

THEORETICAL AND PRACTICAL BASIS OF THE SCIENCE OF SOCIAL ANTHROPOLOGY

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Abstract: Social anthropology is an important field of anthropology. Social anthropology differs from other areas in that it analyzes human life in social terms. Social anthropology can be understood in a very broad sense. He also explores norms that are other forms of culture and are applied in economic and political life. In particular, social anthropology is a branch of science that studies the social behavior of people in all countries and their participation in a social phenomenon, comparing them with each other.

Keywords: anthropology, social anthropology, society, man, ethnos, ethnogenesis, nation.

ТЕОРЕТИЧЕСКАЯ И ПРАКТИЧЕСКАЯ ОСНОВА НАУКИ СОЦИАЛЬНОЙ АНТРОПОЛОГИИ

Аннотация: социальная антропология-важная область антропологии. Социальная антропология отличается от других направлений тем, что анализирует человеческую жизнь в социальном плане. Социальную антропологию можно понимать в очень широком смысле. Он также исследует нормы, которые являются другими формами культуры и применяются в экономико-политической жизни. В частности, социальная антропология-это направление науки, изучающее социальное поведение людей во всех странах и их участие в социальном явлении, сравнивая их друг с другом.

Ключевые слова: антропология, социальная антропология, общество, человек, этнос, этногенез, нация.

IJTIMOIIY ANTROPOLOGIYA FANINING NAZARIY VA AMALIY ASOSI

Annotatsiya: Ijtimoiy antropologiya antropologiyaning muhim bir yo'nalishi hisoblanadi. Ijtimoiy antropologiya boshqa yo'nalishlardan farqli ravishda insoniyat hayotini ijtimoiy jihatdan tahlil etib berishi bilan farqlanadi. Ijtimoiy antropologiyani juda keng ma'noda tushunish mumkin. Shuningdek, madaniyatning boshqa shakllari bo'lgan va iqtisodiy-siyosiy hayotda amal qiladigan normalarni ham tadqiq etadi. Aniqroq qilib aytganda ijtimoiy antropologiya barcha mamlakatlardagi kishilarning ijtimoiy xulq-atvori va ijtimoiy hodisada ishtirokini bir-biri bilan taqqoslab tadqiq qiluvchi fan yo'nalishidir.

Kalit so'zlar: antropologiya, ijtimoiy antropologiya, jamiyat, inson, etnos, etnogenez, millat.

INTRODUCTION

The history of the formation of the subject of social anthropology. The task, theoretical and practical basis of the science of social anthropology. It details the mutual proximity of groups of people who are the object of social (cultural) anthropology, living together in a certain territory, belonging to a single political system, the unity of their common culture, language, etc. Cultural anthropology studies the state of cultures in a certain historical period, the dynamics and diversity

of origin (genesis), structure (morphology) and development of social organizations. The term "anthropology" originated in the 16th century in Germany in Magnus Handt's work "anthropology of human dignity, nature and characteristics, as well as elements, parts and organs of the human body", dedicated to the physical structure of the human body. At the end of the same century, Otto Kasman's teaching on "anthropological psychology" or "the human soul" was published. In this case, it was no longer Anatomy, but psychology, so it seemed that the problems of anthropology had moved from the sphere of the body to the sphere of the soul.

MATERIALS AND METHODS

Social changes in society at the turn of the last-XXI centuries, innovations in science and technology, technological process have led to a radically new turn in the lives of most people living on our planet. Especially with unprecedented speed, drug addiction, drug trafficking, organized crime, terrorism and the like raged in the world, and humanity began to have an even more negative impact on the environment and natural processes. Therefore, the world philosophical thought turns again and again to the problem of man, to the question of his essence.

To delve even deeper into the problem of man, it is said that the study of man as a unity of natural-biological, spiritual-spiritual and social aspects allows us to understand human nature somewhat more fully. Therefore, the relations "man and nature", "man and society", "nature and society", "man, society and personality" require revision and a new assessment in philosophy based on new thinking.

The study of the essence of man requires, first of all, the establishment of what natural and biological properties he, as a person, differs from all other species of living beings, in particular from animals, even from monkeys very close to man.

"The interest in the knowledge of what constitutes the nature and essence of man dates back to ancient times. A person appears who learns about the world around him, his place in it. In this, he has long been trying to find out who he is and what he is, what he is capable of, in what ways he differs from other living beings and how he resembles them, what are his human qualities and how they are determined, what is the meaning and meaning of human life, what is human life, what is its death and eternity. comes. As a result, various mythological, religious, scientific and philosophical views on man have developed by now [1, 15]."

"The concept of "man", general, is used to interpret the quality and ability inherent in all. This concept refers to a historically peculiar developing unity existing in the world, humanity, which differs from all other material systems by its specific ways of social activity. Thanks to this way of life, a person retains a state inherent in anthropology, similar to it at all stages of historical development, in all points of the globe"[2, 158].

In the XV-XVI centuries, the dual meaning of the word "anthropology" was determined, that is, the science of the human body and the human soul. Subsequently, this made it possible to expand the meaning and significance of anthropology in the French enlightenment, rethinking science as the totality of all knowledge about man.

From the XIX century to the present, anthropology in England, the USA and France studies, firstly, the doctrine of the physical organization of man, and secondly, the culture and way of life of various peoples and tribes in the past and present.

In 1906, the concept of "social anthropology" was introduced into science by the English ethnologist James Fraser. As an independent science, social anthropology began to take shape in the middle of the XIX century. This science has developed very rapidly in the UK and the USA. In Britain, anthropology was based on ethnographic material prepared outside the country - in

many colonies. English scientists often traveled to different parts of the world in search of lost primitive tribes (in fact, in order to expand the colonial system). In other European countries, the science of anthropology was formed on the basis of local folklore and peasant culture, it was oriented to the inner world and was often called ethnology. In the USA, anthropology was aimed at studying the life of the indigenous inhabitants of the continent on a very specific cultural territory - American Indians.

RESULTS

"Social anthropology is also considered a science that socially reveals what science is. Some scientists argue about this, believing that the importance of science is to project something concrete. In this regard, we will need to look at how scientists explain science.

Several scientists say this as follows:

1. J.Bisanz: the method is not a test task can be the content of science
2. R.Green: science is a way of exploring the world.
3. Weinberg: science is a special form of looking at the world.
4. Carl Pearson: science has its own strict methods of existence according to a set of styles"[3, 45].

In Russia, the term "social anthropology" has been studied since the early 90s. Today in England and the USA, social anthropology is considered a sociological science and is taught and studied as a section in the faculties of sociology.

Until now, the term "social (cultural) anthropology" is used less often than "ethnology". The number of graduates of anthropological faculties, as well as specialized journals, has increased several times over the last quarter of a century. Anthropology in Russia, according to S.Sokolovsky, remains a little-studied science. Nevertheless, in modern Russia there are very powerful scientific centers specializing in anthropological research, there are about 40 departments, whose name comes from the words "anthropology", "ethnology" or "ethnography". The specialty of an anthropologist can be obtained at the Faculty of Biology of Moscow State University.

In pre-revolutionary Russia, the problems of social anthropology were dealt with by ethnography, the science of peoples. Interest in ethnic problems in our country arose in the second half of the 18th century. The first works on anthropology in Russia belong to the Pankratiev priest Ivan Mikhailov and belong to the end of the XVIII century. Russian scientists of the XIX century K.M.Baer, N.I.Nadezhdin, K.D.Kavelin formulated the basic principles of ethnographic science, which later formed the basis of the activities of the Russian Geographical Society. Russian scientists G.I.Novitsky, N.Ya.Danilevsky, K.M.Baer, N.N.Miklukho-Maklay, A.P.Bogdanov, P.Sorokin, L.N.Gumilev and others contributed to the development of anthropological and ethnographic problems.

Today, the sphere of research in social anthropology is, in particular, issues of traditional culture of peoples, ethnology, problems of audiovisual ethnology, interethnic conflicts, integration of small ethnic groups into a multinational society, interaction of folk and official medicine, multi-confessionalism and the map of sacred places, traditional family structure. society, street subculture in a big city, problems of adaptation and naturalization, cultural mechanisms of maintaining social balance.

In a broad sense, anthropology is interpreted as a science from the point of view of the unity of the physical, cultural and social aspects of humanity. In pre-revolutionary Russia, anthropology was associated with the task of fully understanding man. In this case, he studies the

means, techniques and technologies, customs and traditions, beliefs and values, social institutions, family, marriage and kinship, economic mechanisms, the evolution of art, the struggle for prestige.

DISCUSSION

In a broad sense, anthropology includes anthropology itself or the natural history of man; paleoethnology or background; ethnology - the science of the spread of man on earth, his behavior and customs; sociology, considering human interactions; Linguistics; mythology; social geography, devoted to the influence of man on climate and natural landscapes; demography, which provides statistical data about the composition and distribution of the population, medical anthropology (human psychology, human genetics), human ecology, etc.

In the USA, there are four disciplines in anthropology: physical, archaeological, cultural and linguistic anthropology, in the UK - only three: physical anthropology, archaeology and social anthropology. The term "social anthropology" is used in the UK instead of the other two terms - "ethnology" and "cultural anthropology".

In Russia, there is no clear understanding of the sciences included in anthropology. Often its main sections are considered Human Morphology, Anthropogenesis and racial studies. According to the American tradition, most of the problems related to cultural anthropology are considered to be related to the Russian and partly European tradition of "ethnography".

All the fields of knowledge included in the field of anthropology are divided into two large segments - physical anthropology and cultural anthropology. The first refers to the natural sciences, and the second to the social sciences. They have different goals and objectives, conceptual apparatus and research methods. For example, the radiocarbon method of chronological determination of remains is used in physical anthropology and is not used in cultural contexts. Of course, representatives of the two fields of science are in constant contact with each other, exchange news and discoveries, hold conferences and symposiums, and the curriculum of modern anthropologists includes special courses in both physical and cultural anthropology.

Anthropology is known as social or behavioral science, as well as sociology, psychology, political science and economics. They have a common theme-they study the behavior of people individually or in a group, as well as similar research methods, namely surveys, interviews, observation, document analysis and experiments. In addition, they all actively use mathematical methods and calculations.

CONCLUSION

However, unlike them, anthropology has a lot in common with humanitarian knowledge, including cultural studies and philosophy, when it comes to such a field as cultural anthropology.

The traditional method of cognition for anthropology is field research involving a long stay in an Aboriginal settlement. The method used by the scientist is called collaborative observation: the scientist participates in events that he records, observes and describes. A group of scientists who organized a scientific expedition goes to abandoned areas to trace the traditions, customs, rituals and rituals of primitive tribes. In anthropology, qualitative methodology (in-depth interviews and additional observations) is most often used, in sociology - quantitative methodology - surveys and statistics.

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