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OVERCOMING RISKS OF "DIALOGUE GAPS" IN NON-LINEAR CULTURAL ENVIRONMENT

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ABSTRACT

The article deals with the issues of overcoming 'dialogue gaps' risks in non-linear cultural environment. Superfast transformations in different life spheres during transition periods to a new cultural and civilizational development type are caused by scientific and technological innovations, changes in cultural environment and interaction forms complicity between individuals, social groups and communities of different cultures generating communicative risks and form expansion of socio-cultural regulators. The activation of the processes of self-development, launching of mechanisms for creative environment design are aimed at overcoming the "dialogue gaps" risks associated with divergence of value orientations and development goals discrepancy between behavioral norms and practices connected with external management effects on the environment and consequences of its self-organization. The author points to the return to the potential of culture; its components in the epoch of "death of distance" and "end of geography" serve as instruments of social synchronization.

The author states that the question of dialogical configuration construction of the cultural environment becomes actual, past cultural information is not replaced by the schemes for "preserving cultural heritage" but provokes "conflict of interpretations" in subsequent stages of public life. The risks of the divergence of the objectives of construction of the communicative space and processes of self-organization of the cultural environment suggest reassessment of the goals with the inclusion of conceptual provisions on preserving the socio-cultural integrity of the territory and permissible mechanisms for influencing it. The author suggests resources of reducing "dialogue gaps" risks, e.g. the value-meaning reference points of the cultural policy that may regulate introduction of individual innovative components contrasting with culture mental rhythms. The author concludes that cardinal intervention in its environmental architectures may not only modernize but destroy it. In relation to the Russian regions values and meanings acquire synergistic significance being a higher order integrative system.

Keywords: culture, values, meanings, cultural environment, space, communications, dialogue, risks, cultural policy

INTRODUCTION

The urgency of the problem. Superfast transformations in different spheres of life activity during the transition periods to a new type of cultural and civilizational development are related to innovations in scientific, technological and technological
Development; changes in the cultural environment; complication of forms of interaction between people and relations between individuals, social groups, communities belonging to different cultures.

The urgency of considering the topic is connected with the fact that the cultural flows of the globalizing world intensively following the vectors of unification and differentiation in the last decades, significantly increase in the perception of cultural meanings and symbolic systems due to the consolidation of a new concept of space and time and intensification of all types of human interaction. This generates communicative risks and involves the expansion of the forms of socio-cultural regulators (legal, moral, regulatory, etc.) capable of exerting a different kind of influence on the environment, but without destroying self-organizing flows oriented to socio-cultural interaction. This factor also stimulates the author's interest in the topic of overcoming "dialogue gaps" in society.

Equally important for justifying the urgency of the problem is the need to rethink the potential of culture in the design of the cultural environment, since many components of culture in the epoch of "destruction of distance" and "end of geography" are instruments of social synchronization. Their action is aimed at harmonizing the goals and rhythms of the development of the cultural environment, which is currently characterized by increased non-linearity and instability.

The object of the study is the cultural environment, the subject are the social relations that develop in the process of its transformation, aimed at finding the mechanisms of managerial influence on the processes of self-organization and development.

The purpose of this article is to identify the potential of project management, which can positively change the communicative architecture of the environment, while preserving the cultural landscape of the territory.

DEGREE OF STUDY AND METHODOLOGICAL SOLUTIONS OF THE PROBLEM UNDER INVESTIGATION

Among most commonly used methodological solutions and approaches to understanding the problems of the development of the cultural environment, an interdisciplinary approach is one of the central ones. The reference to it comes from the complexity of the object of research, since the concept of "cultural environment" is defined differently in works of the social and humanitarian profile. Of particular importance for our article are the works of those authors who view the cultural environment in the broad sense of the word as a "container" of culture, the totality of the result of all creative activity of society. Let us notice that not long ago in the works with the use of the similar sort of interpretations of the cultural environment the accent was put mainly on the spatial factor, but now - the administrative factor is amplified. In many respects this is explained by the extension of the principles of design and strategic planning to the development of the socio-cultural environment.

Let us make an essential addition to the above: regardless of the chosen aspect, the cultural environment always acts as the space for familiarizing citizens with moral and spiritual values, the sphere of creative realization of the cultural potential of people, as well as the certain value-normative system ensuring conditions for reproduction of different models of behavior and communications, the indicator of the state of the needs and preferences of people in a nonlinear environment (O.N. Astafieva, L.A. Pronina, A.V. Flerov) [1], [2], [3].

A number of authors apply various mechanisms of multidirectional influence on symbolic and semantic resources of nonlinear resources of cultural environment, speaking about territorial modernization using the means of culture, the qualitative structure of the socio-cultural space, transformed both through cluster and / or agglomeration, or using the differentiation and local zoning methods. These are the concepts of the cultural landscape, in which the heritage is a central factor ensuring the interaction of generations, stability of collective identity (V. Vedania, PM Shalgin, M.E. Kuleshova) [4],[5],[6],[7]. In the studies of E.V. Nikolaeva [8] the theme of the formation of the system of sociocultural interactions in a non-linear urban environment is revealed through a dialogue between subjects of cultural self-organization and "smart" management. Its goal is to focus on active participation in social and cultural communications in conditions of fractal dimension of modern cities with their bizarre stratification of traditional and modern, natural for the nonlinear environment.

DIALOGICM OF CULTURAL ENVIRONMENT AND RISKS OF REDUCING ITS MANIFESTATION

The cultural environment, the basis of which is formed by people and their activities, has the architectonics of a complex organization with self-sustaining structures, developing on the principles of autopoiesis. The activation of the processes of self-development, launching of mechanisms for creative design of the environment is aimed at overcoming the risks of "interactive gaps" associated with the cardinal run-up of value orientations, divergence of development goals, discrepancy between behavioral norms and practices. In general, this is connected with external management influences on the environment and the consequences of its self-organization.

The maturation of the problem of constructing a dialogical configuration of the cultural environment, where information about the past of culture would not be substituted for schemes / plans for "preserving cultural heritage," but would allow to include it in the modern context is largely associated with expansion of the spectrum of cultural needs of the population. Therefore, today appeal to the heritage and the potential of cultural memory cannot be speculative, since they act as a bridge providing a dialogue of generations.

The basis for the "conflict of interpretations" regarding the cultural heritage as a resource for the development of the territory, which periodically occurs at different stages of social life, may be speculation in development goals. For example, the introduction of discourses on the prevalence of orientations towards socio-cultural modernization, or, conversely, the return to traditional layers of culture, as the only meaningful for the future of Russia. In real practice, this forms the risk of strengthening the vector for the transition to archaization and deterring the modernization of the cultural environment. We also do not exclude the risks of "reinterpreting" the vectors of socio-cultural development, the manifestation of which can significantly affect the effectiveness of the implementation of the strategy of the state cultural policy of the Russian Federation until 2030, where this factor, coupled with socio-economic...
development trends, leads to the prospect of introducing one of three development scenarios for culture [9]. In this regard, the following group of risks, which we propose to designate, such as divergence of the design objectives (design) of the communicative space and the processes of self-organization of the cultural environment, is growing, since the lack of social consensus on the development strategy implies reevaluation of the goals with the introduction of conceptual provisions on the preservation socio-cultural integrity of the territory, the permissible mechanisms of impact on it.

We propose to attribute to the resources for reducing the risks of "dialogue gaps" the value-semantic reference points enshrined in the Foundations of the State Cultural Policy, which form the axiological core of the cultural environment. This allows through cultural norms and practices, if necessary, to regulate or constraint introduction of "pseudo-creative" components that contradict the mental rhythms of culture. However, their integration into the processes of sociocultural self-organization should not have the character of a fundamental intervention in the environmental architecture of culture, since it can not only perform a protective or modernization function, but also have a destructive effect such as crisis phenomena. In relation to Russian regions, values and meanings ("axiological core") translated by the concept of the state cultural policy acquire synergistic significance, being an integrative system of higher order that promotes the spread of the principles of dialogue to the entire socio-cultural space of the country.

"CAPS" IN THE PUBLIC COMMUNICATIONS SYSTEM OF THE CITY

The ontology of perception of the sociocultural space of the modern city includes such hermeneutical characteristics as the ability of a person (in this case a resident of a particular territory) to be a participant in public communications, his reflection on the search for meaning and style of living, as being involved in an open dialogue with the creators of the urban text (architects, sculptors, politicians, media, landscape designers, and others). This allows us to reveal the socio-cultural space of the city as an area of the ultimate meanings of human being and his relationship to himself.

The major factor in overcoming the risks of "dialogue gaps" characterizing the cultural environment of small Russian provincial cities is the possibility/impossibility of participation of citizens both in discussing the prospects for spatial development of the territory and finding a personal sense in the cultural environment of the city, being the part of it and revealing themselves in creating and/or perception of art objects, participation in communicative events, social events, etc.

Note that in the characteristics of the processes associated with maintaining the dialogic nature of the modern cultural environment, the emphasis is mainly put on preserving its diversity and accessibility. On the one hand, this actualizes the problems of the public space of the urban territory, which, while remaining "essentially alienated, impersonal and external, is perceived by the townspeople as their own, is realized and felt as the place and point of deployment of his individual being" [10, p.142]. On the other hand, it increasingly leads to an aggravation of the problem of understanding the temporal structure of the urban environment, its correlation with the history of human life, and cultural memory, since "the flow of urban everyday life is included in the formation and development of the life of the individual" [10, p.142] and the products of human creative activity leave their mark on cultural landscapes. These places do not always stimulate the internal need for dialogue, not finding a response in the human perception.

Currently, the concept of "public places" is just emerging, so for now, as a rule, they include cultural and entertainment centers, park areas, wide areas and sidewalks; increasingly they are spontaneously formed around shopping centers, claiming to replace cultural complexes now. Their low aesthetic value and the unresolved issues of ensuring the security, accessibility and variety of possible types of activities make one question the adequacy of such claims [11]. The change in the spatial-physical image created by modern architecture and fixed in the city text in the form of simplified modules and stylized buildings is largely mitigated by the dynamic renewal of the cultural environment through creative industries and successful examples of the organic connection of the cultural heritage with the forms of its use.

The quality of the cultural environment of modern Russian cities becomes a topical cultural problem because it is associated with the formation of such semantic-axiological constants of urban space where the architectural, topographical, visual, sociocultural and symbolic space would be a "multidimensional fractal" matrix "in which, at different levels of the city spatial structure geometric, "geographic", "architectural" and sociocultural fractality models intersect and overlap" [8, p.23].

The quality of such non-linear cultural environment is now visualized through the new imagery, but it is associated with the introduction of innovations with local features. And, this implies a dynamic transition to project management as a new stage of management practice. The dissemination of successful cultural projects, development of modern tools and regulatory interaction systems, selection of priority spiritual values, initiated in the process of deployment of large-scale program and project activities are carried out by communicative mechanisms of coordination and concentration on the priority areas.

In case of formation of "communicative gaps" (between subjects of cultural policy or actors of cultural activity, between creators and consumers, etc.), imitation of innovations takes place, leading to diffusion of the socio-cultural space. As a result of this situation the territories lag behind in a number of parameters, including the development of areas of creative activity, parameters of overcoming socio-cultural differentiation, possibilities of creating, consuming and accessing culture (these differences are manifested at different levels of culture). We would like to emphasize that differentiation in terms of the indicators on which we have focused special attention does not eliminate the topic of the right of cities and towns for distinction as one of the most valuable rights of their inhabitants for the preservation of their life style, cultural traditions and cultural identity. One of the tools for implementing this right is sociocultural project, as a part of the currently introduced project management system.

CONCLUSION

1. Speaking about the processes of designing territorial development, the difference that emerges and is supported by communication system requires a meaningful clarification and understanding of its function in the city management. D. Harbi warns that it "can lead to intolerance and division, marginalization and exclusion, sometimes pouring out
2. The idea of multidimensionality reveals the modern city as an open unity, but sometimes makes it difficult to perceive its image as complete, because, in order to preserve the city identity and therefore its uniqueness, the "branched" mythology with its political, social, religious, mystical, poetic, aesthetic motifs forming special cultural environment it contradicts the true history and meanings of the cultural heritage.

Overcoming the risks of semantic differences around the design of the image of the city in its visual representation is aimed at understanding that the text of each city "is always updated by an individualized aesthetic perception, carrying out the selective focus of interpretations in the field of potential completeness of the diachrony of cultural and historical meanings." [13, p. 106]. Accordingly, on the other hand, the cultural heritage and renewed traditions can serve as a real basis for dialogue, value points in choosing the image and lifestyle, achieving the quality of the cultural environment of the city, strengthening the collective identity of its population.

3. Overcoming the risks of "dialogue gaps" of the cultural environment can be positively affected by the implementation of certain provisions of the concept of sustainable development, as orientation toward achieving sustainable development and possibility of uniting humanity on the principles of new ethics, cooperation of different peoples and cultures. The inclusion in the content of the concept of the parameter "cultural dimension" is logical, it is fixed in the agenda for the 21st century [14]. The study of the effectiveness of the project-program method of forming and spreading the "sociocultural model" of the territorial space on the principles of sustainable development is becoming increasingly relevant.

4. In the developed system of arguments for introduction of marketing models in cultural philosophical research it is shown that promotion of the image of the territories, concentrating on the idea of competitive advantages by stakeholders and evaluating attractive segments they work with, is not enough today. In different types of image strategies distinguished by the scientists the culture factor also plays a significant role concerning creating an image of the territory, advantages of infrastructure or human capital [15]. Nevertheless, in regional strategies while describing models, culture is presented fragmentally, outside of system characteristics and, as a rule, one-sidedly. Hence, there are serious differences in the interpretation of the role and functions of culture in territorial spatial development, actualization of the issue of increasing risks of cultural dialogue loss, growing need for the development of an integrative innovative "sociocultural model" with an axiological core and its implementation by socio-cultural design technologies.

In our opinion, nowadays it is necessary to conduct a special study and culturological expertise on the conformity of this model to the principles of sustainable development, which also need to be introduced into the state-public discourse. Coordination and harmonization of rational solutions and creative innovative approaches will allow authorities and public administration structures to take into account the influence of random factors on the development vector, support intra-systemic connections, thereby accepting and evaluating the possibilities of introducing self-organizing creative projects on the basis of dialogue principles.

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PAEOPATHOLOGY OF THE CIMMERIAN POPULATION FROM UNDER THE BURIAL MOUNDS OF THE LOWER VOLGA REGION.

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ABSTRACT

The period of the late 2nd - beginning 1st millennium BC in the Eurasian steppes and in the Lower Volga region was marked by the emergence of cattle breeding which was a new form of nomadic economic order. Some historians associate the transition to semi-nomadic and nomadic economy with climatic changes in the form of increasing processes of aridization and technological prerequisites. In the early Iron Age, along with environmental and economic changes, numerous cultural and ethnic transformations took place. The first mentions of the Cimmerian people appeared in written sources at that period.

The issues of the chronology and the periodization of the Cimmerian era monuments, as well as the questions of ethnic and linguistic affiliation of the population who left the burials, have received much attention in archeological and historical research literature [8; 9; 11; 12; 13].

Nevertheless, there are relatively few anthropological works examining the features of the pre-Scythian population of the Northern Black Sea, the Lower Volga and the Lower Don Regions [1; 4; 10]. Furthermore, paleopathological studies of the Cimmerian anthropological materials have not been carried out yet.

In this regard, the paper conducts paleopathological study of the Cimmerian bone remains, introduces new paleoanthropological material into scientific circulation and contributes to expanding knowledge on features and life of the population who left under the burial mounds in the 9th-7th century BC.

As a result of paleopathological research of bone remains from the burial Cimmerian monuments of the Lower Volga region, the authors discovered presence of sex-age disturbances in the form of prevalence in the burials of men and the absence of children's burials. The absence of caries on the teeth of the studied bone remains, traces of bone infectious diseases, as well as a complex of periodontal diseases and degenerative changes in the joints of the skeleton prove that people from the studied group led a nomadic life, and the diet consisted of meat and dairy products.

The presence of cold stress markers, specific traumas and rare diseases such as an internal frontal hyperostosis proves that the skeleton of Cimmerian series arguably belongs to the nomadic world of the early Iron Age.

Keywords: Cimmerian, paleopathology, Lower Volga region, burial mounds

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