

A 95AL-FARABI KAZAKH NATIONAL UNIVERSITY

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CULTURAL ANTHROPOLOGY:
BASIC SCHOOLS AND BRANCHES

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This manual has been developed in accordance with the requirements of the new State educational standard for higher vocational education in the Republic of Kazakhstan. It reflects the modern state of cultural anthropology and is intended for university students.

The authors of the manual tried to present the material as interestingly as possible, both in a substantive and in a methodical way. In its chapters, paragraphs are singled out, “photo frames” and font underlined will make it easier to find the necessary material, specific data, facts, original concepts and formulations, logical conclusions and assessments. The authors hope that it will be accepted by the students and will help them enter more deeply the world of culture, which is our “second nature”, a diverse, creative, intellectual and active form of life.

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TABLE OF CONTENTS

INTRODUCTION	5
Section 1	
THE STRUCTURE OF ANTHROPOLOGICAL KNOWLEDGE	8
The object and subject of cultural anthropology	17
Cultural anthropology in the system of science	18
Section 2	
BASIC SCHOOLS AND BRANCHES	19
Evolutionism	20
List of recommended literature	27
Questions	27
Diffusionism	27
List of recommended literature	35
Questions	35
Structural-functional analysis	36
List of recommended literature	42
Questions	43
American anthropological school	43
List of recommended literature	52
Questions	52
Psychoanalytic school	52
List of recommended literature	60
Questions	60
Biological branch	60
List of recommended literature	67
Questions	67
Psychological branch	67
List of recommended literature	72
Questions	73

Sociological branch	73
List of recommended literature.....	78
Questions.....	78
TESTS TO SECTION 1	80
TESTS TO SECTION 2	90
Culture Knowledge Test	106

INTRODUCTION

The present manual is based on the cultural anthropology course taught by the authors at the Faculty of Philosophy and Political Science of al-Farabi Kazakh National University.

The first section examines theoretical problems such as the definition of “cultural anthropology” concept, the place of cultural anthropology in the system of modern sciences concerning the phenomenon of culture and man, the study of the composition and structure of cultural-anthropological knowledge.

The second section presents various schools and areas of cultural anthropology, approaches to the study of human and cultural phenomena (evolutionism, diffusion, structural and functional analysis, biology, psychoanalytic and psychological directions), which have been arisen in the XIX-XX centuries.

The schools of cultural anthropology could be presented in a schematic way: the boundaries between them are often blurred, they often “cross” with each other. One school may draw on the views and achievements of another one, and different theorists may belong to one cultural anthropological field. The same schools may even be named differently in scientific and academic literature.

The various approaches to the study of cultural anthropology presented in this course serve one purpose: **to show the diversity of opinions, schools and branches that promote the development of unique own view on the historical and cultural process.**

During considering different schools and branches of anthropological and cultural thought’s developing, authors consciously show no commitment to any school. The authors believe that the impartiality of analysis makes possible to direct a student who is just beginning to study the historical aspects of cultural anthropology to the following approaches:

- it is impossible “definitively and correctly” to solve all problems of culture and human within the framework of the same concept;
- study and comparison of different branches of cultural-anthropological thought should not go in the way of searching for knowingly “correct” and “incorrect” theories;

– it is not possible to create a universal cultural-anthropological concept that would have a monopoly on the truth – and above all because the world of human culture is multi-faceted, dynamic and variable.

Thus, in analyzing the diversity of cultural anthropology schools, which are often contradictory, it is necessary to follow the principle of plurality for cultural and anthropological thought.

Lastly. The student should learn that “new” (in historical way) cultural-anthropological theories do not cancel previous “old” concepts; that every thinker is interested not only in his anthropological thought way, but above all in the fact that his findings remain relevant today; that each of the presented concepts has its own major discoveries, and time does not diminish his achievements; that these discoveries remain valid and have a profound impact on modern theoretical research; that thinkers of the past are our true contemporaries, because they help us to understand the world of our modern culture and explain our role in culture.

During the study of anthropological cultures, our first observation concerns **multiplicity and great diversity of concepts, theoretical approaches, orientations and schools of contemporary cultural anthropology**. There is a number of reasons for this plurality:

– firstly, the difference in theoretical approaches and methods in scientific knowledge of human culture phenomenon, which is due to the integrative nature of cultural anthropology (the problems of human culture are studied and have been studied in various scientific disciplines – philosophy, sociology, anthropology, history, etc. – each of them has its own tasks, which correspond to its own methods, methodological principles and approaches);

– secondly, the difference in the attitude of cultural anthropologists (worldview of a thinker is the product of both time and environment that formed it, i.e. the result of spiritual and material conditions in which these ideas were born). Existing concepts of cultural anthropology also have a significant influence on the development of cultural anthropologists’ worldview;

– thirdly, the multiplicity and diversity of theoretical approaches, branches and schools of cultural anthropology are due to the complexity and multidimensionality of human culture phenomenon, the heterogeneity and plurality of sociocultural world as the object of study.

Cultural anthropology contributes to solving the following fundamental problems:

- development of scientific views on the issue of cultural origin;
- overcoming of stereotypes in the study of human culture genesis;
- adoption of new approaches in the study of human being as the creator and bearer of culture, the principles and methods of cultural anthropology research;
- influence on the formation of necessary skills for future professional activity.

Thus, these reasons give rise to a great variety of different branches, schools and concepts of cultural anthropology. Let us focus on those that have had a great impact on the main issues of cultural anthropology development and further development of cultural thought in general.

Section 1

THE STRUCTURE OF ANTHROPOLOGICAL KNOWLEDGE

One of the main challenges for cultural study is identification of cultural development patterns, which are different from natural law and material human life and definition of the specificity of culture as an important sphere of being.

Anthropological knowledge has arisen as a science in the middle of the XX century. Modern cultural study represents a large number of scientific disciplines, different directions of scientific work and numerous approaches to the cultural problems, methodologies, scientific schools, etc.

There are the following main components of anthropological knowledge structure:

– **First**, it is the theory of culture, demonstrating the full diversity of culture explanation attempts, versions of culture “pictures”, variants of concepts, systems, categories, theoretical schemes, which help to describe culture and its development. *In this field, philosophy of culture plays an important role, since it addresses the problems of creating cultural theory by inherent methods and concepts;*

– **Second**, it is the sociology of culture, a field studying social system and cultural science. Research in the sociology of culture is both theoretical and practical. In the latter case, it is possible to refer to the concepts of cultural policy and the activities of cultural institutions, sociocultural forecasting, design and regulation, study of cultural education in Kazakhstan and other countries, problems of socialization and inculturation of the individual, protection of cultural heritage;

– **Third**, there are historical and cultural studies, which are not only based on the achievements of the human sciences (history, philology, literature, art, history of religion, etc.), but also use new cultural approaches.

Here we can distinguish:

- *general historical and cultural research;*
- *research on the culture of mentalities;*
- *research on the religious dimension of culture;*
- *cultural aspects of linguistics, semiotics, arts and aesthetics;*

– **Fourth**, it is cultural anthropology, a field of cultural knowledge that is very close to the sociology of culture, but with greater emphasis on the culture of ethnic elements and the processes of interaction between cultures of different people, studying linguistic and other forms of communication in different cultures.

The specificity of cultural anthropological study

A detailed analysis of cultural anthropological definitions is contained in a number of publications.¹

There is a short overview:

– **Descriptive** definitions point to the content of culture. Example: Culture is derived from knowledge, beliefs, arts, morals, laws, customs and certain other abilities and habits learned by individual as a member of society (**E. Tylor**);

– **Historical** definitions emphasize social inheritance processes and tradition. Example: culture is a socially inherited set of activities and beliefs that create our lives (**E. Sepir**);

– **Normative** definitions are divided into lifestyle-based definitions and values-based definitions. Examples: culture is a way of life followed by the community, culture is a set of standardized beliefs and practices followed by the tribe (**K. Wisler**); Culture is the release of excess energy in the permanent realization of higher human abilities (**T. Carver**);

– **Psychological** definitions emphasize the process of adaptation to the environment or the process of habits formation. Examples: behaviour that should be learned by each new generation through

¹ CM.: Kroeber A., Kluckhohn C. Culture. A critical review of concepts and definitions. Cambridge, 1952.

learning (**R. Benedict**); the set of all sublimations or reactions, in a word, all that is present in society, which suppresses impulses and creates the possibility of their perverse realization (**G. Roheim**);

– **Structural** definitions describe the structural organization of culture accordingly. Examples: culture is the organized reaction of society's members to recurring situations and living conditions (**R. Linton**); culture consists of socially standardized behaviour and thinking of a group and the material products of its activities (**J. Honigman**);

– Cultural concepts by **A. Kreber and K. Klachkon**. **In their understanding, culture consists of internally contained and externally expressed norms that are learned by symbols and govern behaviour**; it arises from human activity, including its materialistic part. The essential core of culture is traditional (historically established) ideas, particularly those that are attributed as special value. Cultural systems could be considered, on the one hand, as the result of people's activities and, on the other, as its regulators.

– **L. White** defines culture in a structural way. He describes culture as **a special class of objects and phenomena depending on the human ability to symbolize**, which is considered in an extrasomatic context.

The structure of culture encompasses only those connections that link individual phenomena independently of the human body. The research experience of foreign and domestic scientists shows that **anthropological understanding of culture** is based on the following **main characteristics**. It should be borne in mind, that none of the following characteristics does not exhaust the content and diversity of the cultural manifestations studied by anthropologists. On the contrary, they should be regarded as **interrelated and complementary** features:

1. Culture is an institutionally defined way or system for satisfying the basic (organic) and derived (artificial) human needs (instrumental function of culture).

This approach was most fully developed by B. Malinovsky. In his view, imperatives – economic (material), spiritual (ideas and values) and social (customs and norms) needs are formed based on or-

ganic needs. Cultural development cannot continue its way without a constant growth of the new needs it is designed to serve.

Another important fact to note is that the process of human needs satisfying is carried out within the framework of certain institutions – model units of social organizations, which establish clear rules and taboos, traditions and customs. Without this institutional framework, it is difficult to imagine civilized forms of consumption or human interaction.

2. Culture is a particular form of human social behaviour.

This is socially inherited behavior or teaching behaviour (*R. Benedict, J. Steward, E. Davis, K. Clachcon*), the ideal content of symbolic or verbal human behavior (*K. Wissler, J. Ford*), common or standardized behavior, common to all members of the group (*J. Gorer, K. Young*), abstract form of behavior (*A. Craber, K. Clachcon*), superorganic or extrasomatic behavior (*L. White*), etc.

3. Culture is the world of artifacts (the material nature of cultural objects).

The artifact is understood in science as an artificially created object. In cultural anthropology, an artifact is the material and symbolic embodiment of a cultural phenomenon or object. The artifact cannot be separated from its cultural form and material substrate. It is created and exists only in the context of a particular culture.

4. Culture is the world of meanings (the “interpretive” function of culture).

This approach is shared by some Western and domestic researchers. The symbolic-interpretive approach of *K. Girtz* is the most complete and developed version of the culture comprehension. According to this version, a person lives in a “web of meanings” – a system of meanings that orients him towards other people and the surrounding world in general. Hence, in order to understand culture as a system of meanings, it is necessary to decipher the meaning of human actions and interactions. From this point of view, culture is not an external force that determines human behaviour, but the context of that behaviour, in which only the activity can be understood.

5. Culture is the world of signs and sign systems (semiotic function of culture).

This understanding is close to the previous definition. However, there are some specific differences. Unlike the meanings, signs are their symbolic intermediaries. They occupy a median position between artifacts as material carriers of certain cultural forms and mentalities as a way of mental reproduction and the construction of reality.

L. White defines objects and phenomena that depend on a person's ability to symbolize as *symbolatus*. They are investigated independently of human body. Consequently, signs as elements of human meaning are incorporated into the structural content of culture through people's ability to symbolize. They are, unlike artifacts that are material agents, symbolic conduits of activity and, unlike institutionally designed ways of satisfying human needs, mediate the relations between different classes of cultural phenomena, regardless of their biological background or material embodiment.

6. Culture is a mechanism embedded in the information process and transmitting socially relevant information (the communicative function of culture).

In other words, the product of culture is social information, which is generated and maintained in society through symbolic means. Although this understanding is not widely accepted in anthropology, it should be taken into account in constructing a scientific picture of cultural world.

Therefore, the specificity of an **anthropological approach** lies in **orientation of the study towards the holistic cognition of human in the context of a particular culture**. It is necessary to distinguish the most common **research facilities** or **cognition vectors** in anthropological science:

- *“mirror image” as a direct representation of the cultural world through observation;*
- *anthropological reductionism as a series of versions or attempts to reconcile all cultural diversity to root causes (biological or historical forms), needs and universals;*
- *symbolism as an expression of cultural other-being in a sign form;*
- *reflexivity or the ability to express and fix on the research “tablet” conscious or unconscious states of certain culture carriers.*

Cultural affinities in anthropology are called the basic units of culture. These are inseparable cultural units (material products, works of art or behavior patterns). They are divided into two groups:

- universal, inherent in the entire human race;
- unique or specific.

American cultural anthropologist J. Murdoch tried to highlight and substantiate the fundamental characteristics of culture. It has seven **main features**:

- culture is transmitted through teaching; it is the result of learned behaviour;
- culture is taught through education;
- social culture, that is, cultural skills and habits which are shared by people living in organized collectives or communities;
- culture is ideological, that is, it acts as ideal norms or behaviour patterns;
- culture satisfies the basic biological needs and secondary needs arising from them;
- culture is adaptive, as it equips human with the tools to adapt to the environment and to his fellow human beings;
- culture is integrative because it promotes the collective formation as a coherent and integrated whole.

Cultural universals express ancestral roots in the culture. According to this concept, the basis or foundation of the cultural system is composed of universalities – features, characteristics or components of culture that are common to all countries, states and people, regardless of their geographical and socio-economic status.

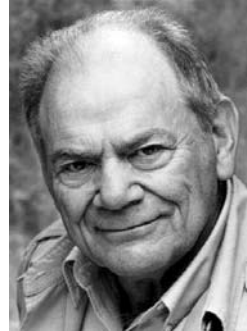
Thus, *C. Wissler* identified nine **fundamental features common to all cultures**:

- speech (language),
- material features,
- art,
- mythology and scientific knowledge,
- religious practice,
- family and social system,
- property,

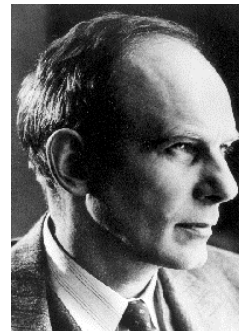
- government,
- war.

In 1965, *J. Murdoch* singled out over 60 **universals of cultures**:

- manufacture of tools,
- institution of marriage,
- right to property,
- religious rites,
- sports,
- body decoration,
- communal work,
- dancing,
- education,
- funeral rituals, hospitality,
- games,
- prohibition of incest,
- hygiene regulations,
- language etc.



J. Murdoch's compatriot *K. Klachkon* believes that **cultural universalism is based on biological preconditions** (presence of two sexes, helplessness of infants, need for food, heat and sex, age differences between people, etc.). *J. Murdoch* and *K. Klachkon's* scientific views are close. It can be assumed that **cultural universals are based on appropriate biological needs** (for example, helplessness of infants and the need for their care are recognized in all types of culture).



Therefore, the extreme specificity, orientation on investigation of other – “intermediate” layers and levels of culture that far from its institutional nucleus are main features of **anthropological approach**:

- in the first case, the anthropologist attempts to find and point very specific cultural forms or units through which human life is being degraded into rationally constructed elements called cultural universals;

– in the second case, he seeks to identify the specificity of these elements that distinguishes them from each other.

Hence, he is interested in both general (cultural universals) and specific features of culture.

The characteristics of **cultural anthropology** include:

– **searching for biological preconditions of culture and its pre-modern (traditional or primitive) forms.** For example, it is believed, that each cultural phenomenon has its own biological counterpart, a sort of “protoculture”. It is also believed that in the evolution process human beings have gone through all stages of cultural development. Therefore, in order to culture cognition, it is necessary to study its original forms. That fact has led to a very widespread misconception about anthropologists focus only on primitive societies and cultures.

– **the necessity for an objective analysis of relationship between human needs and the means of satisfying them, which culture generates and provides.** However, the role of direct or integrated observation in the study of cultural phenomena, including the importance of objective analysis of their functional relationships, should not be overemphasized.

– **culture cannot be understood only directly, that is, by addressing either the external, sensual and observable facts of its existence or the functional relationship between them and human needs.** The other-being of culture is represented in the symbolic system (symbolatus, cultural codes, etc.), which needs to be deciphered and interpreted. Therefore, anthropologists pay great attention to semiotics and linguistics methods in the study of cultural language. From a methodological viewpoint, this research facility is characterized by the unity of instrumental (or functional) and semiotic aspects of analysis.

– **reflexive doubling of cultural reality, the desire to reveal conscious and unconscious state of cultural subjects.** It is not by chance that *C. Levi-Strauss* emphasized observation role of anthropologist in social and cultural research. This position represents the penetration of the researcher into inner observed world, to comprehend not only the state of its consciousness, but also the psychological origins of its symbolic or verbal behavior.

The structure of anthropological knowledge

Anthropology

– the field of scientific knowledge, studying the fundamental problems of the origin and evolution of human, his existence in natural and artificial environment.

Anthropology focuses, on the one hand, on biological and cultural differentiation of various groups of people, and, on the other hand, on integrative features, which allow to present humanity as a whole.

This branch of knowledge is divided into a number of anthropological disciplines:

Philosophical anthropology focuses on studying the problems of human and his existence in the world, searching for the answer to the question about human's essence. It strives to give a *holistic view* about man, i.e. to analyze his physical, mental, spiritual and social origin, to reveal those forces and potentials which make him to “*move*”;

Biological (or physical) anthropology researches the appearance and existence of the human species and the *racial differentiation of mankind*;

Anthropological linguistics studies various forms of *human communication*, including language. It consists of:

– *historical linguistics*, it studies the origin of language as a universal phenomenon of human culture and the genesis and historical development of individual languages;

– *descriptive linguistics* is the science about language phonetic and grammatical structure;

– *ethnolinguistics*, it emphasizes the interaction of language and specific culture;

– *sociolinguistics*, it examines the social context of speech behaviour in different groups of people;

Cultural anthropology focuses on the culture of individual ethnic groups and humanity as a whole. This field of research developed in European science in the 19th century and finally was formed in the last quarter of the 20th century. Cultural anthropology occupies the central place in the structure of anthropological disciplines, since basic theoretical positions in anthropology have been developed within it.

The object and subject of cultural anthropology

In the past, exotic societies and societies without scripts were considered as **an object of cultural anthropology**. Sometimes, they are called modern primitive or primitive societies. **Cultural anthropology** *originates* with the study of such societies.

At present, the objects of cultural anthropology are:

- cultural-historical regions, settlements of various types;
- specialized fields of culture (economics, politics, law, religion, arts, education);
- socio-cultural sectors, groups, organizations (elite culture, culture of poverty, corporate morals, customs, codes, values, prejudices, mythology);
- individuals (lifestyle, deviating behavior).

The subjects of cultural anthropology are:

- interaction of culture and nature;
- interaction between culture and society;
- interaction between culture and individual;
- interaction between cultures.

There are the following cultural anthropology branches:

- **first** – ecological, it studies the influence of natural conditions, as well as human nature on culture;
- **second** – social anthropology, it researches culture in a social context, examining the culture of different social communities and groups, social institutions and organizations. This area of cultural anthropology is closer to sociology but retains its specificity (micro-level, objects, subject, etc.);
- **third** – psychological anthropology, it studies the human culture patterns and mechanisms, the problems of person socialization and inculturation in different societies, the altered state of consciousness, the ethnography of childhood, etc.;
- **fourth** – symbolic anthropology, it examines problems of intercultural communication, main features of person sociocultural adaptation in foreign culture, etc.

Cultural anthropology in the system of science

Cultural anthropology is one of the most important areas of cultural research. This field of research developed in European science in the 19th century and finally formed in the last quarter of the 20th century.

There are the following types of cultural anthropology:

- theological or religious anthropology;
- physiological anthropology;
- natural and scientific anthropology;
- cognitive anthropology.

Cultural anthropology's main intention is *the creation of human life picture in cultural environment, i.e. the environment, which have been created by human himself.*

In order to achieve this goal, **cultural anthropology** uses the data from the *natural sciences*, as well as *archaeology, ethnography, linguistics, sociology, history of religion and mythology, folklore, philosophy.*

The central problem of cultural and anthropological research is the genesis of man as the creator and at the same time as the creation of culture:

- **culturation** (education, socialization) of human basic instincts
- **emergence of human constitution**, i.e. the structure of human body in relation to its activities and cultural environment;
- **human behaviour**, the formation of norms, prohibitions (“taboo”) related to his inclusion in the system of sociocultural relations;
- **processes of inculturation**, the influence of culture on sexual relations, family, marriage, love as a cultural phenomenon;
- **formation of human worldview**, including mythology, magic and religion as cultural phenomena;
- **processes of human community adaptation** to the changing realities of existence, development of activity and social interaction (knowledge, symbols, social structures, mechanisms of socialization and communication) new forms (technologies and products);
- **formation of human community new cultural systems** (social, ethnic, political, confessional, etc.), as well as interethnic cultural communities and historical types of cultural systems, which are different in values and senses orientations.

BASIC SCHOOLS AND BRANCHES

In the creative process of anthropologists, historians, ethnographers, psychologists, sociologists of England, Germany, France, Spain, USA in the XIX-XX centuries many original **schools and branches of cultural and anthropological knowledge** were born. The diversity of scientific approaches to the cultural anthropology phenomenon is not surprising: it is much less accidental, but is due to a number of very important reasons:

Russian philosopher V.M. Mezhuev expressed important advice in his fundamental work "The idea of culture. Essays on the philosophy of culture": "*The history of knowledge about culture should be distinguished from the history of culture itself*. It is not possible to mix these two stories: people have always lived in culture, created it, but it has not been realized for a long time (just as they have always lived in history, but have not always been historians). Knowledge about culture has later origin than the culture itself"².

1. *It is a notoriously difficult branch of socio-cultural world as a scientific research object;*

2. *Culture is a social phenomenon that can only be understood through the prism of human. It is also multifaceted and complex process, characterized by numerous links and relations, constant modifications in industrial relations, political transitions and social consciousness development;*

3. *Culture is basically connected to human (his abilities, needs, skills, knowledge, social feelings, worldview);*

4. *Cultural-anthropological knowledge, as well as knowledge in general, has different degree of confidence. It moves from ignorance to partial knowledge, from superficial to increasingly profound, substantive and comprehensive knowledge about culture. On this creative search path, various ideas and views are developed and formed into certain schools and branches of cultural anthropology.*

² Mezhuev V.M. The idea of culture. Essays on the philosophy of culture. M., 2016. p. 11.

Evolutionism

Between the second half of the 18th and first half of the 19th centuries, the ideas of **evolutionism** had been accepted by natural sciences: astronomy, geology, physics, chemistry, biology. Gradually, evolutionism ideas had spread in the human history understanding.

The term “evolution” came from Latin, where it denotes “development”. This term in biology was first used by embryologists. The term “evolution” in modern context (logical transition from one state to another) was first used by Ch. Bonnet in 1762.

In 1768, A. Fergusson divided history into savagery, barbarity and civilization epochs that differed in particular in economic and ownership ideas. French educator J.A. Condorcet described the structure of society in each epoch. In 1836, Danish scientist

K.Y. Tomsen established the three-century system – **stone, bronze and iron ages**, his disciple J.J. Worsaae created a method of archaeological monuments dating. Soon French archaeologist B. de Perthes claimed that the rough stone tools found in the process of excavation belonged to a primitive man. Around the same time, the skeletal remains of this man were found.

These factors made possible the application of evolutionism ideas to the study of human beings and culture.

Main features of evolutionism approach are:

- the idea of human race and culture development unity;
- the linearity of this development – from simple to complex;
- the designated stages of development are obligatory for all societies;
- the idea of social progress and historical optimism;
- educational and rational ideal for the future development of culture.

The most important scientists of evolutionism are:

- in Germany – A. Bastian, T. Waitz, J. Lippert;
- in England – H. Spencer, J. McLennan, J. Lubbock, E. Tylor, J. Frazer;
- in France – Sh. Leturno, A. Comte;
- in the USA – L.H. Morgan.



A. Bastian (1826-1905) was one of the first creators of an evolutionary cultural concept. His central work “Man in History” (1860) consists of three volumes – “**Psychology as natural science**”; “**Psychology and mythology**”; “**Political psychology**”. *A. Bastian* used **psychological method** in culture and human research.

The unity of human psyche dictates the unity of human culture. Each people produces a certain number of ideas that remain unchanged as long as it lives in isolation. In communicating with other peoples, **new provisions are introduced** in the circle of ideas, encouraging **new forms of activity**.

The natural-scientific method of *A. Bastian* consisted of psychological interpretation of cell theory. “**Cells**” or “**measuring units**” served as “elementary ideas” for *Bastian*. In his opinion, they were the basis of all phenomena and **the key to the historical development understanding**, which was manifested in different provinces in the form of “ethnic ideas”.

In the same years, *T. Waitz* published his works (1821-1864). His six-volume book “**The anthropology of peoples that live close to nature**” (1858-1872) was dedicated to the creation of a new science, which would have to combine anthropological, psychological and cultural-historical approaches to the analysis of culture. *T. Waitz* considered the study of human’s mental, moral and intellectual abilities. He rejected the geography’s direct influence on culture and based his research on **the idea of united humanity**.



J. McLennan (1827-1881) focused his research on marriage and family relations as a side of culture. His book “Primitive Marriage” (1865) became more widely known.

He drew attention of world scholars to the curious features of customs that existed in different cultures: marriage through abduction, exogamy (prohibition of marriage within the blood family) and polyandry.

In 1870, *McLennan* published another work “**About honoring Animals and Plants**”, which served as a primary impulse to the study of primitive forms of religion, especially, totemism.

E. Tylor (1832-1917) in 1865 published his first work “**Researches into the Early History of Mankind and the Development of Civilization**”. In his work, he advocated the idea of **cultural progressive development from savagery epoch to modern civilization**. The differences in life and culture of nations he explained by uneven stages of development they had achieved.

The first book was followed by “**Primitive culture**” in 1871, “**Anthropology**” in 1881, “**About method of institutional development research**” in 1888.

E. Tylor believed that it was necessary to systematize cultural phenomena by their types, **to have evolutionary rows – from simpler to more complex types** and to track their progress – the process of gradually displacing less advanced types.

He believed that there was unity of humanity and uniformity of culture at similar stages of development. Moreover, all peoples and all cultures **are linked in a continuous and progressive evolutionary row**.

E. Tylor set out his evolutionism concept most fully in his book “**Primitive culture**”.

In that research, he fully worked out the **idea of cultural progressive development**, contrasting it to Count Joseph de Maistre’s “theory of degeneration”.

The essence of Count Joseph de Maistre’s “theory of degeneration” could be expressed in his words: “We believe in some low hypothesis that man has gradually risen from barbarism to science and civilization. It’s a favorite chimera, a matriarch of ignorance, the first lie of our century”.

“Theory of degeneration” endorsed by many scholars, can be reduced to two points:



- **first**, the history of culture begins with the appearance of a semi-civilized race;
- **second**, from this point of view, culture has two ways: back to savage society or forward to civilization.

This theory tried to reconcile some contradictions of theological concept. According to religious beliefs, people were created with a certain level of culture. Adam's sons were engaged in agriculture and animal husbandry; their descendants built an ark and tried to construct the Tower of Babel of burnt bricks. Nevertheless, where did the wild hunters and anglers come from? They gradually degraded and became the carriers of lowest culture.

E. Tylor did not deny the possibility of regressive cultural changes as a result of historical or natural disasters, but argued that the main direction in human history was **the cultural evolutionary progressive development**. He also claimed that this direction was self-evident, as **there were many facts that could be arranged only in one order in sequence, but not in the opposite direction**.

E. Tylor was convinced that all cultures should go through the same stages in overall cultural development **from ignorance to enlightenment**, when rationalist science and ideology play an increasing role.

The ideal for him was exact and natural sciences. In his research, *E. Tylor* tried to apply natural-science systematics. The units of study for him were separate elements of culture, including:

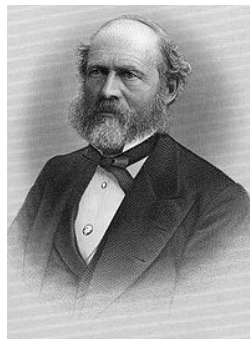
- **categories of material culture** (tools, spears, bows and arrows, fabrics);
- **spiritual cultural phenomena** (myths, sacrifices, rituals, etc.).

E. Tylor assigned all cultural phenomena to plants and animals. In his view, the history of humankind is a part of nature history. In these context human thoughts, desires and actions are linked with nature laws that, for example, govern the movement of waves or the growth of plants and animals.

Besides *E. Tylor*, a major representative of evolutionism in the 19th century was American ethnographer *L.G. Morgan*. He used the same method as *E. Tylor* (exploring the evolution of blood relations); he believed that **human society had a single path of development**.

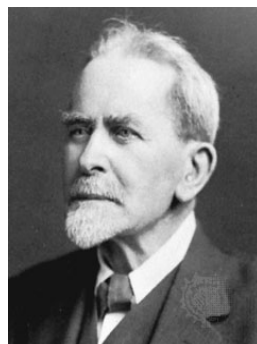
L.G. Morgan started the development of the primitive society history. His main work is “Ancient Society” (1877). During the research, *L.G. Morgan* concluded that kinship was the oldest and universal human organization in which order and succession were maintained.

L.G. Morgan justified the idea of maternal kinship, i.e. matriarchy. *L.G. Morgan* believed that in primitive society paternity could not be reliably established, so the only indicator of descent was relationship with the mother’s family. He explained the transformation of maternal lineage into paternal by the accumulation of property in the hands of men and the desire to bequeath it to children.



L.G. Morgan gave a **periodization of the ancient culture history on the basis of inventions and discoveries. He considered the development of technology and material production as the main driving force.** *L.G. Morgan’s* ideas were close to enlightenment and communism concepts. In his view, the purpose of progress is the shared good of humankind. In addition, someday humanity will evolve into a social order that will revive freedom, equality and brotherhood.

J. Frazer (1854-1941) is the author of a number of works devoted to the study of beliefs, myths, rites and rituals of various cultures. The most famous of them are “The Golden Bough” (1890), “Folklore in the Old Testament” (1918), “Totemism and exogamy” (1910), “The worship of nature” (1926), “Myths of the origin of fire” (1930), “The Fear of the Dead in Primitive Religion” (1933).



The distinctive feature of *J. Frazer’s* research is the desire to understand, comprehend and explain myths, customs and rituals of different cultures. He wanted **to find a place in the hierarchy of culture elements** for every phenomenon and saw meaning in each myth or ritual.

J. Frazer was one of the first who used **comparative-historical study** of the Old Testament in comparison with other people's mythology and one of the founders of historical approach to the Holy Scripture research. He considered it as a source of information about actual events in humanity's life.

At the same time *J. Frazer* is the author of original concept about **evolutionary stages in the intellectual development of humankind**. According to *J. Frazer*, there are three stages of this development:

- **magic,**
- **religion,**
- **science.**

At the first stage of development, man believed in his ability and power to lure the beast, to harm the enemy from a distance, to cause rain, etc. For some reason, man gave up his power and began to attribute the supernatural abilities to gods and spirits. He started to pray. At the last stage, he concluded that neither spirits, nor deities, nor he himself governed the development and functioning of nature. The gods were replaced by laws.

H. Spencer (1820-1903) focused on **the society development**.

He expressed his ideas in the fundamental work "**The principles of sociology**" (1876-1896), based on the richest ethnographical materials. He didn't support the idea of unified linear progress, according to which *the various forms of society represented by wild and civilized tribes across the globe were only different steps of the same form*. *H. Spencer* suggested, that **the truth is that social types, like individual organisms, do not form the unit, but have branching groups**.

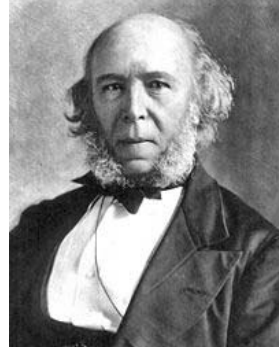
H. Spencer's main idea is the analogy of society and human body. He understood the society and different types of culture as a certain "superorganism" which performs "over-organic" development. Cultures are developed influenced by:

- **external factors (impact of geographical environment and neighboring cultures);**
- **internal factors (physical nature of man, differentiation of races, diversity of mental qualities).**

H. Spencer defined two main parts of the history development process:

- differentiation;
- integration.

Development begins with quantitative growth – an increase in volume and number of culture elements. Quantitative growth leads to functional and structural differentiation of the whole “superorganism” – culture. These structures are becoming increasingly different, assuming specialized functions and requiring a mechanism of coherence in the form of different cultural settings.



According to *H. Spencer*, the development of cultures is moving towards their integration and unity. *Spencer* introduced the concepts of “**structure**” (**societies, cultures**), “**function**” and “**cultural institute**”. He is considered as a **precursor of functionalism in cultural studies**.

In France, an **evolutionary approach** to the study of cultures developed within the framework of **sociology**, which had an impact on its development and on the study of cultures in the country in general. A. Comte was one of the sociology founders, he compiled an **evolutionary chronology** of the historical process.

Auguste Comte divided the primitive period of history according to **the forms of religious belief**:

- fetishism (hunting),
- polytheism (pastoralism),
- monotheism (agriculture).

In the early 20th century, evolutionism lost its dominant position in cultural anthropology. It had served his purpose – confirming a new perspective on the development of culture, especially on the evolution of such an important element as religion. Cultural researchers used the ideas of evolutionism in la-



ter epoch rather often. Subsequently, these ideas formed the basic concept of cultural study in *L. White's research and were updated in the theory of J. Steward and M. Sahlins.*

List of recommended literature

1. C. Levi-Strauss, Primitive thinking. – M., 1994.
2. S.V. Lurier, Historical ethnology. – M., 1998. – p. 13-15, 139-141.
3. L.H. Morgan, Ancient Society: Or, Researches in the Lines of Human Progress from Savagery through Barbarism to Civilization. – L., 1934.
4. E. Taylor, Primitive culture. – M., 1989. Ch. 1-4, 8.
5. J. Frazer, The Golden Bough. – M., 1998. Ch. 1-4.

Questions

1. What are the main disadvantages of a linear cultural development scheme?
2. How did creationism explain uneven development of cultures?
3. How did E. Taylor imagine further development of cultures?
4. How did E. Taylor study cultures? Describe main strengths and weaknesses of his method.
5. What is the subject of evolutionary branch in cultural anthropology? What kind of problems did evolutionists investigate?
6. What is the main concept of E. Taylor's animism? What is "soul" and spirits?
7. What directions of animistic concept critique do you know?
8. What is your assessment of R. Marett's approach to the study of religion?
9. What is H. Spencer's contribution to the development of evolutionism?

Diffusionism

Diffusionism was a famous ideological opponent of evolutionism. In addition, it preferred **cultural categories** to biological. If the term "evolution" implied an analogy with biological organism growth, then the concept "**diffusion**" had no equivalent in biology. It does not imply competition and exclusion of cultures, but rather their cooperation and communication, their ability to learn from each other, **the spread of cultural phenomena through contacts between peoples.**

Scientists pointed out that a particular cultural phenomenon had not to be arisen in society because of evolution; it could have been **borrowed**. The absolutization of this correct position formed a separate scientific field – **diffusionism.**

According to the adherents of diffusionism concept, **the main source of cultural differentiation and the unity of humanity is not the ability of man to invent, but rather the inherent propensity of man to imitate the behaviour of another man.**

Diffusion (from Latin *diffusio* – spill, dissipation) is the movement of a substance from the area of high concentration to the area of low concentration.

Many elements of culture were originally created in one or more regions and were spread through diffusion. For diffusionists, cultures were as a **heterogeneous set of elements** resulting from a large number of random borrowings from nearby and far peoples.

The merit of **diffusionism** lies in the development, careful study and introduction into scientific parlance important critical concepts and issues. First of all, it is a means of disseminating foreign culture – **cultural communication channels.**

These included the following:

- **trade,**
- **conquests,**
- **colonization,**
- **migration,**
- **voluntary imitation.**

Unlike many other forms of cultural anthropology, **diffusionism** did not represent a whole school. The attribution of particular scientists to this research field is quite tentative.

There are **three main types of diffusionism:**

– **invasionism**, that considers the success of own culture solely or mainly as the result of foreign invasion by wild tribes, military conquests or peaceful migrations that have brought a higher level of culture and technology;

– **theories of cultural centers**, depicting the spread of culture by successive waves coming from advanced culture, which inculcate norms and values. The civilizations of Sumer, Babylon and Egypt are considered as world centers;

– **cultural-historical school.** The representatives of this school consider cultural development as a cross-dimensional spatial transference of cultural innovations from more than one center – **cultural circles. The theory of cultural circles and the theory of cultural migrations** were developed based on diffusionism.

There is also a different typology of schools in diffusionism:

- **British School;**
- **Austro-German School;**
- **American School.**



Professor of Ethnography of the University of Munich *Friedrich Ratzel* (1844-1904) is considered as a **founder of diffusionism**. *F. Ratzel* was one of the first who investigated cultural phenomena as a link between peoples: races are mixed, languages change and disappear, ethnic identities do not remain the same and *only cultural objects retain their own form and range of existence*. Hence, the most important task of science is **to**

study the dissemination of cultural objects.

F. Ratzel explained his ideas in multi-volume studies “**Anthropogeography**” (1882-1891), “**Studies about people**” (1885-1895) and “**Earth and life**” (1897), where he tried to present a general picture of the mankind’s diffusion and cultural development in relation to **geographical conditions**. To this end, he studied all ways of natural environment effects on internal and external aspects of people’s life.

The analysis of geographical distribution of artefacts (ethnographic objects) and peoples (carriers of artefacts) had led *F. Ratzel* to following statement: **cultural differences caused by environmental conditions tend to reducing thanks to cross-dimensional spatial transference of ethnographic objects during the cultural contact processes.**

F. Ratzel paid a particular attention to various forms of interaction among peoples: tribal resettlement, conquest, racial mixing, exchange, trade, etc.

The interaction is one of the main ways to culture spread. In practice, the dissemination of ethnographic subjects plays more important role than language or race. Racial types are constantly mixed; language as an ethnic feature is more persistent than race, but it is also changed or replaced by other languages over time. In contrast, artefacts are held much longer, preserving their shape and range.

Therefore, by *F. Ratzel*, the study of **geographical distribution of ethnographic objects should have a fundamental place in cultural studies.**

F. Ratzel identified two ways of *cultural elements moving*:

- **complete and rapid transfer of the entire culture;**
- **transfer of individual ethnographic objects.**

At the same time, *F. Ratzel* noted that some items (ornaments, clothes, drugs) are easily transferred from one people to another, while other ones (harness, metal products) move only together with their carriers.

F. Ratzel formulated only basic concepts of **diffusionism** as a separate scientific field in cultural studies: **the principle of mutual influence among cultures; the change of cultures by the way of borrowing; the idea of one or several centers of culture origin.** At the same time, *F. Ratzel* assigned a secondary role in culture to human (carrier of ethnographic objects).

F. Ratzel's apprentice *Leo Frobenius* was archaeologist, ethnologist, folklorist (1873-1938). He created the morphology concept within the framework of **diffusionism** and became a founder of **“cultural circles”** theory. He made 12 expeditions to Africa, Australia and Oceania, and made ethnological maps of Africa. His expeditions materials and theoretical generalizations were included in the fundamental work **“Origin of African cultures”** (1898).



Considering cultures as living organisms, *L. Frobenius* concluded that their modification obeys the life general laws. The study and comparison of African and Melanesian cultures made it possible to come to conclusion that **cultural change is not the result of individual elements spread, but of entire cultural complexes.**

Each culture, in the view of *L. Frobenius*, possesses its own character and “cultural soul”, imposing an indelible mark on all its elements. This peculiar character of each culture he called **“paideuma”** (from Greek – upbringing) and suggested to use it instead of the discredited term “cultural soul”. *L. Frobenius* explained the meaning of the word **“paideuma”** as cultural-psychological concept, **people’s spiritual structure, reflected in cultural image of actions.**

Presenting cultures as some out of social, mystical phenomena, *L. Frobenius* divided them into male and female. In addition, he identified two types of African cultures from his ethnographic expeditions:

- **Telluric-Ethiopian-patriarchal;**
- **Chthonic-Hamitic-matriarchal.**

The terms “**telluric**” and “**chthonic**” are literally the same: Latin “**tellus**” and Greek “**hton**” are translated as “**land**”. However, in *L. Frobenius*’ interpretation, they have the opposite meaning: **telluric** – *growing from the ground upwards* and **chthonic** – *deepening into the ground*.

Telluric type originated in the savannah zone, **Chthonic type** – in the deserts of North Africa. On this basis, each type has its own **paideuma** and the opposite direction. “**Telluric**” culture seeks to up, and this is manifested in concrete objects and forms: pile dwellings, pile barns, foot bed; the soul rises up like a plant; deities inhabit high and inaccessible places. This type of culture always has been patriarchal.

In contrast, “**chthonic**” culture is characterized by a desire to hide in the ground: underground dwellings, underground granaries, mud stoves, ideas about the underground world of souls, etc. This culture is matriarchal by nature.

L. Frobenius attributed magical properties to “**chthonic**” culture, and mystical to “**telluric**”. The combination of these two types of culture, in his view, produced high cultures. *L. Frobenius* claimed that he had discovered **the natural patterns of peoples and culture development** based on the identification of culture with biological organism. **Consequently, cultures should be studied in scientific and not in historical way.**

The most famous representatives of **British School** of diffusionism were G.E. Smith (1871-1937) and W.J. Perry (1887-1949), whose largely similar concepts were called “**hyperdiffusionism**” or “**pan-Egyptism**”. They denied the possibility of individual cultures’ parallel evolution in different parts of the world and argued that all essential elements of culture that led to the modern civilization development were originally invented in ancient Egypt and then spread throughout the world. G. Smith and W. Perry were not professional anthropologists and were rather uncritical in empirical data gathering. However, due to their extravagance, their ideas became popular.

English anthropologist *W. H. R. Rivers* (1864-1922) had a more moderate position about diffusionism. While working on the book “**History of Melanesian Society**” (1914), *W. H. R. Rivers* concluded that the development of kinship and social relations among Melanesians was not a simple evolution process, since the new cultures in that region were created through the interaction of different cultures. *W. H. R. Rivers* believed that there were several successive waves of settlement with own cultural elements in Oceania. For example, the Kawa people brought totemism, the cult of the dead, the Sun and the Moon, individual marriage, bows and arrows, housing forms etc. This means that new cultures emerge through mixing, not evolution. **Sometimes the interaction and intermingling of different cultures give rise to a completely new phenomenon that has not previously been encountered in any interacting culture.** *W. H. R. Rivers* suggested that even a small number of aliens with higher technology could introduce their customs to the local population.



The leaders of **Austro-German school** *Fritz Graebner* (1877-1934) and *Wilhelm Schmidt* (1868-1954) assumed that **people preferred to borrow rather than invent**. They believed that **elements of culture could be propagated by a group of people as well as by themselves**. At the same time, the possibility of reconstructing the oldest culture was allowed by comparative study and highlighting common features among “ethnologically most ancient peoples” – the peoples who have the most “primitive” way of life.

Representatives of **Austro-German school** believed that cultural inventions occurred not only in one, but in several regions – within the “**cultural circles**” (*Kulturkreis*) understood as the **complexes of interrelated culture elements**. After research of these complexes, the mapping methodology had become widely used in ethnographic practice.

The head of **diffusionism** in German-speaking countries was definitely *Fritz Graebner*. He believed that ethnographic evolutionists did not develop convincing criteria for proving their basic idea

of the different people's similar cultural phenomena determination by similar causes – “**elementary ideas**” or natural conditions. Therefore, *F. Graebner* saw the main problem of ethnology in the development of the method for cultural-historical ties investigation. He laid out his views in the work “**Method of ethnology**” (1911).

Drawing on the work of *L. Frobenius* and *F. Ratzel*, *F. Graebner* created **The Kulturkreis** (the theory of culture circles) – an attempt at global reconstruction of the Primitive history. In the explanations for the theory, he argued that he had combined the cultural achievements of the peoples of the world at the pre-statist stage of development into six cultural circles; each circle consists of 19-20 elements – the phenomena of material, spiritual and social life.

For example, such elements are characteristic for the “East Papuan” culture: farming with cultivation of tuber plants, fishing with the help of a net, boating, hut with a pent-roof, spiral basket-weaving, secret male alliances and masked dancing, Lunar mythology, the Man-Eating Myth, circular ornament, signal drum, etc.

F. Graebner declares that similar cultural phenomena belong to one particular cultural circle and therefore come from the same geographical centre. Based on this reasoning, *F. Graebner* concludes that **there is no repeatability in human history and culture, and therefore, there are no any patterns**. In fact, the repeatability of ethnic processes is more illusory than real and all phenomena in culture are strictly individual, i.e. the ethnology isn't mass or typical, but unique.

The representatives of **American School** *Clark Wissler* (1870-1947) and *Alfred Louis Kroeber* (1876-1960) were *Franz Boas*'s apprentices. They were mostly reticent in demonstrating their **diffusionism** beliefs, and so this field did not become a significant scientific discipline in the United States and existed only as **one of cultural studies aspects**.

The criticism of evolutionary theory by *Franz Boas* contributed to the formation of **diffusionism** in USA. *F. Boas* agreed with *F. Graebner*'s opinion about the absence of exactly the same cultural phenomena in different geographical regions.

Any cultural phenomenon is explained, either by reasons of internal development or by relations with neighbouring, near and far cultures. Therefore, **diffusion** plays an important role in the

development of local culture. Diffusion was established as a major factor in the process of similarity formation for different cultures thanks to theoretical studies by *F. Boas* and his apprentices.

C. Wissler in the book “**American Indian**” (1912) concluded that culture is the result of the adaptation of a group of people to a particular environment.

Summarizing numerous empirical materials on the distribution of economic methods, tools, ceramics, folklore and so forth, *C. Wissler* identified 15 cultural areas within Native American habitats and formulated a *general law of cultural diffusion: anthropological features and cultural phenomena tend to spread in all directions from the centre of the origin.*

On this basis, *C. Wissler* formulated his **space-time principle**, according to which, *of all cultural elements originating from a single centre, the oldest ones are the most widespread.*

The process of spreading takes place in a concentric manner – simple forms find themselves at the peripheral position and more complex ones concentrate in the center. According to *C. Wissler*, the cultural area emerges as a field of the cultural centre expression. Therefore, depending on the distance from the cultural centre, some societies always have a more typical culture than other ones.

Despite the diversity of diffusionists’ views, it is still possible to identify **basic ideas of this concept**:

- Culture is a living organism, born and developed in certain geographical conditions; each element of culture emerges in a particular region and spreads from there throughout the globe.

- The main factors in the development of culture are borrowing, transfer, mixing of its elements; the movement of cultures affects not only material objects but also spiritual phenomena: myths, cults, customs, etc.

- Each culture has its own center of origin and spreading: finding these centers is the main task of ethnology.

- The method of culture research is about to study cultural circles or habitats for culture elements.

- Each element of culture arises only once and it is possible to determine the origin of each element by mapping its spreading.

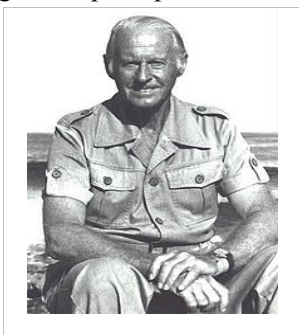
Many modern sociological and cultural schools are based on the principles of **diffusionism**, including the theory of modernization,

the concept of migrants' acculturation, the theory of independence of cultural inventions and innovations and some methods of cross-cultural research.

Diffusionism had run its course as an independent scientific field by the mid-20s of the last century.

Diffusionism found its second wind after World War II due to intensified research into the possibility of transoceanic contacts. Here, the first-place palm belongs to Norwegian adventurer and ethnographer *Thor Heyerdahl*. He claimed about the possibility of transoceanic travel for American peoples in the Pacific. He also had the idea that seafarers could cross the oceans in ancient times.

T. Heyerdahl stated his theory in the book "**American Indians in the Pacific: The Theory Behind the Kon-Tiki Expedition**" (1952) and also in a series of articles. *T. Heyerdahl* proved the impact of Old World cultures on the American continent in the pre-Columbian era. The idea of transoceanic contacts fundamentally changed the perception of cultural processes in ancient eras.



It is necessary to note another peculiarity in *T. Heyerdahl*'s argument. He not only searched and found parallels, similar phenomena in cultures, considered geographical factors (currents, winds, etc.) that facilitated contacts, bu

t also **navigated ships (to be more precise, floated on rafts), which were built according to traditional technologies, across the Pacific and Atlantic Oceans.**

List of recommended literature

1. P. Bellwood, *Man's Conquest of the Pacific*. – M., 1976.
2. K.P. Kalinovskaya, G.E. Markov, *Leo Frobenius's Africa // Vostok*, 2001, № 5, p. 89-101.
3. A. Moles, *Sociodynamics of culture*. – M., 1973.
4. N. Fedorova, *Thor Heyerdahl – scientist and public figure // Races and people*. – M., 1982.
5. *Ethnology in USA and Canada*. M., 2009.
6. *Ethnological science abroad: problems, search, solutions*. – M., 2010.

Questions

1. What is new about diffusionism versus evolutionism in cultural studies?

2. What is a “cultural circle”? Give an example.
3. How do you understand the primary cultural complex of Elliot Smith?
4. What centers of world culture do you know?
5. What was the role of F. Ratzel’s book “Anthropogeography” in diffusionism formation?
6. How did diffusionists explain cultural development?
7. How do you think is it possible to use L. Frobenius’s “chthonic” and “telluric” concept in modern cultural research?
8. What modern diffusionism concepts do you know?

Structural-functional analysis

Structural-functional analysis was formed in the 30th years of the 20th century. Its main representatives are *B. Malinowski* (1884-1942), *M. Meade* (1901-1971), *R. Benedict* (1887-1948).

At the beginning of the XX century, Western societies were increasingly interacting with the cultures of various countries and peoples.

Function – (from Latin – implementation) a natural purpose (of something) or the duty (of a person). *Structure* – the way in which the parts of a system or object are arranged or organized.

Anglo-American Anthropological School has amassed a wealthy ethnographic material describing the customs and lifestyle of the so-called primitive peoples: Native Americans, Aboriginal Australians, African tribes.

In the works of Western ethnographers and cultural anthropologists, “**non-axyological**” understanding of culture have been gradually approved.

According to this understanding, **any way of human existence has to be historically recognized, regardless of its time or place of origin**. From this point of view, the lifestyle of African, Australian or Asian tribes and nations is no less cultural than the lifestyle of modern Europeans. In this direction, historical and evolutionary principles are abandoned, and **cultural relativism** is proclaimed. It is stated that, *there is no common human culture that is developing consistently from one historical stage to the next*, but there is a **spectrum of different, but equal cultures**.

Culture was understood as an integrated self-regulating organism, as a way of regulating and coordinating the relationships bet-

ween individuals and the environment. The main task of cultural anthropologist is **to describe and classify the diverse forms of different people's cultural life.**

The **principle of functionalism** was nominated as the method of studying individual local cultures.

Functionalism *is the principle in which culture should be studied as a distinct, holistic system, consisting of the elements that are interdependent and perform certain functions.*

The main points of *B. Malinowski's* culture theory were strongly influenced by the position of *H. Spencer* about society as a biological organism. **The cultural concept of functionalism's founder was based on biological human needs for food, clothing, housing, sexual partner, etc.** The theory of needs is the basis of culture concept by *B. Malinowski*. In order to separate man from animal, he divides the needs into basic and derivative, generated by the cultural environment. The latter include the need for economic exchange, authority, social control, education system, etc.

The defining feature of *B. Malinowski's* cultural concept was the application of the principle of universal functionalism in cultural research. He formulated his basic principle of functional approach in following way: **any custom, material object, idea or belief fulfill some vital function, solve some task, and are a necessary part of any civilization.**



At the same time, according to *B. Malinowski*, any culture during its own development process produces some system of "equilibrium", **where each part performs its function.** If any element of culture is destroyed (for example, a harmful rite is

banned), the entire ethnocultural system and the people of it could be degraded and destroyed.

B. Malinowski strongly denounced the brutal interference of colonial officials with the lives of indigenous peoples, which reflected ignorance and misunderstanding of other cultural values. He stressed that **tradition, from a biological point, is a form of a collective**

adaptation of a community to its environment. Destroy the tradition, and you will deprive the social organism of its protective cover and condemn it to a slow, inevitable process of dying.

As an example of the functional equilibrium disturbance, *B. Malinowski* cited the prohibition of the “bounty hunting” custom, performed by youths on the initiation day in the Pacific Ocean islands. Aboriginal society began to be disorganized, soon after the British banned the custom as inhumane. The elders lost their prestige and the sick were not cared for. The rice paddies and vaults were left as the people left their homes. The invited anthropologists found out that “initiation” and “bounty hunting” were launching events, ensuring agricultural work and thus contributing to cohesion between families. In addition, all members of the community had an obligation to conserve rice. Under the prohibition, the whole system of cultural and economic ties was not put in place. Without rice planting, fruit gathering and fishing helped to survive only for several years. However, there were always crop failures and no fish periods. The supply of rice guaranteed the tribe’s survival, so regular field work (optional for immediate needs) had to be supported somehow. The “bounty hunting” was that supporting symbol. Simultaneously with the prohibition of this custom, the ceremony of initiation into adulthood was broken, it disorganized the community’s hierarchical structure.



Based on **functionalism concept**, *B. Malinowski* critically assessed the preceding trends in cultural studies. Especially he criticized *E. Tylor*’s “relic method”.

In his view, such approach was detrimental to culture sciences, since any phenomenon was declared a relic or an ignorant custom, instead of seeking its meaning and functions.

Diffusionism also came under the fire of criticism of *B. Malinowski*, as its proponents understood culture not as a living organic unit, but as a collection of dead things.

B. Malinowski thought that **the isolated study of individual cultural feature** was the main weakness of his predecessors’ teachings.



He believed that **there is no anything superfluous or accidental** in culture. Even seemingly meaningless phenomena and objects of material or spiritual culture have a function and meaning. From a civilized point of view, various prejudices, outdated norms, rituals of witchcraft, persecution of witches, burqa, and caste restrictions must be condemned and eliminated. However, for an ethnographer, **who thinks in functionalism way**, such phenomena have a significant function, as they strengthen people's belief in the elimination of adversity, contribute to the cohesion of community and give meaning to the world in which human lives.

The functionalist approach denies the evaluation function of “culture” concept, equalizes different social phenomena and thus makes it impossible to compare or evaluate them.

American anthropologist *F. Boas* (1858-1942) developed the ideas that have been close to functionalism concept. He is **the first professional anthropologist in the United States**. Like the representatives of functionalism school, he was engaged in intensive ethnographic work, studied disappearing traditional cultures in various regions of the world. *F. Boas* was convinced that **every people, every ethnic group has its own unique history and culture**. Culture depends both on its own specificity and on external influences.

In the course of his research, *F. Boas* concluded that the difference between peoples is not in the nature of the mind, but **in the development of any motivation** that should be studied primarily. Differences in motives, i.e. interests, direction of mind, feelings, behavior can explain differences in value systems.

In the view of *F. Boas*, an objective study is possible **only based on the values of the people we are studying**. *F. Boas* demanded that the researcher should discard any evaluations related to his own culture. By abandoning the idea of the European people's spiritual and moral superiority, he had come to **relativism**, i.e. **the recognition of the relativity of all cultural values**.

F. Boas's views about **relativism** were sharply criticized. Indeed, he rejected the existence of any common human values. If we take this view, it must be recognized that there is no unique moral basis for the interaction of different human groups, and thus any arbitrariness in international and domestic affairs is justified. At the same time, comparative studies of different types of morality show that they share some common principles. These factors were the strongest arguments in the critique of F. Boas's theory.



F. Boas emphasized the need for the study of **acculturation**.

Acculturation is *the results and influences that arise from the interaction between different cultures.*

The study of interaction examined various communities, in particular the influence of urban cultures on the rural cultures; or acculturation of Germans and Japanese in Brazil. It was noted that the whole process of urbanization could be studied from the point of acculturation view. Contacts between different cultures result in:

The following processes arise because of the contacts between different cultures:

- **Alienation** that is a loss of a people's culture under the influence of another culture.
- **The new orientation** that is a significant change in the culture under the influence of another culture.
- **Resurgence** that is conscious and organized attempt to revive and perpetuate certain aspects of culture by its members.
- **Growth** that is the emergence of cultural features, norms and institutions that have never existed before in any of contacting cultures.

The origin of **structuralism** occurred within the framework of **functionalism**, that's why the first form of it was named "**structural functionalism**".

The structuralists rejected to interpret culture in evolutionary and psychological way. For them, culture were primarily **a symbolic system**. However, it should be noted that the nature of this system was often understood in unconscious category.

The scientific works of C. Levi-Strauss appeared in the 1960s. According to him, **the structure is the sum of elements between the relations of a certain unit that remain stable under various external and internal changes**. These stable structural relationships began to be identified in language, literature, social relations, etc.

The structuralism approach is related to the name of a Swiss scholar *Ferdinand de Saussure* (1857-1913). His main research is in the field of linguistics. *F. de Saussure* defined language as a harmonized sign system.

In turn, each of these signs is a combination of two components:

- **signified;**
- **signifier.**

The change of one phoneme to another one does not necessarily change the meaning of the word. However, each language has phonemes that form opposition pairs. Therefore, **a change within a single sound sequence changes the meaning of the word**. Thus, the relationship between the phonemes rather than the phonemes per se plays a decisive role in the language.



Hence, according to *F. de Saussure*, each language unit can be defined only by reference to the other language units of this system.

One of the leading representatives of **French structuralism** was ethnologist, cultural scientist and philosopher *Claude Levi-Strauss*, he was called **the “father” of structuralism**. His main works are **“Structural anthropology”** (1958), **“Tristes Tropiques”** (1959), **“Totemism”** (1962).

He called his concept **structural anthropology**. *C. Levi-Strauss* believed that modern man lived in a deep rift between culture and nature, and this factor made him unhappy.

In all cultural phenomena, **it is necessary to identify the structural elements** which, when assembled, constitute unconscious structure of the human mind. According to *C. Levi-Strauss*, human sensations are not so much reflective **as they are encoding the world around the human, and all phenomena and processes are expressed as symbols**.



In the view of *C. Lévi-Strauss*, in the process of the historical development of humanity, the original connection between things and consciousness symbols is being pushed into unconscious sphere and replaced by a conditional link. As a result, the original image of the world changes, but it remains in the unconscious sphere. The human may not be aware of this. *C. Lévi-Strauss* concluded that **the direct route to the human world in the course of history**

was increasingly cluttered by various kinds of symbolic structures.

However, the traditional societies that have managed to escape the principle of change are the so-called “cold” societies.

We need to address ourselves to “cold” societies, in case the true meaning of cultural phenomena is distorted in the modern world.

The structural-functional approach has greatly enriched cultural anthropology. It contributed to the acquisition of scientific and empirical knowledge of ancient peoples’ cultures. It helped to overcome the rejection of non-European peoples’ cultures, which earlier were considered as primitive and underdeveloped. This was the justification for the colonial regime in these countries.

However, such approach also revealed its limitations. The unilateral application of this method had led anthropologists to the lessening of social and cultural evolution. The concepts of “history”, “development” and “pattern” disappeared in the research field.

Thus, **the unity of structuralism and functionalism is that in both cases, society and culture are considered as a system and the characteristics of this system are identified. Both the structural and functional approach are credited to have played their role in eliminating the ideological rejection of non-European cultures.**

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1. B. Malinowski, Functional analysis; Scientific principles and methods of cultural change research // Anthology of cultural research. V. 1. – St. Petersburg, 2007.
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4. A. Radcliffe-Brown, *Historical and functional interpretation of culture in relation to the practical application of anthropology* // *Anthology of cultural research*. V. 1. – St. Petersburg, 2007.
5. E. Evans-Pritchard, *The Nuer*. – M., 1985.

Questions

1. What is the meaning of “function” in application to the cultural analysis?
2. State the difference between functionalism and previous approaches.
3. Why did B. Malinowski criticize “relic method” and evolutionism?
4. What are the features of A. Radcliffe-Brown’s structural-functional concept?
5. What is the practical application of functionalism? Name and describe its cultural functions.
6. What did C. Levi-Strauss understand under structure?
7. Whose names are associated with the structuralism approach?

American anthropological school

American anthropological school has developed a number of branches and formed separate schools based on its own methodology:

- **Historical school** (*F. Boas, A. Kroeber, C. Wissler, R. Lowie*),
- **Ethno-psychological school** (*A. Kardiner, R. Benedict, M. Mead*),
- **Cultural-evolutionary school** (*L. White, M. Sahlins, E. Service, J. Steward*).

American Anthropological School had a number of stages during its development, related to *the change of dominant methodological approach*. It started from *L. Morgan’s* classical evolutionist concept (the mid-to-late 19 century), after it was discredited and displaced by *F. Boas’s* anti-evolutionary empiricism, it moved to the opposition of historical approach to any other cultural interpretations (including structural-functional) until evolutionism’s rebirth (*L. White*) and the affirmation of methodological pluralism in the second half of the twentieth century.

The features of **American anthropological tradition** include:

- The integrity of knowledge;

- The quest for holistic approach to the study of the human as a biological and cultural being at the same time;
- The definition of culture as the center, the object of investigation, the main and autonomous phenomenon of history.

A. Kroeber viewed the anthropological method as the synthesis of humanitarian and natural scientific approaches, and humanitarian and natural scientific duality of anthropology was understood as the central property of it. The tradition of integrity of knowledge has existed formally for about 100 years, and in fact continues to determine the development of modern anthropology.

The main division occurred in the study of *biological and cultural nature of human*, which corresponded to **physical and cultural anthropology**.

Physical (biological) anthropology (*C. Brace, J. Carter, R. Halloway, W. Howells, Sh. Washburn*) focused on the study of comparative morphology of primates, genetics, human biological evolution and diversity of ethnic types. Problems of human psychology and behaviour are borderline topics and are studied by physical (somatic) and cultural (extrasomatic) anthropology.

According to the tradition in the United States, cultural anthropology includes:

- ethnography as the study and description of specific cultures;
- ethnology as a comparative analysis of cultures;
- linguistics;
- primitive archaeology;
- theoretical anthropology.

In European tradition, social anthropology (especially in the United Kingdom and France) and ethnology (in Germany) are more common. In the USSR, anthropology was understood only as physical anthropology and the study of specific cultures was limited to the descriptive phase – ethnography.

The field for ethnographic research by **American anthropologists** was the majority of world cultural regions. The first researches studied indigenous cultures of North America, then Latin America, Africa, Oceania and Asia.

American anthropologists collected and systematized extensive and unique material on the history of culture, which formed the basis of museum collections and served as a source for sociocultural analysis.



The history of **American anthropological tradition** has more than 150 years, starting with the first works of *J. Stephens* and *L. Morgan*.

The formation of anthropology as a discipline took place in 60-70s of the XIX century, but *L. Morgan's* seminal books “**Systems of Consanguinity and Affinity of the Human Family**” and “**Ancient society**” during the

1870s became the turning point in the development and birth of the American anthropological tradition. We can compare *L. Morgan's* contribution to anthropology with *Ch. Darwin's* contribution to biology.

Based on the empirical analysis from the North American Indian studies, *L. Morgan* classified kinship systems, showed their universality for human history, and that allowed him to create the concept of cultural evolution.



In his book “**Ancient Society**” *L. Morgan* examined two lines of cultural evolution (**development of intelligence and development of tools**) and offered his own periodization for cultural history based on the change of technology. The discoveries of *L. Morgan* had a major

impact on the formation of anthropology in the United States and Europe.

L. Morgan founded an anthropological department in the “American Association for the Advancement of Science” and was elected the President of the Association in 1880.

By the 19th century, the ideas of *L. Morgan* and *H. Spencer* had led to the establishment of a significant evolutionary school (*F. Putnam, F. Kashing, A. Fletcher, E. Smith, W. Powell*), whose representatives had come to rely more on desk experience over time. During this period, the evolutionary direction was tough criticized and lost its leading position.

If in Europe the struggle of **cultural-historical school** against the theoretical constructs of evolutionists significantly affected evolutionism, but did not completely displaced it from the scientific arena, then in the United States the revision and formation of new methodological principles and historical school had led not only to oblivion, but also to the defamation of evolutionary traditions in anthropology.

F. Boas introduced German cultural school into American anthropology, influenced on the formation of historical school as an ideological leader of **American anthropology** in the first third of the 20th century. *F. Boas* established the first professional school of American anthropologists at Columbia University. The main principles of this school were based on **intensive field research, physical anthropology, linguistics and ethnography**.

The empirical method was the ideological core of historical school. *F. Boas* accepted the accumulation of a large number of facts and description as the only right scientific approach and completely rejected the synthesis of data.

Historical school considered **each cultural and historical phenomenon as unique and occurring once within a particular cultural range. The possibilities of cultural change (cultural dynamics) were understood as quantitative changes, resulting from the introduction or borrowing of cultural elements through diffusion and interaction (acculturation)**.

In fact, the historical method of *F. Boas* included studying culture in a static state, i.e. demonstrated historical-opposite approach, which had been driven to absolute by his apprentices and successors (*A. Goldenweiser, R. Lowie, M. Herskovic*).

The achievements of **American Historical School** included:

- the accumulation of ethnographic and archaeological material;

- the development of field research techniques;
- the introduction of some general concepts: the area of culture, acculturation, parallelism, etc.

The traditions of **historical school** have determined the further development of American anthropology. The scientific principles of *F. Boas* led to the formation of scientists such as *A. Kroeber*, *R. Benedict*, *P. Radin* and others, who in turn created new directions in anthropology.

“Psychological anthropology” branch was formed in **American anthropological school** in the late 1940s, influenced by the ideas of *A. Cardiner*, *E. Sapir* and *R. Benedict* in the 1920s. The new school’s nucleus was *M. Mead*, *M. Opler*, *W. Linton*, *C. Kluckhohn*, *C. DuBois*.

R. Benedict’s concepts and **tradition of psychoanalysis** had become the methodological basis for this school. Psychological School was based on the study of interaction between human consciousness and culture.

R. Benedict developed a number of concepts that formed a psychological approach to the typology of culture, including **configurations, cultural patterns that characterize the integrity of culture based on the stereotype of culturally determined behavior**. She relied on the ideas of psychoanalysis.

R. Benedict advocated the need to study every cultural phenomenon in the context of this culture. She studied Japanese national psychology using her own “**distanced research of culture**” technique during the Second World War. The book “*The Chrysanthemum and the Sword*” was written based on the collected data. Nowadays, this book is a classic work of cultural anthropology.



We can suggest that psychological approach was moving beyond scientific interests of historical school. *A. Kroeber* had overcome the limitations of *F. Boas*’s research tradition in his own way. He proposed **a new understanding of culture as a special phenomenon, obeying its own regularities**. In addition, he introduced

the concepts of real and value cultures, “stylistic” approach to the typology of culture and developed the cyclical model of cultural development called “the configurations of culture development”. *Heinrich Rickert, Oswald Spengler and Arnold Toynbee* had a great influence on *A. Kroeber’s* ideas.

A. Kroeber considered the classification of cultures and civilizations, reconstruction of “natural history of world cultures, living and extinct” as one of the main tasks of cultural anthropology. *A. Kroeber* made a significant contribution in all areas of anthropological research: ethnography, archaeology, linguistics, theoretical anthropology. His scientific work largely influenced the cultural orientation of **American Anthropological School**.

The turning point in the history of **American anthropology** came in the 1950s with the return of **evolutionism** to the scientific arena. The need for further development of anthropology required the restoration of this science in the form it existed from the beginning – a science that studied not only the elements of culture but also the dynamics of the human civilization evolution. *L. White* played a decisive role in the revival of evolutionism a completely new level.

His works **turned off the study from private research of local cultures, oriented to the past, to the study of cultural and historical process – holistic study of world culture.** *L. Morgan’s* legacy and publication of his archival materials forced *L. White* to take a fresh look at the evolutionary tradition, abandon the historical school’s anti-evolutionism and criticize *F. Boas, A. Goldenweiser, R. Lowie*. During 40 years at the University of Michigan (1930-1970), **L. White** had raised a number of professional anthropologists. Some of them became the successors of his scientific ideas. At the beginning of his activities, he moved away from the *F. Boas’s* concept of cultural relativism and openly defended the unpopular until the middle of the XX century evolutionary theory and concept of culture. He put his



scientific understanding under harsh criticism. Only in the 1960s *L. White* was widely recognized as a founder of neo-evolutionism.

As an evolutionist, *L. White* considered historical, structural-functional and evolutionary approaches to interpret culture of different types:

- **temporal;**
- **formal;**
- **formally-temporal.**

L. White was the first to adopt a systematic approach to describe and interpret culture as a self-organizing thermodynamic system, operating under natural laws. The book “**The evolution of culture**” in which he planned to consider comprehensively the development of modern culture is an unimplemented idea of the great scientist.

By the late 1950s, evolutionism had become the main but not the only way to interpret culture in **American anthropology**. The diversity of approaches was also evident in evolutionism itself. In the 20th century, the concept of universal (general) evolution of *L. White* / *G. Childe*, which allowed defining the cultural-historical process laws; multi-linear evolutionism of *J. Steward* and specific evolution concept of *M. Sahlins* / *E. Service* were added to the classical concept of one-linear evolution.

Based on multi-linear evolutionary approach, *J. Steward* proposed “**cultural type**” as a **basic unit of classification**. *J. Steward*’s concepts served as the methodological basis for American archaeology and ethnography in the 1970s.

Cultural-evolutionary branch (influenced by *L. White* and partly by *J. Steward*) focused its efforts on understanding the features of cultural evolution and its difference from biological evolution. *L. White*’s universal evolution concept was continued and supplemented by the concept of specific cultural evolution, considering the local historical type of culture.

Within this framework, **school of environmental anthropology**, based on the systematic approach of *L. White*’s and *J. Steward*’s **ecological approach**, was formed. This school viewed culture as a mechanism for adapting the human community to habitat in order to restore the balance of society and nature (*R. Wajda*, *D. Anderson*, *R. Rappoport*).

The influence of *L. White*’s ideas can be traced in many aspects of American cultural anthropology in the 70s – 90s. The last third of the 20th century represents a qualitatively new stage in the development of **American anthropological school**.

During the 1970s and 1980s, there was a change in the traditional orientation towards the study of "pre-writing" cultures and a transition to the study of all types of cultures, including post-industrial society.

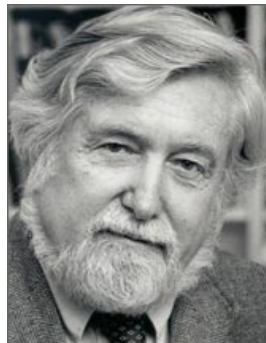
The culture of the United States became the main research object (*M. Harris, M. Sahlins*). The external environment of the study changed – the field of ethnographic research reduced sharply along with the disappearance of many local cultures. In general, **there was a transition of scientific interest from the microlevel to the macrolevel in the study of individual cultures, and a strong trend towards further differentiation of knowledge.**

Because of these changes, **traditional trends and new research topics** were emerging during this period:

- urban anthropology;
- economic anthropology;
- political anthropology of religion;
- psychological anthropology;
- applied anthropology;
- ethnohistory;
- symbolic anthropology.

New approaches for cultural analysis emerged – from systematic to hermeneutic. The leader of **“interpretive anthropology”** Clifford Geertz influenced on the development of cultural anthropology of the United States in the last quarter of the 20th century.

C. Geertz was one of the creators of interpretive anthropology, which absorbed traditions of hermeneutics, sociology and analytic philosophy, the author of interpretive theory of culture, based on the so-called **“saturated description of culture”**. He proposed to view culture as a “text” and interpret it accordingly. He tried to re-examine all previous experience of the theory of culture understanding and the direction of cultural anthropology; he proposed semiotic concept of culture in one of his central works **“The Interpretation of Cultures”**.



The peculiarity of **American Anthropological School** was reflected in the development of a powerful theoretical branch (**theoretical anthropology**). Once (in the era of historical school domination), concertation on theory was considered, at a minimum, as profanation of science. With the rebirth of evolutionism, the importance of theoretical analysis returned. It was generally accepted that the anthropologist needed to free himself from the “taboo of desk work” and bowing to fruitless experimentalism.

The separation of theoretical work from practical research led to empty, unproven speculation or incoherent accumulation of data. The texts that did not have any analysis of factual material were criticized.

The new stage in the theory development in the United States was characterized by an increased interest in the history of science in general and the history of anthropological theory in particular. A number of series of works dedicated to these problems appeared. Among them it is necessary to mention “**The Social Organization of Ethnological Theory**” by *L. White*, “**The Rise of Anthropological Theory**” and “**Cultural Materialism: The Struggle for a Science of Culture**” by *M. Harris*; “**Theoretical anthropology**” by *D. Bidney*, etc.

Cultural anthropology turned from the study of primitive cultures to the holistic study of modern cultures (*L. White, M. Sahlins and M. Harris*), from empirical descriptions to the analysis and the theory and **the following issues**:

- the formation of “culture” concept (*A. Kroeber, C. Kluckhohn, L. White, D. Bidney*);
- the development of the “cultural dynamics” concept, the study of cultural processes of different levels: from assimilation and acculturation to evolution (*F. Boas, R. Lowie, A. Kroeber, L. White, J. Steward*);
- the foundations of cultural typology (*A. Kroeber, R. Benedict, G. P. Murdock, J. Steward, J. Fableman, L. White*);
- different approaches to cultural interpretation.

American cultural anthropology of the last third of the XX century was characterized by a transition to the problems of cultural understanding and interpretation, the development of **symbolic anthropology**, reflecting the general trend towards the cultural development of anthropological knowledge, the achievement of a new level of understanding in cultural anthropology.

The main feature of **American anthropological school** of the second half of the XX century, in addition to the peaceful co-existence and cross-fertilization of different methodological approaches (**diffusionism, evolutionism, structuralism, functionalism**), is the use of predecessors' heritage. It suggests the existence of a continuous tradition in American anthropology.

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4. S.V. Lurier, Historical ethnology. – M.,1998. – p.49-53, 147-150.
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Questions

1. What are the main features of **American anthropological tradition**?
2. Who is the author of interpretive anthropology?
3. What is the progressivity criterion of culture by L. White? Give your assessment of its effectiveness.
4. What is a “cultural flow”?
5. What are the characteristics of the symbols?
6. What levels did L. White distinguish in the cultural structure?

Psychoanalytic school

Psychoanalytic school had a great influence on the development of cultural and anthropological thought in the 20th century. This branch brought together mainly medical doctors, psychologists, biologists and ethnologists who explained the phenomenon of culture based on the **psychobiological nature of human beings**.

<p><i>Psychoanalysis</i> is a teaching that reveals the role of unconscious in mental activity, as well as a therapeutic method proposed by S. Freud and refined by his successors.</p>

Psychoanalytic school is represented by *Sigmund Freud* (1856-1939), *Carl Gustav Jung* (1875-1961), *Konrad Zacharias Lorenz* (1903-1989), *Karl Ritter von Frisch* (1886-1982), *Nikolaas “Niko” Tinbergen* (1907-1988), *Erich Seligmann Fromm* (1900-1980).

The functional theory of culture, created by *Bronisław Malinowski* (1884-1942) is adjacent to **psychoanalytical school**.

Psychoanalytical school initially is not a single school:

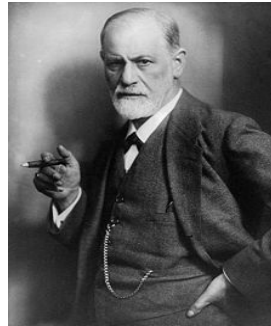
- *on the one hand*, the extent and originality of S. Freud’s works required assimilation and rethinking of psychoanalytic ideas;
- *on the other hand*, the ambiguity and controversy of his ideas contributed to the emergence of critical views refuting the original source (e.g., *neo-psychoanalysis*, *neo-freudism*).

Mr. *Freud* presented his cultural-anthropological concept in its holistic form in the book “**Totem and taboo. Resemblances between the Psychic Lives of Savages and Neurotics**” (1913) and in a number of later works.

According to *S. Freud*, in childhood a person undergoes the same stages of development (**ontogeny, individual development**) in a reduced form, as culture in the process of the origin of humanity (**phylogeny, ancestral development**). S. Freud applied this **theoretical principle of phylo- and ontogeny unity** for construction of cultural theory when he first tried to consider *childhood* (entry into culture) and *cultural development*. The complex and diverse world of childhood had been reduced to the development of sexuality and the role of traumatic situations, but the way of culture analysis through the study of childhood was considered as **productive**. Based on the same principle, *Freud* drew a parallel between psychology of savages and neurotics. It is important to point out that this analogy has not been clearly estimated in anthropology.

***Freud’s* interpretation of the human psyche formed the basis of his culture concept. According this concept, psychoanalysis is the main method of knowledge. By S. Freud culture is:**

- *all the knowledge and skills that people have acquired to master the forces of nature and to take advantage of these to meet human needs;*



– all institutions established to regulate human relationships and especially to share the benefits;

– peculiar mechanism of social repression of free, developing inner world of individuals, as a conscious refusal of people to satisfy their natural passions.

Where does the human cultural history begin by *S. Freud*? To answer this question, Mr. *Freud* initially described **the pre-cultural state of humanity** using the “*cyclopean family*” hypothesis of *K. Atkinson*.



According to *K. Atkinson*, “*cyclopean family*” was the initial form of life organization. It consisted of a male and females with cubs. The females were in undivided use by the male.

The adult males were banished from the family. They lived apart until one of them replaced the decrepit head of the family. *Freud* described the further course of events in next way: “*One fine day the exiled brothers united, killed and ate the father and thus ended the father’s horde. They dared to do together what would be impossible separately*”.

However, after the patricide, the sons had a sense of remorse, fear, shame and guilt. The sons imposed a ban on repetition of such act and, in order to eliminate the cause of discord, prohibited sexual relations with women of own clan. This phenomenon is called **exogamy**. It is a marriage, excluding sexual relations between members of the same intimate community; it is opposite to **endogamy** that permits such relationships.

Later, father’s image was replaced by a totemic animal, to which the prohibition was transferred: the totem cannot be killed. However, during ritual festivals, a totemic animal could be killed and eaten. This ritual, which included the mourning of a sacrificed animal, served as a reminder of man’s original state of apology to father, who became a God.

S. Freud linked **the basic ideas of psychoanalysis** together:

– Oedipus complex;

- hostility against the father;
- secret desire of the father's death,
- primary traumatic situation,
- transformation of attractions from destructive to culturally acceptable (from murder to the ritual of murder).

In addition, Mr. *Freud* noted innate propensity for destruction and unbridled passion for torture (sadism), which are typical for human. Due to this negative nature, human needs culture. *S. Freud* defined culture as **something imposed on a resisting majority by the minority that arrogated means of coercion and power**. Parts or elements of culture (mainly spiritual culture) – religion, art, science are sublimation (displacement) of suppressed unconscious impulses in sociocultural forms.

S. Freud's main ideas:

- expansion of the cultural anthropology's subject;
- participation of new research subjects (sexual stereotyping, early childhood, dreams, emotional sphere of personality) in scientific analysis;
- highlighting the significant role of unconscious in human activity and functioning of culture;
- creation of personality's concept, oriented towards interaction with culture, which has become the basis for intercultural research;
- study of the compensatory, psychotherapeutic function of culture;
- formation of a branch, which study characteristics of abnormal behavior, relationship of norms and pathology in different cultures, which formed the basis of ethnopsychiatry or transcultural psychiatry.

The most important stage of *S. Freud's* psychoanalysis is its transformation from predominantly medical and psychological theory into cultural, in particular, anthropocultural concept. *Freud's* key ideas about **irrational psychic forces controlling human behavior** (the imminence of wars and social violence; the theory of racial memories; the dominant role of the man in the society; the theory of the evolution of religion, etc.) **were transferred into society and culture**.

Thus, he explained the emergence of human society and culture not by work, not by relations in which people entered during the process of social production, but by erotic and aggressive motivations that, in his opinion, *were the engines of the human spiritual life and present-day civilization.*

Hence, in terms of psychoanalytic theory, culture is based on coercion and prohibition of attractions, it is a mechanism for suppressing the primary desires, which threat society and it directs instincts, including aggressiveness, in different direction. That is why culture, from the point of view of Freud, is the source of mental illness for an individual.

Antagonism between the human nature, the impulses of his unconscious and his culture cannot be softened; moreover, it is only increasing with culture development. In other words, *there can be no progress in the development of culture, because the purpose and meaning of cultural process is the self-realization of the human being in all directions.* In the work “**Civilization and Its Discontents**” (1930) *S. Freud* explained that further progress of culture led to a reduction of happiness and an increase of guilt due to the growing limitation of natural desires.

Psychoanalytical approach to the study of cultures was further developed in the writings of *Wilhelm Reich, Otto Rank, Geza Roheim.* A significant part of Freudianism’s postulates, though in modernized form, were included in the concepts of *M. Mead, R. Benedict, J. Dollard* and others.



Geza Roheim (1891-1953) conducted a variety of field studies among the aborigines of Central Australia on the Normanby Island (Melanesia), Africa and the Southwestern USA. His main works are “**Australian Totemism: A Psycho-Analytic Study in Anthropology**” (1925), “**The Origin and Function of Culture**” (1943) and

“**Psychoanalysis and Anthropology: Culture, Personality and the Unconscious**” (1950).

G. Roheim consistently applied the principles developed in S. Freud's work "**Totem and taboo**" to the interpretation of a specific ethnographic material. Practically all mythology and various rituals of aborigines were explained by *G. Roheim* in light of the great prehistoric conflict between father and sons, suppression of attraction to mother. His analysis is an example of **total psychoanalysis of culture**.

Culture, in the view of *G. Roheim*, is **a combination of that exceeds animal levels in society**. The whole culture is based on Eros, which is understood as a basic mating drive and sex drive. In humans, it takes on unique forms. It is connected with the fact that a human being has a long childhood, "extended period of immaturity". *G. Roheim* saw **the key to culture understanding** in person's long period of childhood. After birth, a person will have a long period of education. The creation of cultural institutions by man is due to this fact.

According to *G. Roheim*, a child's need for protection, patronage and satisfaction of "desire to be loved" has the essential influence on culture. Subsequently, this idea was expressed in "**affection**" **concept that has a key role in the modern psychobiological analysis of cultures**.



G. Roheim consistently implemented the sublimation principle in the cultural theory construction. He expressed it in the section "Sublimation and Culture" of the book "The Origin and Function of Culture". Sublimation, transformation of impulses and instincts are *the main force that generates all kinds of cultural activities: science, literature, art and even technical inventions*. Sublimations are subject to the same unconscious urges that cause neurosis. However, if neuroses isolate individuals, then sublimation connects people and creates something new for culture. According to *G. Roheim*, culture is **a system of mental protection** against tension and destructive forces.

G. Roheim was the author of several hypothetical ideas that were realized in anthropology. In particular, he assumed that the embryo in utero development was already the subject of some perceptions

and feelings, i.e. the personality of a child begins to develop during the mother's pregnancy. *G. Roheim* also believed that in the future, the role of primate research as a starting point in the analysis of cultural origin would increase in the field of cultural studies. **His prediction was correct – there is now a direction of comparative analysis (the world of anthropoids and culture) in cultural ethnological approach.**

The ideas of psychoanalysis penetrated into the “blood” of Western culture. On the other hand, Freudianism was criticized and its basic ideas were revised.

The doctrinal disagreements with *S. Freud's* concept were reflected in following *C. Jung's* scientific works: “**Symbols of Transformation**” (1911–12; 1952), “**The Archetypes and the Collective Unconscious**” (1934–55), “**Civilization in Transition**” (1918–1959), “**The Development of Personality**” (1910; 1925–43).

The field of study for *C. Jung* was a **variety of cultural phenomena**. His **analytical approach to cultural research** differs from Freud's concept in the following aspects:

– **on the question of libido's nature:** *S. Freud* characterized libido primarily in the terms of sexual sphere, for *C. Jung* libido was the life energy in general, in which sex was present only as one of the components;

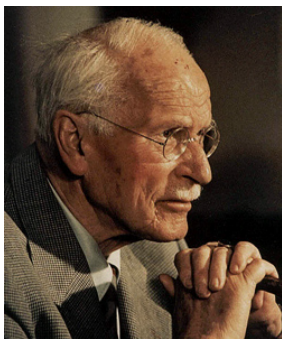
– **on the question of forces influencing the identity of the man:** in the view of *S. Freud*, a person is the product of his childhood experiences; for *C. Jung*, human being is defined not only by the past, but equally by his goals, expectations and hopes for the future. Personality development is not completed by the age of five; a human being is undergoing development and change during all his life;

– **on the question of the unconscious:** *C. Jung* tried to penetrate the unconscious deeper than *S. Freud* and added another dimension to the unconscious: the innate experience of humanity as a type inherited from its animal ancestors.

The most developed topics in **psychoanalytic theory** of *C. Jung* are **the relationship between thinking and culture, the cultural development in the West and the East, the role of biological and cultural-historical inheritance in the lives of the peoples, the analysis of mystical phenomena in culture, figuring out the meaning of myths, fairytales, legends and dreams.**

C. Jung's cultural image is generally more irrational and mystical than the image of *E. Tylor* or *B. Malinovsky*. *C. Jung* criticized the 19th-century determinism. He investigated not only logic, but also intuition. The study of intelligence as a cultural phenomenon is complemented by a desire to achieve the intensity of the feelings of man and humanity.

According to *C. Jung*, the origins of **the collective unconscious** lie in the human race, and universal, archaic symbols and images that arise from the collective unconscious are **“archetypes”**. The *archetypes* relate to **a certain formation of archaic character, containing both in form and in sense mythological motives**. They are present in pure form in fairytales, myths, legends and folklore. *C. Jung* allowed the existence not only of *“collective”*, but also of *“group”* and even of *“racial”* unconscious. **He explored the mythology and artistic creation of a number of ancient civilizations and revealed their underlying archetypal symbols**. It turned out that there are common symbols for all archaic cultures, even for those that were separated in time and space. He also found something in patients' dreams that he considered as the traces of such archetypal symbols.



Believing that **culture is based on the process of symbolization**, *C. Jung* **interpreted the development of culture and man as a painful process of suppressing the instinctive nature of human beings**. In the view of *C. Jung*, the tragic gap between nature and culture led to universal human neurosis, which became much more complex with the progress of culture and the environment degradation. This led to **strengthening of collective irrational forces, mental inflation, depersonalization and atomization of human beings, emergence of mass man, possessing an intractable desire for catastrophe**.

The concepts **“introversion”** and **“extraversion”** were the most widespread among *C. Jung's* concepts. *C. Jung* explained that:

- energy of introverts was directed to the inner world,
- energy of extroverts was directed to the outside world.

Based on these two basic psychological types, he divided the entire world culture into two types:

- extroverted – West Europe,
- introverted – East.

According to *C. Jung*, **introverted thinking is necessary for human beings because it strikes a balance between consciousness and the collective unconscious**. In the absence of such introverted experience, archetypical images in the most primitive forms can invade the consciousness of nations, as the soul of nation is more complex structure than the soul of person. *C. Jung* explained the crisis of European culture in the '20s and '30s – “the decline of Europe” – by breakthrough of archetypes. He saw this as a natural consequence of the European culture development, its technological progress and decline of symbolic knowledge.

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1. J.M. Borodoi, *Erotic. Death. Taboo*. M., 2006.
2. A.M. Rytkevich, *Life and views of C. Jung/ / Archetype and symbol*. M., 2007.
3. S. Freud, *The Future of an Illusion // Twilight of Gods*. M., 1989.
4. S. Freud, *Totem and taboo*. M., 1915.
5. C. Jung, *Man and His Symbols*. M., 1991.
6. C. Jung, *Modern Man In Search of a Soul*. M., 1994.
7. C. Jung, *Psychological Types*. M., 1995.

Questions

1. What is the role of psychoanalysis in cultural studies?
2. Name the new subject areas of cultural psychoanalytic study.
3. Name the differences in psychoanalysis concepts of culture by S. Freud and C. Jung.
4. How did S. Freud relate the structure of consciousness (“ego”) and culture?
5. What are the two types of consciousness investigated by C. Jung?
6. Name the main research directions of psychoanalytical anthropology.

Biological branch

Biological branch of cultural anthropology is a highly controversial way of studying culture and human being. The main idea is to replace the study of culture development historical factors with biological ones.

There are two options for realization of this idea in the history of science:

Biology studies living beings and their vital processes. The field deals with all the physicochemical aspects of life. The modern tendency toward cross-disciplinary research and the unification of scientific knowledge and investigation from different fields has resulted in significant overlap of the field of biology with other scientific disciplines.

– **the first option is to combine cultural diversity and characteristics of ethnocultural communities with biological (racial) or anthropological characteristics of individuals;**

– **the second option is to deprive culture of its historical specificity and consider only quantitative differences from the world of**

animals.

While **the first option** for biological study of culture and human beings **had led to racism, the second one had contributed to the sociobiological study of culture.**

Racist conceptions of culture appeared due to the impossibility of explanation from the evolutionary perspective, which declared obligation of progressive and step-by-step development, the existence of traditional, “primitive” and archaic cultures.

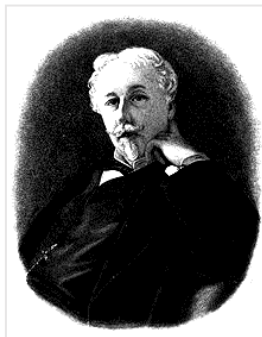
In addition, provisions about superior and inferior cultures, another mode of thinking (inferior), i.e. the theory of naive savage, who is honest and kind, but underdeveloped in comparison with European people, were very popular in the writings of many researchers.

Some evolutionary cultural researchers (for example, *H. Spencer, K. Buchner*) distorted the characteristics of non-European cultures and considered non-European racial types as inferior. Such ideas were particularly prevalent in the United States, where the idea that black people were an inferior race and therefore they could not live without cultural patronage was predominant.

French aristocrat *A. Gobineau* (1816-1882) published “**Essay on the Inequality of the Human Races**” in 1853. In the essay, he stated that the source of differences in the historical destiny of cultures was **the racial characteristics of people and ethnocultural communities.**

In the view of *A. Gobineau*, *the specifics of biological aspects, including appearance* (for example, skin colour) was a source for the development of superior and inferior cultures. Naturally, *A. Gobineau* was a proponent of **polygenism – a doctrine that denied the unity of the human race.**

Each race created its own culture. According to the opinion of *A. Gobineau*, human races differ among themselves in “beauty”, physical characteristics, psychological qualities and different ability to create culture. The savage peoples will remain savage forever. The culture of one race cannot penetrate another race’s environment. *A. Gobineau* considered black (“*melanic*”) race as the lowest, yellow race as slightly more developed and only white race, especially its elite – the Aryan race, according to him, was perfectly capable of culture creation and development.



A. Gobineau explained the absolute dominance of the superior race based on ten (according to his calculation) **civilizational cultures known in the history of humanity**:

- Indian;
- Egyptian;
- Assyrian;
- Greek;
- Chinese;
- Roman;
- German;
- Allegheny;
- Mexican;
- Peruvian.

In the opinion of *A. Gobineau*, all of them were created by the supreme white race – the Aryans. To support his thesis, he used absurd data about the origin of ancient cultures and connections between them:

- *A. Gobineau* attributed the origin of the ancient Egyptian civilization to the Aryan colony in the Middle Nile;
- According to *A. Gobineau*, Chinese culture was created by the “branch of white people” who came from India;
- pre-Columbian civilizations in America were created by “white elements” that penetrated the continent through Iceland and Greenland in the 10th century.

The ideal for *A. Gobineau* was German culture, medieval Rome (not ancient Rome, but “German”). Rome was a true cultural center and contributed to the formation of a number of European states, including Russia. The latter would not exist as an independent state without German-Normans.

The future of humanity seemed to be pessimistic for *A. Gobineau*. This was due to the fact that in creating new types of cultures everywhere, the white race (including the Aryans) mixed with other peoples, lost its purity and original energy impulse. The loss of energy potential, on the other hand, leads to depressing stagnation and uniformity.

The main conclusions of *A. Gobineau's racial anthropological conception of culture are as follows:*

- culture is a product of racial anthropological factors;
- races are unequal among themselves and this creates inequality in cultural development;
- cultural stereotypes of human behaviour are mainly determined by biological heredity;
- racial mixing is harmful, it harms the development of cultures (especially those of white race) and leads to the loss of creation of culture's new forms.

French researcher *G. Lapouge* (1854-1936) and German sociologist *O. Ammon* (1842-1916) also developed racist concept based on **historical and cultural process**.

They argued that head size influenced on mental qualities and culture development. (*The leading factors for head size in physical anthropology were the percentage of the head's widest width to its longest length*). Therefore, a longhead human was more gifted, capable of the creation, and so on.

By this theory, “longhead” people belonged to the European race that was the creator of all great cultures in the history of humanity. The longhead blonde people were representatives of the “superior” race and created a European civilization – the most perfect and developed culture in the world.

G. Lapouge and *O. Ammon* noted that the poor classes of modern European countries were composed of people with inferior mental qualities due to their short heads (the brachycephalic races).

They belonged to the descendants of the European non-German local population. The supreme bearers of culture – the longhead descendants of the German conquerors (the dolichocephalic races) represented the European elite. In other words, cultural development is determined by special “European” (or Aryan) race.

Similar concepts of the human culture development can be found in H. Chamberlain’s works, who was a strong proponent of the Caucasian race superiority, according to which the highest achievement of the European historical development was the creation of the “Teutonic” culture and the “Teutonic” race – heiress of “Aryan” spirit.



The results of such culture “research” were the conclusions about **superior and inferior cultures and races**. Some races followed the European way of civilization, while others found themselves incapable of development. It was not mentioned that the rest of the races (the majority of them) had their **own historical development way, which led to another type of culture**, which was different from the Christian civilization of the West.

Some races differed from the “superior” race since the development process of “other culture” was considered as underdeveloped and deficient. The totalitarian motif of the obligation to follow a certain model (supreme and unique) of the development and functioning of cultures was more evident in biological-racist concepts. The western European civilization, created by the “longhead” Aryan race, was offered as a role model.

At first glance, it seems that it is not worth wasting time and effort on consideration of similar “anthropocultural” theories, rejected by time, discredited as ideological precursors of “cultural” experiments in Nazi Germany. However, it should not be forgotten that such “theories of cultural anthropology” *became widespread by the beginning of the XX century and exist up to the present time*.

Strengthening and propagation of the myth about unequal value of cultures and races (which is the most widespread, reactionary and inhumane myth of the 20th century) were fostered

by some features of cultural studies in the late 19th and mid-20th centuries. The evolutionists insisted on the linear progress concept from simpler cultures to more complex ones. They did not consider at all the question of why other cultures were not developed according to the Eurocentric scheme. We can suggest that they contributed to the formation of the idea “the more developed culture is the better culture”.

That “racist” myth was fueled by evolutionists’ idea about special type of thinking of “savages” and the necessity of their moral and cultural development. Some representatives of evolutionary concept (such as *L. White*) advocated one-linear-progressive development scheme, as opposed to the idea of the uniqueness and distinctiveness of any culture.

At the same time, this pseudo-cultural theory had **one virtue: it provided a clear and precise answer** (albeit incorrectly and distorted) **to the question of the source and reasons for cultural diversity, the unevenness of cultural historical development.** The distinctive features (*physical appearance, racial anthropological characteristics*) demonstrated relationship to cultural characteristics. The rationalistic and educational perception of culture, especially as a bearer of knowledge organized in the form of science played an important role in the justification of racist concepts.

More recently, **biological-anthropological concepts** have been transformed and have become not so overtly racist. They organically interacted with the research about “primitive type” of thinking in connection with peculiarities of culture. Nevertheless, the idea of unequal value of different types of culture was preserved.

Moreover, we must bear in mind that **myth (or myth-theory), once spread in modern culture, tends to exist and change according to its laws, to take new forms and to be revived in a new form.** This fact is underlined by the well-known psychologist *G. Miller*, saying that every culture has its myths.

One of the most resilient myths is the provision that "pre-writing" peoples possess “primitive thinking” that is inferior to ours. The same stereotype is applied to ethnic minorities living in the West. The power of the myth could be contrasted to a holistic concept that explained cultural differences.

By the first third of the 20th century the “racial anthropological” theory of culture had been transformed into the concept of **genetic determinism**. Its main message is that the identity of cultures and human beings is linked to the implementation of genetically inherited programme, i.e. *the identity of culture is predicated in the hereditary programme, existing in the genes of particular peoples*. A very exotic version of this theory is the concept that **the subject of development is not human, but genes that, in performing their functions, have created cultures as forms of gene drift**.

Biological approach to the study of cultures in subsequent periods evolved in *two main forms*:

- **the first one ignores the qualitative specificity of cultures, reducing them to biological, instinctive and reflective regularities;**
- **the second form is the opposite: the animal world has culture and even cultures. The properties and structural-hierarchical formations of animals create the basis for this form of cultural study.**

The question of **the relationship between congenital and acquired, natural-biological and socio-cultural in societies** was examined within **the biological field of cultural study**. The issue of heritability of cultural stereotypes and behaviour was also investigated. It was suggested that the common cultural experience of humankind is partially inherited. Anthropologists who explored the ways of culture learning in different types of societies have tended to give priority to external, acquired skills and behaviour. This area was studied in a more comprehensive way in **ethological approach to the analysis of cultures and ethology of human**.

Racial-anthropological Europocentric cultural theory has provoked a peculiar reaction in Africa. **Afro-centrist concept of culture**, called “**negritude**” was developed after the Second World War and the liberation of numerous countries of this continent in the 1960s.

Its creator *L. S. Senghor* noted the advantages and peculiarities of Africans “as children of nature”, directly merging with it,



obeying rhythms, smells and sounds. The image of African culture, which is associated with rhythmic dances dependent on space fluctuations, is the expression of life-affirming motives. The white man is a destroyer who has lost harmony with himself, others and nature. He is destined for misfortune if he does not change his culture.

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- A.A. Belik, Racism or humanism? // Races and peoples: Yearbook. M., 2009.
- Гофман А.Б. Elitism and racism // Races and peoples: Yearbook. M., 2007.
- S.A. Tokarev, The History of Foreign Ethnography. M., 2008.
- N.N. Cheboksarov, I.A. Cheboksarova, Peoples. Races. Cultures. M., 2005.

Questions

1. Name the founders of “racial anthropological” concept.
2. What were the reasons for cultural diversity in biological study of cultures?
3. What is the important scientific problem that was investigated in the biological approach of cultural studies?
4. What influenced on the dissemination of racist theories?
5. What is “negritude”?

Psychological branch

The psychological explanation of cultures was a significant feature of evolutionism as a method of studying cultural anthropology.

As part of this process, “**national psychology**” attempted to be independent study in the middle of the 19th century.

German philosophers *Moritz Lazarus* (1824-1903) and *Heymann Steinthal* (1823-1899) were the founders of the new doctrine “**National psychology**”. They proposed to form **ethnic psychology as an explanatory science of national spirit, a teaching about the elements and laws of national spiritual life and a study about spiritual nature of the entire human race.**

M. Lazarus and *H. Steinthal* concluded that **all individuals of the same nation were marked with national special nature on their body and soul because of the origin and habitat’s uni-**

ty. However, the effects of physical influences on soul cause specified tendencies and predispositions, which are the same for all individuals, so that they all have the same national spirit.

The national spirit is understood as **the mental similarity of individuals belonging to the same nation and at the same time as their self-awareness** (nation is the set of people identifying and classifying themselves as one nation).

Psychology is the scientific study of the way the human mind works and how it influences one's behaviour, in other words, it studies the influence of a particular person's character on his or her behaviour

The main goals of *M. Lazarus* and *H. Steinthal*'s concept are:

- to know psychologically the essence of national spirit and its actions;
- to discover the laws, in which the inner spiritual or ideal activity of nation's life (arts, science) is performed, to reveal the basis and causes of emergence, development and destruction of nation's peculiarities.

There are two aspects in "National psychology":

- first, the spirit of a nation and its life and activities are analyzed; elements and relations for national spirit development are formed;
- second, the private forms of national spirit and its development are studied more specifically.

The first aspect was called **ethno-historical psychology**, the second one – **psychological ethnology**. Myths, languages, morality, customs, life and other features of culture are the main objects of the analysis to identify the content of national spirit.

The approach to cultural research, formulated by *M. Lazarus* and *H. Steinthal*, is still evolving. Analysis of "National psychology" (in the form of ethnopsychology or mentality as a type of culture, or problems of "primitive thinking") became **an integral part of the cultural research in the XX century**.

Therefore, we would like to address the fact that "**National psychology**" is not limited to the analysis of mentality or culturally derived type of thinking. Its object and purpose are much wider; it is not only about personal and psychological characteristics (perception, memory, temperament, character) of people who belong to different cultures.

Although *M. Lazarus* and *H. Steinthal* failed to complete their ambitious program, a number of psychologists, anthropologists and sociologists developed their ideas. Subsequently, **American Ethno-Psychological School** supplemented and successfully implemented their program in the 20th century.

Wilhelm Wundt (1832-1920) continued to develop **psychological branch**. He devoted twenty years of his life to the ten-volume book “**Cultural Psychology**”. In this book, he developed the idea that **higher mental processes of people, primarily thinking, were the product of historical and cultural development of human communities**.



By the view of *W. Wundt*, national consciousness is the creative synthesis (integration) **of individual consciousness, the result of which is a new reality found in products of superpersonal activity in the language, myths and morality**.

An American scientist and the author of the books “**Dynamic sociology**” (1883) and “**The Psychic Factors of Civilization**” (1893) *Lester Ward* (1843-1913) considered cultural-historical process in a different light. He deemed the origin of cultures was the evolutionary ladder top stage, a synthesis of all natural forces formed during cosmo-bio- and anthropogenesis.



L. Ward saw the existence of feeling and purpose as **qualitative difference of the new sociocultural reality**. Thus, a human in cultural history acts in accordance with a deliberate purpose. One’s primary desires (needs) are thirst, hunger and sexual need. On their basis, intellectual, moral and aesthetic desires are formed, serving as a reason for the improvement of society, (“**melliorism**”, on the terminology of *L. Ward*).

The concept of *L. Ward* draws attention to the analysis of the origin and role of pleasure and suffering in human life, the study of the happiness phenomenon (freedom from

suffering) and the psychology of invention. Along with individual goals, he recognized **the existence of collective goals with a separate culture as their bearer.**

William Sumner (1840-1910) made a definite contribution to the psychological study of cultures. His main work on this topic was “**Folkways: a study of the sociological importance of usages, manners, customs, mores, and morals**” (1906).

He included all culturally derived and standardized forms of behavior in the “mores” concept.

W. Sumner identified two sets of factors as the reasons for the emergence and existence of mores:

– **the first group of factors is related to the struggle of humans with each other or with the environment. In this case, mores constitute some form of protection and attack in the struggle for existence;**

– **the second group of factors includes mores, understood as the products of the four motives of human action (hunger, sexual passion, ambition, fear).**

W. Sumner’s concepts “**we are a group**” and “**they are a group**” have acquired great notoriety. Relations in “we are a group” are the relations of solidarity, whereas hostility prevails between groups. *W. Sumner* gave one of the first definitions of ethnocentrism as the view that one’s own group is the center of everything and all others are against it.

The works of *G. Le Bon* (1841-1931) and *G. Tarde* (1843-1904) played a significant role in the study of **intracultural mechanisms of human interaction.**

The main focus of *G. Le Bon*’s works “**The Psychological Laws of the Evolution of Peoples**” (1894) and “**The Crowd: A Study of the Popular Mind**” (1895) is the analysis of relations of masses, people, crowds and leaders, their feelings and ideas. **For the first time,** the problems of mental infection and compulsion were discussed and the question of the control of people in different cultures was formulated.



G. Tarde continued the analysis of the group psychology and interpersonal interaction. He identified **three types of interactions**:

- mental infection,
- compulsion,
- imitation.

“**The Laws of Imitation**” (1890) and “**The Social Logic**” (1895), devoted to the problem of interaction in culture are the most important works of *G. Tarde*. The author’s main task was to show how changes (innovations) in cultures appeared and how they were transmitted in society to individuals.

According to *G. Tarde*, **collective intermental psychology** is only possible because individual intramental psychology includes the elements that can be transmitted and communicated by one consciousness to another. These elements can be combined and merged to form genuine social forces and structures, opinion movements or mass impulses, traditions or national customs.

In *G. Tarde*’s view, elementary attitude is the transmission or attempt to transmit belief or desire. He assigned a role to imitation and compulsion. Society is imitation, and imitation is a kind of hypnotism. **Every innovation is an act of a creative person, provoking a wave of imitation.**

Imitation lies in reproducing and replicating cultural stereotypes. The meaning of it is immense in the process of learning culture in childhood.

Thanks to this quality, a child learns language and cultural skills by imitating adults. Imitation is the basis of learning and the transmitter of cultural traditions from generation to generation.

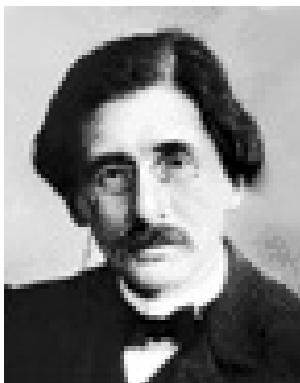
Psychological infection often consists in unconscious repetition of actions in the human community. This quality contributes to the mastery of certain psychological conditions (fear, hate, love, etc.). It is often used in religious rituals.



Compulsion is a wide range of ways in which certain regulations, rules and norms governing cultural behaviour are intro-

duced into people's minds (consciously or unconsciously). Compulsion has many different cultural forms and it often brings people together within a culture for a certain purpose. These three characteristics of cultural activity exist and work together to ensure regulation among members of ethnocultural community.

G. Tarde analyzed cultural changes by studying phenomena, such as **language** (its evolution, origin and linguistic ingenuity), religion (its development from animism to world religions, its future) and feelings (love, hate) in the history of cultures.



The latter aspect is quite original for cultural researchers of that time. In the chapter “**Heart**”, *G. Tarde* discovered the role of feelings, friends and enemies in human life. The study of cultural practices such as vendetta (blood feud) and the phenomenon of national hatred occupied a special place.

Later, American scientists *W. James*, *J. Baldwin*, *Ch. Cooley* and *G.H. Mead* developed the problem of explaining the mechanisms of information's intracultural transmission in **interactionism concept**. The central position of the teaching was the multi-dimensional analysis of “Ego” as personality's core in culture.

The representatives of **interactionism concept** discovered and explored the mechanisms of intracultural interaction. Their development was used in cultural studies to explain a number of facts and problems encountered in the study of different types of culture in the twentieth century.

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1. V.M. Bekhterev, Suggestion and its Role in Social Life. St. Petersburg, 1908.
2. W. Wundt, Problems in Cultural Psychology. M., 1912.
3. G. Le Bon, The Crowd: A Study of the Popular Mind. M., 1896.
4. B.F. Porshnev, Social psychology and history. M., 2009.
5. G. Tarde, The social logic. M., 1901.
6. Ward L., The Psychic Factors of Civilization. M., 1897.

Questions

1. Who introduced the concept of “ethnocentrism” into science? What is the content of this concept?
2. What is the subject area of “national psychology”?
3. What forms of inter-group communication are used to transmit into-cultural information?
4. How do you understand the “spirit” of people concept?

Sociological branch

Pitirim Alexandrovich Sorokin (1889-1968), *Lucien Levy-Bruhl* (1837-1959), *Alfred Weber* (1868-1958), *Max Weber* (1864-1920), *Thomas Stearns Eliot* (1888-1965), *Talcott Parsons* (1902-1979) were the main representatives of the sociological branch of cultural and human studies.

According to sociological branch, the origin of culture was not in the psychobiological and divine nature of human and humanity (*with due regard to religion*), but in the social organization of

human life itself, in the structure and functioning of social institutions – subsystems of society. In the analysis of various cultural processes, the representatives of sociological school emphasized the value and meaning of social phenomena at different stages of the civilization development.

P.A. Sorokin developed the most detailed concept of culture as a social phenomenon. Theoretically and methodologically, it echoes the teachings about the cultural-historical types of *N.Y. Danilevsky*, *O. Spengler* and *A. Toynbee*.

However, unlike them, *P.A. Sorokin* **recognized that there was a progress in social development. He believed that culture would not die as long as human was alive.** The scientist recognized the

existence of a deep crisis in Western European culture; he assessed this crisis not as the “decline of the West”, but as the arrival of a new

Sociology is the study of the relationships between people living in groups, especially in industrial societies.



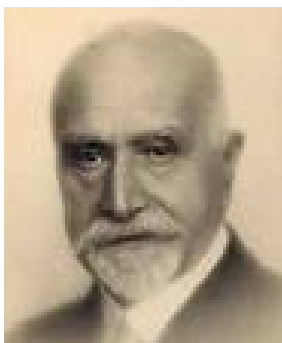
phase in the process of civilization formation, that is capable of uniting all humanity. **In his writings, P.A. Sorokin presented the history of humanity as holistic sociocultural super-communities, internally connected by a certain unity of values.**

In accordance with the dominant value, *P.A. Sorokin* **divided all cultural supersystems into three types:**

– **Ideational** – dominated by superior spiritual values, worship of God or Idea, i.e. some Absolute. This type of culture is more characteristic for the European Middle Ages, up to the 12th century inclusive, Greek culture from the 8th century B.C. to the end of the 6th century B.C., and the Brahman Indian culture can be also attributed to this type;

– **Idealistic** – mixed, intermediate between the first and the third types, it represents the synthesis of sensual and irrational types, there feelings are balanced by intelligence, faith by science, intuition by empirical perception. Idealistic culture, in other words, is oriented towards God and human being. *P.A. Sorokin* attributed Western European culture of the 13th-14th centuries and Greek culture of the V-IV centuries B.C. to this type;

– **Sensate** – there is empirical sensual perception and appreciation of reality mostly from a utilitarian and hedonic point of view, i.e. a sense of pleasure prevails. This type of culture emerged in the 16th century and reached its apogee by the middle of the 20th century. The sensate culture seeks to free itself from religion, morality and other values of ideology. Its heroes are farmers, workers, homemakers and even criminals and lunatics.



P.A. Sorokin believed that **sensate culture was initially doomed to defeat, because it was responsible for human degradation.** However, by scientist's opinion, it did not mean that all human culture was ending. There comes a new culture based on the values of altruistic love and the ethics of solidarity.

Among the representatives of **French sociological school** in cultural anthropology, the ideas of *L. Levy-Bruhl* are of a particular interest. His main works are “**Primitive Mentality**” (1922), “**Primitives and the Supernatural**” (1931).

L. Levy-Bruhl believed that for a primitive man **collective representation** was more important than personal experience, as it was contrary to the established tradition. As collective representations, *L. Levy-Bruhl* considers those ideas that are not formed from an individual's own life experience, but are introduced into the individual through a social environment: through education, through public opinion, through customs.

By collective representation, *L. Levy-Bruhl* meant the ideas that were not formed because of an individual's own life experience, **but embedded in human life through social environment: education, public opinion and customs.**

Of a particular interest was **the search for specific laws that govern collective representation.** The characteristics of collective representation arise from cultural diversity. For example, a collective sense, rather than intellectual tasks is more important in archaic society.

L. Levy-Bruhl highlighted **the following main characteristics of primitive mentality:**

- **primitive mentality is not separated from emotions;**
- **primitive mentality does not explain phenomena of reality;**
- **primitive mentality affects the human nervous system while performing religious rites.**

Thus, primitive man does not seek an explanation of surrounding reality; he perceives phenomena not in pure form, but in combination with a whole complex of emotions, perceptions of secret powers and magical properties of objects.

Belief in supernatural and mysterious forces, as well as the ability to communicate with them, is a determining factor of collective representation in traditional cultures.

Therefore, another characteristic of primitive mentality is that phenomena of reality are given in a unified set of representations about secret forces and magical properties of the world.

L. Levy-Bruhl suggested **participation mystique** (mystical participation) concept, referred to the instinctive human tie to symbolic fantasy emanations. This symbolic life precedes or accompanies all mental and intellectual differentiation. The concept is closely tied to that of projection because these contents, which are often mythological motifs, project themselves into situations and objects, including other persons, as readily as we project color into the objects we perceive.

L. Levy-Bruhl concluded that collective representations were also presented in mentality of modern Europeans. The existence of such representations is caused by **the natural human need to communicate directly with the world**. Man aspires to communicate with nature through religion, morals and customs.

Thus, previous logical thinking exists in modern society and will continue to exist in the future along with intellectual thinking.

The cultural concept of *A. Weber* demonstrates a **new paradigm in cultural research**. It consists of the following concepts:

- human:
- existence:
- civilization:
- society.

It is not difficult to discern that the inclusion of culture in a given set of concepts presupposes its specification and, accordingly, the specification of cultural and theoretical issues. Initially, this specification in *A. Weber's* concept follows **the dichotomy between culture and civilization**. Culture and civilization encompass all the content and scope of **historical creativity (being)**. The basis of their differentiation is the factor of consciousness:



- **culture is based on the so-called “metaphysical sense”, civilization is based on the “technical mind”;**

- **culture is a sphere of higher goals and values, civilization is the sphere of satisfying these goals and values;**

- **culture expresses the highest sense of human existence and is defined as a set of spiritual orientations and tendencies towards formation; civilization expands life opportunities and guarantees the best possible realization of human life.**

A. Weber completely developed these ideas in the work “**The Protestant Ethic and the Spirit of Capitalism**”, where he explained the problem of western civilization origin and modern capitalism as its continuation.

Thomas Stearns Eliot is the author of works “**The Use of Poetry and the Use of Criticism**” (1933), “**On Poetry and Poets**” (1943), “**Notes Towards the Definition of Culture**” (1948). Noting the decline of European culture by the middle of the 20th century, loss of old moral and intellectual riches because of universal standardization and utilitarian approach to life (features of modern mass culture), *T. Eliot* concluded, that this led to **the suppression of human being’s creativity**.



Therefore, *T. Eliot* ironically concluded that despite England’s population had increased 12 times in the last 400 years, it had not led to appearance of 12 “Shakespeares”, but rather, such talented people had gone. Similarly, a peasant of earlier centuries was far above present employees in moral and spiritual culture. *T. Eliot* believed that humanity could save creative energy only by **overcoming “massification” and supporting cultural elite**.

T. Parsons was heavily influenced by **the functionalism of B. Malinowski**. *T. Parsons* studied *the main problem of functionalism – the possibilities of social order and functions for maintaining and developing the social system*.

Based on the existence of social order, *T. Parsons* ascertained **the conditions of its existence, not “reasons”**. He likened the young generation to “barbarians” and asserted that socialization gave the opportunity to turn them into “normal people”.

The so-called “barbaric invasion” of new generations takes place in any society. It means that a child does not have social status behaviour, and there is a long period of biological maturation.

According to *T. Parsons*, *the most important functional problem* of relationship between a person and social system was the **organization of lifelong learning process, development and motivation of person to participate in socially meaningful and controlled forms of social behaviour**.



To this effect, society has to satisfy the needs of its members and encourage such behaviour, as it, like the functional system, depends on its members' contributions to its life.

The relationship between a **person and society** is essentially **“socialization” as a set of processes by which person becomes a member of community and acquires social status**. The personality is the main form of organization of social activity and the process of socialization is always essential for its formation and functioning.

So, socialization is the combination of individual motivation with the functional needs of society. This is *T. Parson's* explanation of social order – **explanation through the process of socialization**.

T. Parsons used a popular technique in cultural anthropology and ethnography, namely, **the study of kinship terminology to analyze the family**. For the first time in history, *T. Parsons* and his colleagues researched **the role of spouses in society**. *T. Parsons* allowed the process of family disruption beyond the processes of functioning and development of wider social structures.

T. Parsons explained the peculiarities of marriage and family relations by **the process of social differentiation**. Due to the changing level of structural differentiation of society, the importance of all units of kinship other than a nuclear family decreases. All of its main functions except the primary socialization of children and the emotional stabilization of adults were shifted (particularly, an employment sector). *T. Parsons* believed that it was not the evidence of the family decline, but the increasing its role in society, because these vital functions were performed exclusively in the family.

List of recommended literature

1. World Encyclopedia. Philosophy. The XX century. Moscow-Minsk, 2010.
2. J.G. Herder, Ideas on the Philosophy of the History of Mankind. M., 1977.
3. E. Cassirer, The Philosophy of Symbolic Forms. V. 1. M., 2002
4. A.L. Kroeber, C. Kluckhohn. Culture: A Critical Review of Concepts and Definitions // Cultural studies. Digest. 2000.
5. P.A. Sorokin, Human. Civilization. Society. M., 1992.

Questions

1. Highlight the problem of culture in the context of sociological knowledge of the 20th century.
2. Define culture as a subject of sociological research.

3. What is the problem of culture in the works of G. Simmel, M. Weber and K. Mannheim?
4. List and explain social forms of cultural transmission.
5. What elements of culture unite modern societies?
6. Explain the problem of the relationship between culture and social structure in the work of P. Sorokin.

TESTS TO SECTION 1

Theme: The structure of cultural knowledge

1. What are cultural archetypes?

- 1) The types of archaic culture;
- 2) The types of cognitive processes;
- 3) The basic elements of culture, which form permanent models of spiritual life;
- 4) The images, formed under the influence of natural, historical and political factors;
- 5) *The preimages that make up the content of the collective unconscious in C. Jung's concept.*

2. The function of sign system does not include:

- 1) The message transmission function;
- 2) *The communication function;*
- 3) The reflecting reality function;
- 4) The information storage function;
- 5) The meaning expression function.

3. Match as appropriate:

- a) Anthropology is
 - b) Pedagogical anthropology is
 - c) Anthroposophy is
 - d) Cultural anthropology is
- 1) human knowledge, human science;
 - 2) a sociocentric anthropological school of culture;
 - 3) theoretical and practical pedagogical anthropology;
 - 4) a pedagogical philosophical theory.

Answer: a-1; b-3; c-4; d-2.

4. The main cognitive tasks related to the development of human being as cultural phenomenon include:

- 1) The culture of basic human institutions;
- 2) The emergence of specific human constitution;
- 3) The structure of the human body in relation to the cultural environment;
- 4) The establishment of norms, prohibitions and taboos;
- 5) *All of the above.*

5. Verbal languages are...

- 1) the languages based on the word;
- 2) *the mimics and sign languages;*

- 3) the languages based on color signals;
- 4) the languages based on music signals;
- 5) the languages of graphics and letters.

6. Descriptive and classifying method of cultural research...

- 1) performs structural analysis for comparative study;
- 2) discerns the functions of individual cultural elements in general;
- 3) constitutes a single periodical of the cultural development history;
- 4) *describes the elements and features of culture*;
- 5) seeks to reduce social to psychological.

7. The structure of cultural knowledge does not include:

- 1) The theory of culture, demonstrating the variety of culture understanding, its concepts, categories, theoretical schemes;
- 2) The sociology of culture, studying social system and cultural science;
- 3) The historical and cultural research using new cultural approaches;
- 4) The field of cultural knowledge that focuses on culture's ethnic elements, processes of cultural interaction and communication;
- 5) *The formation of collective as a coherent and integrated whole.*

8. Historical and cultural research does not include:

- 1) The general historical and cultural research;
- 2) The culture mentalities research;
- 3) *The religious practices*;
- 4) The research on religious aspect of culture;
- 5) The cultural aspects of linguistics, semiotics, arts and aesthetics.

9. Descriptive definitions indicate...

- 1) *the cultural content*;
- 2) the process of adaptation to the environment;
- 3) the idea of lifestyle, ideals and values;
- 4) the social inheritance processes and traditions;
- 5) all of the above.

10. Historical definitions focus on...

- 1) the processes of adaptation to the environment;
- 2) *social inheritance processes and tradition*;
- 3) the idea of lifestyles, ideals and values;
- 4) the process of learning and forming habits;
- 5) there is no correct answer.

Theme: The specificity of cultural anthropological study

1. Who introduced the term “cultural configuration” as a special way of connecting culture’s elements and believed that “cultural configuration” was the consequence of unique historical process?

- 1) M. Mead;
- 2) A. Kardiner;
- 3) *R. Benedict*;
- 4) P. Sorokin;
- 5) S.L. Frank.

2. Anthropologically speaking, culture is...

- 1) an integral quality of person;
- 2) *the sphere of personal activity*;
- 3) moral and social spheres of life;
- 4) biological and mental unity of humanity;
- 5) the analysis and reconstruction of cultural objects.

3. What is the main point of transition from the biosphere to the noosphere by Pierre Teilhard de Chardin?

- 1) The emergence of superlife – the state of completion of all evolutionary processes;
- 2) Disappearance of all differences between people (racial, religious, economic);
- 3) The unity of human with nature and God;
- 4) The creation of a new form of energy, related to mental activity and intelligence;
- 5) *All of the above.*

4. An individual who creatively engenders new forms of culture or assesses existing forms should act as:

- 1) The product of culture;
- 2) The consumer of culture;
- 3) The producer of culture;
- 4) The translator of culture;
- 5) *All of the above.*

5. What is the name of the process of initial emergence of any people, further development of its ethnographic, linguistic and anthropological characteristics?

- 1) Anthropogenesis;
- 2) *Ethnogenesis*;
- 3) Sociogenesis;
- 4) Acculturation;
- 5) Reflection.

6. Morphology of culture is...

- 1) the system of regulations;
- 2) the change of cultural patterns;
- 3) *the typical cultural forms and structures*;
- 4) the sensual view of the world;
- 5) the process of interaction between biological patterns and social patterns.

7. Structural definitions characterize...

- 1) the system of regulations;
- 2) the specific of reflection;
- 3) *the structural organization of culture*;
- 4) the change of cultural patterns;
- 5) all of the above.

8. The specificity of anthropological approach is...

- 1) *to focus research on the holistic study of the human being in the context of a given culture*;
- 2) to produce and translate socially signification information;
- 3) to reflect the world of culture through observation;
- 4) to describe human needs;
- 5) to fix “research board”.

9. What is the name of cultural features in anthropology?

- 1) The other-being of culture;
- 2) The sign symbols;
- 3) *The basic unit of culture*;
- 4) The human;
- 5) The society.

10. The main features of culture, highlighted by C. Wissler do not include...

- 1) speech;
- 2) material features;
- 3) *government*;
- 4) art;
- 5) mythology and scientific knowledge.

Theme: The structure of anthropological knowledge

1. Structure of modern cultural studies includes ...

- 1) the history of European and national culture;
- 2) ontology, gnoseology, ethics, aesthetics, philosophy of art and culture;
- 3) *sociology of culture, cultural anthropology, applied cultural studies*;
- 4) philosophical anthropology, cultural anthropology, social anthropology.
- 5) polymorphism of human types due to sex, age, physique, environmental conditions, etc.

2. Who is the author of cultural theory based on coercion and prohibition of human desires?

- 1) M. Herskovits;
- 2) A. Kardiner;
- 3) *S. Freud*;
- 4) M. Weber;
- 5) E. Fromm.

3. What is the meaning of the noosphere concept, introduced into the science by V. Vernadsky?

- 1) The troposphere;
- 2) The stratosphere;
- 3) *The highest form of the biosphere, the development of which is determined by reasonable human activity;*
- 4) Outer Space;
- 5) The divine sphere.

4. Give the name of the scientist, who believed that cultures should preserve their cultural identity.

- 1) *C. Lévi-Strauss;*
- 2) M. Mauss;
- 3) H. Spencer;
- 4) J. Gobineau;
- 5) I. Kant.

5. Give the name of the popular scientist, sociologist, philosopher of culture and the “wave-like dynamics of culture” theory’s author:

- 1) O. Spengler;
- 2) K. Jaspers;
- 3) N. Gumilyov;
- 4) N. Danilevsky;
- 5) *P. Sorokin.*

6. What is the main point of the “wave-like dynamics of culture” theory?

- 1) All the changes that occur in culture are not implemented gradually, but are rolled over like waves;
- 2) *The changes in one type of culture extend like waves to all other types of culture;*
- 3) The cultures move from the ideological to the harmonic and sometimes to the mixed type and back;
- 4) All the changes that occur in culture are gradual, not wave-like;
- 5) All the changes occur in culture not gradually, but by leaps and bounds.

7. Anthropology is ...

- 1) a reflexive doubling of cultural reality;
- 2) *the field of scientific knowledge, which deals with the fundamental problems of the human being’s origin and evolution and his existence in the natural and artificial environment;*
- 3) the desire to reveal the conscious and unconscious state of cultural subjects;
- 4) the analysis of relationship between human needs and the means of satisfying them, which culture generates and provides;
- 5) all of the above.

8. Anthropological linguistics does not include:

- 1) descriptive linguistics;

- 2) historical linguistics;
- 3) *cultural differentiation*;
- 4) ethnolinguistics;
- 5) sociolinguistics.

9. What principle is the main for scientist, according to L. Feuerbach?

- 1) A reflexive understanding of representation;
- 2) *Scientist has to explain nature, society, religion, language, ideas, morality and science, based on the fundamental characteristics of human being*;
- 3) The principle of non-verbal constructions;
- 4) The use of expressive means system, which generalize sensual experiences in new conditions;
- 5) The generalization of logic means and theory.

10. To whom of scientists do the following words belong: “Every object of both internal and external world should be related to human. All forms of being depend on the existence of human being. The whole subject world and the ways of its being are not “being in itself”, but there is a slice of this being in itself, proportional to the general spiritual and bodily organization of human”?

- 1) *M. Scheler*;
- 2) M. Weber;
- 3) T. Parsons;
- 4) A. Franklin;
- 5) I. Kant.

Theme: The object and subject of cultural anthropology

1. Who is the founder of cultural anthropology?

- 1) B. Malinowski;
- 2) F. Graebner;
- 3) C. Lévi-Strauss;
- 4) M. Herskovits;
- 5) *F. Boas*.

2. What branch of cultural studies focuses its activities on spiritual phenomena of culture, historical and descriptive methodology of research and the mechanisms of cultural transmission?

- 1) Social anthropology;
- 2) *Cultural anthropology*;
- 3) Diffusionism;
- 4) Sociological school;
- 5) Evolutionism.

3. Name the author of the theory of local cultures and civilizations.

- 1) N. Mikhaylovsky;
- 2) K. Leontiev;

- 3) N. Danilevsky;
- 4) N. Berdyaev;
- 5) N. Gumilyov.

4. Anthropology focuses on the following problems:

- 1) The basic concepts of deviant development, its social and natural factors and the anthropological bases of medical work;
- 2) The description of modern people's culture;
- 3) *On the one hand, on biological and cultural differentiation of peoples, on the other hand, on integrative features that allow to present humanity as a whole;*
- 4) The interrelationships and contradictions of natural and social factors in the process of human evolution;
- 5) The diversity of biological human features (variability) in time and space.

5. O. Spengler suggested, that...

- 1) there were two cultural types: totally dependent on each other and related;
- 2) all cultures existing on earth had a common origin, single foremother and shared the same spiritual genes;
- 3) *like a living organism, cultural-historical types were in continuous struggle with each other and the environment. The course of history was marked by a change in the types of cultural history that displaced each other;*
- 4) the civilizations had been closed until the New Age and then they became interdependent and interacted;
- 5) each culture was self-contained and self-sufficient. Each cultural-historical type existed separately and was isolated. The local culture lived its own life, had a specific tact and rhythm. There was no historical continuity, no influence, no interdependence and no dialogue between cultures.

6. The general scientific and fundamental cultural approach is the approach by which...

- 1) the hierarchy, properties and changes in values are defined;
- 2) *the structure, functions and dynamics of cultural phenomena are defined;*
- 3) the strategies, practices and outcomes of human endeavours are defined;
- 4) the syntactics, semantics and pragmatism of sign systems are defined;
- 5) the habitat or geographical location of an ethnic group are defined.

7. Which of the listed sciences is closer to cultural anthropology?

- 1) Physical anthropology;
- 2) *Social anthropology;*
- 3) Philosophical anthropology;
- 4) Philosophy;
- 5) Psychology.

8. The term "science about culture" replaced the classic term ... in works of H. Rickert, W. Dilthey, G. Simmel, E. Cassirer and O. Spengler at the end of the XIX century.

- 1) *"science about spirit";*

- 2) “science about human”;
- 3) “science about society”;
- 4) “science about God”;
- 5) “science about religion”.

9. What is the relationship between cultural anthropology and ethnology?

- 1) Ethnology and cultural anthropology are synonymous;
- 2) Cultural anthropology is broader than ethnology and includes it;
- 3) Ethnology is much broader than cultural anthropology, which does not go beyond a biological and physical nature of man;
- 4) Although both concepts are related, they have fundamentally different subjects: cultural anthropology is the study of human culture; ethnology is the study of individual ethnicities and theoretical analysis of ethnic communities;
- 5) *All of the above.*

10. Where and when did the first teaching of cultural anthropology appear?

- 1) *At the University of Rochester (USA) in 1879;*
- 2) At Oxford University (United Kingdom) in 1884;
- 3) At al-Farabi Kazakh national University (Kazakhstan) in 1996;
- 4) At Lomonosov Moscow State University (Russia) in 1989;
- 5) At Sorbonne University (France) in 1912.

Theme: Cultural anthropology in the system of modern sciences

1. Anthropology was historically divided into the following areas:

- 1) *Anthropogenesis, race and ethnic anthropology; morphology; study of human biochemical polymorphism and ecological anthropology;*
- 2) Archaeology (The Paleolithic archaeology), ethno-archeology, comparative ethnology, psychology;
- 3) Morphological characteristics of a body (build); physiological indicators; mental characteristics;
- 4) Historical linguistics, studying the origin of language as a universal phenomenon of human culture; descriptive linguistics – the science of phonetic and grammatical structure of languages; ethnolinguistics, focusing on the interaction of language and specific culture; sociolinguistics that examines the social context of different groups’ behaviour;
- 5) Humanitarian knowledge (“sciences about culture”) and social sciences, i.e. sciences oriented to positivist patterns (“sciences about nature”).

2. Cultural anthropology uses the techniques of the following sciences:

- 1) *Ethnography, archaeology, history, structural linguistics, sociology, cultural philosophy, psychology;*
- 2) Ethno-linguistics, problems of acculturation (perception of culture), study of primitive art;

3) Urban anthropology, economic anthropology, political anthropology, anthropology of religion, psychological anthropology, applied anthropology, ethnohistory, symbolic anthropology;

4) Linguistics, historical factors and psychological components of cultural set.

3. Whom do the words: “Culture was born from a cult. Its origins are sacred. It was conceived around the temple and connected with religion” belong to?

- 1) A. Moles;
- 2) A. Kroeber;
- 3) *N. Rerikh*;
- 4) N. Berdyaev;
- 5) W. Wundt.

4. The essential criteria of different societies and cultures’ comparison is...

- 1) the achievements in education, science and art;
- 2) the average life expectancy;
- 3) *the type of economy, structures of public relations, religion, language and historical mentality*;
- 4) the genetic “code”, anthropometry, IQ coefficient (coefficient of a person’s intellectual level);
- 5) identification of evolutionary cultural model’s features.

5. Cultural anthropology researches...

- 1) the development of cultural theory;
- 2) political and spiritual support for the implementation of cultural programs;
- 3) the changes in cultural needs and human goals in the context of urbanization;
- 4) *the processes of human adaptation to the cultural environment*;
- 5) the person’s primary needs (physiological and psychological).

6. Establish the relationship between a sign or text’s type and its definition.

- 1) Denotative meaning;
 - 2) Connotative meaning;
 - 3) Expressive meaning;
- A – The information conveyed by a sign or text about the nature and relations of certain phenomena;
- B – The expression of emotion and feelings by sign or text;
- C – A tangible or ideal phenomenon that is denoted by sign or described by text.

Answer: 1-C 2-A 3-B

7. Main problems of anthropological culture are related to...

- 1) consideration of objects and phenomena, dependent of human ability to symbolize and considered in an extrasomatic context;

- 2) ethnographic description;
- 3) *the emergence of human being as a cultural phenomenon*;
- 4) ethnological comparative study of local cultures;
- 5) all of the above.

8. Modern cultural anthropology is characterized by...

- 1) a holistic approach, i.e. understanding culture as a form of biosocial adaptation;
- 2) ethical approach;
- 3) a methodological principle of cultural relativism, which postulates the universal value of each culture regardless of its development stage ;
- 5) *all of the above*.

9. The formation of modern cultural anthropology was preceded by a long period of anthropological thought whose origins can be traced since...

- 1) *Classical antiquity*;
- 2) The Middle Ages;
- 3) The Renaissance;
- 4) The Age of Enlightenment;
- 5) The modern era.

10. According to the tradition prevailing in the United States, cultural anthropology includes...

- 1) ethnography as the study and description of individual culture particularities;
- 2) ethnology as a comparative analysis of cultures;
- 3) linguistics;
- 4) primitive archeology;
- 5) *all of the above*.

TESTS TO SECTION 2

Theme: Evolutionism

1. Identify the representatives of evolutionism:

Friedrich Ratzel

Edward Tylor

Herbert Spencer

Leo Frobenius

Lucien Levy-Bruhl

James Frazer

Margaret Mead

Adolf Bastian

Bronislaw Malinowski

Charles Letourneau

Lewis Henry Morgan

Alfred Radcliffe-Brown

2. Which periods of cultural evolution did E. Tylor and L. Morgan highlight?

- 1) *Savagery, barbarity, civilization;*
- 2) Slavery, feudalism, capitalism;
- 3) The Promethean era, the great cultures of antiquity, the axial time;
- 4) Capitalism, socialism, communism;
- 5) Agrarian-traditional, industrial and post-industrial.

3. Which of these concepts can be attributed to evolutionary views of the historical and cultural process?

- 1) Marxist concept of historical development;
- 2) The structural and functional concept of A. Radcliffe-Brown;
- 3) Humanistic psychology of A. Maslow;
- 4) Analytical theory of culture by C. Jung;
- 5) *The concept of transoceanic contacts of T. Heyerdahl.*

4. What is cultural type?

- 1) The result of a conscious agreement between people on arrangements for living together;
- 2) *The historical specific form and the way of life of world culture;*
- 3) The community of people who recognize the same religious beliefs;
- 4) The level of historical development;
- 5) A stable equilibrium system.

5. The main methodological issue of evolutionism is...

- 1) the desire to study cultural phenomena in relation to specific conditions, especially geographical ones;

2) the contrast to cultural diffusion concept (spatial distribution of some societies' cultural achievements to other societies);

3) *the applicability of Darwinism principles to the human society development;*

4) the theory of migration, according to which cultural phenomena, once established, move many times;

5) the denial of any evolutionary pattern during society and culture development.

6. Among the basic ideas and principles of the evolutionism concept there are...

1) the idea of human race unity;

2) the thesis of linear human development from simple to complex;

3) the notion of development stages for all societies;

4) the idea of social progress and historical optimism;

5) *all of the above.*

7. The central work of Adolf Bastian "Man in History" consists of three volumes. Delete the incorrect volume from the list:

1) "Psychology as a natural science";

2) "Psychology and mythology";

3) "Political psychology";

4) *"Psychology and myth";*

5) There is no correct answer.

8. Identify the types of evolutionism concepts:

1) Authoritarian and oligarchic;

2) *Unilinear, universal, multilinear;*

3) Traditional and modern;

4) Authoritarian, oligarchic, universalist;

5) Archaic and classic.

9. Identify an important component of neo-evolutionism:

1) The phenomenon of "specific evolution";

2) The universalist worldview that was replaced by a particularistic one;

3) The adaptation changes of social system;

4) The upgrading of organization level;

5) *The concept of modernization.*

10. The modernization features that favour societies over traditional ones are not:

1) A democratic political regime;

2) A universalist legal system;

3) Rationalization of sociocultural life;

4) The universalist worldview;

5) *There is no correct answer.*

Theme: Diffusionism

1. Identify the representatives of diffusionism:

Herbert Spencer
Friedrich Ratzel
Clark Wissler
Fritz Graebner
Richard Thurnwald
Leo Frobenius
Emile Durkheim
Charles Létourneau
Wilhelm Schmidt
Edward Sapir
Melville Herskovits
Claude Lévi-Strauss

2. Diffusion is a field of cultural anthropology formed at the turn of the 19th and 20th centuries as a form of reaction to the imperfection of following concept:

- 1) Ontologism;
- 2) Sociologism;
- 3) *Evolutionism*;
- 4) Communism;
- 5) Psychologism.

3. Diffusion explains the development of culture from the following point of view:

- 1) *Not from the independent evolution of individual peoples, but mainly or even exclusively by borrowing from the cultural achievements of other peoples (in migration, etc.);*
- 2) Consideration of each cultural phenomenon as a link in the chain of evolution, away from the specific conditions of its existence;
- 3) The human desire to live with nature through religion, morals and customs;
- 4) Identification of the social nature of language;
- 5) Identification of general conditions of life and activity, establishing common elements of the spirit of the people.

4. According to the theory of “cultural circles”, created by Leo Frobenius...

- 1) language acts as one of the most important forms of “collective will” expression (“the spirit of the people”);
- 2) cultures have their own character, “cultural soul” and go through the stages of birth, maturation, ageing and death;
- 3) *a combination of number of characteristics in a certain geographical area allows to identify cultural provinces;*
- 4) customs, sanctioned by religion or morality become mores;
- 5) culture is something whole, each element of which (clothing, religion, rituals) performs a certain function.

5. Name the main disadvantages of diffusionism according to critics of this concept:

- 1) Denial of any evolutionary pattern in the development of society and culture;
- 2) A total rejection of the culture dependence on human and peoples;
- 3) The strained nature of cultural circles;
- 4) The attempt to link the same cultural phenomena, which can be found in different parts of the world, to a common geographical origin;
- 5) *All of the above.*

6. Diffusionism recognized the following main means of propagating foreign cultures:

- 1) Wars, conquests and colonization;
- 2) Failure of the human mind to invent, but on the contrary, an inherent propensity of a person to imitate the behaviour of another one;
- 3) Dissemination of new religious ideas;
- 4) Trade and migration, voluntary imitation, mutual acceptance;
- 5) *The answers 1 and 4 in the list.*

7. Which concept contradicted to the representatives of evolutionism idea of autonomous emergence and development of identical cultures under similar conditions?

- 1) *The uniqueness of cultural element emergence in certain geographical regions, with subsequently spread from the centre of their origin;*
- 2) Differentiation of the system and its subsequent integration into the organization;
- 3) Existence of universal stages in the progressive development of sociocultural systems;
- 4) Establishment of universality laws;
- 5) The research of relationship of human populations and individual communities to the natural environment.

8. Name main works of F. Ratzel:

- 1) "The Origin of African Cultures", "The History of Melanesian Society";
- 2) "Ethnology", "The Earth and life";
- 3) "Method of ethnology", "The historical and social interpretation of culture";
- 4) "The Andaman Islands", Method of ethnology and social anthropology";
- 5) All of the above.

9. Who used the term "Paideuma" to denote a special nature of culture?

- 1) F. Ratzel;
- 2) *L. Frobenius;*
- 3) F. Graebner;
- 4) O. Mengin;
- 5) G. Kossinna.

10. Imagining cultures as some non-social and mystical phenomena, L. Frobenius subdivided them into...

- 1) modern and archaic;
- 2) religious and secular
- 3) *male and female*;
- 4) he used all the listed characteristics;
- 5) there is no correct answer.

Theme: Structural and functional analysis

1. Identify the representatives of structural and functional analysis:

Edward Evans-Pritchard

James Frazer

Richard Thurnwald

Bronislaw Malinowski

Alfred Radcliffe-Brown

Charles Létourneau

Edward Sapir

Melville Herskovits

Claude Lévi-Strauss

Ferdinand de Saussure

Alfred Kroeber

2. What is the most important research method of functionalism?

- 1) Reducing the history of humanity to contact, confrontation, borrowing and cultural transfers;
- 2) *Decomposition of culture into its constituent parts and identification of dependencies between them*;
- 3) Spatial-temporal principle;
- 4) Understanding of the quantitative changes resulting from the introduction or borrowing of cultural elements through diffusion and interaction (acculturation);
- 5) Cultural space mapping method.

3. The representatives of structuralism reject evolutionary and psychological interpretations of culture. What do they mean?

- 1) Social processes of cultural borrowing and dissemination from one centre to another one;
- 2) *Symbolic system*;
- 3) The movement of peoples;
- 4) The set of material objects;
- 5) Diversity of factors influencing cultural development.

4. Who is the author of the “structural anthropology” theory?

- 1) Ferdinand de Saussure;
- 2) Bronislaw Malinowski;
- 3) *Claude Lévi-Strauss*;

- 4) W. Koppers;
- 5) G. Childe.

5. What was the original subject of Bronislaw Malinowski's research?

- 1) Culture;
- 2) *Human needs*;
- 3) The ways to regulate and coordinate the relationships between individuals and the environment;
- 4) The development of technology and material production;
- 5) Uncovering of the mechanism for development the achievements of other peoples.

6. The functional approach denies:

- 1) The ideas of evolution, progress and development stages;
- 2) The set of psychological features and values that inhibit or accelerate the diffusion of cultural elements;
- 3) *The evaluation function of "culture" concept, equalization of different social phenomena and states in cultural way*;
- 4) The internal innovation and external borrowing;
- 5) The increase in the complexity and organization of sociocultural life.

7. According to Bronislaw Malinowski and Alfred Radcliffe-Brown, functional approach suggests...

- 1) *the search for elements functions inside the whole*;
- 2) the search for common patterns of social and cultural functioning and development;
- 3) a specific historical study of individual peoples;
- 4) the study of political organization of different cultures;
- 5) a functional analysis of structures of belief primitive forms.

8. R. Merton criticized the anthropological functionalist approach and highlighted three main tenets of his theory. Rule out the wrong answer:

- 1) The tenet of society's functional unity;
- 2) The tenet of universal functionalism;
- 3) The tenet of functional necessity;
- 4) *The tenet of systemic causation.*

9. According to T. Parsons, each system has the following two axes of orientation:

- 1) *Internal/external*;
- 2) Modern/archaic;
- 2) Religious/secular;
- 3) Male/female;
- 4) "Savagery/barbarism";
- 5) All of the above.

10. The main feature of A. Radcliffe-Brown's functional cultural theory is...

- 1) a maximum preservation of cultural archaism;
- 2) *practical orientation of the research;*
- 3) a naive utopian view of social processes, which had taken place in in the British Empire's colonies;
- 4) the need for interaction between modern and traditional cultures;
- 5) all of the above.

Theme: American Anthropological School

1. Identify American Anthropological School's representatives:

Adolf Bastian
Wilhelm Schmidt
Clark Wissler
Fritz Graebner
Leo Frobenius
Edward Sapir
Melville Herskovits
Franz Boas
Alfred Kroeber
Richard Thurnwald
Mary Douglas

2. The characteristics of American anthropological tradition as a human science include:

- 1) The description of the dynamics of changes over time and the reasons for them;
- 2) *The integrity of knowledge, the pursuit of a holistic approach to the study of human as a biological and cultural being at the same time, and singling out of culture as a centre, object of study, principal and autonomous phenomenon of history;*
- 3) Consideration of cultural dynamics as a result of the processes of cross-cultural influences through the borrowing and diffusion of innovation;
- 4) The use of system models, typologies and cross-cultural methods of studying the sociocultural history of humanity;
- 5) Understanding of the cultural life development as a process of continuous and gradual change.

3. One of the representatives of American Anthropological School Alfred Kroeber considered anthropological method as:

- 1) Accumulation of a large number of facts and their thorough description, a complete refusal to synthesize the data;
- 2) The study of human behaviour in the process of its incorporation into the system of sociocultural relations;
- 3) *The result of the synthesis of humanitarian and natural scientific approaches;*

- 4) The analysis of family and marriage relationships between people, issues of love and friendship;
- 5) The emergence of a worldview and a sense of human nature.

4. According to tradition, prevailing in the United States, cultural anthropology includes:

1) The methodology developed in three directions: structural linguistics and literary studies (in particular, Propp's analysis of magic fairytale), psychoanalysis of S. Freud and C. Jung (the concept of the unconscious as the human behavior universal regulator) and neopositivism (development of the logical problems of scientific knowledge and the metalanguage of science);

2) *The ethnography as the study and description of regional particularities. The ethnology as a comparative and historical analysis of cultures, linguistics, archaeology, theoretical anthropology;*

3) The theory that represents history in the unity of three interconnected, but distinct laws and processes: social (formation of social institutions), civilizational (the development of science and technology), cultural (creativity, religion, art, philosophy);

4) The use of operational methods of information theory and structural linguistics;

5) The study of changes in the structure of the human body because of interaction with the cultural environment.

5. The ideological core of American cultural tradition historical school was:

1) The psychological principle of cultural typology;

2) The structural and functional approach;

3) The evolutionary approach;

4) The concept of specific evolution;

5) *The empirical method.*

6. Which of these works belong to L. Morgan?

1) "Science about culture", "Evolution of culture", "Concept of cultural systems: key to understanding tribes and nation";

2) *"Systems of Consanguinity and Affinity of the Human Family", "Ancient society";*

3) "Evolution of culture", "Concept of cultural system";

4) "Development of anthropological theory", "Cultural materialism: struggle for the science of culture";

5) "The Psychological Laws of the Evolution of Peoples", "The Crowd: A Study of the Popular Mind".

7. The historical method of F. Boas included:

1) The periodization of cultural history;

2) The classification of consanguinity system;

3) The study of interaction between human consciousness and culture;

- 4) *The study of culture in a static state and synchronous way*;
- 5) The development of cultural patterns.

8. Who created interpretive anthropology?

- 1) J. Stuart;
- 2) C. Geertz;
- 3) M. Sahlins;
- 4) R. Wade;
- 5) D. Anderson.

9. The field for ethnographic research of American anthropologists was the following region:

- 1) Latin America;
- 2) Africa;
- 3) Oceania;
- 4) Asia;
- 5) *All of the above.*

10. Who among the cultural scientists founded anthropological department of “American Association for the Advancement of Science” and was elected as the president of the Association in 1880?

- 1) F. Putnam;
- 2) F. Cushing;
- 3) A. Fletcher;
- 4) A. Smith;
- 5) *L. Morgan.*

Theme: Psychoanalytical school

1. Psychoanalytical school researches:

- 1) The sociological theory of culture, which studies the place and role of culture in society;
- 2) The study of comparative morphology of primates, genetics, biological evolution of human beings, diversity of ethnic types (races);
- 3) *The concept of pre-cultural, non-symbolic self, which is deep, hidden and elusive;*
- 4) The study and description of specific cultural features, ethnology as a comparative analysis of cultures, linguistics, primal archaeology, theoretical anthropology;
- 5) The study of place and role of individual spheres and cultures in society and their social functions.

2. Which of these works belong to G. Tarde?

- 1) “Evolution of culture”, “Concept of cultural systems”;
- 2) “Development of anthropological theory”, “Cultural materialism: struggle for the science of culture”;

- 3) "The Psychological Laws of the Evolution of Peoples", "The Crowd: A Study of the Popular Mind";
- 4) "*The Laws of imitation*", "*The Social logic*";
- 5) "Systems of Consanguinity and Affinity of the Human Family", "Ancient society".

3. What is the integrative nature of psychoanalytical approach to cultural anthropology?

- 1) The unilinear and progressive pattern of development as opposed to the idea of the uniqueness of cultures;
- 2) The rationalistic and educational image of culture as the bearer of knowledge organized in the form of science;
- 3) The organic interaction with the "primitive type" thinking studies and the level of intelligence in connection with the peculiarities of culture;
- 4) *The attempt to bring the socio-psychological dimension of personal analysis closer to the approaches of the human being biological sciences;*
- 5) The use of mythological analogies – dreams, delusions, schizophrenic disorders.

4. Who developed the association experiment methodology?

- 1) C. Jung;
- 2) S. Freud;
- 3) A. Maslow;
- 4) E. Tylor;
- 5) B. Malinowski.

5. Who of the listed scientists stated that man without mythology became a product of statistics?

- 1) M. Lazarus;
- 2) C. Jung;
- 3) H. Steinthal;
- 4) W. Wundt;
- 5) L. Ward.

6. Who is the author of the following works` "The Psychopathology of Everyday Life", "Jokes and their Relation to the Unconscious", "Leonardo da Vinci: a study in psychosexuality»?

- 1) Wilhelm Schmidt;
- 2) Clark Wissler;
- 3) Fritz Graebner;
- 4) Leo Frobenius;
- 5) *Sigmund Freud.*

7. Name Max Horkheimer's and Theodor Adorno's book:

- 1) "*Dialectics of Enlightenment. Philosophical Fragments*";
- 2) "Introduction to psychoanalysis";

- 3) "Soul of man";
- 4) "Archetype and symbol";
- 5) "Libido".

8. Whose scientific paradigm was the main for psychoanalytical approach in cultural anthropology? That of ...

- 1) C. Jung;
- 2) E. Fromm;
- 3) *S. Freud*;
- 4) P. Florensky;
- 5) All of the above.

9. According to S. Freud, sublimation is ...

- 1) the establishment of a high value of dreams;
- 2) manifestation of individual and spontaneous impulses of prohibitions;
- 3) the emergence of free associations;
- 4) adaptive plasticity;
- 5) *the source and secrecy of cultural creativity.*

10. According to the psychoanalytical concept, the progress of culture ...

- 1) is the systems of value orientation formed on the basis of selective samples;
- 2) accumulates socially relevant knowledge and experience;
- 3) *does not make a person "happier", but increasingly "neuroticizes" him;*
- 4) develops a set of normative interpretations of own and alien cultural forms;
- 5) maintains the necessary social level in community.

Theme: Biological branch

1. Identify the representatives of biological branch:

Friedrich Ratzel
 Herbert Spencer
Houston Chamberlain
 Leo Frobenius
Otto Ammon
 Lucien Levy-Bruhl
 Margaret Mead
Georges Vacher de Lapouge
Francis Galton
Carl Pearson

2. Racism is...

- 1) a peculiar model of cyclical development of culture;
- 2) *the set of teachings based on physical and mental inequality of human races and the decisive influence of racial differences on history and culture;*
- 3) a certain cultural integrity based on the stereotype or cultural pattern of behaviour;

- 4) speculative theories of evolutionists;
- 5) a new understanding of culture as a special phenomenon.

3. The biological field of cultural anthropology is characterized by:

- 1) *The consideration of the essence of human being solely in his biological features;*
- 2) The interpretation of personal cultural symbols; the study of mental processes;
- 3) The detection of fundamental motivations that underlie cultural forms;
- 4) The consideration of human being as an entity defined by culture;
- 5) All of the above.

4. According to A. Bastian, elementary cells of culture are:

- 1) A heterogeneous set of elements;
- 2) Personal characteristics of individual;
- 3) *The cells of a living organism;*
- 4) The primacy of synchrony over the diachrony;
- 5) The parallelisms in the development of individual, closed (historically and geographically) habitats.

5. The concept of genetic determinism that existed in the biological field was based on the following assertion:

- 1) The defining relationship between coordination and subordination among the social system components;
- 2) *The identity of cultures and human beings is linked to the implementation of a genetically-inherited programme;*
- 3) The consideration of culture as a system of norms, values, ways of life;
- 4) Ignoring qualitative identity of cultures, reducing them to biological, instinctive, reflective patterns;
- 5) The need to combine social and cultural analysis.

6. What was the main question within the biological field of cultural study?

- 1) The systematization of cultural phenomena by their types;
- 2) The integration of all peoples and cultures into continuous and progressively evolving series;
- 3) *The relationship between natural, biological and socio-cultural societies, as well as the relationship between congenital and acquired phenomena;*
- 4) Explanations of dreams, hallucinations, cases of lethargy, false death and other phenomena of parapsychology;
- 5) Investigation of internal configurations in individual cultures.

7. Name J. Gobineau's main work:

- 1) "The History of Madness in the Classical Era";
- 2) *"An Essay on the Inequality of the Human Races"*;
- 3) "Soul of man";
- 4) "Archetype and symbol";
- 5) "Libido".

8. According to J. Gobineau, the source of cultural differences is in...

- 1) *the racial characteristics of people*;
- 2) the national specificity of art;
- 3) the set of progressive civilizations;
- 4) the factors dividing and alienating the masses;
- 5) the existence of a dominant elite.

9. According to J. Gobineau, the only race able to progress and create culture is...

- 1) melanic race;
- 2) black race;
- 3) *white race*;
- 4) yellow race;
- 5) red race.

10. G. Lapouge and O. Ammon made a thesis about the dependence of mental qualities of people on...

- 1) *the head size*;
- 2) the projection of individual psyche on public screen;
- 3) spontaneous human attractions;
- 4) individual and collective psyche;
- 5) physical sensations, speech and gestures.

Theme: Psychological branch

1. What is the name of a scientific direction that seeks to apply psychological knowledge to explain cultural phenomena, creative processes and even the development of society?

- 1) "Cultural communication";
- 2) The intensive field research program;
- 3) The idea of unequal value of different types of cultures;
- 4) *The theory of psychoanalysis*;
- 5) The identification of establishing a universal cultural model.

2. Whose hypothesis did S. Freud use to characterize the pre-cultural state of humanity?

- 1) The instinctivism theory of McDougall;
- 2) *"The Cyclopean family"* of Atkinson;
- 3) The concept of universal evolution by L. White/G. Childe;
- 4) The imitation theory of G. Tarde;
- 5) The concept of multilinear evolution of J. Stuart.

3. Who is the author of the following works: "Obsessive Actions and Religious Practices" and "The Future of an Illusion"?

- 1) W. Reich;
- 2) *S. Freud*;

- 3) O. Rank;
- 4) E. Fromm;
- 5) C. Jung.

4. What is the key concept in contemporary psychobiological analysis of cultures?

- 1) “Sublimation”;
- 2) “*Affection*”;
- 3) “Unconscious attractions”;
- 4) “Instincts”;
- 5) “Mental protection system”.

5. Name the most developed themes in C. Jung’s theory:

- 1) The problem of the relationship between thinking and culture;
- 2) Fostering culture in the West and East;
- 3) The role of biologically inherited and culturally historic in the life of the peoples;
- 4) The analysis of mystical phenomena in culture, clarification of myths, fairy-tales, legends, dreams;
- 5) *All of the above.*

6. What was the original term for the “collective unconscious” by C. Jung?

- 1) “*Archetypes*”;
- 2) “Sublimation”;
- 3) “Pulse transformation”;
- 4) “Reproduction instincts”;
- 5) “Sex drive”.

7. What is the main guiding force of human behavior according to S. Freud?

- 1) “Archetypes”;
- 2) “Sublimation”;
- 3) “Pulse transformation”;
- 4) “Reproduction instincts”;
- 5) “*Libido*”.

8. What influenced on the psychological branch besides S. Freud’s psycho-analysis?

- 1) Analytical psychology of C. Jung;
- 2) Individual psychology of A. Adler;
- 3) Ego- psychology of S. Freud;
- 4) Karen Horney’s theories;
- 5) *All of the above.*

9. Who is the author of “Patterns of Culture”?

- 1) S. Freud;
- 2) *R. Benedict*;

- 3) K. Horney;
- 4) C. Jung;
- 5) E. Fromm.

10. According to Freudian concept, all cultural values are...

- 1) the repression mechanism for primary desires, representing a threat to society;
- 2) the reduction of happiness;
- 3) the increase in the sense of guilt;
- 4) *the result of sublimation*;
- 5) the transmission of the collective unconscious by inheritance.

Theme: Sociological school

1. What is the main subject of sociological school?

- 1) The search for the peculiar laws that govern collective representations;
- 2) *The human society*;
- 3) Borrowings of cultural innovations from one culture to another;
- 4) The systematization of cultural phenomena by their types;
- 5) The study of interaction between human consciousness and culture.

2. Name the main features of primitive thinking according to L. Levy-Bruhl:

- 1) Primitive thinking is not separated from emotions;
- 2) The purpose of primitive thinking is not to explain reality;
- 3) Primitive thinking affects the human nervous system during the performance of religious rites;
- 4) *All of the above.*

3. According to the social action theory developed by T. Parsons, culture occupies one of the four subsystems of human action along with...

- 1) the organismic subsystem (biological component);
- 2) the personal subsystem (individual mental features, needs, emotions, will);
- 3) the social subsystem (social roles, functions, behavioral expectations);
- 4) *All of the above.*

4. Who is the author of the following works: “Sociology and its Scientific Domain”, “The Division of Labour in Society”, “The Rules of Sociological Method”, “The Elementary Forms of Religious Life”?

- 1) M. Weber;
- 2) *E. Durkheim*;
- 3) P. Sorokin;
- 4) A. Weber;
- 5) M. Mauss.

5. The classification of cultures according to the type and location of a particular culture in the cultural-historical process is carried out with the help of the following methods:

- 1) A comparative analysis of sociocultural systems in an evolutionary perspective;
- 2) The idea of formative and civilizational cultural typology;
- 3) *Diachronous and synchronous approaches*;
- 4) The sectoral and special sociological theories;
- 5) All of the above.

6. What did M. Weber mean by charisma?

- 1) The theoretical construction obtained as a result of the accentuation, reinforcement and logical binding of phenomena occurring in different epochs and cultures;
- 2) *Certain attributes of an individual (acquired or inborn), that allow inspiring people*;
- 3) Cultural deterministic individual behaviour;
- 4) The main patterns of the cultural and historical process, the main cultural forms development: subsystems and vectors of culture;
- 5) The energy criterion (the level of use of energy by society) for determining the stages of cultural development and comparing the analysis of cultures.

7. Who is the author of “Notes Towards the Definition of Culture”?

- 1) P. Sorokin;
- 2) *T.S. Eliot*;
- 3) R. Benedict;
- 4) C. Jung;
- 5) E. Fromm.

8. P. Sorokin identified the following three types of culture:

- 1) Sensate, cyclic, hedonistic;
- 2) *Sensate, ideational, idealistic*;
- 3) Utilitarian, idealistic, mystic;
- 4) Ideational, idealistic, mystic;
- 5) Materialistic, idealistic, utilitarian.

9. Who created the theories of “social mobility” and “social stratification”?

- 1) *P. Sorokin*;
- 2) V. Pareto;
- 3) B. Malinowski;
- 4) T.S. Eliot;
- 5) F. Bock.

10. Who is the author of the following works: “Social and Cultural Dynamics”, “Society, Culture, and Personality”, “The Ways and Power of Love”?

- 1) F. Bock;
- 2) M. Cole;
- 3) *P. Sorokin*;
- 4) R. Shweder;
- 5) T. Parsons.

CULTURE KNOWLEDGE TEST

1. What does “cultural science” mean in Latin?

- 1) Humanization;
- 2) *Cultivation*;
- 3) Entertainment;
- 4) All of the above.

2. To which concept does the following definition apply: “Various superstitious actions of human with the purpose to influence material object, phenomenon or person in a supernatural way”?

- 1) Fetishism;
- 2) Occultism;
- 3) Religion;
- 4) *Magic*.

3. What religions are the world ones?

- 1) Buddhism, Christianity, Hinduism;
- 2) Islam, Krishna, Baha'i;
- 3) Judaism, Confucianism, Islam;
- 4) *Buddhism, Christianity, Islam*.

4. What is the meaning of the “second nature” concept in scientific literature?

- 1) Society;
- 2) *Culture*;
- 3) Technology;
- 4) Education.

5. There are the following types of language:

- 1) Verbal and non-verbal;
- 2) Natural and artificial;
- 3) Permanent and temporary;
- 4) *All of the above*.

6. Choose the right statement:

- 1) *Catharsis is the purification through compassion and fear*;
- 2) Catharsis is the system of rules and regulations prevailing in the arts;
- 3) Catharsis is the harmony of person's external and internal condition;
- 4) Catharsis is historical and cultural studies.

7. What does “civilization” concept mean?

- 1) The level of social development;
- 2) The stage of social development following barbarism;
- 3) The synonym of culture;
- 4) *The concept is used in scientific literature in all the above senses, depending on the context and views of the authors.*

8. What kind of sciences are humanities?

- 1) Sociology, political science, economics;
- 2) *Psychology, ethnography, linguistics*;
- 3) Geography, biology, botany;
- 4) All of the above.

9. Language is...

- 1) the method of communication.
- 2) the way of thinking;
- 3) the way in which the reality is divided into discrete concepts and their classifications;
- 4) *All of the above.*

10. What is the name of an early form of religion, the essence of which is to worship an animal or plant and to believe in own origin from them?

- 1) Animism;
- 2) *Totemism*;
- 3) Fetishism;
- 4) Magic.

11. What is mimesis?

- 1) Harmony;
- 2) *Imitation*;
- 3) Rhythm;
- 4) Dance.

12. Choose the right statement:

- 1) Science is the productive force of society;
- 2) Science is the sphere of human activity with its functional focus on the development and theoretical systematization of objective knowledge of reality;
- 3) *Both statements are correct*;
- 4) There is no correct answer.

13. Choose the right statement:

- 1) Technology is the combination of human activities aimed at producing and servicing non-productive needs of society;
- 2) Technique is the combination of methods applied in any case, or mastery;
- 3) *Both statements are correct*;
- 4) There is no correct answer.

14. Which problems are global?

- 1) The environmental and demographic;
- 2) The threat of nuclear war;
- 3) The depletion of natural resources;
- 4) *All of the above.*

15. Choose the correct definition to the “mythology” concept:

- 1) A fantastic reflection of reality arising from the animation of nature and the world by primitive thinking;
- 2) Science about myths and legends;
- 3) *Both definitions are correct;*
- 4) Both definitions are incorrect.

16. What do signs do?

- 1) *Characterize the causal links;*
- 2) Design objects and phenomena;
- 3) Both answers are correct;
- 4) Investigate the internal ratio of objects.

17. What does “ethnography” mean in Greek?

- 1) *People;*
- 2) Community;
- 3) Life;
- 4) Family.

18. What are iconic signs?

- 1) *These are signs-similarities;*
- 2) These are “random signs”;
- 3) These are signs-indications;
- 4) All of the above.

19. Choose the right statement:

- 1) *Kitsch is a synonym of pseudo-art, which belongs to the lowest level of mass culture;*
- 2) Kitsch is the highest form of artistic expression in the arts;
- 3) Kitsch is an essential part of culture and the way it works;
- 4) Kitsch is a cultural borrowing.

20. What features of creative thinking can you highlight?

- 1) The ability to identify and formulate problems;
- 2) Capacity for analysis and synthesis;
- 3) Generation of multiple and diverse ideas;
- 4) *All of the above.*

21. What is an early form of religion which worshiped inanimate objects with supernatural properties:

- 1) Animism;
- 2) *Fetishism;*
- 3) Totemism;
- 4) Magic.

22. What does the term “antiquity” mean?

- 1) Greco-Roman history and culture;

- 2) It is equivalent to “ancient”;
- 3) *The term is used in both senses: narrow (1) and broad (2);*
- 4) There is no correct answer.

23. What is a symbol?

- 1) A conditional sign;
- 2) A non-deployed sign, synthesis;
- 3) The sign that carries the principle of further deployment of its content;
- 4) *All of the above.*

24. Who of the thinkers understood culture as “the worship of lightness”?

- 1) W. Wundt;
- 2) *N. Rerikh;*
- 3) J.-J. Rousseau;
- 4) L. Morgan.

25. Choose the correct definition to the “animism” concept:

- 1) The worship of inanimate objects with supernatural properties;
- 2) The ceremonies related to belief in man’s supernatural ability to influence human beings and natural phenomena;
- 3) *The belief in spirits and souls that govern people, objects and phenomena of the world; the belief that human beings, animals, plants and objects possess a special, active and independent soul;*
- 4) The stage in the development of religious belief forms.

26. Choose the right statement:

- 1) *The golden ratio is the geometric, mathematical ratio of the proportions at which the integer treats its greater part as the greater part treats the smaller part;*
- 2) The golden ratio is the way to build an artistic space on the plane;
- 3) The golden ratio is an essential aspect of culture and cultural way of activity;
- 4) The golden ratio is the mental stage of human development.

27. Who is the founder of Buddhism?

- 1) Somanatha;
- 2) *Siddhattha Gotama;*
- 3) Panditacarya;
- 4) Patanjali.

28. Which of the following meanings corresponds to the “logos” concept?

- 1) Language, word, speech;
- 2) Concept, judgement, meaning;
- 3) The logos creating a new life;
- 4) *All of the above.*

29. To what historical type of culture does the characteristic given by A.F. Losev belong: “The culture is out of person and built on the perception of

space. Space is absolute. Everything exists only in space and nothing else exists. The theatre scene is considered as the basic idea of the world. In addition, people are actors, who appear, play their part and leave...”?

- 1) Ancient Egyptian culture;
- 2) *Ancient culture*;
- 3) Ancient Indian culture;
- 4) European medieval culture.

30. What branches of knowledge does art study?

- 1) Aesthetics;
- 2) Sociology
- 3) Psychology;
- 4) *All of the above.*

31. Define the chronology of the European Middle Ages:

- 1) X-XV centuries;
- 2) *V-XVII centuries*;
- 3) XII-XIII centuries;
- 4) IX-XIV centuries.

32. Which religion is based on the teaching about the reincarnation of souls (samsara), which occurs in accordance with the law of retribution (karma) for virtuous or bad behaviour, defined by the veneration of the supreme gods (Vishnu or Shiva)?

- 1) Buddhism;
- 2) *Hinduism*;
- 3) Taoism;
- 4) All of the above.

33. Give the name of the museum that was opened in 1898 in the Russian capital?

- 1) Russian Museum of Emperor Alexander III;
- 2) *The State Tretyakov Gallery*;
- 3) Museum of Fine Arts;
- 4) There is no correct answer.

34. Indicate the name of the museum, which was opened in 1912 at the initiative of the historian I.V. Tsvetayev, the father of the great Russian poet M.I. Tsvetayeva.

- 1) The State Russian Museum;
- 2) The State Tretyakov Gallery;
- 3) *The Pushkin State Museum of Fine Arts*;
- 4) The State Hermitage Museum.

35. To which ideological and philosophical branch do Z.N. Gippius, D.S. Mezhkovsky, V.I. Ivanov, A.Bely and A.A. Blok belong?

- 1) *Symbolism*;
- 2) Enlightenment;
- 3) Realism;
- 4) Classicism.

36. What is the specificity of social and humanitarian knowledge?

- 1) The person is the object and subject of knowledge;
- 2) The social and humanitarian knowledge is value-based;
- 3) The mechanism embedded in the information process, producing and transmitting socially relevant information;
- 4) *All of the above.*

37. What classifications of cultures are used in ethnography?

- 1) Anthropological;
- 2) Linguistic;
- 3) Geographical;
- 4) *All of the above.*

38. What scientific school compared culture to a living organism with certain functions?

- 1) *Functional*;
- 2) Cultural-historical;
- 3) Evolutionary;
- 4) Structural anthropology.

39. Who was the first to develop the concept of long economic waves?

- 1) P. Sorokin;
- 2) *N. Kondratiev*;
- 3) I. Prigogine;
- 4) Y. Lotman.

40. What does semiotics study?

- 1) The internal structure of sign systems;
- 2) The sign systems as a means of expressing idea;
- 3) The relationship between the sign systems and the user;
- 4) *All of the above.*

41. Who of the philosophers highlighted the Apollonian and Dionysian concept in artistic creativity?

- 1) A. Schopenhauer;
- 2) G. Hegel;
- 3) I. Kant;
- 4) *F. Nietzsche.*

42. Who of the thinkers identified the concepts of “civilization” and “culture”?

- 1) N. Berdyaev;
- 2) E. Tylor;
- 3) *O. Spengler*;
- 4) All of the above;

43. Who is the founder of cultural anthropology?

- 1) T. Parsons;
- 2) *F. Boas*;
- 3) A. Radcliffe-Brown;
- 4) L. White.

44. What human ability did P. Teilhard de Chardin note in the following quoted passage: "...is the mind's ability to concentrate on itself and to master itself"?

- 1) Syncretism;
- 2) *Reflection*;
- 3) Abstraction;
- 4) Logic.

45. Name the methods of cultural analysis:

- 1) *All of the following*;
- 2) Comparative-historical, civilizational and typological;
- 3) Structural and functional, semiotic;
- 4) Morphological, structural, dialogic.

46. Who is the author of the sociocultural dynamics concept and the researcher of social stratification, who also studied the problem of cultural typology?

- 1) N. Berdyaev;
- 2) N. Danilevsky;
- 3) *P. Sorokin*;
- 4) A. Losev.

47. Identify the concept of the following definition: "The unity and fusion of art, mythology, religion that symbolize the initial state of primitive culture".

- 1) Animism;
- 2) Fetishism;
- 3) *Syncretism*;
- 4) Totemism.

48. Name the scientific trends of 20th century:

- 1) The integrality;
- 2) The system;
- 3) The holistic approach;
- 4) *All of the above*.

49. What is the name of German philosopher and historian O. Spengler's work, in which he presented his views on culture?

- 1) "The Phenomenon of Man";
- 2) "Letters for the Advancement of Humanity";
- 3) "Civilization and Its Discontents";
- 4) "*The Decline of the West*".

50. Which of the following definitions of culture corresponds to the views of the English ethnographer E. Tylor?

- 1) Culture is nature transformed through human activity;
- 2) Culture is the set of all hereditary information, its organization and preservation;
- 3) *Culture is formed from its knowledge, beliefs, art, morals, laws, customs and certain other abilities and habits acquired by man as a member of society;*
- 4) Culture is the stage of intellectual development of humanity.

51. Who is the author of the following statement: "Culture arises during the game and as a game"?

- 1) O. Spengler;
- 2) A. Toynbee;
- 3) N. Berdyaev;
- 4) *J. Huizinga.*

52. Name the main goals of cultural studies:

- 1) The empirical description of culture;
- 2) The comparative analysis of culture, intercultural communication;
- 3) The understanding of the origins of the general and specific, stable and variable in culture;
- 4) *All of the above.*

53. Name the famous scientist, sociologist, cultural philosopher and the author of "Social and Cultural Dynamics":

- 1) O. Spengler;
- 2) F. Nietzsche;
- 3) *P. Sorokin;*
- 4) A. Moles;

54. What is cultural studies?

- 1) Social science;
- 2) Humanitarian knowledge;
- 3) *Integrative knowledge;*
- 4) A set of human thoughts, beliefs and cultural skills.

55. What scientific school do C. Levi-Strauss, M. Foucault, J. Lacan, J. Derrida represent?

- 1) *Structuralism;*

- 2) Evolutionism;
- 3) Diffusionism;
- 4) Functionalism.

56. Who is the author of the following statement: “Cultural studies have their own research subject that is the content of public life”?

- 1) C. Levi-Strauss;
- 2) *L. White*;
- 3) T. Parsons;
- 4) S. Freud.

57. What are archetypes?

- 1) The types of archaic culture;
- 2) *The images that create the content of the collective unconscious in the concept of C. Jung*;
- 3) The types of cognitive processes;
- 4) All of the above.

58. What types of culture are distinguished by its bearer?

- 1) Elitist and mass;
- 2) Material and spiritual;
- 3) *Professional, urban, youth*;
- 4) Progressive and reactionary.

59. Name the famous 19th-century Russian sociologist who researched the problems of cultural and historical typology:

- 1) N. Mikhaylovsky;
- 2) K. Leontiev;
- 3) *N. Danilevsky*;
- 4) N. Berdyaev.

60. Which of these sociocultural dynamic models is historically the first?

- 1) The evolutionary model;
- 2) The wave model;
- 3) *The cyclic model*;
- 4) The social model.

61. Who is the author of the following statement: “There I see the phenomenon of powerful cultures, each of which makes its own contribution to human nature, each of which has its own idea, passions, life, will, manner of seeing things and death in a monotonous picture of the unilineal world history”?

- 1) K. Jaspers;
- 2) N. Danilevsky;
- 3) P. Sorokin;
- 4) *O. Spengler*.

62. How did P. Sorokin name the type of art described in this passage: “It pays little attention to a person, objects and events of the sensual empirical world. Therefore, you cannot find any real landscapes, genres, portraits. Because the purpose is not to entertain, not to amuse, not to give pleasure, but to bring the believer closer to God”?

- 1) *Ideational art*;
- 2) Eclectic art;
- 3) Sensate art;
- 4) Idealistic art.

63. Name the process of the emergence and development of sociocultural human being.

- 1) Acculturation;
- 2) Anthropomorphism;
- 3) Anthropopathism;
- 4) *Anthroposociogenesis*.

64. What method of natural science is the most widely used in cultural studies?

- 1) *Synergistic method*;
- 2) Axiological method;
- 3) Genetic method;
- 4) Method of understanding.

65. Name the book of Dutch historian and cultural theorist Johan Huizinga:

- 1) “Primitive culture”;
- 2) “Civilization and Its Discontents”;
- 3) “The Decline of the West”;
- 4) “*Homo Ludens*”.

66. Who of the thinkers highlighted the historical period (800-200 B.C.), which is “the enzyme that binds humanity together”, “the scope that allows us to clearly see the historical significance of peoples for humanity”?

- 1) O. Spengler;
- 2) A. Toynbee;
- 3) P. Sorokin;
- 4) *K. Jaspers*.

67. Who is the author of “The Dehumanization of Art and Other Essays on Art, Culture, and Literature”?

- 1) H. Gadamer;
- 2) F. Nietzsche;
- 3) *J. Ortega y Gasset*;
- 4) A. Camus.

68. Who of the thinkers opposed the concepts of “culture” and “civilization”?

- 1) *N. Berdyaev and O. Spengler;*
- 2) T. Parsons and E. Tylor;
- 3) P. Sorokin and Y. Lotman;
- 4) L. Levy-Bruhl and J. Frazer.

69. Identify the right statement:

- 1) *Cultural studies are the integrative discipline, that study the content of community life;*
- 2) Cultural studies are the system of nature and society sciences;
- 3) Cultural studies are the field of natural science;
- 4) Cultural studies are the historical form of thinking based on the laws of identity and consistency in discourse.

70. What branch of cultural studies focuses on the spiritual rather than material cultural phenomena, uses the historical and descriptive methodology of research and study the mechanisms for transmitting cultural experiences and problems of cultural dynamics?

- 1) Social anthropology;
- 2) *Cultural anthropology;*
- 3) Diffusionism;
- 4) Evolutionism.

71. Name the first historical form of culture:

- 1) Leisure;
- 2) *Myth;*
- 3) Religion;
- 4) Totemism.

72. Name the process of cross-cultural influences, as well as the result of these influences, that is, the acquisition by one culture (usually less developed) of the elements of another or the emergence of new cultural phenomena.

- 1) Catharsis;
- 2) Conformism;
- 3) Mimesis;
- 4) *Acculturation.*

73. Who introduced the concept of “passionarity”?

- 1) A. Toynbee;
- 2) F. Nietzsche;
- 3) P. Teilhard de Chardin;
- 4) *L. Gumilyov.*

74. What time scale is used in cultural studies?

- 1) 1-25 years;

- 2) 25-30 years and 48-55 years;
- 3) 100 years or more;
- 4) *All of the above.*

75. How did P. Sorokin name the type of art described in this passage: “Its world is partially superficial, partially sensual, but only in the most sublime and noble manifestations of sensual reality. Its heroes are gods and other mystical creatures”?

- 1) Ideational art;
- 2) Eclectic art;
- 3) Sensate art;
- 4) *Idealistic art.*

76. Which element of culture performs the function of describing, explaining and predicting processes and phenomena of reality based on objective laws?

- 1) Mythology;
- 2) *Science;*
- 3) Religion;
- 4) Technology.

77. O. Spengler considered that the life cycle of each cultural type consisted of three stages: I – the preparatory period of childhood and accumulation of forces; II – the period of identification and realization of all potentials that were embedded in the soul of culture, the period of intensive creativity. Identify the third period according to O. Spengler:

- 1) The period of the creation and flourishing of art;
- 2) *The period of decline; there is a transition from creativity to infertility, from formation to ossification, from organic “acts” to mechanical “work”;*
- 3) The agony of culture;
- 4) The ethnocultural stereotypes of behaviour.

78. Who is the author of the following statement: “Each culture (even material culture) is the culture of the spirit; each culture has a spiritual foundation – it is the product of creative work of spirit over natural elements”?

- 1) L. White;
- 2) *N. Berdyaev;*
- 3) J. Herder;
- 4) C. Levi-Strauss.

79. Identify the right statement:

- 1) *All of the following answers are correct;*
- 2) Cultural typology is the method of scientific knowledge based on the dismemberment of sociocultural systems and objects and their grouping by means of a generalized idealized model or type;
- 3) Cultural typology is the result of typological description and comparison;

4) Cultural typology is the design of ideal patterns, which enable the harmonization of empirical material supplied by the specific cultural studies.

80. A. Toynbee presented the scheme of history in the following way:

- 1) *The movement of individual civilizations towards a single world civilization by creating a single world religion;*
- 2) The movement of civilizations in a closed circuit;
- 3) The degradation of the entire human race, the movement towards disaster;
- 4) The objectification of perfect images.

81. What is the axiological approach to culture?

- 1) *The world of values;*
- 2) The world of human;
- 3) The world of intelligence;
- 4) The world of symbols.

82. Who of the thinkers studied the philosophy of language and its influence on culture in the work “On Language. On the Diversity of Human Language Construction and Its Influence on the Mental Development of the Human Species”?

- 1) F. Graebner;
- 2) *W. Von Humboldt;*
- 3) G. Vico;
- 4) Ch. Snow.

83. Identify the concept of the production of spiritual values for mass consumption in the modern industrial society:

- 1) Elitist culture;
- 2) Folk culture;
- 3) Traditional culture;
- 4) *Mass culture.*

84. What term is used to refer to the religious beliefs in which everything is inherent for human and all social, personal or “spiritual” is equated with nature? Any force, be it good or evil, presupposes a constant correspondence in the divine world. The Gods in these beliefs are mortal, but unlike the “mortals”, they are similar to nature, which performs its immortality in the cyclic alternation of death and revival.

- 1) Totemism;
- 2) Magic;
- 3) *Polytheism;*
- 4) All of the above.

85. Name the elements that create the human world:

- 1) *Individual cultural artefacts, human activities and sociocultural institutions;*
- 2) Cultural artefacts;

- 3) The human being and his activities;
- 4) Social forms.

86. What is the outcome of the civilizations' development according to A. Toynbee?

- 1) All civilizations will fall;
- 2) *A universal religion will unite all existing civilizations into a single world civilization, that will enable them to avoid destruction;*
- 3) All civilizations, like any living beings, will give life to new civilizations – “sons”; thus, the historical process will never end;
- 4) Accumulation of the ancestral memory of humanity.

87. Who of the scientists linked the global change in cultural types with the change in communication means?

- 1) A. Kroeber;
- 2) J. Ortega y Gasset;
- 3) *Y. Lotman;*
- 4) L. White.

88. Who is the author of “The Fate of Man in the Modern World”?

- 1) L. Gumilyov;
- 2) *N. Berdyaev;*
- 3) V. Solovyov;
- 4) P. Sorokin.

89. Name the representatives of functionalism:

- 1) *B. Malinowski, A. Radcliffe-Brown;*
- 2) C. Levi-Strauss, M. Foucault, J. Lacan, J. Derrida;
- 3) E. Tylor, H. Spencer, J. Frazer, L. Morgan;
- 4) W. Reich, O. Rank, G. Roheim.

90. Marxist theory states that:

- 1) The material culture is “primary” in relation to the spiritual culture;
- 2) The material culture ensures the accumulation and transmission of progressive values and traditions;
- 3) Culture is understood as the “level of a sustainable human life development”;
- 4) *All of the above.*

91. The problem of cultural typology arises in the following case:

- 1) The material is accumulating and needs to be classified according to certain selected types;
- 2) *There are many heterogeneous cultures and they need to be regularized to describe;*
- 3) There is the goal to influence cultures through the certain patterns of the selected types;
- 4) There is the need for structural organization of culture.

92. Who is the author of the following statement:“...True culture cannot exist without a certain playful content... Culture still wants to play in a certain sense – by certain rules...”?

- 1) M. Weber;
- 2) *J. Huizinga*;
- 3) M. Bakhtin;
- 4) L. White.

93. O. Spengler stressed the importance of the following cultural type as being at the stage of emergence:

- 1) Slavic;
- 2) American;
- 3) Japanese;
- 4) *Russian-Siberian*.

94. Name the main sources of cultural identity:

- 1) Nationality, social status;
- 2) Religion, language;
- 3) Gender, age;
- 4) All answers are correct.

95. Who of the scientist explained all sociocultural phenomena through their functions, that is, the role they play in the cultural system and the ways in which they relate among themselves:

- 1) S. Freud;
- 2) C. Jung;
- 3) F. Graebner;
- 4) *B. Malinowski*.

96. Identify the right statement:

- 1) Culture acts as a symbol of reality;
- 2) Culture can be viewed as a text and sign system;
- 3) *Both statements are correct*;
- 4) There is no correct answer.

97. What is the name of the religious worldview that places the transcendent personality of God above nature?

- 1) Totemism;
- 2) *Teism*;
- 3) God-seeking;
- 4) Syncretism.

98. Identify the part of world where the first attempts to introduce numerous knowledge and materials into the system of ethnographic descriptions were made:

- 1) Mesopotamia;

- 2) *Ancient Greece*;
- 3) Egypt;
- 4) India.

99. The interest in ethnographic knowledge declined in the middle ages.

Identify in which part of the world:

- 1) *In Western Europe*;
- 2) In Byzantium;
- 3) In the Arab East;
- 4) All answers are correct.

100. When did ethnology emerge as an independent science about peoples?

- 1) In the early 19th century;
- 2) In the late 18th century;
- 3) *In the 20th century*;
- 4) In the 21th century.

Educational issue

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