

«Nordman»: Preconditions to social and cultural typology of a Northern man



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Abstract

In the article authors have presented theoretical attempt in the polemic form to define actual social and cultural type of northern person – «nordman». The bases of intrinsic criteria of social and cultural typology of the person in coordinates of the certain space-time were specified.

Key words: *social space, ethos of the North, «northern person», local environment, multifactorial extreme, circumpolar civilization, social and cultural analysis, «habiting» of northern territories.*

The Arctic vector of Russia's development identified in the Concept of 2020, together with the solution of topical problems of indigenous peoples and minorities in the North determines the perspective "habitation" of new territories. The new paradigm, which was formulated by famous Russian scientists (A. Granberg, VN Lazhentsev, AA Makarov, VV Filippov, F. Yudakhin), based on the idea that all regions of the North, except Arctic will be developing on the basis of residency, a variety of internal sources of livelihood, the geographical division of labor and the equivalent of trade. товарообмена.

The new paradigm establishes a line of demarcation between the territories, to which we can use the applicability of different strategies that allow focusing more, taking into account various factors, to build state and municipal social policy.

The strategy of "habitation" northern territories will be more successful when they will be adequately studied «Nordman» - « northern man," the old indigenous population and other indigenous populations of the North, Siberia and the Far East, studied the stable types of human behavior, providing reproduction of human vitality.

The systemic scientific understanding of the urgent problems we start from the Prolegomena (Greek - forewords, introduction), a preliminary review of problems totality and the solution of them is a prerequisite for further theoretical studies.

From our point of view, the social space of the northern region of the country is the focus of concentration of many problems, at first they generated by the inaccessibility of the various population groups to various kinds of capital - material, financial, educational, social, political, cultural [1].

Hopes for the automatic solution of emergence of the "Northern" social problems as the modernization of the economy, the approach to the modern world civilization models and their regional constructs illusory. The researcher of contemporary social processes in the work S. Eisenstadt "Modern Stage: a plurality of modernizations," notes that modernization "has not led to the emergence of a single civilization or to the universal institution modeled. On the contrary, there is the development of various modern civilizations, or at least civilization models "[2]. A famous sociologist P. Szotompa enhances the ability to the question of universalizing society. He writes that the theory of irreversible and progressive development of all countries and nations by Eurocentric model refutes the course of history. [3]

The difference between Western societies and Russian society - just the general, the visible part of the problem. It was prevailed until the Eurocentric dichotomy of East and West and today complements the designation of civilization orientations on Geographical concepts "West", "East", "North" and "South". Thinking in the paradigm of "the four parts of the world" has a deep culturological base [4].

E. Holmogorov and K. Krylov noted [5], normative behavior of the system, or ethos, form civilization orientation. For example, to the south is characterized by behavioral unit "as others do with me, and I have to do with others." The center of political and social space is the figure of the "sacred king" or other media charismatic domination. For the civilizations of the East is characterized by behavioral unit "as the others did not come with me, and I shouldn't do with the others." Social behavior in societies of the eastern type is not regulated by an imitation of the team, but it is a ban on certain behaviors.

The ethos of Western civilization connects with the philosophical and ethical maxim of the categorical imperative of Immanuel Kant: "do unto others, so that the maxim of your action could serve as the moral standard of universal law." The ethos of the North is based on the

principle of "others do not have to do to me, as I do not do unto them." Society of North is regarded as selective - strictly divided of approved behaviors of rejected and invalid. Despite the fact that the North - the most rare type of ethos, in the opinion of these authors it would be the socio-cultural base for Russia's transition from the "catch-up modernization" to the one of the most modernized, allowing to achieve the superiority over the civilization leader. For this regulatory system is important behavioral principle of "let it be all of them, but not me." For the "Northern Man" is typical to conform, on one hand, to personal judgments on a particular issue, but on the other – is to appeal directly to higher values and to higher levels of social hierarchy.

Avoiding the temptation to consider the concept of the "northern people" as an ethnic term, in their research, we understand it as a purely geographical concept. From this perspective opens wide possibilities for studying the sociocultural characteristics of the various groups living today in the northern territories in a multivariate extreme northern environment.

The problem of the "Northern Man" has a historical and socio-cultural significance. At first the term "northern people" - the Normans (from Nord and Mann, German - Normannen, French. - Normand's) - used by the inhabitants of Western Europe against the Germanic tribes that inhabited the Scandinavian Peninsula. The role of these tribes in the settlement and development in Northern Europe and the Russian North is specific: some scientists recognize the priority development of the northern territories of Russia by Germanic tribes, others - deny this possibility. Among them, M. Lomonosov, who in 1749 criticized the thesis of F. Miller, "About the Origin of the name and the Russian people," in which he put forward the theory of Norman. And it is hard to get away from the assumption that the Germanic tribes did not play a role in active exploration of the northern territories of Russia. Even the name of the city of Murmansk comes from the word "Norman", so named because it was originally from the coast of the Kola Peninsula in northern Norway to the Cape of Holy Nose.

Conceptually, the preservation and development of social space in the northern regions, including in the Arctic, it is logical to associate with the process of development of the Russian North. In this study addressing to the problems of the "Northern Man" for the authors is not an accident. Public policy in the Arctic marked up to 2020 may remain a virtual product, not only due to external causes such as the global financial crisis of 2009-2010.,but also internal factors. Among them are the most important place is occupied by the social component of public policy in the North. At least, the conclusion made by researchers VN Lexin, EN Andreev (1993), JP Alekseev, N. Volgin (2004), AA Dregalo, V. Ulyanovsk (2010). Understanding that "the specifics of the region, difficult climatic conditions in which people live and work, requires a special, innovative growth strategies and integrated solutions to social and environmental problems, caring and attentive attitude to the cultural heritage, traditions and customs of the indigenous peoples of the North", has been at the top leadership of the country.

The disappearance of the last century a number of ethnic groups and the threat to the existence of the remaining minorities in the North, the destruction of the foundations of being indigenous and migrant populations, massive migration flows from areas of North - to South and from East - to West, the problem of preserving the best level of inhabited territories, it makes doubts about the effectiveness of social policies. And proves about the fallacy of thinking about the fundamental science, which offers a number of known concepts. One of the hypotheses about the reasons of failures of science and societal practices related to the preservation and development of northern communities is the methodological inadequacy of the science. The problem of unreasonableness of the known scientific approaches to conservation and development of the northern societies, possibly hidden in the "splitting" of the base object of



knowledge - of man. In the history of philosophy, knowledge of the world has always been associated with the need of compromise and idealistic world's implementation¹.

This problem is reflected on the famous fresco by Raphael Sanzio "School of Athens" in the



cathedral of Vatican, where the philosophies of teacher and student were focused in their gestures. Plato's hand on the mural facing up to the search for truth in the world of ideas, but the hand of Aristotle seeks open palm to the ground, symbolizing thus the need of finding the truth in life on earth. This ongoing dispute about the truth about the world and the man goes so far².

¹ The School of Athens. Raphael. 1509-1511. Fresco. Vatican. [URL: http://www.rafaelsanti.ru/txt/img/30a1schkb.jpg](http://www.rafaelsanti.ru/txt/img/30a1schkb.jpg) (15.02.2011).

² Plato and Aristotle. The School of Athens the frescos fragment. Raphael. 1509-1511. Vatican. [URL: http://www.rafaelsanti.ru/txt/img/30a1schkb.jpg](http://www.rafaelsanti.ru/txt/img/30a1schkb.jpg) (15.02.2011).

In epistemological terms, man has always been a "thing in itself." Diogen Sinopskii shocked town dwellers in the marketplace shouting "I am looking for the man". Protagoras showed scales of the man understanding of the world: "Man is the measure of all things, who were in their existence and who were in their non-existence." Formulated the principle of Plato's dualism of soul and body in human cognition initiated the "splitting" of the object. The subsequent synthesis of the two entities rights proposed by Aristotle, reflected the desire of the great scientist to save the integrity of the person as an object of knowledge. However, the genie has been released from the jug. Decarte, Kant deepened the dualistic perception of man. The ideas of French thinkers La Mettrie, Didro, who drew attention to the problems of natural science in the knowledge of man, only strengthened the materialistic view of the problem, reinforcing thereby the breaking basic essence of the object.

Perhaps only Feuerbach ruined the gap between soul and body, formulated an anthropological principle. The essence of this principle is that man as the highest creature of nature has a higher organic integrity. Of the two entities - material and spiritual - that the body serves as the foundation of integrity of human beings. According to Feuerbach, man as an object of knowledge is the only universal and supreme object of philosophy, which turns thereby into anthropology.

However, the preserved trend of dividing Philosophy into 10 Science, the object of knowledge which man remains, leading to paradoxical consequences. "The Man" (in quotation marks, we take, highlighting it as an object of knowledge) was not available for any of the known sciences.

As a result, "the man turned out to inmates of the method, because the research suggests strict practical and theoretical tools, discourse, because discourse about it has to come from outside his position - is now a sign of bad taste is unscientific to judge a person based on himself, and to broadcast from the shelter of the "objective" distressed subjective and intuitive, and the fact that, because only there is happened a meeting of discourse and method, which establishes the truth of the first and second value "[6. P10].

The Philosophy tries to preserve the diversity and ensure the unity of poliparadigms approach to the study of "man" in the framework of philosophical anthropology. One practical step in this direction was the design of academic philosophical anthropology and all social things. An example is the publication of the classic university textbook, "Social Anthropology" devoted to 250th anniversary of Moscow State University [7].

As an independent science, anthropology emerged in the mid-nineteenth century. The central themes of general anthropology and its main directions became anthropogenic - the origin and development of all the species of man (Homo) and antroposotsiogenez - the historical process of becoming human beings from the biological to the social and cultural being(creature).

Today the problem antroposotsiogenez solve archaeological anthropology, social and cultural anthropology, juridical anthropology, historical anthropology, anthropological linguistics,

psychological anthropology, economic anthropology, ecological anthropology, anthropology environmental, antropozoology, kibernetropology, visual anthropology, educational anthropology and other disciplines.

Despite the importance of poliparadigmal, multidimensional understanding of human intentional variety of scientific research in methodologically infinitely complicates very hard the understanding of real life. From the resulting researchers have scattered information by the "puzzle" to weave a network of definitions, through which la Kant considered a real man, his world. In addition, the researcher, trying the results of the study of processes antroposotsiogenez, which were reserved by colleagues, for example, in Africa, South America or Alaska, each time forced to verify the facts for reliability and validity to its object.

Without denying the usefulness and benefits of scientific research of the current architecture of man, we will try an example of solution to the problem of human knowledge of the northern (Nordman), northern community (Nordcommuniti) - ethnic groups, "rural-urban continuum," Arctic social continuum, etc. - to apply the principle of "ad rem "(Latin - to the point, on the merits).

The starting point of this approach is the integrity of human existence, Heidegger in the designated categories of Dasein (Heidegger, M., "Being and Time", 1927). Unlike from Descartes and Husserl, who focused attention on the mind - the first part of the famous thesis of cogito ergo sum, Heidegger's interest was directed to the second - sum (existence) of a person. Note that, for Heidegger's philosophy was characterized by a desire to search for the origins of human existence. For applied science is methodologically important to determine the payment method selected philosophical constructs at the application layer. Such a possibility in Heidegger's philosophy is existed.

As decided Heidegger, it is being-in-the-world («in-der Welt-Sein») is the basis and the original condition of human existence. In contrast to the surrounding world (das Umwelt) next world (Dasein) is the basis and the original condition of human existence. The closest the world (Dasein) correlates with the outside world (das Umwelt) as the primary and derivative. The secondary, derivative form of the world is»knowledge" about the world. Being a person originally involved in everyday life. The initial involvement of a person in everyday life is the primary attitude toward the world, the primary characteristic of the mode of existence.

Heidegger outlined the contours of everyday life - modes of everyday life: build (bauen), live (wohnen), and think (denken). Within the boundaries of these modes there is a man, finds him and possesses space. The proposed topology of human existence "it grounds» its existence in our view, that methodologically preserves the integrity of the object and specifies the scientific research, opening up the wide access to it and not only a metaphysical sciences.

Thus, the idea of searching for the original essence of human being in the near world (Dasein), on the one hand, aims at overcoming the limits of metaphysics, on the other hand - the idea focuses on the study of everyday reality. This part of the existential philosophy of Heidegger

has significant heuristic value in the reduction of the basic ideas of the concept of human existence on the level of socio-cultural typologies of man and society.

In such way, today examined the phylogenetic and ontogenetic mechanisms of human's evolution. It creates models, which are focused on the return of the man and created by him the nature and culture. One of these models is equivalent, constructed on the basis of the synthesis of biological, sociological and psychological researchers (Shcherbakov, VP, 2007). Such a model, in our opinion, can be represented as a process of becoming human and socio-cultural type of personality in the local environment.

The northern territory inhabited by minority nations, the indigenous people of other ethnic groups, adapted migrants, who represent a separate local environment, the inhabitants who have something in common that allows you to name them northerners. In the public mind have formed stereotypes: Northerner - "a man who lives in the severe climatic conditions, who fed the deer," "oil-field worker," "temporary worker, who came to work", "descendant of deported kulaks and prisoners," "Sailor," "the descendant of Lomonosov, "" adventurer. "In the list of stereotypes, obtained by standardized interview, you can meet many of these "folk" ideas.

The question: is it possible to construct a real socio-cultural type of the northern men, "nordmen"? An experience of creating structural types has accumulated considerable. The variants of the theoretical typology are the works of Max Weber, G. Becker, P. Sorokin, T. Parsons and others. The general rule for the constructing of social types, in contrast to the classification is the selection of the essential criteria for the ordering of elements (objects). Based on the ideas of Heidegger on the integrity of human existence (Dasein) and the structure of the human world (Das Umwelt), as well as contemporary conceptual approaches of researchers [8] as the essential criteria of socio-cultural types, we define as the mechanisms of reproduction production of the human in the coordinates of a particular space-time:

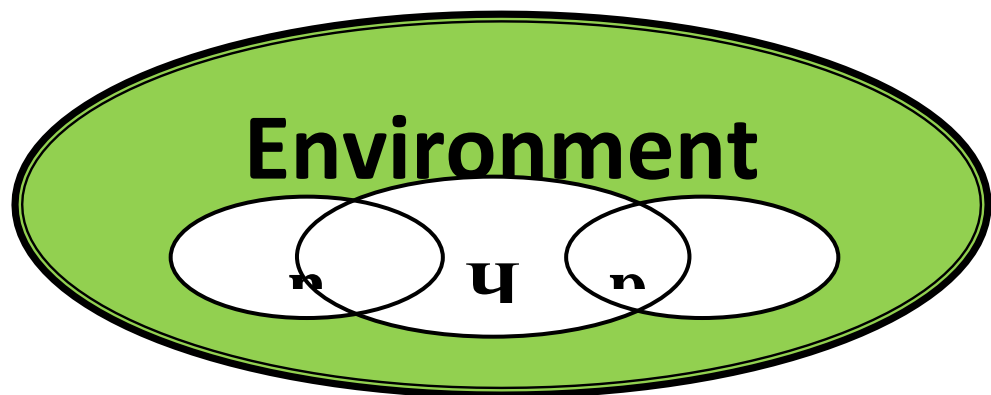
- a. unconscious habitués;
- b. the rules of regulations of vital needs;
- c. autonomous mechanisms of the constitution of the body;
- d. traditional practice of education;
- e. traditional forms of life;
- f. Perception of the world and space.

Dedicated design criteria of socio-cultural types reflect the desire of researchers to ensure the creation of a holistic image of man. Such the potential has "paradigm of local territorial units", proposed by V.N. Lexin and E.H. Andreeva. If you want to develop an "environmental research", you should pay attention to the coupling elements of nature and man, where as a result of its activity plays a "plastic" (second nature), as well as human and community where the person is reproduced.

This paradigm can be operationalized investigation of the mechanism of reproduction of *homo sapiens*. It considers the space or localized environment as "a set of processes and events of personal, social and natural factors, grouped by time and certain spatial boundaries." The

proposed "environmental research" involves consideration of each, without exception, process, phenomenon, problems as "a single triad of individual, social and natural", which dependent on others and identify them. Distinctive features of the "environmental research":

- a. An environment is understood as real, spatially localized reality, whose components (people, society, nature) coexist. They are interrelated able to study, manage internal and external controls;
- b. In the medium of environment includes not only society, but an individual person with free will and realizing that freedom in accordance with the personal relationship to "society" and "nature" and the constraints coming from the "society" and "nature";
- c. recognized as components of the triad of absolute equivalence "man-society-nature";
- d. In a localized environment, each element is self-sufficient and at the same time interdependent. A separate element is important only as "involvement" in the system. He stands as a component of the research;
- e. Recognized, along with the natural, physical (material), and the ideal components of the medium - the ideas, views, ideas and so forth [9].



Pic. 1. The composition of the elements of local environment, **N** – nature, **h**– human, **s** – society, **sn** second nature, **I** – individuality.

The French ethnologist and sociologist Marcel Moss explained the need for the study of "holistic" human factors, and its reproduction - social, psychological, biological. However, the idea of research "holistic" person does not exclude the differentiation of the object of knowledge based on the widely used format known basic characteristics of the genus as subject and object of antrosocial transformations.

Consider some of the problems of constructing social and cultural types such as the northern, highlighted related to the essential criteria.

Unconscious Habitués. *Habitués* (Latin *habitués*) means the appearance of man, his constitution, body, posture. In philosophical practice, habitus reflects the amount of physical skills (gait, gestures, manners), as reflected in the "depth" of body-consciousness. Social – cultural interest to the person can not limit the external perception of the genus, because science is to receive and understand the causal answers. To solve these problems, Weber proposed the concept of ideal types as a tool for understanding the subjective meaning of actions of people, i.e. meaning that a person invests in its existence. For studying specific problems, for example, creating a link between cognition and action, for knowledge of the autonomy of human existence, on which the author worked, it was useful. However, the presentation of man as a whole object involves the examination of his "world» (Dasein). To investigate the social and cultural components of this "world" has been possible to use the meaning of the concept of "habitus," laid it P. Burde. The heuristic value of "habitus" is that the author departs from the structuralist and phenomenological approaches to the study of social reality represented in the "models", the "rules", "structures". In contrast, the terms "subject", "individual" P. Burde introduces the concept of "social agent" performing strategy - a system of practices, driven by the aim.

The idea of "habitus" includes a set of rules, reactions, based on existing traditional forms of life, turning of the genus in the social subject. In other words, the "habitus" - a system of long-term individual and group attitudes, orientations, dispositions, structuring and generating views and activities of "social agent". System of dispositions allows "social agent" spontaneously orient to social space and respond to events and situations, selectively choose or reject, to question the information, people to contact, and providing self-defense against dangerous changes.

In terms of methodology, access to the field-tested general psychological theory of disposition created by G. Allport, VA Yadov [10], provides an opportunity to carry out scientific research on the reduction of the level of applied sociology. In technological way – to explore 3 ways of dispositions. The first – lower disposition based on the basis of vital needs. The second level - social fixed installation in specific situations. The third level - basic (generalized) social attitudes as a system of values of the individual.

It is important to bear in mind the fact that the "source of value is neither emotional consciousness, nor something unempirical, transcendent. They are randomly projected human phenomena, the result of its decisions, which differ in its nature from those actions by which the mind perceives reality and establish the truth "[11]. According to the theory of dispositions, a person is regarded as a psycho-physical system, built on the basis of temperament, intellect and physical constitution. Thereby overcome the boundary between the sociological approach that goes far beyond "the world» (Dasein) of man's existence and "subjectivism" of social psychology.

Appeal to the theoretical heritage of Pierre Bourdieu is especially important today, because he showed a way to overcome the flattened model of the individual (constituted by internal relations and relations of self-identity of consciousness), proposed by N. Elias [12]. The concept of "habitus" refers to a person rooted in the political relations of domination and subordination, the drop in membership of a particular class, or more precisely, to the class that defines much of the phenotype of the individual, which is composed of one or another of its reactions, preferences, behaviors, habits, and mind [13]. In the construction of a social type of human concept of "habitus" allows creating socio-cultural indicators for identifying socio – cultural features of the inhabitants of urban, rural, northern, arctic, and others of the continuum.

Rules for vital needs. In philosophical anthropology develops a fundamentally new understanding of anthropogenesis. The essence of it is the position of the researchers, according to which anthropogenic not seen as an adaptation to the surrounding human environment (natural, social) as well as the process of "establishing, maintaining and disseminating the human way of existence in the human environment is the hearth, home, society" [14, with. 15]. In other words, the human way of being seen as a step anthropogenesis, achieved in specified time interval, the level of culture - the limits of the use of intelligence for the organization of human life. In the process of satisfying the vital needs of man, in his "world» (Dasein) adopts the rules and techniques of food intake, use of clothing, settlement houses, which are the anthropological "constants" of the existence and amount old historic culture.

In the methodological point of view it is important to clarify the object of research, including anthropological marked "constants" of existence. In sociology, are possible today, two well-known approach. The first is based on the sociology of everyday discourse the basis for the second can become discourse of sociology of everyday life.

Everyday life – is the realm of social reality, a holistic socio-cultural life-world, which is like a "natural" self-evident condition of human life. The term "everyday life» (Alltaglichkeit) proposed by A. Shyutsem for sociological conceptualization of the terms "natural attitude" and "life-world" phenomenology of Edmund Husserl. In epistemological terms of the introduction into scientific concept, the statement of "everyday life" was reasonable, because the term captures meaningful to social actors (leaders) intersubjective reality. In some ways, the concept of "everyday life" provides representative of the world of human existence.

B In philosophical discourse, this statement signaled a movement of thought in the direction of non-classical philosophy. VB Markoff notes that "causes confusion, which seems a nihilistic rejection of classical ideas and it, is also associated with a change in the space of everyday life. Relativism, heterogeneity, randomness characterizing the style of the modern scientific and artistic thought, not a conscious product of intellectual activity and the more logical consequence of the deep processing of the fundamental ideas of the classics. They occur at the level of everyday life and affect not only the intellect, but also bodily-sensory structures. "The author believes that an appeal to fundamental human values, resuscitation of ideas 'human', 'nature', 'reason', 'culture', etc. inevitably lead to a new pluralism, ensuring of social pluralism. [15]

In historical discourse the statement of "everyday life" from the year of 1960, came to be regarded not only as an empirical, but also a theoretical problem. As it becomes possible to reconstruct and create new conceptual models based on the representation of space-time continuum, filled with things and events [16]. An experience of the historical reconstruction of the mechanisms of consciousness (and unconscious) was accumulated in the research works of the scientists of the French school, "Annals," has created a not traditional, high evristic systematic approach to the humanities of the twentieth century.XX века.

In a cultural discourse, everyday life becomes the subject of theories of I. Herder, J. Burckhardt, I. Huizinga, and O. Spengler. The study of domestic life, external life of the people, morals, customs, lifestyles and forms of mentality, ways to connect the spiritual life and a life enriched the content of the phenomenon, defined later as «everyday». An important impulse for understanding of cultural daily life became a "residence" in the philosophy of modern concepts of "Rhizome" (Fr. Rhizome – a big root). This statement of fixed "fundamentally non-constructed and non-linear way of organizing integrity, leaving open the possibility of inherent mobility of autochthonous and, therefore, the implementation of its internal creative potential" [17]. "Rhizome" opposed to the root ("stem"). Deleuze and Guattari's thought that the world has lost its core. "Rhizome" retains the potential for revival. This position contains the idea of the relations of order and chaos, is correlated with the synergistic ideas of Ilya Prigogine. Thus, cultural sense of everyday life was filled with a new type of thinking that emerged in the socio-cultural synergy [18].

In the sociological discourse of everyday life turned out to be "destructive" for the traditional concept of social knowledge, which necessitated a rethinking its place in modern science. Such a "new twist" was reflected in visual sociology P. Sztompka [19].

The second way to the study of anthropological constants of human existence based on the theory of life. The concept of "life" came into use and science long before the introduction of scientific discourse the concept of "everyday life". The content of this concept revealed the founders of Marxist philosophy. Studies were continued living in the Soviet era. We remember the works of A.V. Lunacharsky, the E.O. Cabo, S.G. Strumilin and other well-known researchers, L.A. Gordon, M.N. Borisov, E.M. Zuikova, A.I. Ismailov, E. I. Ismailov, A.K. Nazimova, A.I. Knights, L.P. Onik, V.S. Sadovskaya, A.P. Trufanov, A.A. Tyrin, A.G. Kharchev and others have done much to develop the theory of life. Their works analyzed different aspects of life, made structural and functional analysis. In the methodological point of view the authors have created a rich, empirical material approved by the study of life instruments. In the accumulated scientific arsenal of methods and techniques are a means for further study of living representatives of the human sciences. The accumulated material is theoretical basis for further analysis as a way of life anthropogenetic constants.

Author's approach, presented in 1988, focuses on researcher's understanding of life as human activity related to the satisfaction of its vital needs [20]. In other words, the subject area of life embraces the need for any sphere of human existence, where it needs to meet the needs, without which its existence is impossible. It's not just about the material sphere - food, water,

shelter, oxygen, but also social and spiritual spheres. Familiar the situation when a human dies, but does not violate the taboos of society, moral laws, interrupted gust of creativity.

Man as an open system exists through the exchange of substance, energy and information. There are the objects of everyday life in the limits and the terms of this exchange. Where vital to human substances, energy and information are situated outside, begins another, broader sphere of human activity, which provides him not only the existence and development. This includes household infrastructure, social environment, cultural environment, leisure and other things. Famous Russian philosopher, I.A. Ilyin wrote: "Man does not live only by one thing, it means that he lives by its results, but he lives with it and in it, he creates it, works out of her, her, it objectifies itself in it, artistically identified with it, improving its own labor and abstinence in its favor, and improve themselves by it; he lives out in her energy body, soul, spirit "[21].

Feature of "way of life" consists of the fact that this concept reflects the thing, which is ongoing from birth to death of a human, the process of self-regulation under the combined action of biological and cultural evolution. As the A.P. Kuusi notices, the both systems are not managed from the outside. Each property has a passive reaction and behaves it in a natural way. Man belongs to both systems, creating them into a passive element. The author notes that «because of our cultural system regulation, the self-development was to close within the overall core functions to us. Because of the cultural system of self-regulation is passed in line with the laws of cultural evolution and our own behavioral properties inherent to us as to a biological species "[22].

In such way, in the construction of socio-cultural type of person seems more perspective definition of "a way of life". Researchers uncovered the structure, elements, links the concept of "life" and allow to systematic extensive empirical material accumulated by ethnologists, cultural studies research workers, sociologists, etc. There is an opportunity to preserve a unified typology of the collection, processing and interpretation of new data.

Autonomous mechanisms of the constitution construction. From the methodological perspective, the solution of human typology of the local socio-cultural environment associated with the fundamental problem of overcoming the dualism of mind and body.

The solutions to this problem emerged in the conceptual complex - the philosophy of modernism, where a certain place was taken by definition "physicality." The problem of the constitution of bodily experience, creating a model for the body as a reality of consciousness, object and subject of both "social body" and "textual body" was considered by many researchers. Corporeality articulated by representatives of postmodernism as a "sphere of social and discursive unfolding codes (" phenomenological body "in Merleau-Ponty," social body "in Deleuze and Guattari," the textual body "in R. Barth, etc.) and is, like all discursive environments "I - is a place of the dissociation" [23. 1071]. Earlier, the classical approach to the duality of spirit and body are not allowed to explain the transition from nature to culture through the use of consciousness as a link. Appeal to the physicality as a "phenomenon of the

Third Kind" opens up prospects for a combination of physical and mental properties (Shcherbakov, VP, 2008). According to Husserl, exegesis of the body is reflected in the structure of the solid unity of physical and mental characteristics of man. The author identifies in the structure of the four hierarchies: 1) The body as a material object 2) The body as a "living organism" 3) The body as an expression and a component of meaning 4) as part of the body-object culture.

In philosophical discussions (Kierkegaard, Nietzsche, and Plesner, etc. "objective" approach to the knowledge of the body was expanded to "functional". In modern philosophy, the body is treated in the broadest way: as a "universal stabilizing the structure of a common human experience", as "an unconscious horizon of human experience, to permanently existing and any pre-abstract-concrete thinking", as "the transformation of the center of action, or" threshold "where impressions received by the individual elected to convert the path to the appropriate motion ", as" a central element of communication in a very broad sense, "etc. [24. 1074].

Methodologically important an accumulated saved researched resource of philosophical anthropology - the social and human components of the Anthropic - most of the constants in the explanation of its existence. In the meantime, there is no understanding of the process of coordination of social and individual change and related structures.

The researchers propose to put on the place the title of "total social fact" on the place of "total anthropic fact," which attempts to merge social and personal aspects of human existence. As the main tool - is to use the known technique of the body (the term M. Moss). It is the combination of everyday bodily practices inconspicuous performing the function of the battery of social influences on the individual: breathing, walking, running, body position during sleep and at work, nourishment system, etc., which are prepared in accordance with social norms, and they are also included in the construction of consciousness, prejudice dispositions, values, cognitive settings.

The old scientific tradition according to which as a bridge between nature and culture uses consciousness, which is unlikely to be acceptable because of the uncertainty of consciousness itself. "In such a situation to address to the problems of physicality can be productive, since the body is a kind of phenomenon of the third kind, combining both physical and mental phenomena. Then the process of anthropogenesis should be considered as the formation of human physicality, which is formed by "living reality" of labor, leisure and communication "[14. 22-23]. In our opinion, the debate can be seen today certainly is a useful methodological component - the possibility of reasonable interpretation of the empirical information provided by historians, sociologists, psychologists and ethnologists in the transition from the analysis of human practices to social technology.

Traditional practices of upbringing. In a broad sense, beyond the borders of educational theory and practice, education is a process and outcome of human development through the mechanism of transfer of learning and getting the result of human experience in society and in a particular culture. For the construction of socio-cultural type of person there is a need to

access educational practices of a specific ethnic group, reconstruction of the actual bodily practices that do not always correspond to the late science-based technologies. The problem is that the pedagogical and anthropological education often does not reach the goal, because the modern "nuclear family" family is off the chain of pedagogical influence on children. "Giving education to a child in the family often becomes a kind of alchemy, haphazard mixing of superstitions, tips, recommendations, when the results of its random and incomprehensible by the tutors. Children's psychologists and psychiatrists who take educational race, they are often powerless to change anything, "[6. 221]. An increasing number of correctional schools, boarding schools, dispensaries, clinics, can not stop the hazardous processes for health and culture of total neurotic modern man.

Even more problematic is the situation in the northern rural areas. The process of gradual entry of the child in the culture through feeding, grooming, communication, physical contact in the real life of the nomad or sedentary inhabitant of the village in the arctic, it is very difficult to build a "scientifically based" technological chains of target influences.

Comprehension of anthropic real culture at the stage of conception in particular «world» of a man - one of the important prerequisites for constructing a local type of the genus. The classics of pedagogy drew attention to the importance of the early period of identity formation and suggested recipes of education. Maria Montessori wrote: "The period of infancy, no doubt, is particularly rich. It should certainly be used by all possible and imaginable means for learning. An unforgivable mistake will be to miss time. It should not just be ignored, but on the contrary, with particular attention to consider the first years of child's life "[25. 7]. [25, c. 7].

Similar tasks of education - development of children's intelligence, creating conditions for the internal development of the child, learning the rules of behavior, values, culture - many outstanding teachers set. The sociological approach to education is a little bit different. According to Durkheim, education "... is not the one or main purpose of the individual and his interests, it is primarily a means by which society constantly reproduces the conditions of its own existence ... (AD V.U.) religious beliefs, moral beliefs and practices, national and occupational traditions, different types of collective opinion. Their set forms a social being. Creating of this creature in all of us - is the goal of education "[26. 254]. Durkheim is the main person in the educational process to the knowledge of the mechanism of socialization - general (society) at a single (person) - extends the resource of social and cultural typology.

Today, the usual view of education as an external action is replaced by a more adequate approach - the interaction between subject and object in life. In this case, it seems appropriate to use a certain methodology SAM (SYSTEM THINKING ACTIVITY), the proposed GP Shchedrovitskii, etc. By the idea of the authors, the human is the unity of the three aspects: a) a resident of the natural environment, and b) as a member of the society, c) as the subject of communication. As an inhabitant of the natural environment shows the activity in the process of survival by instinct and reflexes, something similar to the well-known in ethnology genetically determined (inherited) component behavior and evolution. Still, "we got all from

nature." Understanding the deep mechanisms of activity in the process of human survival can contribute to the inherent properties of the individual as a representative of a certain type of genus *Homo sapiens*. As a member of society, staying in socio - cultural environment, the individual learns certain social roles, understands and accepts the norms, values and knowledge. The uniqueness of knowledge of the socio - cultural environment of the nearest "world» (Dassin) of man consists of the ability to know the "relics of the traditional educational techniques" that have been preserved in a geographically closed northern settlements. At the same time to see the consequences of the influence of civilization (the world of things) and the contacting of culture on the "world" of man. As a subject of communication the person himself defines and establishes the boundaries of the field of responsibility. Self-determination of its position, self-actualization of his life and extent of the individual in the lives of other people - indicators to assess the results of education and self-identity in the very near "the world".

Traditional forms of vital function. The statement "tradition" as a form of fixation, preservation of elements of socio-cultural experience, its mechanism of transmission from generation to generation, which is widely used by researchers. Unnecessary popularity of this concept leads to an erosion of its meaning. For using this definition in the process of socio-cultural typology of person has a need to clarify its meaning. It seems heuristically useful solution of the problem into two parts. First - is to identify the subjective meaning (content properties) "tradition." The second component – is to highlight the most important predicate characteristics (shape).

In the methodological aspects of "tradition" is regarded widely as the "communicative translation-transmutation way inside - and intergenerational interaction of people inside cultures" that determine the present and the future of the past (Abushenko VL, 2003). However, the "tradition" is not identical to the concept of "socio-cultural experience," because not every experience of human activity is breeding for resistance, mass reproduction in various forms. In a narrow sense, the statement "tradition" is used to describe "self-organizing and self-regulating (autonomous-valued) subsystems of human activity and associated socio-cultural practices, operation and development which is not associated with institutional forms of support through a special tool of power" [27, p. 1134].

It is this latter meaning of "tradition" is best suited for the study of social and cultural rights through the following branches:

- a. Traditional forms of life are natural, authentic, "first";
- b. Traditional forms of life are autonomous in relation to externally imposed rules, regulations, standards;
- c. An effect of traditions is estimated through the accuracy of the model;
- d. Traditions are reproduced through behaviors (rituals), symbols, folklore, mythology;
- e. Traditions are fixed in the depths of consciousness in the form of myths as a spokesman for the deep human activity and responsibility;

- f. Traditions have an ability to "drift" in the "secondary" level of reflection and rationalization through writing, painting, dancing, and various forms of life and everyday life

Conflicts of traditional primary and secondary levels of culture (the connection of people), on the one hand, the traditional way of life and civilization (the connection between things), on the other hand, reveals the profound social transformations of the subject of study specific socio-cultural type of person. человека.

In predicate aspect of "tradition" is seen as a set of characteristics, forms of expression. The most common characteristic of the way people interact is the traditional culture. Researchers of traditional culture have accumulated a wealth of empirical material, developing the methodology of its knowledge. In the framework of social anthropology is successfully developing cultural anthropology. The study of traditional societies has allowed John Murdoch in 1967 to create "Ethnographic Atlas". At present there is a "human relations areal file" (Human Relations Area Files) - computer data bank of over 600 traditional societies. The value of cultural human-topology is that the researcher has an opportunity to see the relationship of individual ethnic groups in contact with crops through a system of norms and values that remain in the language, songs, dances, customs, traditions, manners. Thus the present mechanism of ordering life experience, human interaction and in aggregate - way of life.

In the process of socio-cultural typology of human remains many problems. One of them consists in the fact that living in an area of particular ethnic groups, a common system of norms and values is syncretic, and social structure is largely predetermined by family clans, traditions and customs. This complicates the understanding of man as a cultural phenomenon. It is about human behavior, the formation of norms and taboos in the socio-cultural relations, the processes of enculturation, the formation of an attitude, philosophy, mythology, etc.

The potential of a sociological analysis of these problems lies in the fact that there is the possibility of studying the elements of social and cultural heritage (material and spiritual values), the processes of social inheritance, knowledge of customs and traditions of society in a particular civilization, transnational, intra-national transformation. Marked increase external processes impact on the social environment, the reaction which can give rise to social and cultural threat to security of the region and country.

Perception of the world, space Traditionally, space and time are the philosophical categories. The space means forms of existence of things and phenomena, and time - the process of changing them with each other. The philosophical component of modern culture, as in the natural sciences and in the human sciences, by the terminology of Prigogine's "rediscovery of time." The problems of temporality become the subject of deep philosophical analysis in the context of a synergetic model of time as a procedural structure (I. Prigogine, M. Marcus, G. Nicholas, C. Hawkins, etc.). The fundamental conclusion of Nicholas G. and I. Prigogine is to establish two confront worlds, by these researchers - the "world paths" and "peace processes". Under the "world paths" refers to being under the "peace process" - becoming. The synergetic

approach to their understanding allows us to see the inevitability of overcoming confrontation between them through the synthesis, the removal of contradictions.

According to I. Prigogine, "Contemporary Physics ... reveals in its own area a few problems which in the past led to the questions about the "scientific" of human sciences". Objectively, there is a "need to overcome the opposition of" human ", the historical scope of the material world, understood as the temporal to the extent that will be created as a means of describing the internal evolution of the universe, part of which we ourselves are" [28. 4-5]. Subsequent studies have confirmed the heuristic potential of synergetic paradigm of productivity "convergence" "Science of Being" and "science establishment" [29].

Congruent transformation of reflection on the category of "time" can be found in contemporary modernist philosophy. When specifying this category used her sister enjoys the definition of "social time" - time of human existence. In respect of individual existence in Heidegger's concept focuses on the concept we have considered «Dasein», is characterized by the presence of human rights in the world. Temporality of existence manifests itself in the course from birth to death as a way of being a death in the world.

It is important to note that due to the ability of "condensing the information" as awareness of the temporality of his being of the person changes the direction of creating universal intentional-functional (motivational and targeted) principles of the functioning of social communication. This fact plays an important role in a famous anthropocentric paradigm and in the development of anthropocentric sociology [30]. As in the concept of "time", remarkable transformation taking place in the understanding of "space". Materialistic interpretations of these categories are increasingly shifting towards their antropologization. Very often we have questions to the objectivity, natural, firmness of previous concepts.

If Kant, which researchers now refer to the sponsors of philosophical anthropology, deduced the existence of the world from an a priori human disposition to orderly perception, but the founder of philosophical anthropology M. Scheler goes on in his research work. He postulates a truly original duality of human action. A representative of the natural science of understanding human K. Lorenz, one of the founders of ethnology, in his teaching on the a priori forms of sensibility puts innate behavior patterns.

The general trend is that in understanding the role of space and time as forms of human existence is the deepening of ontological dualism. Together with the objectively existing space and time as a form of objective reality of the continuum of nature are present forms of human perception that is connected with psyche and socio-cultural environment. The current form of the duality of space and time determines their perception of adequate and scientific representation.

It is noticed that the objectively existing space and time are subjectively experienced and understood by people [A.J. Gurevich, 1971]. Researchers in the field of archeology, ethnology, cultural philosophy, sacred geography of the European populations of the North indicate on a

deep connection nearest spatial environment, awareness of time and world. Professor V.M. Terebihin in his long – years old comparative – typological studies reveal spatial mentality of the population of the European Arctic. We are talking about the geography of "another world", Russian topohrone, macrocosm and microcosm of the northern "peace", "languages" of the Arctic area; Russian and Norwegian fjords open space, sacred space of the Nenets tundra, geography and cosmography of Sami culture, an enchanted space of Komi traditional culture [31]. Novosibirian scientists Y.V. Popov and E.A. Tyugashev highlight philosophy of the North as a way of life of world philosophy. Authors examined patterns of philosophical reflection of indigenous nationalities of the North reveal a rich heuristic potential of the unique world view aborigines [32].

Conclusions:

- I. Disappearing a few numbers of ethnic groups and the threat of the remaining minorities in the North, along with large-scale migration of indigenous and migrant populations point to the problems of preservation of relic culture, settlement and "habitation" of the Arctic area, a rear waist for Arctic exploration.
- II. Strategically justified, at least approved at the level of the Government in Russian Federation properties in the concepts of development of the North (Arctic), is to humanize institutions and relations of social space, the development and implementation of antropolitics.
- III. The solution to the problem of humanization of institutions and relations of social space of the North (Arctic) as well as the implementation of adequate antropolitics and constructing real socio-cultural types of "Northern man."
- IV. An operational performance criteria of social -cultural types of "Northern Man" can act like approved researchers: unconscious habitués, rules to meet vital needs; autonomous mechanisms of constitution of corporeality, the traditional practice of education, traditional forms of life, the perception of space and time. времени.

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