



## Culturology: A New Syntesis (Science of Culture in Central Europe)

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### KULTUROLOGIE: NOVÁ SYNTÉZA (VĚDA O KULTUŘE VE STŘEDNÍ EVROPĚ)

**ABSTRAKT** Pojem kulturologie uvedl do společenských věd v první polovině 20. století americký kulturní antropolog Leslie Alvin White. Podle Whitea je předmětem kulturologie studium kultury jako relativně autonomní extrasomatické vrstvy reality – jevu „sui generis“, který se vyvíjí podle svých vlastních zákonů nezávisle na člověku. Současná kulturologie ale není pouhým oživením myšlenek Leslie Whitea, ale představuje především reakci na stále narůstající diferenciaci, specializaci a dezintegraci věd o člověku, společnosti a kultuře. Moderní kulturologie vychází z globálního antropologického chápání kultury jako systému nadbiologických prostředků a mechanismů, jejichž prostřednictvím se člověk adaptoval k vnějšímu prostředí. Kulturologie se pokouší překonat roztržitést přístupu ke kultuře a odhalit vnitřní vztahy, které mezi kvalitativně různými oblastmi kultury existují. Vychází přitom z předpokladu, že kulturu je možné zkoumat na třech základních úrovních: 1. V atributivním smyslu na úrovni rodu *Homo* jako univerzální lidský fenomén, který člověka odlišuje od ostatních živočichů. Kultura z tohoto hlediska představuje specifický adaptační mechanismus – univerzální technologii lidstva. 2. V distributivním smyslu na úrovni konkrétních sociokulturních systémů – lokálních kultur, subkultur a kontrakultur. Kultura z tohoto hlediska představuje systém artefaktů, sociokulturních regulativů a idejí sdílených a předávaných členy určité společnosti. 3. V osobnostním smyslu na úrovni jednotlivce. Kultura z tohoto hlediska představuje determinantu lidského chování a prožívání, která vystupuje jako naučená a sdílená osobnostní struktura, která se utváří v procesu socializace a enkulturace. Charakteristickým rysem takto koncipované disciplíny je její generalizační funkce. Zatímco speciální vědy studují dílčí aspekty sociokulturní reality, kulturologie se zabývá systémovým výzkumem kultury jako integrované totality, kterou je možné studovat komplexně na různých strukturálních úrovních. Mezi základní kulturologické disciplíny, které tvoří základ obecné kulturologie patří filozofie člověka a kultury (výzkum kultury na úrovni rodu *Homo*), sociokulturní antropologie, sociologie kultury, kulturní ekologie, dějiny kultury (výzkum kultury na úrovni sociokulturních systémů) a psychologie kultury (výzkum kultury na úrovni jednotlivce).

**KLÍČOVÁ SLOVA** kulturologie; biokulturologie; kultura; generická kultura; sociokulturní systémy; osobnostní kultura

**ABSTRACT** The concept of Culturology was introduced into social sciences in the 1<sup>st</sup> half of the 20th century by an American cultural anthropologist Leslie A. White. According to White, the subject of Culturology is the study of culture as a relatively independent extrasomatic layer of reality – a phenomenon “sui generis”, which advances with its own laws independently on man. Contemporary Culturology is not a simple revival of L. A. White’s ideas but it first of all represents a reaction on a constantly growing differentiation, specialization and disintegration of human, social and cultural sciences. Modern Culturology is based on a global anthropological understanding of culture as a system of meta-biological means and mechanisms, through which a man adapted to the outer environment. Culturology is trying to overcome the disunity of approach to the culture and to reveal interrelations existing among qualitatively different fields of culture. It proceeds from the assumption that culture can be studied on three basic levels: In attributive sense on the level of genus *Homo* as a universally human phenomenon, which distinguishes man from other living creatures. From this standpoint culture represents a specific mechanism of adaptation – a universal human technology. In a distributive sense on the level of concrete sociocultural systems – local cultures, subcultures and countercultures. From this point of view culture represents a system of artefacts, sociocultural regulations and ideas shared and bequeathed by the members of a specific society. In a personal sense on the level of an individual. From this point of view, culture represents a determinant of human behaviour and experiencing, mechanisms which from the man through the process of socialization and enculturation.

**KEY WORDS** culturology; bioculturology; culture; generic culture; sociocultural systems; personal culture

## SOURCES OF CULTUROLOGICAL THINKING

A significant feature of contemporary scientific knowledge is the attempt to overcome the growing differentiation and specialization of science of man, society and culture. A gradually rising number of scientists are aiming to compile the outputs of empirical cultural studies, dealing with several and sundry topics so as to contribute to augmenting the systematical perception of socio-cultural reality. Such aspirations are expressed in an emergence of interdisciplinary approaches as well as research platforms that would enable further integration of cultural and social sciences observation. This effort also entails the establishment of a brand new pattern that would allow for interpreting cultural phenomena and processes that are far more complex in nature than those currently evaluated under the approaches utilized by traditional social science. From this point of view, we can suggest that a special position is held by Culturology, a relatively new scientific field that strives to create a holistic, comparative and interdisciplinary science of culture. Its roots can be traced back to the works of cultural historians of the 18th and 19th Centuries (Johann Gottfried Herder, Gustav Klemm), who sought the constitution of a cultural history philosophy. The culturological approach to the studies of socio-cultural reality was anticipated also by Neokantian German philosophers in the second half of 19th century, who opened the door for the formation of philosophy of culture. It was Heinrich Rickert (1863–1936) in particular, who defined the term culture as everything that was created by a man, and who put forth the idea of so called Sciences of Culture (“Kulturwissenschaft”), a specific area of social science exploration. Joining the terrain mapped out by philosophers and historians, there was in the 19th Century the emergence of Anthropology as a science centralized around the magic term culture. In this case, credit for redefining the axiological meaning of the word culture goes to British anthropologist Edward Burnett Tylor (1832-1917). In his book *Primitive Culture*, Tylor defined culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Tylor 1871, p. 1). From that time onward, the term culture not only includes the “positive” values that are to humanize and perfect human beings (the traditional axiological approach), but it is also used within broad consensus as an unaxiological label for a way of life shared by members of concrete society (the anthropological approach). Culture defined as a system of superbiorologically created means and mechanisms by which members of genus *Homo* adapt to the environment represented a great challenge as both a central subject of anthropological research and, we might admit, as also a key towards understanding the essence of man.

At the beginning of Twentieth Century, German chemist and philosopher Friedrich Wilhelm Ostwald (1855–1932) attempted to create a complex science of culture (“Kulturwissenschaft”). In his work *Energetische Grundlagen der Kulturwissenschaft* (1909) in harmony with his philosophi-

cal concept of energeticism, Ostwald called for a study and interpretation of culture as a manifested transformation and control of energy (Ostwald 1909). His pioneering work established a firm footing in differentiating between two specific approaches towards research of socio-cultural reality: sociological and culturological. His classification and rendering of science was not widely accepted and was subject to criticism by a number of sociologists in particular. The lineage of culturological thinking can be identified throughout the 20th Century in the works of some sociologists, specifically those who tried to conceptualize sociology as a science of sociocultural phenomena (Pitirim Alexandrovič Sorokin, Talcott Parsons), and, last but not least, in the works of cultural anthropologists (Franz Boas, Ruth Fulton Benedictová, Alfred Louis Kroeber), who aspired to explore culture as a relatively autonomous sphere of reality – “sui genesis” phenomenon (Hatch 1973).

The most influential conception of Culturology as an independent discipline was introduced by American cultural anthropologist Leslie Alvin White (1900–1975) in his works *The Science of Culture* (1949), *The Evolution of Culture* (1959) and *The Concept of Cultural Systems* (1975). As a starting point, he tried to answer the question of where the fundamental difference between man and other living beings lies. According to White, it is the unique ability to symbolize that enables man to grant meanings upon things and phenomena, and thus distinguishes him from mere beast. For this vast group of things onto which symbols are attached had not yet been granted a scientific label, and White suggested the term “symbolates”. This understanding of symbolates stood as a cornerstone for systematically explaining the essence of culture, and recently became the foundation on which to establish a brand new science – Culturology. White insisted on examining symbolates in various contexts: if they are studied in relation to the human body (static context), then we talk about behaviour and they are examined in psychology; in cases when we study symbolates in their mutual relations (extrasomatic context), we refer to culture, and the field which adopts this kind of research is Culturology. In compliance with this methodological base, White defines culture as an extrasomatic adaptive system – a family of things and phenomena dependent on symbolizing and to be studied in an extrasomatic context (White 1949, 1959, 1975). Owing to Leslie White the nomenclature, Culturology has become acknowledged in the social science sphere and has entered prestigious dictionaries and encyclopaedias (Encyclopaedia Britannica, Webster’s International Dictionary, Encyclopaedia of Social Science etc.).

White’s attempt to use the perspective of Culturology for studying the evolution of cultural systems dramatically influenced cultural anthropology and archaeology during the second half of Twentieth Century. Numerous modifications of cultural theory as a superbiorological adaptive system can be traced to neoevolutionism, cultural ecology, cultural materialism and new archaeology (Binford 1983, Clarke 1968, Dole – Carneiro 1960, Harris 1979, 1999, Rappaport 1967, Steward 1955, etc.). The impact of Culturology overstepped the frame of American anthropology, and it is possible to discern its

echo in Great Britain, France, the Netherlands, and even in former Czechoslovakia and the Soviet Union.

However, contemporary Czech Culturology represents not only the revival of Leslie White's theory of culture. The Prague School of Culturology formed at the turn of the 90's in the Department of Culturology at Charles University in Prague. The creation of the discipline was proceeded with the participation of Czech social scientists together with representatives from universities abroad. The establishment of the discipline reflected both the strong domestic need for a field of study that would serve as an integrative base for sciences dealing with studies of man, society, culture, and also one that mirrored the development of anthropology abroad. There is science of culture predominantly included in the bridging field of anthropology, developed and often recognized under the label "cultural studies". The primary goal of the original Czech concept of Culturology is to respond to advancing desintegration and differentiation of scientific knowledge by articulating the necessity of a holistic perspective for studying man in a concrete cultural context. It also proved vital to feed the need for a "new synthesis" of natural and social science findings. From this point of view, the later establishment of new approaches, theories, and methods, is happening within the umbrella of new branches of knowledge whose birth is, in the current phase of science development, unavoidable anyway. The tendency for integration of scientific knowledge and systematic analysis of sociocultural reality found its expression in the constitution of a new field and discipline, Culturology.

#### CONCEPT OF THE PRAGUE SCHOOL

Culturology at the department of Culturology in Prague draws from global anthropological understandings of culture as a system of superbiological means and mechanisms through which man adapts to environment. The subject of Culturology is hence culture, defined as a system of artefacts, sociocultural regulators, and ideas shared and replicated by members of a particular society. Unlike other social sciences which study culture as an isolated abstracted phenomenon, Culturology makes an attempt to overcome narrow specialization and reveal the delicate interconnections that exist among particular dimensions of culture. The original assumption is that culture can be investigated complementarily on three basic structural levels that should not be confused.

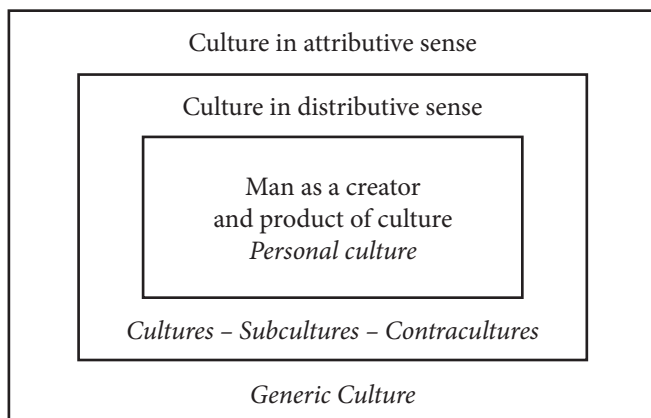
The first level is represented by research of culture in an attributive sense as a system of extrasomatic (superorganic, metabiological, nongenetic) means of adaptation, serving as a motif as well as coordinating and realizing human activity on the level of genus *Homo*. The subject of research is culture as a distinctive human feature – generic culture that is considered the attribute of highest importance, wherein genus *Homo* is distinguished from other nonhuman creatures. It explores the specifically human, independent of genetic heredity, ability to transmit cultural artefacts, sociocultural regulators, and ideas, a system that works in favour of cultural

continuity. Generic culture enables continuous accumulation of human knowledge, and thus functions as a nongenetic collective memory of mankind. Culture as an autonomous superorganic sphere of reality represents utterly specific type of organization and adaptation, and is subject to different laws than those valid in a world of inorganic and organic nature. Research conducted from this point of view strives for understanding the specificity of culture as a universal technology of mankind. Anyway, the achievement of Culturology is to settle the boundary line between culture and nature, especially between uniquely human activity and protoculture of nonhuman apes. On top, mutual determination of the biological and cultural dimensions of human activities is taken into special consideration.

The second level of cultural phenomena research is represented by studies of culture in a distributive sense on the level of concrete cultures, subcultures, and contracultures. The subject of study is not in this case human culture as a whole (generic culture), but a particular sociocultural system that can be identified within time and space. This approach derives from the fact that generic culture is manifested in an immense variety of local cultures, i.e. in the diverse ways of life of various groups of people. The study of culture on the level of sociocultural system accepts the fact of cultural pluralism and methodologically rests upon the concept of cultural relativism. This perspective engages cultures as unique configurations of artefacts, sociocultural regulators, and ideas shared and reproduced by the members of the society. It is thus possible to study local cultures as relatively autonomous, structured, and integrated adaptive systems that transform and evolve under the stimulating and determinative pressures of ecological, technological, economic, and demographic factors.

Eventually, the third level of cultural phenomena research consists of examination on the level of individual. Subjects of such research are studies of the mechanisms emerging in the interiorization of culture during the processes of socialization and enculturation, and also cultural analysis as a determiner of man's behaviour and perception. Fields of individual creativity, its cognitive and motivational base, plus its relation to sociocultural system are accented. Researcher's aspiration is thus shifted from the level of attributive or distributive culture to the individual grade. Man is investigated as both the creator and product of culture.

Nevertheless, Culturology does not deny that traditional studies of cultural phenomena on the three aforementioned levels have had very long tradition. What can be observed as a paradox is that these kinds of studies on the generic level, the sociocultural system level, and the individual level are proceeded in a quite isolated manner without any deeper connection. The cause is predominantly found in different points of view and also in different purposes articulated by a particular science, together with the sustained isolation of social and natural science. A too vast spectrum of views of culture that is not very well organised mirrors the growing specialisation of social sciences, resulting in a series of mutual contradic-



Tab. 1. Three dimensions of culture.

tory theories of culture, engaging disunited terminology and various noncomplementary explanative models. The attempt for the formation of a new integral approach towards culture studies that would allow systematic research and synthetic interpretation of cultural phenomena on those three levels, was thereafter reflected in a need to establish a new scientific discipline – Culturology. Nevertheless, objections can be made that traditional social sciences do possess their own theoretical background and were well-defined much before Culturology was established as a relatively closed system, and hence can exist outside the borders of Culturology. However, the aim of every social science is to develop more complex theoretical concepts and deepen particular knowledge so as to incorporate it into the general knowledge in order to illuminate its meaning. This can be achieved by utilizing Culturology as a basis for knowledge and theory integration accomplished within the frame of specialized science.

A significant feature of such a discipline is its general function. While special science of man, society, and culture studies partial aspects of sociocultural reality, Culturology considers complex examination of culture as an integrated totality existing on several structural levels. An empirical starting point for studying and formulating the general rules of creation, development, and functioning of culture on the level of genus *Homo*, sociocultural system and individual Culturology engages both its own empirical studies of cultures and the results of researches of “special” social science. The goal of Culturology is thus a new synthesis of knowledge that has been achieved within the studies of culture on particular levels. That is how the conditions for a qualitatively new synthetic view on concrete forms of cultural phenomena and processes are established. Systemizing the scientific knowledge of culture is nevertheless intertwined with building up a multidimensional explanatory model that leans on particular theories of culture, single topic research areas, and on the web of interconnected and mutually complementary culturological terms and categories. Accomplishment of this basic premise is the task for general Culturology, that as a meta-theory of particular science of culture serves for a gnoseological and general methodological fiction in the general scheme of science

on man, society, and culture. Furthermore, general Culturology acts as a framework for theoretical and methodological principles enabling synthetic research and explanation of cultural phenomena on different structural levels. In this sense, it examines especially the defining of basic culturological categories and terms together with anticipating their mutual relations within the methodology of culturological research, science paradigms analysis, research orientation, etc. Using these tools, vital conditions for studying and explaining the generic culture basis, development of a concrete sociocultural system, as well as understanding the relation between an individual and culture in a particular sociocultural context, are created.

### RESEARCH OF CULTURE ON THE LEVEL OF GENUS *HOMO* (GENERIC CULTURE)

An integral study of human culture as a basic attribute of genus *Homo* supposes engaging highly differentiated and extensive research areas of both social and natural sciences. A specific feature of contemporary research on generic culture as a fundamental sign that indicates the difference between man and other animals, is an establishment of brand new border disciplines that operate on the verge of natural and social science. Further development of culturological research afterwards leans in particular on bioculturology as a scientific perspective and kind of theoretical explanation based on the culturological interpretation of findings in physical anthropology, paleoanthropology, archaeology, primatology, and genetics. The focus is especially aimed at analysis of biological and cultural adaptation and its relations; biological and cultural evolution; social behaviour of nonhuman primates; and sociocultural activity of genus *Homo* individuals. A salient point of contemporary bioculturology is considered to be the research of the evolution of man through an interdisciplinary approach, and also the culturological interpretation of knowledge gathered by natural science. On these grounds, bioculturology has its place within the system of general Culturology.

Research on generic culture, including questioning the fundamental matters, is traditionally reserved for philosophy. The close connection between the philosophical and anthropological approach towards the research of a man, society, and culture is especially proved by the existence of a history of philosophical anthropology and of philosophy of culture, with their focus on questions of cultural analysis as a specific way of man’s existence. Philosophical anthropology as an area of philosophical knowledge concerned with the study of the essence of a man and his existence, is a thoroughly inspiring source of contemporary theoretical Culturology. It represents the logical counterpart to bioculturological explanation and a complementary viewpoint of culture studies on the level of genus *Homo*. In this sense, the philosophy of man and culture together with bioculturology create the basic disciplines of general Culturology, which cover the field of culturological research and theoretical analysis of generic culture.

Level of analysis	Subject of study	Culturological disciplines
Genus <i>Homo</i>	Generic culture (Culture of mankind)	Bioculturology Philosophy of man and culture

Tab. 2. Research on culture on the level of genus *Homo*.

### RESEARCH OF CULTURE ON THE LEVEL OF SOCIOCULTURAL SYSTEM (CULTURES, SUBCULTURES, CONTRACULTURES)

The study of culture on the level of sociocultural system (cultures, subcultures and contracultures) constitutes a vast research area that is shared by a group of disciplines. Research of culture in the distributive sense is traditionally at the centre of interest of social and cultural anthropology, cultural studies, ethnic studies, sociology, archaeology, history, cultural ecology, etc. The subject of research for these sciences is not anymore the generic culture as a whole, but studies of cultural variability – concrete sociocultural systems in time and space. A comparative and generalizing study of sociocultural systems in geographical space (local cultures) and in time (historical cultures) is a traditional subject within the study of social/cultural anthropology. It can be thus taken as a valuable source of information about origin, development, and functioning of cultures and subcultures. Regarding the ambiguous engaging of the term social and cultural anthropology in various countries, predominantly in the United States (cultural anthropology) and in Europe (social anthropology), we do consider it useful to implement the alternative term sociocultural anthropology. In this sense, sociocultural anthropology represents one of the basic disciplines of Culturology that focuses on studies of cultural phenomena and processes on the level of sociocultural systems.

The category of sociocultural systems meets the demands set on the culturological type of analysis, explanation, and interpretation of cultural phenomena. It is abstract and broad enough to be used as an analytical tool in an interdisciplinary research respecting the multidimensionality of investigated reality. From a culturological point of view, sociocultural systems can be defined as relatively autonomous, internally structured, racial, ethnic or social groups of historical origin that vary in their culture. This perspective enables us to study the history of mankind as a process of creation, functioning, development, and interaction of different sociocultural systems in space and time. The term sociocultural system highlights the dual dimension of human society that can be thus examined from various perspectives. In the focus of sociology there is above all the field of development and functioning of societies within the context of social relations and interactions, while the focus of Culturology is on studies of human cultures as systems of artefacts, sociocultural regulators, and ideas that are shared and transmitted by members of particular society. This interconnectedness of sociological and cul-

turological research has led to the introduction of the term sociocultural systems as a category whose basic gnoseological function is to create a frame of reference that is wide enough to allow the systematic interpretation of society and culture as two aspects of the same reality.

The study of sociocultural reality seen as a social system is a traditional area of study reserved for sociology, which together with social and cultural anthropology, represents an important source of knowledge about the development and functioning of sociocultural system. An attempt to interpret social phenomena within a broader cultural context dates together with endearing the term “sociocultural” to the past. Also, in our systemisation of general Culturology, sociological contribution occupies a very important post. On the level of culturological explanation, general output and the interpretation of sociocultural phenomena are matters of sociology of culture, which ranks among the basic disciplines of general Culturology.

An irreplaceable position in the study of sociocultural systems in time and space is likewise occupied by social and cultural ecology, which studies the relation of societies and cultures to their given environments. Cultural ecology analyzes two significant categories of phenomena: the first group consists of distinctive features of the natural environment (flora, fauna, climate, waters, raw material sources, etc.), while the second comprises cultural technology (fabricating process, technics, economical organisation, etc.). Through those components, the society makes use of environment to saturate the biocultural needs of its members. These two elements together with the level of technological progress, create a frame of ecological conditions that work as a stimulate but also as a limitation and determinant of the cultural specifics of the society, of its institutional base, of the forms of economical specialisation, and of the types of social structure and ideology. Research executed in social ecology has been recently valued, and their outputs are being verified in a newly emerging context aiming to discover the patterns of cultural adaptation and evolution. Cultural ecology represents another basic discipline of general Culturology. It puts emphasis on the analysis of culture as a superbiological adaptive system wherein members of the society transform natural and cultural reality. Moreover, cultural ecologists accentuate the analysis of limitative, stimulative, and determinative aspects of ecological, economical, demographic, and technological factors of the creation, functioning, and development of concrete sociocultural systems. The expansion of the term culture as an important category of social sciences has also been fortified by its inclusion into the conceptual apparatus of general history, archaeology, and pre-

Level of analysis	Subject of study	Culturological disciplines
Sociocultural system	Cultures, subcultures, contracultures in time and space	Sociocultural anthropology Cultural and ethnical studies Sociology of culture Cultural ecology Cultural history

Tab. 3. Research of culture on the level of sociocultural system.

history. A traditional subject of archaeological research on the past of mankind is the archaeological cultures – geographically-closed complexes of archaeological sources involving sets of artefacts, sociocultural regulators, and ecofacts that carry the information about the examined historical period and represent concrete historical communities existing within time and space. Unlike the ethnic culture that is connected to artefacts, sociocultural regulators, and the ideas of a particular ethnic group, archaeological culture is typically ethnically ambiguous, and thus a priori cannot be considered an ethnic, economic, or social culture. Names of archaeological cultures are usually assigned after agreement on a wide range of criteria (excavation site, typical shape of artefacts, vessel design and the like). While reconstructing the archaeological culture, archaeologists engage traditional methods and techniques of research, and also the approaches and knowledge of related disciplines (cultural and social anthropology, paleogenetics, semiotics, computer simulation, etc.). This trend established during the past decades lead to the emergence of new approaches and the formation of new research areas (such as ethnoarchaeology, experimental archaeology) and new forms of archaeological theory (processual archaeology, postprocessual archaeology). The need for broad culturological interpretation of archaeological cultures was widely recognized in the second half of the Twentieth Century within the frame of British “analytical archaeology” and American “new archaeology”. This development may anticipate further prolific cooperation between the disciplines of archaeology and Culturology that arise from the necessity of archaeological data to be interpreted within a broader cultural context.

Archaeology is not the only discipline that studies culture through a diachronic perspective. The research of particular cultures is also the traditional subject of study for cultural history. Despite the heterogeneity that is symptomatic in defining the subject of cultural history, it is fairly evident that this sphere of historical study intentionally using the knowledge of archaeology, prehistory, and general history, represents another key discipline of general Culturology.

Taking everything into consideration, basic subject areas studied by Culturology on the level of sociocultural systems are questions of the structural pattern, functioning of cultural systems in concrete ecosystems, and the issue of cultural processes, in particular the study of creation and development of cultural systems in space. The basic culturological disciplines

dealing with analysis, systemization, explanation, and interpretation of knowledge about the rules of development and existence of sociocultural systems, are regarded to be sociocultural anthropology, cultural and ethnic studies, sociology of culture, cultural ecology, and lastly history of culture.

#### RESEARCH OF CULTURE ON THE LEVEL OF INDIVIDUAL (PERSONAL CULTURE)

Researches of cultural phenomena on the level of the individual represents the third basic area of culturological analysis. On the level of general Culturology, the distillation and interpretation of knowledge from this thematic rank is provided by the psychology of culture. The subject is defined as an analysis of individual – cultural relationship, field of biological and cultural determination of human behaviour and experience, and also the sphere linked to mastering culture by the individual in processes of socialization and enculturation. This segment of study is a traditional domain of social and developmental psychology, personality psychology, transcultural psychology, psychological anthropology, and, to a certain extent, also pedagogy. Studies of socialization and enculturation thus do not embody the sole radius of the culturological reflection of man – i.e. cultural relation. The expansion of cognitive research (cognitive psychology, cognitive anthropology, cognitive linguistics) in the past years, arouses interest in synthesizing the conventional research areas with the type of research focused on processes of human behaviour and human thought in specific cultural context. Although in the focus of contemporary culturological research of the personal culture, there is still the systematic study of relations between man and culture with an emphasis on analyzing socialisation and enculturation, as well as other highlighted issues we can mention: 1. Social perception, cognitive processes and thinking; 2. Creation of small groups, group dynamics and differentiation; 3. Social communication; 4. Culture and personality; 5. Needs, values and interests; 6. Frustration, deprivation and mental disorders in transcultural perspective. A notable revival in this area of culturological research was significant for the second half of the Twentieth Century and coincided directly with the emergence of sociobiology (Wilson 1975, 1978) and evolutionary psychology (Barkow – Cosmides –

Level of analysis	Subject of study	Culturological disciplines
Personality psychology	Individual as a creator and product of culture	Psychology of culture

Tab. 4. Research on culture on the level of individual.

Tooby 1992, Barrett – Dunbar – Lycett 2001) that contributed to a radical re-evaluation of the traditional perception of man's biological and cultural determination. Nowadays, the theme of "genes contra culture" is a matter of frequent and intensive discussion within the scientific community, and in regard to conclusions it is possible to summarize questions of culture as a determinant of man's personality so far as to reach a solution and represent an important area of general Culturology research.

All in all, the subject of culturological study is an integral examination of cultural phenomena (artefacts, sociocultural regulators and ideas) on the level of generic culture, sociocul-

tural systems, and personal culture. Culturology represents a modern synthetical science of man, society, and culture that like American cultural anthropology integrates several scientific disciplines. Basic culturological disciplines that provide systemization and culturological interpretation of knowledge obtained in research of traditionally specialised sciences of man and culture are bioculturology and the philosophy of man and culture (study of culture in attributive sense), socio-cultural anthropology, cultural and ethnical studies, cultural ethnology, sociology of culture and history of culture (study of culture in distributive sense), and psychology of culture (study of culture as a determinant of man's personality).

Levels of analysis of cultural phenomena	Subject of study	Traditional sciences of man and culture	Culturological disciplines
Level of genus <i>Homo</i> (attributive dimension)	Culture as a distinctive feature (generic culture)	Philosophical anthropology Philosophy of culture  Physical anthropology Paleoanthropology Ethology of man Primateology	<b>Philosophy of man and culture</b>  <b>Bioculturology</b>
Level of sociocultural systems (distributive dimension)	Cultures, Subcultures and Contracultures in time and space	Social and cultural anthropology Cultural and ethnical studies  Sociology  Social and cultural ecology  Archaeology Prehistory General history	<b>Sociocultural anthropology</b> <b>Cultural and ethnical studies</b>  <b>Sociology of culture</b>  <b>Cultural ecology</b>  <b>Cultural history</b>
Level of individual (personal dimension)	Culture as a determinant of man's personality	General, social and cognitive psychology Transcultural psychology	<b>Psychology of culture</b>

Tab. 5. Culture as a subject of culturological research – general Culturology model.

Thematic areas	Subject of study	Culturological disciplines
Applied culturological research	Cultural phenomena and processes	<b>Methods and techniques of culturological research</b>
Creation, transmission and distribution of cultural values	Cultural values	<b>Economics of culture Animation of culture Management and marketing of culture Cultural politics</b>
Creation, transmission and distribution of cultural ideas	Cultural massmedia	<b>Media culture Mass communication</b>
Preservation of cultural values and cultural heritage	Cultural monuments	<b>Cultural heritage Monument preservativon Restoration of cultural heritage</b>

Tab. 6. Applied Culturology.

### APPLIED CULTUROLOGY

The theoretical and methodological potential of Culturology as an interdisciplinary base to integrate knowledge of several sciences of man, society, and culture has been successfully tested both in pedagogical and scientific fields by the staff of department of Culturology at Charles University in Prague, Czech Republic. In addition to the foundation of the base of general Culturology, the grounds for applied Culturology have also been established. They employ culturological knowledge in the sphere of cultural processes management – in particular, the management of culture in areas such as free-time cultural animation, distribution and presentation of cultural values, preservation of cultural heritage, cultural institutions, propagation of culture via massmedia, etc. Applied Culturology can be observed as a set of specific theme areas engaging the knowledge of general Culturology for practical purposes; on the other hand, it also represents the research field stimulating further development of culture theory owing to its ability for the formulation and practical examination of new hypotheses, as well as laying out new subjects of study and perfecting methods and techniques of culturological studies. Within the past decade, the gnoseological power of general and applied Culturology not only had go through theoretical and practical evaluation as a scholarly discipline, but it was also tested in many long-term empirical studies of local urban cultures that were carried out by the department of Culturology.

The model of general and applied Culturology mentioned above epitomizes one of the possible alternatives for the integral study of sociocultural phenomena. In our opinion, this original Czech concept mirrors the worldwide trend in the science of man, society, and culture. At the same time, it is necessary to be aware that such an ambitious project will require complex and long-term pedagogical and research activity in the future.

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