woman today (cor. index 0,3) | Only a woman can take care of a child (cor. index -0,2) | A woman is a tutelary for a man (cor. index 0,3) |
| | | I forgive any faults of my beloved man (cor. index 0,24) |
| | The requirements for appearance of a modern woman become tougher (cor. index 0,2) | Every woman able to become a person has her spiritual pillar and Faith (cor. index 0,26) |

each other, generation after generation, day by day. People make History and stories and children born and growing up find themselves in some stories where a certain place «awaits» for them in History».

The aim of our research was an elicitation of social and cultural mythological bases for description and comprehension of universal images structuring ideas of women. There have been interviewed 200 students for the questionnaire at Siberian Federal University. The correlative analysis of the respondents' answers on female image in the modern society has shown the existence of three closely connected groups of features we have interpreted as semantic complexes (myths) at the level of mass consciousness. Those complexes can be correlated with the mythological images traditional for the Russian culture.

The first semantic complex combines such variables as «intelligent», «spiritual», «creative», «enchanting», «supporting», and «magic». This type coincides with one of the most magical and fair images of wise and charming enchantress, attentive and empathetic Vasilisa-the-Wise (The Swan Princess); the image of Sophia, whom the Russian philosophers described as wise, high, womanly, and meek. The following semantic complex is represented by an interrelation «defenseless», «timid», «delicate», «lonely», and «dependent». Perhaps, this «bunch» of meanings responds to the images of immature and inexperienced characters such as Snow-Maiden, Alyonushka, and a miserable stepdaughter. The third group combines the meanings of a «strong», «imperious» and «pragmatic» woman. And «the strength» of that woman is displayed through «male» traits; it's interesting that there is a lack of connections of this «bunch» of meanings with «spirituality», «heartfulness», «magic», and «charm». The traditional Russian literature shows that this image colligates the features of tyrannous tsarinas, severe and freaky ladies demonstrating their authority only for their own ambition (this complex of features is not connected with «spirituality», «heartfulness», and «support»). Maybe this bunch of meanings reflects the myth being formed now and attractive for the modern women – the

myth concentrated on «strength», «courage» and «power». However this myth isolates a woman from her traditional traits, which, probably, represents the conflict between male and female features in the mass consciousness.

In order to identify the respondents' opinion on the role and status of a woman in the modern world, there has been used a specially constructed selection of propositions concerning appearance and inner life of a woman and her relations with men.

There have been analyzed the correlative connections between the ideas of a woman and the variables reflecting the semantic ranges educed above.

On the whole, the educed connections allow us to mention three key modi of the problems characteristic of each of the three semantic complexes. «Sophia» and «Vasilisa-the-Wise» complex is characterized by an idea of a woman as affectionate, forgiving, psychologically stronger and more enduring than men, with spiritual support and faith. The complex «strong and courageous» is characterized by desire for leadership and be recognized from the point of «male» values. On the other hand, a woman «is about to deliver» her role of parenthood to men and feels pressure from society, which demands strict compliance with the standards regulating her appearance. The representatives of «lonely and defenseless» complex are concentrated on their own vulnerability, contention and disregard of society for a woman.

There have been educed the correlation indexes between degree of satisfaction with life and the ideas of women's status in the modern world. There is the strongest connection between «Sophia» and «Vasilisa-the-Wise» semantic complex and satisfaction with life.

The elicited semantic complexes could be involved in social engineering to comprehend the stable social models of behaviour and tendencies of their development, as well as to form of the personalized style of communication and control.

The methodological approach, which underlies the research (eduction of the semantic complexes and their correlation with the traditional myths and actual conflicts), can be adapted for a wide range of issues of the modern social and cultural engineering.

**Libakova N.M. (Assistant, Chair for Culture Studies, Department of Art History and Theory and Culture Studies, Siberian Federal University)**: Tell us, please, did you take into account the respondents' sexual identity during questioning?

**Starikova E.P.**: Certainly, we did. We tried to involve in questioning both boys and girls equally.

**Libakova N.M.**: So the represented results are the opinions of boys and girls together, aren't they? Perhaps, it would be more efficient to separate the results according to gender? The ideas of men and women can differ greatly.

**Starikova E.P.**: The fact is that we were interested only in the ideas of women, but the same questionnaire was given to men for purity of the study. However their answers were not taken into consideration.

**Sertakova E.A. (Assistant, Chair for Art History and Theory, Department of Art History and Theory and Culture Studies, Siberian Federal University)**: Did you consider the type of Baba Yaga?

**Starikova E.P.**: No, we didn't.

**Bakhova N.A.**: What shall I do if I cannot correspond myself to any of the images you've proposed? As for me, I couldn't find any image to be matched with in the raw.

**Starikova E.P.**: I was also commoved by this question. But it seems to me those three key myths allow women to regulate the existing ideas of themselves. I agree that a more detailed classification is required in prospect.

**Koptseva N.P.**: That's a very interesting investigation. But if we complicate it a little bit? Certainly, we can distinguish some very stable images, name and classify them. Still we can see an unprecedented social dynamics and predict its further strengthening. You propose some fundamental points of identification. If you could promptly admit that those processes of strengthening of social dynamics are equally characteristic of the Russian society and any other; and, probably, it is even noxious to fix them in purely national mythical categories. In this sense, if we mention the mythological lines, they should be vast starting from Kali devouring her children to Vasilisa-the-Wise. But you've taken only white archetypes. If the principle of social dynamism were introduced in your research, there would be possible to build such social engineering, which would nearly correspond to our turbulent and vehement social reality.

# CONSANGUINITY AS A BASIS OF SOCIETY. SPECIFICITY OF THE RELATIONSHIP BETWEEN A MOTHER'S BROTHER AND A SISTER'S SON

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Alfred Reginald Radcliffe-Brown intensely pays attention to consanguinity in his studies of the society's structure. He considers consanguinity as a basis of social structure and a source of regulation of social relations between individuals. That regulation is arranged by formation of the invariable schemes of behaviour for the relationship of every category of relatives accepted. The standards of behaviour are determined by the general principle: behaviour of a person towards a father's brother is formed by the attitude towards his own father, as well as his attitude towards a mother's sister is based on the way he treats his own mother.

A special model of behaviour is developed in a relationship between a mother's brother and a father's sister when those relatives take part of male mother and female father. Proceeding from the fact that it is prescribed to respect and obey a father while a mother is considered to be a source of tenderness, care and clemency, there can be formed a peculiar model of behaviour: one should respect and obey a father's sister while a mother's brother is expected to have clemency and care.

Special attention is to be paid to the fact that one should take into account gender belonging of a relative in the formation of a model of blood relationship. Plainness and familiarity of communication is supposed to be only between persons of the same sex. A man ought to treat women-relatives more respectfully than men-relatives. Hence, a nephew should honour a father's sister even more than his own father and he can talk to a mother's brother with such familiarity, which is impermissible even in

relation to his own mother. A mother's brother is a relative, who is expected to have benevolence and care; liberty can be allowable in communication with him.

In the primitive society, the principle of formation of a model of behaviour in relation to a mother is applied to all the relatives on the maternal side including maternal deities – ancestors of the mother's group. In the same way, the principle of formation of a model of behaviour in relation to a father can be spread on the relatives on the paternal side and paternal gods.

A.R. Radcliffe-Brown points out a very essential principle implying the fact that all the social values are retained in various ceremonies, rituals, and customs in the primitive society. The characteristics of an attitude of a person towards his maternal relatives can be also reflected in some ritual forms.

A.R. Radcliffe-Brown takes the *lobola* rite (redemption for a marriage) as an argument. The essence of that rite is to secure the status of children in a father's family and to modify the strongest social connection «mother – child» and to make the children, born after a marriage, real members of a father's family.

Proceeding from the fact that the main function of rituals is always a fixation of some types of behaviour, consequently, we can find knowledge about specificity of interrelations between individuals of a society analyzed and understand the character of a structure of such society by the study of some concrete rites.

**Starikov P.A.**: Is it possible that such relationships can have inhuman character and be programmed by nature?

**Libakova N.M.**: Quite possible.

**Starikov P.A.**: So, how is a ritual connected with those preprogrammed relations?

**Libakova N.M.**: A ritual avails a research on such relations because they are not displayed properly as such. A ritual fixes relations in their invariable manifestations, which allows us to identify and discern them. We study relations through a ritual.

**Luzan Vladimir Sergeevich,**
*Assistant, Chair for Advertising and Socio-Cultural Activities,*
*Department of Art History and Theory and Culture Studies,*
*Siberian Federal University*

I will orient to the definition of social engineering as a complex of approaches of applied social sciences (including applied culture studies) referred to purposeful transformation of organization structures, which determine human behaviour and providing for control over it, or the complex approach to the study and modification of social reality based on the application of engineering approach.

Thus, today social engineering is a complex of knowledge oriented to practice at control over social structures and processes, including cultural ones. I will closely dwell on importance of control over them.

In this connection, I would like to point out some basic principles of socio-engineering practice at control over cultural processes in the situation of globalization.

Firstly, that is **the principle of integration of social, cultural and individual transformations** nonidentical to each other.

Due to its specific character, social engineering is concentrated on typical, iterative and routine procedures and operations falling for technologization in a larger degree than any other processes.

The second principle establishing priority of the development of both the sub-systems of civil institutions and the very institutions of civil society is **the principle of acceleratory development of culture** (a cultural sub-system) in relation to the social organization. It runs: new social systems and institutions can be established only providing maturation of cultural preconditions and by selection of the most vital cultural models. Threat, it is to be excluded direct copying and transference of models of other culture to the national ground without any preliminary adaptation and assimilation at the level of the institutions existing. New social forms are the result of not only task-oriented human activity but also continued cultural evolution.

The next principle of social engineering arranging an adequate correlation between different types of institutional transformations is **proportional and well-balanced development of individual and social spheres of civil society** and its institutions.

It implies such condition of successful socio-engineering activity as consideration of social character of people involved in transformative processes changing, as it is known, much slower than the very social institutions and their material ambience.

Thus, the scheme of progression of institutional transformations «social changes – cultural changes – individual changes» is to give place to another scheme: «culture – individual – social organization».

We'd like to remark that the growing interest in maintenance of the existing cultural diversity, rich cultural traditions of different nations, and perception of the danger of cultural unification in consequence of globalization of the world – all these factors can be combined in the problems of international security, dialogues of culture and their integration in the world community. Culture has become economic strategic priority for the developed countries. That is connected with the fact that it has managed to generate a powerful sector of creative industries in itself.

Therefore, realization of creative potential of culture requires the necessity for integration of various kinds of knowledge at this sphere of mental life within the frames of one scientific discipline – applied culture studies as some sort of bridge bringing to the world of culture of an individual or a human community.

The principal orientation of applied culture studies is housel of a man to culture. The subject of that process is social and cultural activity; one of its chief tools of realization is state cultural policy. Thus, applied culture studies can be defined as a complex of conceptions, methodological principles, methods, and cognitive procedures oriented to practice at different fields of social interaction and achievement of some practical effects at those spheres.

Let me analyze the details of control over cultural processes, for example, in Krasnoyarsk region. Transformation of the present economic situation makes cardinal adjustments in the fabric of cultural space. Those processes are more complicated than they seem to be at first sight. Those processes are very vehement in Krasnoyarsk region since the scenario of formation of its resource basis mutates. The industrial resource region is being transformed into an area of primary producing economy.

The key social and cultural problem of the developing economic situation in Krasnoyarsk region is a change of the traditional way of life of the people, which eventually influences both on cultural requirements of the population and their quality, and often on the possibility of their providing.

The situation of transformation of the scenario of economic development is multidimensional where three central contradictions can be pointed out:

1. The way of life of the population. The most powerful migration streams connected with «the shift-work method» break the habitual settled way of life of the people, which forms new variants of social and cultural activity in the region.

2. The way of life of the cities. The status of big transpolar cities and the structure of labour market change, and there is deflux of intellectuals in the whole population upsurge in this territory of the region.

3. The way of life of the indigenous peoples. The form of life of the small groups of indigenous peoples changes because of the promotion of economic projects in the north of the region. The traditional kinds of social and cultural activity are not available for them now, and new forms of activity haven't been developed yet.

There is a process of substitution of cultural activity for cultural acts characterized by mass and simultaneous nature and entertainment. The consumption society directed to entertainment is formed here, which is supported by:

1. Decentralization of cultural space in the region. We are sure that this practice is coordinated neither with the substantial component of work nor with understanding of significance and functional role of institutions of culture by many heads of settlements. Consequently, the decentralization process doesn't provide worthy quality of a cultural product in Krasnoyarsk region as a participant of that process because the local specificities and cultural and historical traditions of the population are not taken into consideration.

2. The appearance of new subjects of cultural activity with their entertaining technologies oriented to mass and up-to-the-minute aspects. The new participants of the process gradually push out the traditional forms of cultural practices such as education, intellectual leisure, and usual communication.

Thus, it is obvious that the cultural part of social engineering requires new creative breakthroughs and development of innovative technologies of activity of all the subjects of the cultural process not only in Krasnoyarsk region, but also in the whole Russian Federation in the situation of globalization processes.

**Koptseva N.P.**: What do you think, what concrete steps can be made in the situation of increase of migration streams in Krasnoyarsk region in order to avoid inter-cultural conflicts?

**Luzan V.S.**: One of such steps is organization of national festivals and international holidays, which gives representatives of different nationalities a chance to find out something concerning their cultures and to make contact with each other.

# FORMATION OF «COMMUNICATION» CONCEPT BASING ON A.R. RADCLIFFE-BROWN'S STRUCTURAL APPROACH

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Various interpretations of communication based on different methodological paradigms accentuate its essence either as complexes of media of transmission of social information giving the basis of formation and development of «information-oriented society» (technocratic and rationalistic approach) or as a means of understanding of one person by another (interactive approach) or as principles of formation and functioning of a language (linguistic approach) thereby pointing out only some aspects of a phenomenon but not a whole phenomenon.

Such correlation of forces makes necessary our reference to the content of «communication» concept, which had existed long before it found its substantiation in the modern science. Generally, fixation of a concept doesn't mean its creation, but it's just a starting point of the research on its meaning. That way of «communication» concept can be defined by the following deepening levels:

- Technocratic level (formation of communicative means – mainly mass media that influence and reorganize communication process; mechanism of communication lines);
- The level of social sphere (communication as a bottom of organization of society, information received and comprehended by men; the content of a message);
- Linguistic level (communication as functioning of a system of signs and their meanings in a language according to a definitely organized scheme of rules; organization of message transmission);
- Comprehension of information as a universal semantic-formative category (the problem of correlation between language and reality when the former takes the leading part, appearance of essences as information messages about nature, society and culture; meaning of a message);
- Correlation of information and transcendental source (the problem of unity of material and spiritual aspects of existence, language, consciousness, and transcendental source; the original goal of a message).

The educed scientific approaches at the study of communication comprehended in implicit aspect examine a phenomenon in its isolation basing on some concrete conceptions. However it's wrong to consider them separated from each other.

Thus, for instance, if we turn to A.R. Radcliffe-Brown's theory of social structure (as far as communication is a basis of organization of society) and functionalism method, all those various displays of communication necessarily can be considered in their wholeness and interconnection putting the question of dynamics and development of phenomenon aside. One can observe that those levels are certain elements interrelated with each other and providing integrity and identity of «communication» definition. The evidence is the fact that the scientists studying communications in different fields of knowledge took one and the same communication chain as a basis making insignificant corrections according to a proposed conception. Furthermore, there become apparent analogous methodological orientations, principles, and points of view on the character and core of the very process in the approaches.

So, we can state that, in point of fact, all the aspects of communications educed in one or another conception are the components of the structure of the very notion. It's not by chance that in the ancient grammar and rhetoric the very meaning of «structure» concept was explicated as an organization of a sentence or a composition of a speech or a text for deeper acquirement and comprehension, i.e. for better communication.

Basing on A.R. Radcliffe-Brown's conception, we can remark that «communication» term is not a structure but a sum of structured units with certain functions depending on solutions of various problems vital for a man (that's the reason of dozens of interpretations of the phenomenon). Existence and use of this term is considered to be functioning of its structure.

All the approaches are essential for formation of a more integral idea of the essence of communication with many aspects displayed in different situations and conditions. It consists of them as elements of structural knowledge with settled connections. Having considered them in integration, we can draw a conclusion that, as distinct from the accustomed ideas and most of the scientific definitions, communication is not just a channel of information interchange or an act of communication, but a complex poly-structural and poly-functional system dynamically developing and implying transmission and exchange with certain signals (signs), meanings, content (sense), i.e. information according to definite rules and schemes, violation of which is fraught with barriers and troubles. That process is realized by means of various communicative systems (biologic, social, technical, etc.) in nature, culture and society; it implies information exchange between two and more participants (interindividual communication «a person – a person»; art communication «a spectator – a work of art»), from the point of systemology, – between systems of different levels and purposes (including «a man – the world» system where communication has noumenal and phenomenal character).

Due to A.R. Radcliffe-Brown's integral consideration of phenomena of social life, the represented concept of communication has certain mobility and flexibility of structure. It can be applied both for consideration of concrete (aspect) display of communication phenomenon and for operation with amplitude of content in examination of more abstract moments in its realization.

**Koptseva N.P.**: What do you think about the nature of communication? Who makes rules of communication and what are the grounds?

**Sertakova E.A.**: If communication takes place on the Internet as communication between a man and a computer, the rules are proposed by the people, who program the computer. If communication is between men, it seems to me that the rules are formed by the very process of communication and are not imposed from outside.

**Koptseva N.P.**: Still, the question of the character of rules of communication is very important and complicated. Where and at which moment do such rules of communication appear? Those questions are connected with the problem of a researcher's immunity. Vladimir Kirillovich, when does a rule appear in communication, especially in the situation of communication with a work of art?

**Vasilyev V.K.**: For instance, rules of communication are frequently ascribed to grammar and to convention in some other systems. And there are the laws laid down in advance. In the case of a work of art, if you believe Carl Gustav Jung, the nature of rules of communication lies in the unconscious, that's why it cannot be thoroughly described, but, still, something can be fixed.

## AN EDUCATED PERSON IS A GUIDE TO THE FUTURE

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Methodological bases of cultural anthropology bring us to a discussion of forms of the future, which we try to recognize basing on historical and cultural essence of human existence. Structural and functional method allows us to objectify complex phenomena generated by processes and relations formed in culture. Thus, the phenomenon «educated person» as an estimation of education process and its result requires reflexion on its polysemy and incorporation of integrality. That is a meta-mark of a man, who changes himself and cognizes his surroundings and the world, is filled with various characteristic features in different cultures and historical periods. Descriptions of a present well-educated Japanese, an Englishman, a Czech, a Russian or an Azerbaijanian will surely differ. Certainly, there is an invariant permanently present in samples: possession of a system of knowledge, developed thinking and intention of development of cultural values by a person.

We can find a direct correspondence between a cultured man and an educated one in the Russian philosophical tradition: «education is neither more nor less than culture of an individual»[1]. Innovative processes in education, priorities of human development proclaimed in educational policy revive that tradition and need research results influencing on effectiveness of actions.

We are interested in such questions: how do complexity of sign systems, today's social and cultural situation in education, and challenges of culture – order for an educated person – influence on the idea of an educated person of the students at Siberian Federal University? What kinds of impressions, judgments, and emotional responses are spread and articulated in the essay on this topic? What are the components of the complex determining the idea of an «educated person»?

Last-year students (77) of the Institute for Mathematics, Siberian Federal University, took part in the research work. The essays they had written («talking out» and an essay-contemplation) were analyzed in two stages. According to the meanings of judgments and by modeling of spheres of meanings, there were distinguished components of the idea of «educated person» at the first stage. Subsequently, those components became categories of a content-analysis, which helped to consider realities of the idea. The carried out qualitative-quantitative analysis allowed us to find specific weight of the accentuated category and to formulate conclusions about the positions (preferential and peripheral) on significant judgments more distinctly.

The first component of the «educated person» image is **Knowledge (learning process)**: awareness, knowledge of the world order, model of the world, comprehensive knowledge, «experienced in many fields», and assimilation of a system of knowledge. We also took into account the students' opinions that there should be «not only knowledge», but also «openness to knowledge», willingness to share knowledge and bring its light to others.

The unit of competences as abilities and facilities to reorganize, transform society and life around, and achieve success in professional activities by using knowledge, abilities and skills, includes the following variables:

- **instrumental competences**, the core of which is professional training and information management supplemented with developed skills in oral and written communication, mastering of computer activities, etc.;
- **competences of system character**: developed thinking, analytical abilities, search for truth, sense for intellectual activity, realization of abilities, etc.;
- **interindividual competences**: tolerance, cooperation, understanding of other people, «teamwork», success in interpersonal communication, respect for the values of other nations, etc.

The pragmatic values of benefits, fast career, elevation above others, and ambition as a personal trait of an educated man are rarely named. We can say that they are isolated so don't deprive the unit of judgments on the Competences of productive orientation.

The represented variables of names and partly content coincide with the classification of general competences proposed by V.I. Baidenko. We should remark that creativity and creative activity were included into the Level of Culture unit due to their belonging to deep and self-valuable «layers» of human culture and spirit.

The **Level of Culture** unit as a search for adoption of norms of culture, the highest values of existence, self-realization in creativity is represented by the following generalizations:

- **aesthetic development**: cultural perceptivity, knowledge of languages of culture, «ability for seeing beauty», «music education», activity at reading, etc.;
- creation: creativity, «theoretical creativity», «creative initiative»;
- morals: dignity, «deed», spiritual and moral force.

The unit of **Self-perfection** includes needs and values of **self-knowledge** (search for a true vocation, «search for oneself», the ability to overcome internal crises, etc.), **self-education** («education during a whole life»), **self-upbringing** (control over feelings, self-control, value of health, self-criticism, self-restraint, etc.), and **self-development** (self-transformation, development of a person, personal growth, willingness to choose, self-confirmation, ability to «take responsibility», focus on human capabilities, etc.).

The **ascent to spirituality** of an educated person fixes the following judgments: acquisition of spiritual image, «to be an individuality», to develop one's personality, to develop spiritual abilities, «faith, hope, and love» as values, liberty, «humanity», harmonization of intellectual, moral and physical development, «man of the epoch», «formation of a truly human image», etc.

Inclusion of judgments on development of individuality in the content of the «Ascent to spirituality» component is based on understanding of individuality as spiritual dimension of a person and relentless reflection: «Individuality is always an internal dialogue of a man with himself, a breakthrough beyond one's own self, going beyond the boundaries of the eternal, universal, and simultaneously an entrance into the unique identity of oneself»[2]. One can suppose that the students' judgments reflect this point of view as perception of request to the authorship of one's own life.

All the essays point out that an «educated person» undoubtedly has knowledge. The second place is taken by the instrumental and system competences according to frequency of mentioning: 79 % and 78 % correspondingly. And the interindividual competences are mentioned only in a half of the cases (55 %).

There is specific weight of judgments concerning the components «self-education» (65 %) and «self-development» (65 %) in the unit of Self-Perfection. «Creativity» (42 %), «morals» (42 %), and

«ascent to spirituality» (42 %) take the prominent place in the essay. «Self-upbringing» is less common; only every third student finds it in the field of his attention. The students rather rarely mention «self-cognition» (16 %) and «aesthetic development» (14 %) in the description of an «educated person». Consequently, self-education and self-development are slightly based on self-cognition, which points to their external predetermination, but not internal one.

In the students' opinions, an educated person seems to be someone who acquires knowledge, professionally trained, tolerant, cooperating, seeking to maintain moral values and realization of his individuality in creative work and spiritual formation. However, we cannot help noticing gaps in the emerging image: the lack of need of self-cognition and aesthetic development.

The research results have marked a system of bases for evaluation of education of a person and identified deficiencies of the process of his formation. There should be taken into consideration creation of conditions for real aesthetic development and support of the process of self-cognition and creative realization of young students in projection of cultural processes in the university and region and development of technologies of liberal education. This way provides for ascent to spirituality and finding ways of truly human life. In the future, the problem of criterion for education of a person, systemic in its nature, can be solved according to the conception of man of culture.

**Koptseva N.P.**: Dear friends, thank you all!

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[1]    Gessen S.I., 1923.
[2]    Slobodchikov V.I.