

Fieldwork: Man in the System of Nature and Priority of Natural Laws in Human Life

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ABSTRACT

Fieldwork is a branch of inseparable unity of natural and humanitarian sciences; it is aimed at the cultural origin of humanity on the maximum level of its variety. Practically all natural sciences have some space determined by ethnic conscience in nature cognition: ethnodemography, ethnobotany, ethnozoology, etc. Fieldwork guides the research of human culture from the laws of nature. This kind of knowledge is useful to balance human relations with nature and avoid conflicts. Peoples should exchange their wisdom in the dialogue with nature to be more safe. Fieldwork understood as traditional culture only, explaining the variety of ethnoses on our earth, is just the narrow and diachronic level of this branch of knowledge. The cosmological knowledge, where fantasy and not exhausted in its cognition understanding the world of nature are mixed, forms the source of fieldwork and in many respects explains the direction of knowledge: the man finds himself under the open sky, he is the child of nature. Then as time went on there appeared a gradual transition – first nature was creating the man, then by and by he began turning to answer nature by his activity. Nowadays the man is actively creating nature. There are two levels of fieldwork: the ancient one which deals with the origin of ethnoses and the modern one which explores how contemporary life is determined by ethnic specific traits. Fieldwork is the core of multi-disciplinary situation in man's knowledge. It is related to such humanitarian sciences: semiotics, culturology, sociology, history, philosophy, literature, linguistics. In the cycle of natural sciences fieldwork stands close to anthropology, geography, biology, demography. Fieldwork as a science has the two main levels – the »sophy« level and the logos »level«. The first one discovers wisdom of human life, the second one is aimed at logical structuring of knowledge, here proceed various classifications of peoples.

Key words: fieldwork, ethnos, culture, tradition, nature, semiotics

Fieldwork as Life Perception

There is metaphorical sense in the meaning of the word »fieldwork«: a man finds himself under the skies, all material objects intermixed with nature are removed and a man tries to use nature at the utmost. It follows if we reject the natural level of human existence we'll artificialize a man himself – the conception of a robot warns people what may happen to human beings. On the contrary if we go on adapting a human organism to the natural rhythms of our world we shall make a man more biologically flexible. The very idea of prolonging human life has its source in fieldwork: the more closer a man is to the natural laws the longer one may live. Nowadays the very conception of life is changing: the body type realization of a man is just an episodic fragment of his existence. A man may be minimized to the micro world and then resurrect. Religion has been the first to set the idea

of a man's vanishing into the ideal level of existence and then returning to visible representation again. Fieldwork also appeals to the eternity of human life through its rituals, traditions and customs.

In its contents fieldwork has a very wide range: from the immense diversity of ethnic codes to the universal primitive man of our archaic past^{1,2,3,4}. In the ancient times people were closely attached to the natural artefacts, they shared common features with beings of the fauna and flora, but their biological potential was more diverse and they began building their own orientation of living. An ancient man felt the force of the skies, that is why the most ancient layer of traditional culture is cosmologic. The very idea of a ritual appeared thanks to a man's desire to coincide in his activity with the forces of

nature. The most ancient layer of mythology deals with human ancestors^{5–10}. The predecessors of men went different stages of deepening into the past: animals, smaller animals, even insects, plants and in the most distant past there existed a conception of a cosmic man; for example in the Indian mythology – »purushu«. That is why the cosmological knowledge where fantasy and understanding the world of nature, not exhausted in its cognition, are mixed, forms the source of fieldwork and in many respects explains the direction of knowledge: a man finds himself under the open sky, he is the child of nature.

Then as time went on there appeared a gradual transition – first nature was creating a man, then by and by he began turning to answer nature by his activity^{11–14}. Nowadays a man is actively creating nature. In V. Vernadskii's theory (developed in the 20–30-ies of the 20-th century) a man has been being turned into a strong geological force, his activity in destructive and constructive realization begins to surpass the natural development of our universe. Here we may point out two levels: the global range of a man's doings on the one hand and the influence of the lefts-over of his doings on the other.

Fieldwork understood as traditional culture only, explaining the variety of ethnoses on our earth, is just the narrow and diachronical level of this branch of knowledge. The specific traits and characters of ethnoses, developed throughout milleniums, have become very productive and explain not only the ancient past, but in many ways our far from being calm present. And if the fieldwork in traditional representation has a firm balance of knowledge (the specific representation of ethnoses through traditions, customs and rituals, which accumulate various features, objects and processes, typical to this or that ethnos), the modern level of fieldwork which could explain social, technical development (and the most dangerous military potential of nowadays), is seriously underdeveloped^{15–18}. And if we don't understand the contemporary motion of life, we may get into its whirl and find ourselves in a very dangerous situation. The present level of human development has gone very far from nature and we stopped to discern the reasons which instigate this development. And if we don't know the reason we'll not be able to control the processes going on our planet. The more so as, being unaware of the reasons of development we may try to undertake some doings which will intensify the aggressiveness – here comes the universal law: if some development is blocked it tries to survive, and pressed in time it appeals to the good and the evil as its weapons. This is the reasonable explanation of global conflicts on our planet, wars, etc. In this respect it will be useful to consider the thoughts of Augustus Aurelius (354–430) that God's providence by wars corrects and straightens the corrupted morals of peoples. The medieval thinker argued that one and the same force, bringing tragedies and misfortunes, tries good ones, clarifies and sorts them, removes the evil reasons, roots them out. And if we are not attentive to the multivariant, specific reasons of development, we may tragically take the good for the bad and

vice versa. That is why fieldwork helps to understand the roots of human life and make a substantial tribute to the harmonizing of contacts among peoples. Here it is reasonable to refer to the general law of nature- the law of compatibility of natural artifacts. In our everyday practice we know that not all flowers are compatible. Here follows: not all ethnoses are compatible in their activity. The clever laws of studying this compatibility may be given, first and foremost, by fieldwork^{19–24}.

Now let's prolong the discussion trying to collect all near and far synonyms of the word »fieldwork«. Many of the terms will contain the component »ethnos«. It means that the level of theoretical and practical research is attached to the peopled level of our existence, and research deepens into nature in all diversity of its potential and rises above the nature of our planet, striving into the cosmos. Someone may be embarrassed but the exploration of the cosmos done by cosmonauts of different peoples is also ethnographic in its desires and aspirations: various peoples want to find something special in the cosmos which will prolong their ethnic specific nature. But the cosmic scale is so grand in comparison with the earth one that the specific level of cosmic activity is hard to be grasped from our planet.

Sciences that Contribute to Fieldwork and Fieldwork as a Separate Branch of Knowledge

Humanitarian sciences

Fieldwork is the core of multidisciplinary situation in man's knowledge. First, let's analyse the humanitarian range of sciences. Humanitarian sciences recognize the human intellect which is the source producing various branches of knowledge. Natural sciences show how the human intellect grasps the meaning, emanated by nature. Exact sciences of mathematical nature aspire to correlate the two directions of human knowledge and minimize the subjective essence. Fieldwork gives us the conception: a man is alone out-of-doors, nothing stands in his way to perceive nature, manipulate it and receive its impulses for actions. The basic humanitarian sciences relating to fieldwork are linguistics with all its branches, semiotics, culturology, sociology, history, philosophy, literature. If one tries to understand the origin of the human language from the information sources of fieldwork, the ecological conception of the human language stands clear: nature has given a man the language to communicate with each other, to correlate actions, skills and habits. An ancient man was a keen listener of nature, first he spoke with his surrounding. It is just this that explains the origin of rituals and magic traditions. From our contemporary viewpoint illusions in ancient magic, looking illogical for us, can be explained as the broken threads of natural language with which our ancestors communicated with the world around²⁵. They asked for the rain, the falling of the heat, etc. That is why it is necessary to study rituals of ancient people, we get the way how an-

cient people dealt with nature. At that time nature was a rather stronger organism than men, and it is cleverer to speak about the language of nature than rather than that of men. Ancient men grasped some strong strings of that speaking nature and turned them into their own language, which has produced the huge area of humanitarian sciences. That is why fieldwork lights up the origin of human language. Contemporary linguistics tries to uplift human language up to the skies, to lead it out into the cosmos. From the point of view of the unity of all nations fieldwork searches for the universal traits among numerous languages spoken by various ethnoses on our earth. In other words fieldwork is the archaic level of linguistics. At that time we didn't speak of national variations in languages. The differences among human languages were explained by the variety of nature surroundings. And ancient men discerned the variation of nature traits very finely. Fieldwork materials about American Indians and Australian aborigines prove it^{26–29}. Even nowadays we see the variety of aboriginal languages in the region of Australia and Oceania. These varieties of minor languages and dialects are numerous from the human viewpoint, and whole from the point of view of nature.

Ecology is half a humanitarian, half natural science. In many ways ecology is the modern variant of fieldwork. Sometimes it is difficult to find the relation because of the vast space of the second nature created by men on the earth. The second nature has become much stronger in its creative capacity, but if it enslaves the innate nature, then we may find ourselves face to face to the death of the innate world. In other terms it is ecological crisis. The warning of this type has come from philosophy. Still in the 18-th century especially such French thinkers as Rousseau and Montesquieu appealed to people to be children of nature^{30–31}. The first one even rejected the development of science, it goes without saying metaphorically, because he took part in compiling the Encyclopedia. The French philosopher argued that a man should not destroy its natural cradle in which he had been born. Montesquieu explained the variety of ethnoses by the work of natural forces. Philosophy makes its tribute to fieldwork in many ways. It trains the human intellect to understand even the hidden creative influence of nature, in many ways philosophical considerations may become prognostic: it is just philosophy that foresees the unity of peoples on the earth notwithstanding their variety. Philosophy has mythology as its predecessor^{32–36}. Mythology includes numerous images of nature which gave ancient people spiritual force. The mythological images were so far distant for people on the earth that the opinion »mythology as kind of ancient fantasy« has kept for a very long period. Nowadays it is just the cosmic potential of mythology that leads to its euristic value. Mythologies of different peoples realize various approaches to understanding the global forces and bodies of nature. Here works the law: extremes meet. The more detailed we study the mythological systems of various peoples, the more common traits we discover. From here we may develop a very precious social strategy to unite ethnoses in

contradiction to the appearing here and there conflicts. Fieldwork, studying men's specific relations with nature, will make tribute to mutual understanding.

History is also connected with fieldwork. Many historical events are planned by men from the point of view of using nature for himself. It would be very useful for the future of mankind to summarize the reasons of all numerous wars and military conflicts in the history of men, to classify them. The universal law of aggressiveness goes like that: one wants to seize something from somebody or to preserve it for himself. This feeling is realized in many variants in various peoples. This branch of knowledge may be called »the ethnography of wars«; here belong specific methods of fights, various types of weapons, attitude to the prisoners of war etc. If we discover these varieties we are sure to be safer. The contemporary level of research should concern the invented military methods of this or that ethnos and how nature may stimulate them. Ethnography of wars is a very decisive aspect of history in its relation to fieldwork, but it is not the only. All Russian prominent historians of the past – V.Klyuchevskii, N.Karamsin, S.Solovyov- related history with detailed descriptions of life-going around. Historians shouldn't give »skeletons« of history. Fieldwork helps to understand how historical events penetrated into the souls of men, probably changed or deformed them. And if so then appears a transformed spiritual world, hence relation with nature will be different.

Fieldwork, which makes up the content of ethnology, can also be branched according to the aims of studies. Historic ethnography makes studies of ethnogenesis. It is just time to differentiate between the two notions – »ethnos« and »nation«; this differentiation is significant for fieldwork. Ethnos is a group of people, whose outward look, activity, forms of communication, language are greatly determined by factors of regional nature, geographical factors. Nation is determined in many ways by historical development, state structure, social specification, economy. Fieldwork information may be used for studying modern social and ethnic problems, doing geopolitical research, studying ethnic factors regulating the modern law (ethnojurisdiction).

Natural sciences

Fieldwork gives natural sciences the information about the frank contacts of men with nature, that is why laws of nature work uninterrupted and bio-mass is perceived as an inseparable whole. In fieldwork natural laws attach men very closely to nature, consequently the risk, if it exists, is due to natural forces. And social sphere and technique, being beyond nature, make risks more serious, may cause contradictions to natural forces. On the other hand fieldwork gives men firmness in spirit through its rituals and customs if danger pursues them. Fieldwork keeps the initial base from which the development of a man as a biological being proceeds. For natural sciences fieldwork is partly archaeology of biological sciences. Anthropology sets two global questions: how a man originated in nature and how he developed. Anthropology

studies a man as a being of nature as compared to sociology which separates the human space in our world and studies the laws according to which human beings live. Anthropology has many branches which touch fieldwork –

- cultural anthropology (studies the problems of cultural development of mankind);
- action anthropology;
- anthropogeographic school;
- cognitive anthropology

Anthropology uses an individual approach in research, and demography applies a collective approach. All in all there exist about 200 sciences which study a man. Biosophy studies the very conception of life (bios), a man being its intermediate and not last element. Demography is a science which studies the laws which determine population structure, its growth, migration, immigration and other processes in the movement of population. The study of races also belongs here, however there is a separate science – racology. As compared to sciences which make national and ethnic studies, demography unites various peoples, trying to make up a picture of the general dynamics of population, either in separate regions or on the level of a state; the most global grasp of people on our planet is given by international organizations.

Ethnology, Its History

The main science responsible for fieldwork is ethnology. The concentration of knowledge which included the problems, having become traditional for this branch of human cognition, appeared on the horizon of science at the end of the 18-th century, first in France³⁷. The term »ethnology« was introduced in 1784 by A. Chavannes and its development as defining a certain research belongs to V. Edwards and A. M. Ampere at the end of the 20-ies and the beginning of 30-ies of the 19-th century; the latter defined ethnology as a separate science in the general system of sciences. The latter referred ethnology rather to humanitarian sciences alongside with archeology, history, etc. He differentiated between »elementary« and »comparative« ethnology. In 1839 the French philosopher Comte laid the foundations of sociology. In the 30–40-ies of the 19-th century there appeared such societies: »Parisienne society of ethnology« (1839), »American ethnological society« (1842), »Russian geographical society with a department of ethnography« (1845), »Ethnological society« in Great Britain (1843) and in other countries as well. This was also the time of the birth of evolution approach to the research of a man. Ethnology develops very near to the social part of anthropology. In 1871 the British Ethnological society was transformed into »The Royal Anthropological Institute of Great Britain and Ireland«.

A substantial tribute to defining the essence of ethnology was made by Durkheim, who regarded ethnology as a descriptive science akin to sociology. Parallel to ethnology there develops ethnography. C. Levi-Strauss made a definite division between ethnography, ethnology and

anthropology. In his opinion ethnography just includes fieldwork, description, collected during expeditions, and classification of data. Ethnology synthesizes the geographical and historic approaches, systematizes research material. Anthropology, in his opinion, tries to understand the man as a whole. Levi-Strauss considers ethnography, anthropology and ethnology as three stages of one and the same research.

Russian scientists regarded ethnology and ethnography as synonyms, but gave preference to the term »ethnography«. N. Kharusin (1901) defined ethnography as a science which studies the way of life of tribes and peoples, tries to find laws, according to which humanity developed from the earliest stages of its history. The term »ethnos« becomes the main one in ethnology. In Russia after the October revolution in 1917, especially in the 20-ies, there began a strong opposition to ethnography. Many famous, clever Russian ethnographers were subject to repression and exiled. Nowadays there appear publications about them on the pages of the journal »Ethnographic review« and »Chelovek« (Man).

In German science we come across the term »Volkskunde«, which can be translated into English – »knowledge about peoples«. The term appeared in 1782 in the journal »Der Reisende« (The one who travels). From the end of the first half of the 19-th century which is traditionally determined as »romanticism«, the mythological school, having close connections with archeology, country-studies and germanistics, got very strong.

Folklore makes up a substantial part of ethnology. This term has an English origin. It was introduced by the English archeologist W. J. Thoms in 1846 to locate research studying various sides of folk culture. The scientist studied uneducated folk in the so-called civilized countries. In 1879 the term got an official interpretation by the English Folklore society on the two levels – on one hand – for defining the unwritten history of peoples, preferably the unwritten history of the primitive times; on the other hand – for description of ancient morals, customs, rituals and ceremonies of the past, which turned into superstitions and traditions of the lower classes of the civilized society. Then by and by the term stabilized in signifying »folk literature«, »folk poetry' literature and songs of oral tradition.

Ethnology began to develop branching into many thematic researches: ethnosociology, ethnopsychology, ethnolinguistics, ethnic demography, ethnobotany, ethnogeography, ethnoarcheology,, ethnogeography, ethnozoology, ethnic religion studies, ethnic ecology, ethnohistory, studies of ethnic arts, ethnomusicology, ethnopedagogics. These branches of ethnology specialize in applying the methods of mentioned sciences to the specific traits of a particular ethnos. Alongside there is developing the anthropological cycle – cultural anthropology, social anthropology, ethnic anthropology, juristic anthropology, culturelogy, anthropology of cognition, etc.

In 1948 the International Union of anthropologists and ethnographers was formed.

History of Ethnology in Russia

The interest to folkculture among Russian humanitarian researchers goes back to the second part of the 17-th century (folktales began to be collected in the reign of the Russian tsar Alexei) and the second part of the 18-th century (folksongs attracted interests of Russian musicians, and it gave a stimulus to the birth of the Russian national school of classical music). A prominent stage in the development of ethnic research in Russia was the foundation of the Russian Geographical Society³⁸. August 1845 the Russian tsar Nicolus 1 and the minister of internal affairs Leo Perovskii signed the act of its foundation. The first president was Fyodor Litke, vice-admiral, member-correspondent of the St-Petersburg Academy of Sciences and the honored member of the London Queen's Geographical Society. The department of ethnography was headed by Karl Bair, who was mainly interested in non-Russian peoples of Russia. Very soon since the date of the foundation of society this department went under the guidance of N. I. Nadezhdin, who drew the attention of researchers to the Russian people, not so as its past, but the contemporary way of life. The sea-travellers Ferdinand Vrangeli and Ivan Krusenstern, the ethnographer and lexicographer Vladimir Dal' took an active part in the society. The Russian geographical society enjoyed the patronage of the Tsar's family. In 1850 the Society got the status of the emperor's organization. The noble prince Constantine Nikolayevich headed the Russian geographical society till 1892, then he was succeeded by the grand-nephew of Nicolus 1. But actually the Society was directed by prominent researchers and specialists of various branches of science. Expeditions and traveling were the leading forms of research activity (for example, the studies in the Central Asia by N. Przhivalskii in 1870–1888, in Western Turkestan by M. Pevtsov in 1890, the traveling by N. Mikhluko-Maklai to New Guinea, the exploration of the Gobi desert by P. Kozlov). In the 60-ies of the 19-th century a strong interest to the slav peoples of Russia grew. In 1867 the first ethnographic expedition across Russia was undertaken with the aim of studying Slav peoples. Alexander 2, the Russian tsar, and the members of his family displayed a strong interest to ethnography. Thematic exhibitions were organized in the Moscow University. In the middle of the 20-th century geography stopped to be a descriptive science. The main aim of geographic research was to clear up the various forms of interrelation of components of nature. Exploration of the Arctic and Antarctic began. On the border of the 19-th centuries and at the beginning of the 20-th century there appeared fundamental works, published by the Russian Geographical Society: »The Russian peoples. Sketches in pen and pencil« (1894), »Peoples of the Earth« (1903–1911) in 4 volumes, »Peoples of Russia« (1905), »Great Russia« (1912) – it is a many-volumed seria of profound research, »Russia, edited by P. Semyonov-T'yan'-Shanskii (1899–1914), the publication was not finished. The library of the Russian geographical society contains diaries of travelers, drawings from expeditions, maps and atlases (more than 38000 dating only by the 70-ies of our

century). The Russian geographical society publishes periodicals: »Notes« (since 1846), »Izvestia« (News) (since 1865), »Geographical booklets (since 1952). The best researchers are awarded medals-Medal in memory of Great Prince Constantine Nikolayevich (since 1846) – now it is called »The Great medal', Medal in memory of Fyodor Litke, Medal in memory of Peter Semyonov-T'yan'-Shanskii, Medal in memory of N. Przhivalski. The last congress of the Geographical Society took place in the town of Kronstadt, not far from St-Petersburg in 2005. It discussed the problems of geocology.

Philosophical Features of Fieldwork

Philosophical aspect of fieldwork is realized in the following: integrating approach to all kinds of research, creating a whole picture of nature and a man in it, leading the knowledge about nature into the cosmos – in the ancient time on the mythological level and nowadays from the level of knowing the earth's nature in all its variety, projecting numerous nature variants at global compatibility. Fieldwork has its concentrated philosophical potential – proverbs and sayings as folk wisdom. Paradoxically as it is but notwithstanding hundreds of thousands of ethnoses on the earth proverbs and sayings in all languages are aimed at the same problems of human life and decide them in similar argumentations. Gesture language also varies very much, but supported by nature representations of various peoples it is sure to come to understanding after a period of adaptation, because speaking by gestures unites with nature and through this unity they'll understand each other.

In any philosophical picture of the world the two coordinates are important – time and space. Let's consider how they are applied in fieldwork. In fieldwork the coordinate of time is realized in the form of nature calendar, where even slight changes in nature are fixed and the chain of nature changes is cycled and coated by seasonal human activity; the main aims of it are saving one's life, setting a dialogue with nature in actions, getting food. The second philosophical coordinate – space – is anthropological in essence. Space is presented as semiotic of a man, in other words fieldwork explains how a man is mastering space. The first illustration of it – toponimics (the names of rivers, lakes and other points of a landscape). Sometimes we may restore the history of human life on the territory by its local geographical names.

Descriptive and Theoretical Aspects of Fieldwork

Main objects for practical studies in fieldwork.

The objects chosen for practical studies in fieldwork may be characterized on three levels:

1. symbolic when the world vision is compressed and aimed at this or that prominent nature or created-by-a man artifact (totemism may be a suitable example);

2. sign-type when an object is chosen as an intermediate factor to formalize and stabilize a man's attitude to the world around (talisman, magic attribute, etc.);
3. any accidental object which appears in the life process and has a certain significance (for example, nature food products, things used by a man to shelter himself, etc.).

Fieldwork brings light to the origin of musical instruments. From aboriginal studies the source of music is made up by human voice (which can be considered the first musical instrument), rhythmic sound practice (when various nature objects were used for beating and making noise) and hollow sticks of different trees, which produced sounds while being blown. The initial stage of human creative activity consisted in choosing an object from nature and adapting it to the purpose of a man. The chosen objects were least changed as compared with their original form, and by and by they were worked by men and went farther and farther from nature^{39–41}. This was the beginning of crafts. In crafts the human hand is the main productive force and it keeps the hand-made level of all traditional culture. That is why objects of traditional culture are mostly individual. In theory of fieldwork production there are four levels:

1. folk art and creative activity, not separated from its ethnographic media, the life itself;
2. individual craftsmen keeping and developing culture tradition;
3. productive activity understood as a whole regional tradition (for example, one region is famous for its stove-builders, in another place of the countryside peasants specialize in agricultural implements);
4. the fourth level, most closely coming to industrial production- workshop of various crafts.

Objects chosen for practical studies in fieldwork may be connected with man's productive activity, farther or nearer, or just pointed out from the surroundings and used by men without changes. So a fieldwork researcher should be very keen on what he wants to study. Fieldwork research begins with description. The traditional themes of grouping ethnographic objects are as follows:

- the dwelling place, the way of building a house, structures adjoining the house and usually circled, sometimes by a fence or in other ways; the inside of the house, furniture and all necessary objects to keep the house;
- clothes, various articles of them, types of clothes with reference to seasons, age, gender, this or that life event, traditional ritual or custom, holiday, clothes has always had two levels of significance for men – practical and magic;
- nutrition as a decisive part of human life, here the interest of a researcher is presented by food and dishes, ancient nutrition blends with the source of medicine, even aborigines understood the curing effect of some food;

- nature calendar, regulating agricultural activity and cycling human life in general; holidays of traditional calendar;
- customs and rituals, connected with prominent events of human life, mainly all of them are centered on the family;
- folklore – the poetry of the words and folksongs, folk-dance;
- folk art, responsible for the traditional image of beauty, folk esthetics.

Fieldwork pursues the following methods in its research:

1. witness and contemplation, either stationary or in expeditions (individual trips of research also included), this method is aimed at collecting information from direct contacts, researchers use various technique means for recording the fresh information;
2. question-answer method is aimed at discovering information by questions, it also includes interviews;
3. questionnaire form method is applied by post, by distribution or through press;
4. survival method was initiated by the Russian historian and ethnographer K. Kavelin and the English ethnologist E. B. Tylor. It develops the idea that the cultures of each people have the lefts-over of the past and they can help restore the life of the ancient periods. According to Tylor the lefts-over can be of three types: not changed artifacts and processes; views and traditions changed in the process of adaptation to new conditions; restored traditions and imaginations;
5. structure-function method argues that witnessed elements of culture structure perform certain functions within a definite system or systems of higher level;
6. comparative method or cross-cultured method is used in such sciences as sociology, historical sciences to explore the ethnogenesis, this method helps to clear up the general and the essential in the development of countries and peoples, the reasons of similarity and difference; there are three methods of historical comparison – a) typology in converging events, processes; b) genetic lines in diachronic development; c) diffusing events spreading as a result of borrowing, this method is mainly applied for historic ethnology;
7. method of typology is realized in discovering and summarizing a certain number of traits in the studied object, process, event;
8. componential analysis creates a whole by studying the essence of the components of the structure; this method creates a model of ethnos where the more prominent features, components, constituents are pointed out. The relation among components is presented in mathematical language, by

means of statistics. Demographic, social, economic, language, psychological components are of special importance, alongside socio-normative and artistic components.

Schools of research in fieldwork

Here are various research schools which give a specific approach in doing fieldwork studies. Mythological school (the beginning of the 19-th century, Germany) followed the conception that a myth is a form of folk consciousness, the spirit of an ethnos. The school was influenced by comparative historic Indo-European language studies and German romanticism. The followers of the school tried to discover the real roots of a myth, they believed in the common mythological source of Indo-European peoples which gradually dissipated. The founders of the school were the brothers Grimm. Culture-historic and sociological branch of evolutionism started in the first half of the 19-th century. Comte, the French sociologist, divided the primitive society into three periods: fetishism, polytheism, monotheism. His followers were Durkheim and Levi-Bruhl, who later developed functionalism and structuralism. Functionalism was started in 1895 by the French sociologist E. Durkheim. He paid special attention to the functions of objects, relations and imaginations, as a result the very function becomes the essence of a reason. The German researchers of this school, taking as a background the historical changes of functions, developed the theory of culture circles. The founder of structuralist school E. Durkheim argued that various cultures differ in the number, character and way of combining social structures. He stated that every culture has its own hierarchical interrelation of various social structures. Folk life school of Scandinavia is aimed at complex study of material, social and spiritual peasants' culture in the region. S. Erixon, a Swedish researcher, argued that social sphere has an influence on folk life. He backgrounded his research on the historical method. Culture relativism was prepared by travelers and ethnographers of the 19-th century. The main ideas of this school are as follows: every culture has its own complex laws, its own method of adapting to the surroundings, the research comes from the inside, from the categories used by the people who present a particular culture. Holocultural theory (cross-cultural survey) is a branch of cultural anthropology in American science. This school is connected with the name of G. P. Murdock (1897–1984) who compiled »Human Relations Area File«. The holocultural school collected a great amount of information about the peoples of the Earth, it formalized the data and computerized them. The research materials are published in the journals »American anthropologist«, »Journal of anthropological research«, earlier than those – »Southwestern journal of anthropology«. The key idea of holocultural research is to compare as many peoples with their cultures as possible and make an analysis. It goes back to the birth of evolutionism and Tylor. Regional ethnology was started in 1937 by S. Erixon, a Swedish scientist, who proposed comparative research of culture on

the regional basis with sociological and historical orientation and taking into consideration psychological traits of culture.

The system theory method stands between functionalism and structuralism, it appeared in the 70-ies of the 20-th century. This school studies the inner productive forces of systems. Social field school studies mainly Afrika: ethnic conflicts, social formations of various groups. Men's relations are surveyed in such schools as balance theory, conflict theory. According to culture school the leading motif of human activity is determined by a hierarchy of values, interpreted by culture objectively, independent of a man. Ethnohistory has the aim of studying primitive peoples who haven't developed writing yet. That is why archeology has a special authority for this school. It should be regarded as a subdiscipline in relation to anthropology. Culture areas school puts forward a conception, developed by American ethnologists to research of culture events in travelling and to determine cultural relations. The culture areas school took its birth from diffusionism which became a theory at the end of the 19-th century. Diffusionism appeals to the idea that culture and its elements develop while spreading from one or several ancient centers. This research approach touches the theory of culture circles (the historical school in ethnography of German origin).

Fieldwork helps to differentiate and unite ethnoses

The start, from which fieldwork research goes, is universal for various ethnoses – people try to achieve unity with nature, feel safe under the influences of natural forces, but do it within their biological possibilities granted by nature surroundings. Nowadays the global aims of fieldwork are to discover the general laws which guide human being. There appears a new branch of knowledge – ethnosophy. It stands close to biosophy and geosophy – such scientists as Haeckel, a German scientist, and Vernadskii, a Russian scientist, contributed much to it. If ethnography mainly follows a descriptive approach in research of ethnoses, ethnology is aimed at building a system of this knowledge to formulate the laws according to which ethnoses develop and exist, ethnology deals mainly with the original source of peoples, then ethnosophy tries to unite the variety of contemporary ethnoses into one whole, this branch of knowledge concentrates the human wise essence from the natural multi-variant human ethnic material. Such scientists as Herder, Danilevskii, Spengler tried to find the place of each ethnos in all human evolution of culture.

In the global development of mankind two tendencies clearly stand out – aspiration to unity and on the other side even minor ethnoses try to protect themselves from being dominated by major ethnoses. Nowadays there stands a prospect to preserve minor ethnoses. The dissociating of the Soviet Union has been the result of the attempt of some ethnoses to protect themselves from dissolving their cultures among the Russian ethnos, first of all. Here the ethnological laws acted alongside with polit-

ical. An ethnos is a natural organism, consisting of many individuals akin in their relation with ecological surroundings. And as every natural organism, it strives to survive.

The contemporary popularity and spreading of English comprises three circles: 1) the inner Circle, which consists of the countries where English is used as a primary language, such as the United Kingdom; 2) the Outer Circle which consists of countries where English is used as a second or official language, such as Nigeria; and 3) the Expanding Circle, which refers to countries where English is studied as a foreign language, such as Korea. These Englishes differ from each other. We come across Japanese English, Chinese English, Turkish English etc. Non-native speakers of English outnumber speakers of English⁴².

A Russian-speaking world extends from the former Soviet Union to North America, through Europe and the Middle East. The fall of the Soviet Union left over 25 million ethnic Russians living outside of the Russian Federation. The status of the Russian language has changed – from an imperial majority to an ordinary one. The Russian-speaking world is extremely diverse. The most important feature is transnationalism. Migrants are integrated to varying degrees in the countries where they have settled while remaining connected to Russia or whatever country of the former Soviet Union they have left behind. Russian-language speakers abroad retain a strong attachment to the Russian language and culture. This attachment to the Russian language and to a shared cultural heritage serves to unite diverse groups of Russian-speakers abroad and reduce their dependency on their host societies⁴³.

Semiotic of a Man in Fieldwork

Symbolic anthropology of L. White proves and argues the anthropological essence of semiotic. A. B. Orlov, a Russian modern scientist, proposes the idea of three semiotic systems connected with a man:

- sign language of behavior,
- signal body language,
- symbolic (image) language of conditions.

A. Kosarev, a modern Russian scientist, considers a man to be a symbol of all being. He argues that being in dialogue with nature a man transforms the objects around him by his activity, a man makes a contribution to nature in the form of his knowledge and experience, thus he humanizes the world around him, attaching to it symbolic nature. Natural and created objects become symbols in the interrelation with a man, he lives, works and creates within the limits of his biological possibilities and leaves his symbolic traces all around.

In the 70-ies there appeared a book by Alain Pieze about the research of body language. He discovered the semiotic of a man in himself: kinetics (motions, position, gestures, mimics, gait, manner of looking etc.), prosodics

and extralinguistics (intonation, loudness, tempo, pauses, sighs, laughter, manner of crying, cough etc.), takesics (hand shaking, kiss, touch), proxemics (orientation and distance).

Fieldwork touches a special sphere of a man's semiotic – how a man symbolizes his relations with nature and generates additional energy by symbolic rituals, customs, traditions, how he works over the natural image of beauty into ethnic attributes of household and esthetic nature, first of all⁴⁴. In general, semiotic of a man makes up a vast space of philosophy of culture, behind it there stands an honored number of outstanding scientists from many countries.

The Role of Language in Fieldwork

How are objects and processes centered on language and do they signify the ethnic specific traits

The core question for these considerations – does the language coat objects of human existence, created in the process of living or do artifacts of human life prepare their linguistic realization? In ancient times human ancestors searched for sound complexes which could signify objects, important for their life. The articulatory base of speaking was being formed and ancient men pronounced sounds, which could be included into their activity. These are the national senses rendered by ethnographically specific words and phrases:

- differentiating the good and the evil,
- valor and courage,
- dreaming,
- modesty or fragile beauty (in Russian traditional culture mainly of the feminine type),
- love of freedom,
- vast space, (for Russian studies – typical of Russian geographical situation),
- humor,
- originality at the expense of simplicity, sometimes bold fantasy.

The triple symbol is very popular in Russian traditional culture as in traditional culture as a whole. It influences not only the semantics of the Russian language, but its syntax. Triple repetitions come very often not only in the language of the concentrated national sense, but in the neutral style as well.

Sounds of the early human language performed emotional function, that is why there exists a theory of emotional origin of human language. It goes without saying that emotional origin of human speech opens only one aspect of the history of human language, though decisive. Besides the emotional function the first pre-words widened the meaning of the vision of the world. By and by with the development of a man, his activity and his language, the latter began to take the priority over human life. The idea gets clear if we refer to the characteristic of

contemporary human society as information society. Information has a strong power over concrete human activity, however technized it should be.

Fieldwork plays a particular role in opening the interrelation between language and human activity, especially the material culture, created by men. These are the factors which determine the particularity of a certain language and can be described best in ethnographic research:

- the necessity coming from ecological backgrounding in creating and choosing objects which help a man to be adapted to the surroundings;
- the specific status of a man himself and the specific way of his self-realization in time and space;
- the influence of historic process.

The firm base of each particular language, which indicates its difference from other languages, is made up by linguistic material untranslatable into other languages. We can only interpret such meanings. A vivid illustration of this idea – proverbs and sayings. We can't translate them word for word, we render the meaning of them. It is possible to collect proverbs from different languages, which differ in words, but on the metaphorical level they are aimed at one and the same meaning, for example the English proverb »All work and no play makes Jack a dull boy«, it means that a man should take a rest from time to time, and there are many variants of choosing words to render this meaning in various languages. But the truth, that a human organism has a cycling principle in his activity, is universal. Here follows the conclusion: human life is based on universal meanings, and the concrete representation of these meanings is multi-variant, and this is the source of ethnographic diversity. Nowadays the specific lexical layer of a language, which comprises not only untranslatable words, but the very objects indicated by them, is typical to the life of those who speak this language – this layer of a language presents the esthetic part of human life – souvenir level.

This lexically specific part of a language is studied by researchers in fieldwork. Then there arises one more question – what is the use of studying phenomena of life, necessary for living conditions only in a particular region. These studies are interesting and useful from the point of view of ethnopsychology, they give us a multi-variant picture of human psychology and exchange of various forms of human adaptation to the surroundings, intensify the play effect of a language.

Transportation of traditional culture through language

Let's consider the most popular knots of meaning coded in traditional culture of various peoples: man's happiness, spiritual strength, the victory of the good over the evil, love, labor and industrious activity, friendship, rooting out man's evil traits, punishment for lies, patience, fruitful continuation of human generations, unity within nation. It is a curious job to decipher the meanings in various forms of realization in different national cultures.

Fieldwork as modern social practice sets three aims:

Interrelation of modern language with main types of social behavior, mass culture, how the language reflects the culture-clothed national reality. From this viewpoint research should be aimed at active-semantic producing culture phenomena, innovations in styles, new culture images getting a wide social scope, directions in the language describing of social innovation – it is the so-called modern ethno-topical linguistic.

Study of cross-culture contacts possible due to language-contacts when the words of the language, studied, transport culture phenomena, that is why in foreign language study the most productive for personal development topics are those which relate about the best and most interesting specimens of the culture of the language studied. Then the knowledge of the foreign language will charge a student with spiritual energy thanks to foreign language study.

»Bring modern language closer to the countryside«, this aim is partly a metaphor. I mean that language use should put aside the technological media which alienate a man from nature. It will be like a breath of fresh air, in other words communication will comprise notions of artifacts existing by themselves, independent of man's creative activity. In relating about festive activities this language use should bring people closer to their ancient ritual and experience and will help to get the charm of being a saint nature's child.

The motion of people on our earth is very high thanks to all kinds of traveling. That is why the problem of man's adaptation to the surroundings includes not only his native region, but his readiness to be safe in a foreign region. This second part of human adaptation has especially intensified since the geographic exploration of our earth. The first fieldwork researchers were travelers of the 15-th century, 16-th, etc. They collected impressive artifacts of other cultures, described them; missionaries brought samples of their own culture to the strangers they met in foreign lands. This is how human experience of contacts with surroundings spread on the earth.

Traditions and cultures of other peoples are always interesting for new learners and sometimes they get a second native land. Here is an example. St.Valentine's Day is a custom of mainly catholic origin, but it was successfully borrowed into Russian cultural reality and acquired a new cultural significance. If by its origin St.Valentine's Day is a day of lovers, in Russia it became mainly the Day of friendship, it is especially popular in schools, among young people. Descriptions of various traditions and customs transport them to very far-off corners. The information about customs and traditions may exist in foreign conditions on the following levels:

- just as intellectual curiosity;
- for indicting friendship with other peoples;
- in a transformed form it may be adapted to foreign surroundings to widen the culture space of the people who did not develop this custom;

- for the sake of making man's knowledge of nature surroundings, first of all, more flexible and rich in information, here belongs first of all ethnomedicine, the exchange of various methods of treatment and curing is very useful.

Nowadays eastern medicine gets more popularity. Fieldwork information about human health is very important today, because it may constrict the artificial component of medicine.

Fieldwork as social practice in modern society – the archaic meets the contemporary

Fieldwork began from researching the aboriginal status of mankind. Still in the 15-th century travelers from developed countries (Spain and Portugal) gave the world many explorers, met aboriginal primitive people in newly-discovered lands. They embarrassed the explorers by their closeness to nature. It was the start of fieldwork. Traits of traditional culture, described by fieldwork specialists, are centered on various forms of entertainment, holiday-making. Most prominent in this respect are carnival traditions. German carnivals are world famous. In 2005 the »Rosy Monday« opened the first week of Great Fasting in Köln for the 182-d time. Italy is the motherland of carnivals (in the context of European traditional culture). It was a very noisy and merry event. By and by this tradition of carnival merry-making spread across Europe and America. Typical attributes of carnivals – masks, dramatization, puppets. Carnival appeared as a holiday relaxation from hard work, difficulties of life, stern religious behavior. It has roots in the life of common people. Carnivals focused the folklore spirit of people. Carnival is a public entertainment and feasting, usually with processions of persons in fancy dresses. Contemporary German carnivals as though balance the ethnic spirit of Germans, who in everyday life rarely illustrate their ethnic essence, it exists in the depth of souls and overflows when one relaxes. Two main levels of fieldwork may be found. The first one indicates the origin of ethnic qualities, it goes back into ancient times. The second level shows the ethnic traits in contemporary version of each ethnos, we try to explain modern development by ethnic possibilities given to a certain people by nature^{45–47}.

The problem to differentiate people in accordance with their adherence to the archaic status or the contemporary one is very important. The problem about such criteria can't be decided only one way. That is why it is more reasonable to present approximately concrete points for differentiating ethnoses, to present methodology, which can guide us to develop such criteria. Here are some guidelines of such methodology:

- how is the dialogue between natural content and artificial one decided (here belong medicines, food and other necessary for life products);
- to what extent has a people under consideration approached to the critical point in relation to nature;
- how is the dialogue between fantasy and scientific perception of nature balanced;

- to what extent can the activity of a people influence nature;
- what are the methods and practice which serve to the safety and length of human life.

Now comes the question: what is ethnographic fieldwork like nowadays? What tribute can it do for developing the national features of people? Fieldwork keeps to the ethnographic layer of the language, hence gives linguistic stability, it resists the appearance of non-motivated neologisms. The ethnographic component intensifies the metaphoric character of the language and adds the »play« effect to communication. Ethnographic coloring of speech makes it more attractive to users of other foreign languages, it makes speech emotionally stronger. The specific trait of the ethnographic content in communication is philosophical sense due to transference of meaning from the archaic concrete meaning to the symbolized modern one.

Fieldwork makes a significant and useful tribute to sociology, it helps to balance the laws, invented by men and ones, given by nature in regulating the life of society and keeps social work from breaking ties with our surroundings. It concerns industrial sphere of human activity which nowadays often depends much on political purposes. Nowadays a man begins to exploit nature in his egoistic purposes, it answers him severely back. Psychologists testified that spoilt ecological surrounding produces aggressiveness in men. Fieldwork teaches to love nature, respect its essence in traditional customs and rituals, first of all and keeps men from asking more from nature than it can give us. The energy of an atom, which has been released, is a tragic example of man's practice to surpass nature in its forces. Now one more serious problem of this kind is on the agenda: the deciphering of the genetic code, the experience of cloning a man. If this research goes too far from natural laws, the modern image of a man will stop to exist. Fieldwork teaches men to make aspirations moderate and still keeping ties with nature. We shouldn't break succession in nature course of development.

Ethnology in Contemporary Russia

The Research Institute of Anthropology and Ethnology of the USSR Academy of Science was founded in 1933 in Leningrad. Against the socio-political background of that time ethnography turned into a part of history studying the primitive tribal way of life, it differed from archeology by the sources of research. The suspicion of soviet history, based on the CPSU canons, is explained by the association of ethnography with exotic ethnic facts and it was suspected for the revision of historic materialism. The folklore department was active in research at the very beginning. Some works which were published in the 30-ies, are still actual nowadays. In soviet times the course for the ethnic universality under the guidance of the Russian people prevented from clever analysis of specific features of various ethnoses. Folklore studies have

always made up a substantial part of ethnographic research. Part of folklore studies got separated from the Institute of Anthropology and Ethnology and were included into the Research Institute of Russian literature. One of prominent researchers of folklore is K. V. Chistov, the most active period of his research went in 1961–1986. He studied the following problems: discovery of laws of folklore creative work, history in the scope of ordinary life, that is everyday history, the world outlook of peasants in the 1860-ies and after the reforms. He analysed Russian folk social-utopia legends of the 17–19 centuries. K. V. Chistov devoted much attention to the spiritual level and social norms of the Russian people. He was the initiator of a series of volumes »Ethnography of slav peoples«, this complex work united ethnographic research in Institutes of Bulgaria, Poland, Czechoslovakia, Jugoslavia, GDR.

Research Institute of Ethnology and Anthropology marked its 70-th anniversary in 2003. Nowadays it exists in two branches – in St-Petersburg and Moscow. In 1986 there appeared two branches of research – the department of the Russian people in Moscow Institute and the department of eastern slav peoples in St-Petersburg. Now there appeared many regional centers of research besides Moscow and St-Petersburg. The factors that influence research are the following: tendencies in world research, individual research logic of scientists and socio-political situation, demands of society. By the 70-th anniversary there have been published about 1 thousand of books. Research is mainly aimed at the study of peoples which approaches rather anthropology in socio-cultural and physical scopes. The historic-ethnographic level of research and study of traditional cultures were typical for the early history of the Research Institute. The research of this period accumulated the information, concerning ethnogenesis, primitive pre-historic society, ethno-linguistics, ethnic history, cultural characteristics of everyday life, historic comparative and historic typological research of traditional culture included. Nowadays part of ethnographic problems has been passed to archaeologists, linguists, philologists, culturologists, historians.

For the past 20 years the role of ethnology/ethnography has grown in our country, it is connected with the activation of the ethnic factor in contemporary Russian society and the significance of its study. Since 1987 one began thinking about the areas of ethnic tensivity in USSR. In post-soviet period ethnographic research was oriented to satisfy political purposes. For 15 years ethnologists made expertises of various federal and regional laws and projects, normative acts, programs of socio-economic and

ethnocultural development. The problem of ethnogenesis has become popular. The root »ethnic« produced many social terms. The status of ethnology as a science has grown in Russia. The main philosophical problem of ethnology is the dialogue of cultural universality and diversity. Here practical orientation of research still dominates. These are the branches of research: stages of man's evolution, linguistic reconstruction, social organization, folklore and ethnomusicology. Ethnographic research keeps its specific features. The territories that especially attract researchers in ethnology are the following: Central Russia, the areas near the Volga, Siberia, North Caucasus. Less interest is devoted to Central Asia, the Caucasus facing foreign countries, the Baltic region, Ukraine and Moldova. Fieldwork abroad is very rare. The following problems have the priority status in ethnologic research: ethno-political problems, research of migration, position and rights of small original peoples of the North, opposition to growing xenophobia and working out the policy of ethnic tolerance. Fieldwork has less importance among Russian ethnologists than archive research and study of various historic and literary sources. Russian ethnology is more historic in essence than the western science. The study of the Russian people goes on in dialogue with the Russian church. In 2001 there was an international conference »Russian church and the culture of the ethnos«. New tendencies in ethnologic research – Russians abroad.

Contemporary Russian ethnology has a tendency to differentiate into subdisciplines: ethology or behaviour anthropology, physical (biological) anthropology, psychological anthropology or cross-cultural psychology, ethno-sociology, ethnodemography, ethnoecology, ethnoarchaeology, juristic anthropology. As far as ethnology in education is concerned in 1994 ethnology was recognized as a normative subject for students of all specialities. Since 2000 this subject has been transformed into »ethnogeography and geography of religion«. Unfortunately this subject is not read by teachers, professionally prepared. There are no special faculties or departments to train specialists in ethnology. In conclusion it is worth mentioning topics of some latest articles: agriculture of pre-Urals territory in 16–18 centuries, social organization in traditional culture, folk level of religion, religious magic practices, traditional cults, gender research, family in traditional culture, the dialogue of the good and the evil, power and violence in folklore, anthropomorphic and zoomorphic models of the world, traditional written culture (especially minor ethnoses), ethnic consolidation etc. Some precious research works of the 19-th and 18-th centuries are being resurrected.

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TERENSKI RAD: ČOVJEK U SUSTAVU PRIRODE I PRIORITET PRIRODNIH ZAKONA U LJUDSKOM ŽIVOTU

SAŽETAK

Terenski rad jedna je od grana nerazdvojnog jedinstva prirodnih i humanističkih znanosti; uperen je protiv kulturnog podrijetla čovječanstva na najvišoj razini njegove raznolikosti. Praktično sve prirodne znanosti imaju područje interesa utvrđeno etničkom dosljednošću u prirodnim spoznajama: etnodemografija, etnobotanika, etnozoologija itd. Terenski rad usmjerava istraživanje ljudske kulture prema zakonima prirode. Ovakvo znanje je korisno za uravnoteženje ljudskih odnosa s prirodom i izbjegavanje konflikata. Ljudi bi trebali izmjenjivati vlastitu mudrost u dijalogu s prirodom kako bi bili sigurniji. Terenski rad shvaćen kao tradicionalna kultura, objašnjavajući raznolikost etnosa na Zemlji, samo je uska i dijakronijska razina te znanstvene grane. Kozmološko znanje, gdje se miješaju mašta i neiscrpno razumijevanje prirode, formira izvor terenskog rada te donekle objašnjava smjer znanosti: čovjek se nađe pod otvorenim nebom, on je dijete prirode. Zatim, kako vrijeme prolazi, javlja se postupni prijelaz – najprije je priroda stvorila čovjeka, koji joj je uskoro počeo uzvraćati svojom aktivnošću. Danas čovjek aktivno stvara prirodu. Dvije su razine terenskog rada: drevni, koji se bavi podrijetlom etnosa, te moderni, koji istražuje kako je suvremeni život određen specifičnim etničkim osobinama. Terenski rad predstavlja jezgru multidisciplinarnosti u čovjekovom znanju. Srodan je humanističkim znanostima – semiotici, kulturologiji, sociologiji, povijesti, filozofiji, književnosti, lingvistici. U krugu prirodnih znanosti terenski rad nalazi se tik uz antropologiju, geografiju, biologiju, demografiju. Terenski rad kao znanost ima dvije glavne razine – *sophy* i *logos*. Prva otkriva mudrost ljudskog života, a druga je usmjerena na logičku strukturu znanja, otkuda se nastavlja raznolika klasifikacija ljudi.