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ANTHROPOLOGY OF THE FUTURE

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Original article

© *Andrey Andreev***ON THE MODERN RUSSIAN MENTALITY: THE CONNECTION BETWEEN THE PRESENT AND THE FUTURE**

The article is devoted to such aspects of Russian mentality as the perception of the arrow of time and the idea of what the country should become in the future. The empirical basis of the study was the results of sociological surveys conducted since 2000 by various research centers and research teams. As noted in the article, among the qualities that Russia of the future should ideally possess, most Russians mention social justice, overcoming corruption, mitigating social inequalities, transition to innovative economy, strengthening the country's international positions. The article makes an emphasis on the way the images of the future Russia are connected with the paradigm of civilizational development and the content of the Russian global project. In this context, the author characterizes the Russian way to future as a traditionalist modernization, while showing that modern Russian traditionalism does not oppose the idea of progress, but uses traditions as a basis for further development.

Keywords: *arrow of time, images of the future, Russian civilization, Russian mentality, Russian model of development*

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Original article

© *Olga Kulbachevskaya*

YOUTH PATRIOTISM AS A STRATEGIC RESOURCE FOR RUSSIA'S DEVELOPMENT: POTENTIAL, CHALLENGES, RISKS

This article examines the values and priorities of Russian young citizens. It is based on the results of the 2022 study of the level and nature of patriotism of Russian youth and their involvement in the social and political life of the country (which indicates active patriotism). A number of challenges in the patriotic education have been identified. The paper highlights changes in the social and political space of the country, contributing to the successful formation of patriotic feelings among young people. Despite the fact that majority of the young people actively express their support and love for Russia, considering patriotism as an important national quality, there is a significant proportion of those young people who do not have unconditional love for their homeland. The unpatriotic part of the youth, as a rule, is oriented towards Western liberal values, does not support the domestic and foreign policy of Russia and has a negative image of their country. Their patriotic feelings lack the spiritual and moral component, which is responsible for the willingness to serve the motherland, protect it, and endure difficulties for the good of the country. There is also a shortage of pride in the modern history of Russia, support for the leadership of the state, and active patriotism among young people.

The primary task of youth policy should be to strengthen the spiritual and moral component and educate the younger generation not only on the examples of the great achievements of the past, but also on the examples of the latest achievements of the country in various fields, on new ideals and heroes of our time. It is important to create conditions for the growth of youth activity in the socio-political life of the country, to propose social and political projects that consolidate the majority. At the country's top leadership, there is an understanding of the need to change the approaches and content of work with Russian youth, and there have been positive changes in the country that can contribute the formation of patriotic attitudes among young people.

Keywords: *Russian youth, patriotism, youth values, unpatriotic feelings, challenges and tasks of patriotic education, traditional values, involvement in socio-political life, new approaches, Russia of the future*

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Original article

© *Alyona Tomaska*

THE REPUBLIC OF SAKHA (YAKUTIA) POPULATION IDENTITIES

In the context of an overview analysis of population dynamics, migration processes, ethnic composition and historical consequences of the social and economic development of the Republic of Sakha (Yakutia), the paper presents the results of a survey on two projects: «Ethno-demographic processes in Asian Russia: current situation, forecasts and risks» and «The Republic of Sakha (Yakutia) and big challenges: social well-being, mobility, adaptation strategies». Based on these results, integration factors and the formation of civil, regional and ethnic identities are analyzed. The main integration factors in the formation of national identity in Yakutia mentioned were such standardized attributes as «state», «Russian language», «culture, customs», etc. The identifying signs and principles of the Russian national community are important for the population of the region and testify to the full inclusion in the system of values of Russian society. As for regional identity, almost every second respondent mentioned «proximity» to «their region (republic)». Compared with the results for 12 surveyed regions of Asian Russia, the republic is characterized by a high level of regional identity, which we assess as a positive factor. 56.8% of respondents consider it necessary to feel part of their ethnic group. If in 2002 “about 80% of the Yakuts... and about half of the Russians” in Yakutia chose the answer “One needs to feel themselves a part of their people”, then we can assume that ethnic identity is undergoing transformation, its role in the social space is reducing, it is becoming more complicate and transiting to multicomponent identities.

Keywords: *national identity, territorial identity, ethnic identity, Republic of Sakha (Yakutia), population, migration*

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Original article

© *Elena Shcherbina*

THE REGIONAL DIMENSION OF PATRIOTISM (THE CASE OF THE KARACHAY-CHERKESS REPUBLIC)

The article presents the author's vision of patriotism, which in the modern geo-political situation of Russia has moved from the theoretical plane to the practical and political ones. At present, the political rhetoric and scientific and journalistic discourse of discussing patriotism has shifted from considering it as the basis of the national idea, a marker of the all-Russian identity or a priority political value, which was characteristic of the political elite and scholars in the first decade of the 2000s, to the activity approach related to the protection of the Fatherland and its traditional values. Based on the regional approach, the paper gives a brief analysis of the republican law on patriotic education, highlights regional and ethno-national specificity of patriotic education in a multi-ethnic republic. Examples show how the information is presented and how the problem of patriotism is discussed. Based on the results of expert and mass sociological surveys, conclusions are drawn about the effectiveness and problematic points of patriotic education in the Karachay-Cherkess Republic, and the role of educational and cultural strategies in shaping the value basis of the all-Russian national identity, which includes patriotism, is shown.

Keywords: *patriotism, patriotic education, anthropological approach, youth value system*

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© *Vladimir Vorontsov and Alexey Zagrebin*

YOUTH PROBLEMS IN THE SOCIOLOGICAL DIMENSION (THE CASE OF THE REPUBLICS OF BASHKORTOSTAN, MARI EL, UDMURTIA, MORDOVIA, AND CHUVASHIA)

The article presents the results of the research aimed at studying social well-being and identifying the most pressing youth problems. The empirical basis of the study was formed by the data of sociological and expert surveys conducted in the fall of 2021 in five republics of the Volga Federal District (Bashkortostan, Mari El, Mordovia, Udmurtia, Chuvashia). The sample included students of secondary vocational and higher education (1,500 people) and specialists (experts) in the field of youth policy (150 people). The survey has indicated that for a significant part of the interviewed young people, the most worrying problems are directly or indirectly related to their material situation: low income, difficulties with employment, lack of their own housing, etc. However, along with the “old” problems, new challenges related to the spread of dangerous diseases, terrorist threats, and armed attacks on educational organizations are also becoming relevant. In the face of dissatisfaction with their situation, there is still a high degree of motivation for young people to leave the republics for other regions or outside Russia. Thus, youth problems remain topical and require constant attention from the authorities and the public, significant material resources, moral support, scientific research on youth issues, monitoring of the youth environment, etc.

Keywords: *student youth, sociological survey, youth problems, social well-being, youth policy*

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RUSSIAN IDENTITY AND CIVIC ENGAGEMENT OF STUDENTS. THE CASE OF MOSCOW, KIROV REGION AND NORTH OSSETIA

In the article the author considers the formation of civil society in Russia by analyzing the its two fundamental elements — national identity and civic activity in the student environment. The empirical base of the study consisted of the data of mass surveys conducted in December 2020 in Moscow, the Kirov region and the Republic of North Ossetia-Alania. According to the obtained data, national identity is the leading among territorial self-identification components and unites from two thirds to 80% of the surveyed students, therefore suggesting formed Russian self-consciousness among the young generation. Volunteering at significant state events and participation in voting on the 2020 amendments to the Russian Constitution were selected for study as examples of civic engagement. At this stage there is a remarkable regional specificity, which is expressed, among other things, in a certain political indifference of Ossetian higher education students as compared to the higher activity of their peers from Moscow and Kirov displayed during the voting and assessment of amendments to the Constitution. Nevertheless, students have expressed similar opinions on the main positions regardless of the region of study.

Keywords: *Russian identity, civic activity, volunteerism, participation in elections, youth, students*

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IDENTITY AND HISTORIC MEMORY

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Original article

© *Alexander Buganov*

THE HISTORICAL CONSCIOUSNESS OF RUSSIAN PEASANTS IN THE 19TH — EARLY 20TH CENTURIES

The article considers Russian national identity and the role of historical memory in its formation. The historical ideas of the Russian peasantry of the 19th — early 20th centuries are described based on a wide range of historical and ethnographic sources. Peasantry is considered as the main carrier of ethnic traditions. The mechanism of collective memory formation is characterized. It is concluded that the views of the peasants on the history of the country and the world were manifested both in the characteristics of individual figures and in the identification of various eras and events of the past. The author shows the reasons why certain characters and facts stood out in the people's memory, how outstanding personalities influenced the self-consciousness of the people. The analysis of collective historical views not only captures the features of the folk version of the Russian past, but also reveals the main forms of Russian group identities — religious, state, ethnic and social ones. It was the nature of their interaction that determined the formation and specifics of national self-consciousness. National identity was closely connected with historical memory: in fact, in every region, local history was intertwined in the minds of people with national, personal and group memory fit into the context of the country's history, the so-called Big History. Despite certain local and confessional specifics, a basically single circle of historical events and facts has been preserved in the people's memory throughout the territory of the settlement of Russians. The commonality of historical ideas for many centuries contributed to the ethno-cultural consolidation of the Russian people.

Keywords: *Russian peasants of the 19th — early 20th centuries, historical memory, national identity, outstanding personalities and bright events*

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ANTHROPOLOGY OF GENDER

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Original article

© *Bojana Bogdanović*

THE GENDER PERSPECTIVE OF THE WOMEN'S PRESS IN SOCIALIST YUGOSLAVIA — THE REPRESENTATION OF MASCULINITY IN THE WOMEN'S MAGAZINE „BAZAR“ *

The paper examines the way in which a male figure is portrayed in one of the oldest (at the same time, the most widely circulated) Yugoslav women's magazines, „Bazar“. In a methodological sense, the work is based on the data obtained from the analysis of textual and visual messages in the editions published in the tenth anniversary year (1973). The aim of the paper is to provide insight into 25 issues of an exemplary socialist magazine in order to 1) look at the media portrayal of men in the socialist women's press, 2) discuss some aspects of the construction of masculinity in the socialist media discourse, and 3) review the way gender relations in Yugoslav society were portrayed in the narratives of the women's magazine „Bazar“.

Keywords: *masculinity, Yugoslavia, socialism, media discourse, women's magazine „Bazar“*

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Introduction

It is clear that media texts actively participate in the construction and reproduction of „femininity“ and „masculinity“ in one historical moment, but also in what kind of gender relations are desirable in a certain socio-historical context.

(Vujović 2016, 276)

The gender perspective of the so-called *women's press*¹ in socialist Yugoslavia has been discussed within many disciplines so far (women's studies/ cultural studies/ communication studies / anthropology / sociology, etc.). The contents of women's magazines have been viewed from different theoretical and methodological angles — classifications of Yugoslav women's magazines have been offered, the characteristics of the reading audience have been considered, the media characteristics of femininity have been discussed, the importance of the women's press in the context of consumer society has been pointed out, it has been viewed as a product of popular culture, the categories of style / language / graphic equipment of women's press etc. have been analysed (Bogdanović 2023). The largest number of scientific papers published on this topic pointed to the ways and circumstances under which, within the framework of Yugoslav society, the process of *fabricating the archetype of the socialist woman* took place, which consequently modeled the „female reality“ and contributed to the formation of social consciousness, creating collective representations (see Petrović 1985: 55). In other words, for the majority of authors, dealing with the gender perspective of the „press of the heart“ / “sentimental press“ — as Neda Todorović and Edit Petrović called the magazines addressing an assumed female audience (see Todorović 2012; Petrović 1985: 53) — implied (research) accentuating the feminine side of gender polarity. Therefore, today, there are works dealing with fabricated *female role models*² (see Todorović 1987; Stojaković 2013; Jarić 2013; Vujović & Prokopović 2018; Bogdanović 2022, 2023), criticism of the way in which women / femininity / sexuality were constructed and presented in the media discourse of socialist Yugoslavia (see Papić 1981), and texts in which the ways of media portrayal of women in socialist women's magazines are compared with representational practices, gender stereotyping and discrimination in contemporary print media (see Todorović 2012; Vujović 2016). Summarizing the opinions of the aforementioned authors, it can be concluded that in the media discourse of the Yugoslav magazines for women, the socialist idea of gender equality was never fully implemented, but only partially, and that it (media discourse) was undoubtedly very stereotyped, shaped and rooted in traditional patriarchal patterns. In other words, *female characters* in the Yugoslav media space were constructed on the basis of cultural, social and gender remnants of traditionalism that socialism — as a doctrine of equality — could not (or did not want to) eradicate in practice (Bogdanović 2022: 90).

¹ Due to the limited scope of the paper, the emphasis in the text is on the so-called *women's press*, which is treated in different ways in the scientific discourse: as 1) „a kind of speech of the culture of a society“ (Vujović 2016: 5); 2) as „a specific system of signs within which certain messages are produced and articulated“ (McRobbie 2000: 68); 3) „as cultural texts, as works of increasingly concentrated media empires and as a means of selling very specific group of consumers through advertising“ (Gill 2000, 181) etc.

² *The role model woman* in the media discourse of the Yugoslav women's press ranged from a woman engaged in work and politics in the first post-war years, through a beautiful, likeable housewife who takes care of the house, cooks, dreams of love and raises children, to a „super-woman“, successful in all fields, at work and at home, as a wife, mother and a housewife (see Bogdanović 2023).

It seems, however, that in the corpus of published scientific works on the gender „reading“ of women's press in socialist Yugoslavia, none focus on the process of *fabricating the archetype of the socialist man*¹. In the available works, *male characters* are found in a secondary analytical plan, mostly in the context of the narrative representation of gender relations in socialist culture. Therefore, it would be interesting to see how *male identity / masculinity / male role* is fabricated in women's magazines. The initial (sufficiently broad) context for viewing the mentioned process within the media discourse of socialist Yugoslavia can provide some of the (newer) theoretical positions in masculinity research (Silverman 1992; Connell 1995; Connell & Messerschmidt 2005; Glover & Caplan 2000; Kimmel 1994; Slapšak 2004–2005; Šmale 2011; Banović 2011). In this regard, in the theoretical part of the work, it is necessary to focus on a few key points. The first of them is that masculinities are constituted within the structure of gender relations, which have historical dynamics as a whole, i.e. they are socially and historically constructed (Banović 2011: 174). According to these assumptions, masculinities refer to social roles, behaviors and meanings prescribed for men in any given society and at any point in time (Banović 2011: 174). Given that there is no one (universal) form of masculinity, but it is rather a very fluid concept whose meaning varies depending on the social / individual / temporal / spatial / religious context, different forms / models / types of masculinity have been introduced into the analysis of gender relations over time. Some of them are *hegemons* that enable the understanding of masculinity through power relations characterized by male dominance; *traditional, heteronormative* in which the family and the phallus are the supreme signifiers both for the constitution of the subject and for the functioning of the entire community; *non-phallic* which is considered one of the most urgent feminist projects; *victimized* in which physical / moral / emotional „weakness“ appears as the main quality of the new male model; *vulnerable* that is a witness and victim of transitional changes; *alternative* that is symbolically assimilated into femininity, and many others. However, whether we are talking about „normative“ or „extreme“ models of masculinity, the facts are that: 1) masculinity is constantly in the process of transformation (Nedeljković 2010: 54); 2) the construction of masculinity is formed depending on the gender ideology of society under the influence of traditional views on the male gender role, sociocultural situation and economic-political reality (Đurić Paunović & Stevanović 2019: 289), and 3) masculinity can be used as an analytical tool only considering the quantity, intensity and frequency of use in a given community (Nedeljković 2010: 65).

In the introductory part of the paper, it is necessary to briefly comment on those cultural demands / expectations that the Yugoslav society placed before men in line with the defined gender roles. Namely, although in the period of socialism, at the level of doctrine, there was a discourse of gender equality (for example, in the sense of active participation of both sexes in politics, equal access to the labour market, egalitarian division of family responsibilities, etc.), the started (in theory) process of emancipation of women did not fundamentally threaten the principles of traditional normative masculinity:

„In Yugoslavia and all its parts, as well as in other socialist societies, the normative discourse of masculinity is defined through the figure of a worker and a sol-

¹ An exception is Marija Vujović's doctoral dissertation, the subject of which is the visual representation of gender in advertising photos in products of women's popular culture (women's magazines). The case study is a women's magazine with the longest tradition in Serbia („Bazar“), and socialism and transition are the observed periods (see Vujović 2016).

dier. Respect for masculinity that insists on work and discipline maintained heroic masculinity as the embodiment of physical and working prowess and military heroism, while women remained subordinate to male authority. Heroes of war and heroes of work were placed on the pedestal of the masculine ideal. Normative masculinity, understood in this way, represents a set of traits from which a desirable male identity is created, namely aggressiveness, physical strength, courage, dominance, ability to take risks, traditionalism, self-confidence, assertiveness, protective roughness, concealment of weakness, cruelty towards the enemy and accordingly, the absence of sentimentality, reduced tenderness and compassion.“ (Pavićević, Kron & Simeunović-Patić 2013, 81)

Therefore, warrior / heroic culture, strength, entrepreneurship, nationalism, patriotism, leader cult and heterosexuality were — along with aggressiveness, physical strength and patriarchy as three „traditional“ / basic / indispensable elements — features of the hegemonic / ideal type / most widely accepted model of masculinity in socialist Yugoslavia (see Rosić 2012; Nedeljković 2010: 54). In other words, the socialist man was expected to be self-reliant, courageous, hardy, independent and confident, as well as the „breadwinner“ and head of the family. It can therefore be assumed that it was rare (actually courageous) to break away from that (and such) gender norm, especially because this form of masculinity, due to propaganda, was continuously supported/maintained in almost all segments of public life. Moreover, it seems that the concept of masculinity had a non-discursive status, i.e. that masculinity did not have the significance of a concept but a (self) implied value, which, just like the values of ‘masculinity’ and ‘manhood’, was understood by itself, without any critical intervention of a discursive type (see Rosić 2012: 66).

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In light of the above, the aim of the paper is to use the example of the high-circulation Yugoslav women’s magazine „Bazar“ — which has been published since 1964 (until today) within the edition of the Serbian newspaper „Politika“ — 1) to reconstruct the way in which a man was portrayed in the media discourse of socialist Yugoslavia; 2) consider some aspects of the construction of masculinity in the socialist / Yugoslav illustrated press for women, and 3) discuss the way gender relations in the socialist Yugoslav society were depicted in the media discourse of an exemplary women’s magazine. Given that the defined time reference frame of the work provides the possibility of insight into a large number of „Bazar’s“ editions, and bearing in mind the limited square footage of the paper, the corpus of research included issues in one calendar year. The year 1973 was chosen according to the principle of a random sample, and the work, in a methodological sense, is based on the data obtained from the analysis of textual and visual messages in issues 208–233 of one of the oldest women’s magazines on the Yugoslav market.

Media portrayal of a man in the women’s magazine „Bazar“

Since the women’s magazine „Bazar“ was designed to address primarily female audience, and that in terms of content it „covers“ three basic areas - marriage, family and home (see Petrović 1985: 53) — it is expected that female characters are dominant in the discourse of the sample Yugoslav magazine for women. A cursory look at the front pages

and titles of magazine articles is enough to see that the focus of the magazine narrative is a *beautiful, young, modern and well-groomed Yugoslav woman*. As stated by Isidora Jarić, in accordance with the tendency of the new socialist state to consistently promote, at the level of ideology, the concept of a woman who can do anything, in contrast to the bourgeois concept of a woman whose social and personal life is limited by the social construction of her biology (Jarić 2013: 411), „the new“ Yugoslav woman is depicted as a „superwoman“ in one of the most popular women’s magazines on the Yugoslav market — a woman who is successful in all fields, at work, at home, as a wife, mother, housewife (see Jarić 2013; Vujović & Prokopović 2018; Bogdanović 2022, 2023). She also finds her place in the new consumer society, consumes products of mass culture, sexually educates herself, takes care of herself, follows fashion trends, travels, etc.¹ However, it would be hasty to think that men / male characters are not integrated into the media discourse of the exemplary socialist magazine for women. On the contrary, although in a much smaller percentage, men also grace the covers of the women’s magazine „Bazar“ (such as actor Milan Gutović, poet Ljubivoje Ršumović, singer Zdravko Čolić, etc.); some magazine articles have men as main characters², they share their culinary experiences and recipes, participate in polls (like the one about male-female friendships), there are fashion sections dedicated to them, etc.

In the media discourse of the women’s magazine „Bazar“, men are most often portrayed within the family, i.e. in the *roles of father / husband / partner*, which are emphasized already on the covers of certain issues. For example, on the front page of issue 226 (September 22, 1973), actor Ljubiša Samardžić poses with his wife and son; the cover of issue 225 (September 8, 1973) features smiling, newly married basketball player Dragutin Miško Čermak and actress Ljiljana Malohodžić; the cover of number 218 was dedicated to the comedian Miodrag Petrović Čkalja and his family, etc. There are numerous articles that bring stories from „cosy and warmly decorated apartments“ where well-known Yugoslavs live happily with their wives and children. Thus, the article „Sreća zvana Vasil“ („Happiness, your name is Vasil“, number 222, year X, July 28, 1973, pp. 46–47, Duško Kaurović) talks about the „kind young dad“ Zafir Hadžimanov who welcomes the press team with his wife, Senka Veletanlić, at home „in which (with the birth of a son, ed. author) the household order has changed a lot“. On that occasion, the well-known musician states that he „feels fulfilled and proud“ because of his new role — the role of a father. The article „Obraz uz more“ („Face by the sea“, number 223, year X, August 2, 1973, p. 24, D. Timotijević) reports on how a famous Yugoslav couple — model Nikica Marinović and director Zdravko Šotra — spend a vacation on the Adriatic Sea with a two-year-old son Marko. Photos accompanying the text show the author of „Face to Face“ show „introducing his son to the secrets of riding.“ The arrival of a new born to the Samardžić family is reported in the article „Srećni događaji“ („Happy Events“, number 226, year X, September

¹ More about the media portrayal of women in the women’s magazine „Bazar“ see Jarić 2013; Vujović 2016; Vujović & Prokopović 2018; Bogdanović 2022, 2023.

² For example, in an extensive article entitled „Nisam Romeo“ („I am not Romeo“, number 221, year X, July 13, 1973, p. 13, Z. M.) the young and promising Belgrade actor Milan Gutović is introduced; the article „Kaskao sam za modom“ („I trotted for fashion“, number 225, year X, September 8, 1973, pp. 46–47, Duško Karuović) is about a TV announcer from Zagreb Oliver Mlakar — his life, business success, but also his fashion taste; „Kad se talenti udruže“ („When talents unite“, number 222, year X, July 28, 1973, p. 52, Gordana Tasić) tells the story of the collaboration between two young artists, American Jerry Robbins, pianist, and Yugoslav Ivan Jevtić, composer, etc.

22, 1973, p. 9, M. Savić). In the editorial of the text, it is stated that „the father (not the actor, ed. author) Ljubiša - Smoki won the Golden Arena this year in Pula“. The popular actor — presented as an „extremely self-sacrificing and gentle father who devotes a lot of time to his son“ — talks about his perception of home as a space for „relaxation, pleasant rest and gathering strength for new tasks“, and that his wife Mirjana is full of „love, attention, tenderness and understanding“. The dominance of caring and self-sacrificing fathers / spouses / partners in the media discourse of the women’s magazine „Bazar“ is also evidenced by many other articles in which Yugoslavs (less known to the public) are portrayed through family / partnership roles. One of them is the article „Tata sa velikim T“ („Dad with a capital D“, number 233, year X, December 29, 1973, pp. 60–61, Gordana Tasić) in which the Belgrade surgeon and author of over 25 scientific papers, Dr. Ljubinko Dikić, is not mentioned through the prism of his (very successful) professional engagement, but from the position of a single father of two children. Therefore, the focus of the magazine narrative is on their unbreakable relationship based on trust, respect and love, the household without „real female hand“ and distribution of duties within it, cooking, raising teenagers, etc. The article „Obožavani, zabrinuti...“ („Adored, worried...“, number 219, year X, June 16, 1973, pp. 8–9, N. Simić) also shows that the role of father / husband / partner is expected / presumed / desirable. In this article, „desirable potential husbands“ — Dragan Džajić, Mate Parlov, Ilija Petković, Dragan Kapidžić and Marijan Beneš — talk about why they are still single. The journalist’s remark at the end of the text to curious (one might even say worried) female readers answers the question of why famous aces still have not got married — „wise guys don’t want commitments until they finish their military service“. However, in the narratives of the women’s magazine „Bazar“ not only positive examples of fathers / husbands / partners are shown, but also the negative ones. Yet, not everything is always great and ideal in the Yugoslav family / partnership relations and that is stated in the article entitled „Očevi i deca“ („Fathers and Children“, number 224, year X, August 25, 1973, pp. 4–5, Mila Savić). There, female readers are drawn to the fact that „every woman should be careful what kind of father she chooses for her future child.“ The columns of the mentioned article were used to criticize the father model „who is occupied with work, friends, reading newspapers, afternoon naps and television“, and those fathers who act „bossy“ towards their children. In this context, in addition to the opinions of experts, from the book „Greet someone“ by Vesna Ognjenović and Budimir Nešić, there are children’s confessions showing the „truth about fathers“: „If only someone would persuade my dad not to drink and to be good to my mom.“ / „My father beat me so much that my stepmother cried“ / „If my father and I went to the cinema once“ and others. Anonymous Yugoslavs speak for an exemplary women’s magazine about the establishment of father-son and father-daughter relationships in the Yugoslav family at the time, as well as about how certain men coped with the role of the „modern father“ — a father talking to his child, showing love to them, using every free moment to spend together, but in such a way that he maintains discipline and makes final decisions.

Furthermore, in the narratives of the exemplary socialist magazine, men are portrayed as successful businessmen. In fact, in the majority of articles in which the main roles are assigned to men, it is emphasized that they are successful in their fields, skilfully deal with business challenges, balance family and business obligations with great success, etc. The women’s magazine „Bazar“ constantly writes about the business achievements of well-known and lesser-known Yugoslav (rarely foreign) actors, poets, musicians, athletes,

etc. Some of the articles that illustrate the above are, for example, „Veliki i mali“ („Big and small“, number 223, year X, August 2, 1973, pp. 10–11, Mila Savić) in which the audience is informed about the success of the author's television show of a well-known children's poet Ljubivoje Ršumović's „Poem about life“ which „both children and adults like“, awarded at the television festival in Portorož, or „The man beyond Rome and Paris“ (number 213, year X, March 24, 1973, p. 66, M.B.) which tells the story of the „virtuoso scissors“ of the tailor Sima Jović, unknown to the public, who in a „small and unknown tailor's shop on the corner of Stevn Sremac and George Washington Streets in Belgrade takes measures of famous actors, writers, university professors, singers and journalists“.

Finally, the socialist man is also portrayed as a man who is appropriately dressed for every occasion (at work, on trips, formal occasions, etc.). He always adheres to the following rules: 1) does not chase fashion too much, 2) wears the right thing at the right time, 3) skilfully complements colours, 4) finds suitable fashion details, and 5) takes care of what he chooses from his wardrobe („Elegant Man“, number 215, year X, April 21, 1973, pp. 18–19, Čedomir Čedomir). Creator Čedomir Čedomir reports on the news in the world of fashion — current colors, cuts, patterns, materials, collections — in the regular column „Chats about fashion“ for the male reading audience. From the textual and visual content of the magazine articles, one can easily conclude that the Yugoslav man of that time was „in step with the times“ — he wore checkered jackets with slanted pockets and rounded lapels, striped shirts, blue jersey pants or suits made of woollen fabric in a pepita pattern with an appropriate tie or bow tie. Journalist Duško Karuović talks about men's fashion, personal fashion tastes, clothing styles, etc., with „men with style“ (musician Džimi Stanić, football coach Miljan Miljanić, ballet champion of the National Theater Dušan Trninić and others) in the column „Fashion Time Machine“.

Model(s) of masculinity in the women's magazine „Bazar“

By insight into numbers 208–233 of the women's magazine „Bazar“, it can be concluded with certainty that in the sample year 1973, the so-called *hegemonic model of masculinity* was dominant, which is defined on the basis of several key points / stereotypes:

„the image of a strong, healthy (efficient) body that implies activity; the power of reasoning, firm will and self-control, in other words, the rationality that dominates nature and instincts and, as a result, dominates culture; an active paternal role in the form of an authoritative father as the bearer of the Name of the Law, that is, the bearer of power. This image of desirable masculinity is based on a model established in the Age of Enlightenment.“ (Đurić Paunović & Stevanović 2019: 290)

In other words, in the narratives of the exemplary socialist magazine, we recognize the intention to present traditional, heteronormative masculinity as a „dominant fiction“. Such function allows the formation of „a stable core around which the reality of the nation and the historical period is constituted, since it transmits the illusion of the real to everything that comes in a close and immediate connection with it“ (see Silverman 1992: 42). In line with the primary elements of the mentioned model of masculinity (the family and the phallus as the supreme signifier) both for the constitution of the subject and for the functioning of the entire community (Rosić 2012: 51), images of a healthy and physically strong man in different variants are constantly reproduced, a man able to master his instincts, active in the role of father/husband/partner, the one who enjoys his own embodiment. In this sense,

the list of male characters is coherent by „faith in the heteronormative family, traditionally present in Christianity, and in the power of the Father’s Name, which symbolically marks and protects such family“ (*Rosić* 2012: 51). For example, some of them are the famous basketball player Dragutin Miško Čermak, thanks to whom the young and promising Belgrade actress Vesna Malohodžić got, as the author of the text states, „her most important role in life“ — the role of a wife („Njena najlepša uloga“ / „Her most beautiful role“, number 225, year X, September 8, 1973, K.M.) or, on the other hand, the driver of heavy trucks („road cruisers“) Ljubomir Todorović, who is capable of sitting behind the wheel for hours, resists constant and numerous temptations, does not sleep and does not eat on time, keeps his family together, educates the children, buys an apartment („Kamiondžija, ali onaj pravi“ / „Truckdriver, but the right one“, number 211, year X, February 24, 1973, pp. 4–5, Mihailo Blečić).

Considering the fact that for „establishing or producing an image of hegemonic masculinity, the nature of the relationship towards the other sex is of particular importance“ (*Đurić Paunović & Stevanović* 2019: 290), it is necessary, in this sense, to comment on the way in which the relationship between men and women is depicted in the media discourse of the magazine for women „Bazar“. The examples of „a ‘healthy’, balanced relationship, as well as the application of the so-called sexual economy, all in support of the fact that a male’s reasoning has supremacy over his bodily pleasure“ (*Đurić Paunović & Stevanović* 2019: 290), are cited from issue to issue. Thus, in the article „Bez ljubavi žene muškarac nije muškarac“ („Without the love of a woman, a man is not a man“, number 215, year X, April 21, 1973, pp. 10–11, V. M.) Marlon Brando, „the man about whom all women are talking today,“ reveals his understanding of life and love — „a philosophy that goes much beyond sexual relations and which has been declared ‘romantic’, from many sides, concluding that „without the love of a woman, a man is not a man“. The „beautiful, attractive and cheerful“ Belgrade actor Milan Gutović thinks similarly, who in the article „Nisam Romeo“ („I’m not Romeo“, number 221, year X, July 13, 1973, p. 11, Z. M.) emphasizes that when it comes to women he „believes only in love“, and that he „remembers each of his girlfriends by the best and the most beautiful“. It is important to emphasize that precisely in the context of the aforementioned relationship — man → woman — *negative male characters* are introduced into the narratives of the sample women’s magazine. There are not many of them, but they appear in sufficient number to question the (social / economic / physical) supremacy of men, which is „embedded and legitimized in social relations and structures“ (*Đurić Paunović & Stevanović* 2019: 289). For example, negative male characters appear in the feuilleton „What a girl should know about young men“, published in 14 parts by Žika Jovanović. In it, the attention of young female readers is drawn to men who seek only physical pleasure (without interest in female emotions), immature „conquerors“ who consider people of the opposite sex only objects for sexual play, male egoism, which can make sexual experiences unpleasant, etc. And the column „In four eyes“ — in which psychologist Ana Jugović responds to readers’ letters — brings, first-hand, stories about husbands who are emotionally uninterested in their wives, men who are rude, unfaithful and lonely, alcoholics who mistreat families, etc.

In parallel with the hegemonic model of masculinity, in the discourse of the exemplary socialist magazine, there exists (barely noticeable) the image of a man who does not seek to get along with the hegemonic, i.e. normative masculinity, and remains deprived of obtaining some kind of patriarchal dividend and is symbolically assimilated into femininity

(Đurić Paunović & Stevanović 2019: 290). In other words, he represents a man with weak gender features - a non-subject (Oraić Tolić according to Đurić Paunović & Stevanović 2019: 290). That (and such) man was used as a conscious opposition to the hegemonic model that remains the dominant concept of masculinity in the narratives of the women's magazine „Bazar“. For example, one of the few characters who belongs to an *alternative model of masculinity* is an anonymous man who, in the column „In four eyes“ under the pseudonym „Loner“, seeks the advice of psychologist Ana Jugović and the help of the magazine's editors in his search for a „soul mate“ because, due to illness, „he didn't have time to live through boyhood and youth, so he can't establish contact with girls and he doesn't know how to manage in today's time“ (number 221, year X, July 13, 1973, p. 50).

However, despite the fact that both the hegemonic and the alternative models of masculinity are presented in the discourse of the women's magazine „Bazar“, it is more than obvious that the preference is given to the hegemonic type. One of the examples of the magazine texts that very vividly illustrates the above is the article entitled „Sirote — one“ („Poor — them“, number 225, year X, September 8, 1973, Danilo Ružić). It talks about an extremely important parameter that defines gender relations — the distribution of household duties. Already in the introduction of the text, the journalist asks a question that shapes the further narrative in, if not a sarcastic, then a humorous connotation: „Are there only few husbands who hide under their wives' laps, are there just few hen-pecked husbands?“. In the first part of the article, a couple of men from the Yugoslav public scene are presented in a (for a socialist society) gender atypical way — well-known actors, musicians and socio-political workers appear in traditionally female roles. Namely, the magazine narration tells the story of the cartoonist Feri Pavlović who goes to the market and prepares the best barbecue in Vračar (such that „his wife can't stop eating“); of the actor Ljubiša Samardžić, who „wraps around his wife, who is pregnant again“ and whom „every grocer in Dušanovac market knows“; of the adviser of the Foreign Affairs Federal Secretariat, Tonči Kolendić, who is waiting for the press team in the kitchen, wiping the dishes, etc. The photos accompanying the first part of the text show the director of the Belgrade Fair, Jaša Rajter, tidying up the kitchen, musician Zafir Hadžimanov bathing his new-born son Vasil, and RTS presenter Svetislav Vuković showing the living room decorated „with his own hands“ in his home. In the second part of the text, on the other hand, there are parts of the conversation with the water polo player Zoran Janković, who believes that „the very attempt to help his wife with household chores could, on her part, be interpreted as an insult“, and the statement of physical worker Desimir Jevtić (whom the journalist team found on the street doing his regular job) is quoted as well: „What, can you imagine me doing women's work? Are you normal? Who do you think I am? Terrible times have come — men doing women's chores, and women doing men's work!“ In the context of the dominance of the hegemonic over the alternative model of masculinity, it is particularly interesting to comment on two more „Bazar“ columns — „Confession of a gynaecologist“ and „Men are suffering“. In the first of them, from issue to issue, topics from the field of reproductive health / practices / experiences are discussed. The sixth part of the said column, under the humorous title „How a 'hero' was scared“ (number 221, year X, July 13, 1973, p. 51, unsigned), tells the story of a husband who becomes hysterical at the moment of his wife's delivery and faints (while his incredibly disciplined wife stoically endures the pains of childbirth), which actually puts on the „pillar of shame“ those men who are afraid of blood, who are not capable of providing moral support to their wives in the delivery rooms, who do not have enough courage to take a new-born in their arms, etc. Another

column, signed by Jovo Prižikoža, consists of texts that humorously describe everyday life of a Yugoslav man. Thus, for example, in the episode called „Thieves in the House“ they make fun of the so-called „blind men“ — men who live with mothers- and sisters-in-law, who are not able to earn money for a new car and a good TV, who do not know how to fix the tap in the bathroom, who listen to what they are told, who go around „scrappy“, etc. (number 224, year X, August 25, 1973, p. 9).

Conclusion

Based on the analysis of the research sample, which included the editions of the women's magazine „Bazar“ from 1973 (issues 208–233), it is clear that the media texts published in the exemplary socialist newspaper actively participate in the construction and reproduction of both „femininity“ and „masculinity“, but also on what kind of gender relations are desirable in a certain socio-historical context (see *Vujović* 2016: 276). Namely, in the media discourse of the women's magazine „Bazar“, in addition to the main female character — a beautiful, young, modern and well-groomed woman who is successful in all fields (at work, at home, as a wife, mother, housewife) — there is also a *caring and self-sacrificing father / husband / partner, successful in his field, a modern man*. In the media narrative of one of the most popular Yugoslav women's magazines, male characters are assigned three main roles — *He* is portrayed as 1) a *pater familias*, 2) a successful businessman, and 3) a modern man who follows fashion trends and keeps „in step with the times“. Therefore, the roles assigned to men in the media discourse of the women's magazine „Bazar“ are stereotypical and in accordance with the social constructs of the time, i.e. collective ideas about gender: women are mostly portrayed in the media in the home environment, as subservient, passive, focused on the family / children and preoccupied with their appearance, while men are the ones being outside the home, active, having power, dominance and control (see *Vujović* 2016: 5). In other words, the man is, in a discursive sense, unambiguously positioned in his gender role of „small and apparent master“, derived from the *hegemonic model of masculinity*. In the narratives of the exemplary socialist magazine, other/different/alternative masculinities, „which exist in every community synchronously with the hegemonic, are stigmatized, invisible and within the liminal zone of non-subjects“ (*Đurić Paunović & Stevanović* 2019: 298). One can assume that the strengthening of the hegemonic model of masculinity in the media discourse of the women's magazine „Bazar“ stems from gender (not sexual) duality within the binary patriarchal matrix that Yugoslav society inherited from the period that preceded socialism, and that it aims to strengthen the hegemonic cultural beliefs about gender roles in patriarchal societies. The above is vividly illustrated by part of the magazine article „Da sam muško“ („If I were a man“, issue 232, year X, December 15, 1973, pp. 10–11, Danilo Ružić):

„And generally, a kind of unusual time has come. A woman strives to equalize with a man in everything, and by God, a man does the same in some respects with a woman. As a result of these efforts, in recent years it has become increasingly difficult to distinguish who is male and who is female on the street. A child, galloping behind the back of his modern parents, often does not know who his mother and who his father is. Everything else is the same — long hair, bright colors, shoes with high heels. [...] Today, men walk around with aprons on their bellies and tote bags in their hands. Everything got messed up.“

Flipping through the pages of „Bazar“, it becomes clear that despite the change in the social paradigm in the years after the Second World War (the introduction of the socialist principle of equality as the dominant matrix in social / gender / economic / family relations), the policy of the male gender representation actually kept the same, precisely codified, patriarchal form — the man is dominant / the woman is subordinate to the man (see *Vujović* 2016: 9). In this regard, it could be said that in the narratives of the exemplary Yugoslav magazine, the primary function of the male characters was actually to complement the female ones — without *Him*, even the woman herself could not be portrayed as fulfilled in the roles that the socialist society primarily assigned to her, i.e. *She* would be neither a wife / partner nor a mother. The above is vividly illustrated by magazine articles (rather numerous) in which female characters are portrayed exclusively through their relationship with a man („Morin, žena ribara iz Ostendea“ / „Mauren, a fisherman's wife from Ostend“, number 231, year X, December 1, 1973, p. 9, unsigned; „Pikasova golubica“ / „Picasso's Dove“, number 225, year X, 8 September 1973, pp. 52–53, Lj. T.; „Muž, ili kako ga obući“ / „The Husband, or How to Dress Him“, number 231, year X, 1 December 1973, pp. 18–19, Čedomir Čedomir, etc.). Shifts in favour of gender sensitivity — those pointing to the importance of maturing of the concept of gender and gender equality in the socialist Yugoslav society — are almost imperceptible in the media discourse of the women's magazine „Bazar“. Even in cases of rare breakthroughs from traditional gender roles, male actors were immediately returned to patriarchal frameworks of behaviour. Bearing in mind the fact that the annual circulation of Serbian women's magazines (including „Bazar“) ranged from 250,000 to 350,000 copies (*Todorović* 2012), it can be assumed that, supported by specific mechanisms of the so-called „prints on glossy paper“ (Dardigna according to *Todorović* 2012)¹, the implementation of stereotypical messages / traditional gender roles in accordance with the patriarchal matrix was carried out on extremely „fertile soil“. Consequently, we come to the conclusion that the (primarily female) reading audience, in the social conditions of the 1970s, could not / did not want to recognize / decode these (and such) media messages, and form critical attitude towards them. The media images of men at the time could be different if certain individuals knew how to perceive the way(s) in which the Yugoslav media culture conveyed dominant representations of gender, influencing opinions and behaviours, create a critical distance towards the works of media culture and thus gain power over their culture (see *Kellner* 2004: 104–105). Therefore, it would be useful (and interesting) to turn some of the future work in the field of masculinity studies towards the reading audience of women's magazines.

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¹ These include: the content belonging to a light genre, the visual moment which is more important than the textual one, photography dominating the text, aestheticism, attractiveness for advertising, etc. (see *Todorović* 2012).

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Original article

© *Soultan Abdulkarimov***SPORT FEMINISM: CHALLENGES TO EMANCIPATION**

The article explores women sport in the context of gender relationship evolution, female self-affirmation in the process of historical development of society. As vanguard of female emancipation sport feminism displays overcoming of androcentric foundations, perfection of gender relations, puts up the women as equal partners with men. I focus on transformation of gender stereotypes, image and status of women in sport through the prism of metamorphoses and paradoxes of the social history of different regional, social, cultural groups and female sport movement on the whole.

Global changes associated with the transition to the information age are accompanied by growing economic crises, mass migrations, cultural conflicts, pandemics and wars. New realities confront the pre-modern social orders, stimulate the improvement of human relations and the overcoming of numerous contradictions, among which gender relations stand out. Gender equality remains one of the key issues of social modernization. Sports feminism, the vanguard of women's emancipation, which emerged in the context of the social and political movement of women in response to male domination, actualizes the position of women in society, expresses their self-affirmation through sports as the most organized form of struggle for equal rights with men. Sports arenas serve as a platform for demonstrating social problems related to gender inequality in wages, sexualization of the female body, etc.

Keywords: *feminism, sport, game, competitions, gender, evolution, self-affirmation, emancipation, female, androcentric*

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ETHNOCULTURAL ASPECTS OF THE FEMINIST MOVEMENT IN THE GLOBAL SOUTH

The article examines the feminist movement in various ethnocultural environments in Asia, Africa and Latin America (Global South) over several decades of the 20th – early 21st centuries. The research is focused on the formation of various types of gender identity within both regional and global feminist movements. The work is based on the analysis of various waves of the world feminist movement and the results of the four largest Women’s Forums held under the auspices of the UN in 1975 (Mexico), 1980 (Copenhagen), 1985 (Nairobi) and 1995 (Beijing). Particular attention is paid to the data published as background paper prepared for the 25th anniversary of the Beijing Women’s Forum by Maxine Molyneux, Malu A. C. Gatto and Adrija Day, and adopted as a political declaration at the 64th Session of the Commission on the Status of Women in March 2020 (Political declaration 2020). A comparative analysis of documents and published interviews allowed the author of this article to draw a conclusion about the main trends in the formation of new gender identities among the population of Asia, Africa, and Latin America at present.

Keywords: feminism, intersectionality, gender nonbinarity, gender inclusiveness, women’s activism in the Global South, multiple sexuality, sexual minorities

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MUSEUM COLLECTION AS A SOURCE OF KNOWLEDGE ON THE ANTHROPOLOGY OF EVERYDAY LIFE OF THE FEMALE BOLSHEVIK ELITE IN THE 1920–1930S.

The study of material artifacts in museum collections in order to identify typical patterns in the everyday life of a certain social stratum, until recently, did not concern the narrow stratum of the party elite that formed after the victory of the Bolsheviks in 1917. The article aims to fill this gap. Analyzing artifacts from the funds of the memorial museum „The office and apartment of V. I. Lenin in the Kremlin“ (now stored in the Leninsky Gorki Museum in the Moscow region), the authors reconstruct the life, habits and lifestyle of women who surrounded the leader of the party and the state in the first years of Soviet power. The analysis of behavioral practices, their functioning, the taste preferences of N. K. Krupskaya, M. I. Ulyanova and their associates, led to the conclusion that their behavioral modes are weakly separated from the modus vivendi of the social stratum of their origin, despite all the statements about the construction of „the new life“.

Keywords: material culture, everyday life, women's history, anthropology of gender, Bolshevik elite, museum artifact

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CROSS-CULTURAL STUDIES OF HEALTHCARE PHENOMENA DURING THE COVID-19 PANDEMIC AND IN POST-PANDEMIC REALITY

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Original article

© *Valentina Kharitonova*

REACTION OF RUSSIAN HEALTH CARE TO THE DEVELOPMENT OF THE COVID-19 PANDEMIC AND THE WAY OUT OF IT (THE CROSS-CULTURAL ASPECT)

The article discusses the problems of the population's reaction to what happened in the country and the world during the SARS-CoV-2 epidemic/pandemic in terms of attitudes to the disease, the possibilities of its treatment, prevention and rehabilitation. The term "health care" is understood here as personal and group characteristics of health preservation, although its another meaning as a health protection system formed by specialized state agencies is also discussed. The author highlights the transformations caused by the Coronavirus infection and uses Russian and other materials to examine various attempts to resist "Corona" from unconventional medicine and its practitioners engaged in prevention, treatment and rehabilitation along with the existing official health care system — as an alternative to biomedicine or complementary to it. In a difficult situation when little was known about the origin, the course of the disease and its consequences, ridiculous solutions were sometimes offered not only by practitioners of traditional medicine, folk healers along with quasi-religious specialists (which was not surprising), but also within the very sphere of conventional biomedicine. New treatment protocols appeared every now and then; disputes arose among virologists and epidemiologists as well as practicing physicians involved in the elimination of epidemic situations. Representatives of traditional medicine widely spread in our country (domestic — Buryat-Mongolian and imported from Asian countries — Chinese, Indian, Korean, etc.) actively participated in everything that was happening. For comparison, the use of TMS practices during the pandemic in China, India, and other countries is considered in the paper.

Keywords: *health preservation, healthcare, pandemic, epidemic, COVID-19, folk medicine, folk healing, traditional medicine, traditional medical systems (TMS), quasi-religious practices*

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Original article

© *Yuliya Olkhovskaya*

ELDERLY PEOPLE DURING THE PANDEMIC: A CROSS-CULTURAL STUDY IN THE MOSCOW REGION AND TATARSTAN

Using the method of cross-cultural analysis, the article examines interviews with elderly people, residents of the Moscow region and the Republic of Tatarstan, during the COVID-19 pandemic, both living independently and in a social institution – an Orthodox hospice. The instruments of social cohesion and healthcare among the retirement age population are described. The research was inspired by interest in the perceptions of older people's experiences and the difficulties they have faced during the pandemic. The unanimous public awareness of the situation showed that the ways to support the population during COVID times contributed to the improvement of inclusiveness in many areas of society. The situational component of COVID-19 has created special conditions for the elderly population, demonstrating an increasing need for care provided by the state, charities, volunteers and the local community. The resulting financial difficulties and the increasing need for care forced some people to seek help or move to live in specialized institutions. At the same time, interaction with volunteer organizations and social services partially contributed to the reduction of psychological stress in elder people. The social paradigm that emerged during and after COVID-19 has changed and gradually established social cooperation between older people, the state and non-profit volunteer organizations. The strategy of mutual assistance smoothed out the conditions of social isolation of vulnerable groups: the emerging decline in their standard of living and the lack of social communication did not reach a critical level thanks to volunteer assistance and mutual assistance within society. The study of the narratives of those living in an Orthodox hospice made it possible to emphasize the correct organization of the work of this institution in a pandemic, compliance with anti-epidemiological requirements, and also to identify the positive experience of cooperation between an Orthodox hospice and volunteers. The author hopes that gained experience will facilitate the further introduction of an inclusive agenda into the institutional environment of social actors.

Keywords: *pandemic, Moscow, Tatarstan, pensioners, COVID-19, national solidarity, interaction*

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THE DREAMER WITHOUT A DREAM: THE PATTERNS OF DISPLACED LOCALIZATION OF SUBJECTIVITY IN SOMATIC PATIENTS (BASED ON THE COVID-19 PANDEMIC)

In recent years, one of the most striking manifestations of public interest in the topic of dreams on the part of so-called modern cultures has been COVID dreams which dreamers consider to be significantly different from their usual oneiric patterns. Dreamers themselves, as well as dream social researchers, attribute these changes which became widespread during the COVID-19 pandemic, both to increased manifestations of stress and anxiety due to social restrictions and quarantine measures, and to the direct effect of the virus on brain activity. The author identifies the latter as a key characteristic of COVID dreams and the numerous stories that appeared in mass media, social networks and dream blogs in the early 2020s, and concludes that social situations of dream sharing facilitate social identification but implicitly shift the locus of subjectivity of the dreamer. Thus, the corona-infected dreamer and dream-teller find themselves in a paradoxical position in which their own dream does not fully belong to them.

Keywords: *anthropology of dreams, dream sharing, COVID dreams, subjectivity, virus*

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SOME PSYCHOSOCIAL PHENOMENA THAT AROSE DURING THE COVID-19 PANDEMIC

An outbreak of a new infection, COVID-19, caused by the SARS-CoV-2 coronavirus, began at the end of December 2019 in the city of Wuhan, Hubei Province, China, where the first cases of atypical pneumonia were recorded among staff and visitors to the Huanan seafood and animal wholesale market. On December 31, 2019, the World Health Organization (WHO) was informed of the emerging epidemic of a new coronavirus infection, and on March 11, 2020, WHO declared the COVID-19 pandemic. On May 5, 2023, WHO Director General Tedros Adhanom Ghebreyesus announced the lifting of the international emergency due to COVID-19. Thus, the COVID-19 pandemic lasted 1150 days. Has it become a new insurmountable challenge for modern healthcare and shall the world be waiting for similar pandemics? To date, all countries of the world have suffered from this disease, and Russia was among the top three countries in terms of the number of people infected with SARS-CoV-2. At the time of writing, COVID-19 had been diagnosed in more than 682 million patients, with more than 6.9 million deaths worldwide. In Russia, more than 22,398,867 cases of COVID-19 were identified, and the mortality rate was 1.8%. The outbreak of coronavirus infection has led to a sharp increase in the number of hospitalized patients, which in turn has led to a shortage of hospital beds, specialized medical equipment and an increased burden on medical personnel. For the population, the objective situation during epidemics and pandemics is traditionally associated with many important psychosocial stress factors: threats to their health and loved ones; serious problems at work; separation from family and friends; problems with food and medications; social isolation or social distancing; closing of schools and universities. Psychological manifestations of the action of these factors include emotional experiences, fear, depression, alarmism associated with the threat of infection or actual infection. Prolonged isolation or long-term quarantine, inadequate information, lack of personal contact with the usual social circle, lack of personal space at home enhance the formation of lasting negative psychological consequences. In a pandemic, the psychological footprint is in many ways larger than the medical footprint — the psychological consequences of a pandemic are more pronounced, more widespread, and longer lasting than the physical consequences of infection.

Keywords: *psychosocial characteristics, COVID-19 pandemic, prevention, hygiene, public health*

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TREATMENT AND REHABILITATION AFTER COVID-19 WITH TRADITIONAL CHINESE MEDICINE IN CHINA AND RUSSIA (MEDICAL ANTHROPOLOGIST'S PERSPECTIVE)

Based on the author's field materials and academic anthropological and medical literature, the article analyzes the specifics of treatment and rehabilitation after COVID-19 using Traditional Chinese medicine (TCM) methods, discusses informants' experiences of side effects from the coronavirus and methods of their elimination using TCM, and the cultural components of these processes in China and Russia. The Chinese health care system officially practices a combination of TCM and biomedicine, in particular, such a synergy was applied in treatment and rehabilitation after COVID-19. During the rehabilitation period after coronavirus, a combination of the two medical systems was also used to maximize the therapeutic effect. There is a significant demand for TCM in Russian society as people seek alternative to the official medical system ways of treatment and rehabilitation. Although TCM is not an official part of the health care system in the Russian Federation, it is practiced in private clinics, the number of which exceeds 50 in Moscow alone. Patients are attracted by the individualized approach and lack of side effects — TCM takes into account not only the disease itself, but also the patient's physical condition, location, habits, and even the time of year when treatment takes place. In this respect, TCM is very different from biomedicine, in which all manipulations and appointments follow standardized medical protocols.

Keywords: COVID-19, pandemic, epidemic, public health, healthcare, traditional Chinese medicine, TCM, cross-cultural studies

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Original article

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“FROM EXPERIMENTAL SALIVA TO THE DOCTRINE OF PERSONALITY”. WHAT PREVENTED PEDODOLOGY FROM BECOMING THE “QUEEN OF SCIENCES” IN THE USSR IN THE 1920S–1930S.

The article provides an analysis of alternatives for the development of the education system in the USSR in the 1920s–1930s. Based on a comparison of two trends in the educational impact on the younger generation in the framework of the formation of a “new person”, the authors come to the conclusion that there was a conflict of worldview attitudes caused by different understandings of the “soul”. Attempts to form a “new man” based on a predominantly physiological interpretation of the personality structure, undertaken by domestic pedologists, were in the mid-1930s claimed not corresponding to the humanistic components of socialist morality. The revealed relationship between pedology and the so-called “negative” eugenics provoked its ban. On the eve of the world war, the authorities curtailed all radical experiments in the field of upbringing and education and to a large extent “rehabilitated” not only the classical forms of influencing the younger generation, but also the content aspects of educational policy. The appeal to the national historical tradition in education was expressed, in particular, in the return of the non-material value category of “soul” to the pedagogical discourse with a positive connotation. The “animation” of education again becomes the unofficial basis of its socialist content. The theoretical foundation for the revival of the humanistic approach to education was provided by the works of K. D. Ushinsky.

Keywords: education in the USSR, pedology, K. D. Ushinsky, historical pedagogy

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Original article

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HANDLING COMPLAINTS IN RUSSIAN CHILD PROTECTION SERVICE: BETWEEN SAVING EFFORT AND THE “REAL” WORK

The article is devoted to everyday practice of handling complaints in Russian child protection service. This practice helps social workers to define the main goal of work in their own professional understanding. Employees of child protection service belong to the category of street-level bureaucrats and face contradictory expectations about their work both from the administration and from citizens. The article is based on complaints from neighbours, close relatives or parents, which were collected at the period from 2020 to 2022. Field examples are used to describe the reactions of social workers due to such complaints. Work with complaints forming the practice of “alignment” — a process of setting up professional optics and understanding the common goal for the team when individual interpretation of each employee may be assumed. This process is embodied in collective discussions of complaints from citizens. As a result of this practice, the child protection workers develop their own understanding of the “real” goal of the work and determines the choice of beneficiaries. In the anthropological analysis of the everyday life of the child protection team, it turns out to be problematic to separate two coexisting attitudes: the desire to preserve their time and emotional resources through ignoring and formal responses to complaints, and, at the same time, the desire to perform only that work which correlates with the idea of the “real” goal.

Keywords: *anthropology of bureaucracy, child protection service, street-level bureaucracy, complaints*

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Original article

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LIFELONG EDUCATION WITH ETHNO-CULTURAL COMPONENT: NARRATIVES ON THE PRESERVATION OF FOLK TRADITIONS BY VILLAGERS OF BASHKORTOSTAN

The article analyzes the education with ethnocultural component in the adult population of Bashkortostan. The author aims to understand how the pedagogical process of ethnocultural education at school continues in the adult life of an individual. The rural population is chosen as the object of study because, compared to city dwellers, they have limited access to many sources of information (such as theaters, concerts of folklore groups, libraries, etc.). Rural life is less subject to modernization; at the same time, it is obvious that modern mobility of the population, technological progress and other innovations are gradually erasing the boundary between the city and the countryside. How is ethno-cultural knowledge transmitted and how do rural people influence the preservation of folk culture and traditions? Much attention is paid to the process of intergenerational transmission of information about traditional values. Based on in-depth interviews conducted during ethnographic expeditions in the Republic of Bashkortostan in 2021, 2022, and 2023, the author concludes that the rural population of different ages is interested in receiving ethnocultural knowledge, while the village faces a shortage of qualified personnel and sites.

Keywords: Bashkiria, ethnocultural education, rural residents, folk culture and traditions, ethnocultural self-education

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SCHOOL EDUCATION AS PART OF THE DEVELOPMENT STRATEGY. THE EXPERIENCE OF SWEDEN

Education, its quality and accessibility are important indicators of the socio-political development of the economy, society, the standard of living in any country. Swedish education and educational policy are an important component of both national social policy and political programs of all parties in the country. It is obvious that well-educated professionals working in various spheres drive the economy and provide the successful development of society as a whole. Recognition of equal rights to receive education for all citizens and residents of the country obliges the state to provide relevant opportunities. In Sweden, state provision of education is an important part not only of traditional Swedish culture, but also of the entire socio-political strategy of the country. Curriculums are designed for schools and special professional programs are developed for the gymnasium level. The principles of support for Swedish ethnic minorities and integration policies towards migrants are applied both in school policy and in practice.

Keywords: School education, curricula, ethnic minorities, language education as an element of integration policy, youth, migrants

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Original Article

© Aleksandr Pestriakov, Olga Grigorieva, Yulia Rashkovskaya (Pelenitsyna)

CRANIAL SAMPLES OF MODERN SMALL-HEADED POPULATIONS OF THE EQUATORIAL OLD WORLD

“In the Twilight of the Rainforest”

G. Butze

The authors studied 15 published mean sample data (only male samples) on the equatorial Old World populations, which are characterized by small crania with the total growth value no more than 261,0 except for the Aeta sample, which probably has some Tagal admixture. The studied samples represented the following groups: Pygmies (3 samples), Bantu agriculturalists (2 samples), Papuans of New Guinea (4 samples), Melanesians (2 samples), Andamans (2 samples), Aeta (2 samples). The analysis included three Martin's cranial measurements (1, 8, 17) and three indices (1/8, 17/8, 17/1) as well as four variables designed by one of the authors. Only the shape parameters of the cranium were used to calculate the dendrogram of the taxonomic differences of these cranial samples. The dendrogram identified two clusters. The first one included all the African samples and Papuans, the second one — Andamans, Aeta and Melanesians. The samples of the first cluster correspond to the Tropic craniotype can be called Microtropids. Samples of the second cluster resemble the Sundid craniotype can be called Microsundids. These two craniotypes differ greatly in the shape of the cranium and have different origins; they are only similar in the small size of the skull.

Keywords: *cranoseries, equatorial belt, Old World, microtropids, microsundids***Author Info: Pestriakov, Aleksandr P.** — Ph.D. in History, Senior Researcher, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: labrecon@yandex.ru ORCID ID: <https://orcid.org/0000-0002-2316-5110>**Grigorieva, Olga M.** — Ph.D. in Biology, Senior Researcher, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: labrecon@yandex.ru ORCID ID: <https://orcid.org/0000-0003-1113-8171>**Rashkovskaya (Pelenitsyna), Yulia V.** — trainee researcher, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: j.pelenitsyna@gmail.com ORCID ID: <https://orcid.org/0000-0003-3378-9151>**For Citation:** Pestriakov, A. P., O. M. Grigorieva, and Yu. V. Rashkovskaya (Pelenitsyna). 2023. Cranial Samples of Modern Small-Headed Populations of the Equatorial Old World. *Herald of Anthropology (Vestnik Antropologii)* 4: 316–330.**Funding:** The research was carried out within the framework of the research topic

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LATE MEDIEVAL POPULATION OF ZAGORODSKY POSAD (TVER CITY, RUSSIA) BASED ON CRANIOMETRIC AND DENTAL NON-METRIC TRAITS

The article presents new craniometric and dental morphology data on the population of the 18th century Russian city of Tver. Archaeological excavation headed by O. E. Rybakova was carried out on the territory of Tver necropolis (South-east part of Zagorodsky posad — territory division of Tver in 18th century) in 2019. Revealed human remains were studied according to standard cranial metrics protocol and Russian odontological program of Alexander Zubov. Craniometric data on 11 male skulls and 19 female skulls were compared with 18 Late Mediaeval samples from the European part of Russia using principal component and canonical analyses. Men were found to be morphologically close to previously studied male samples from Tver and Leningrad oblast. They are characterized by high nasal bridge, small nasal height and orbit width and more round head. Women are close to Tver and Kostroma female samples, being characterized by high orbits and narrow foreheads (based on minimum forehead breadth). Dental morphology data on 30 individuals attributes the studied sample to Western odontological stock with features of Northern gracile type. Compared with Late Medieval Tver samples, the studied one shows more reduction of the dental system and higher frequency of shovel-shaped incisors. Small sample size due to poor preservation of human remains not sufficient for observing the key traits precludes further statistical analysis of dental data. However, the data obtained in this study suggest possible Finno-Ugric origin of the described features. This hypothesis will be tested in further studies.

Keywords: *paleoanthropology, craniology, dental morphology, Late Medieval population, Zagorodsky Posad, Tver*

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Original Article

© Svetlana Borutskaya

OSTEOMETRIC STUDY OF BAKHCHI-ELI — THE CRIMEAN TATAR NECROPOLIS OF THE 19th–20th CENTURIES

The osteological study of the Bakhchi-Eli necropolis in the Kirov region of the Republic of Crimea was associated with the preparation of the area for construction work. A total of 166 burials were discovered. 25 male and 24 female skeletons were studied according to standard osteometric protocol. The male sample of Crimean Tatars from Bakhchi-Eli is characterized by an average ratio of arm and leg lengths, often a slightly elongated shoulder, variability in the radiobrachial and tibiofemoral indices, and a wide variety in shoulder width, which was often correlated with body length. Most men had a wide pelvis and a significantly expanded sacrum. The group varied in body length; individuals were characterized by body lengths ranging from short to very long. The average body length of the men of the group from Bakhchi-Eli (19th–20th centuries) (166.4 cm) was slightly less than that of the men from the group of Crimean Tatars of the 16th–18th centuries Batalnoye (168.8 cm) and slightly larger than that of the men of the Crimean Tatar group Bieli (17th–18th centuries) (162.8 cm). Women from the Bakhchi-Eli group of Crimean Tatars were also characterized by an average ratio of the lengths of the upper and lower limbs, an elongated shoulder, narrow shoulders, and a greatly expanded sacrum. Pelvic width varies and is not correlated with height. The female sample was characterized by body lengths ranging from short to long. The average body length of women from Bakhchi-Eli (152.5 cm) was less than that of women from the Batalnoye necropolis (154.0 cm) and greater than that of women from the Biyeli necropolis (149.9 cm).

Keywords: osteology, osteometry, limb proportions, shoulder width, pelvic width, lifetime body length

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REVIEWS

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Review

© *Irina Snezhkova***BOOK REVIEW: THE COLLECTIVE MONOGRAPH «THE ESSENTIAL BASIS OF RUSSIAN IDENTITY. REGIONAL AND ETHNO-CULTURAL CONTEXTS» / EDS. E. M. ARUTYUNOVA AND S. V. RYZHOVA. MOSCOW: FCTAS RAS. 2021**

The reviewed monograph “The Essential Basis of Russian Identity” (Authors: Drobizheva, L. M., E. M. Arutyunova, M. A. Evseeva, I. M. Kuznetsov, S. V. Ryzhova, P. V. Fadeev and E. Yu. Shchegolkova) is devoted to the concepts that serve to people of different ethnic groups and social status to identify themselves as citizens of Russia. The authors of the monograph surveyed a representative nationwide sample in the center and regions of Russia, and conducted expert and in-depth interviews in focus groups to study the main components of Russian identity such as citizenship, Russian language, history, culture, ideas about what “our country” is, emotions and feelings of Russians in relation to it. Interethnic consent as a resource of Russian identity is separately considered. The authors also analyze the notion of Russian identity in the political discourse and in the space of school education.

Keywords: *Russian identity, citizenship, Russian language, history, culture, school education, intercultural consent*

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AFRICAN STUDIES AT THE 14TH AND 15TH CONGRESSES OF ANTHROPOLOGISTS AND ETHNOLOGISTS OF RUSSIA

African studies have recently boldly gone beyond the rather narrow confines of the traditional linguistic discipline. Topics that take into account the civilizational specifics of the peoples of the Black Continent are taking over many areas of the humanities. The role of African studies in anthropology and ethnology is becoming more and more noticeable. This is confirmed, in particular, by the growing participation of Africanists in congresses of the Association of Anthropologists and Ethnologists of Russia. Until recently, Africanists hardly participated in such forums. The situation changed only a few years ago. For example, about 10 Russian Africanists took part in the XIV Congress of Anthropologists and Ethnologists of Russia held in 2021, but that forum did not have a separate section on the culture, ethnology and history of African peoples. Africanist topics were much more representative at the last — 15th Congress of Anthropologists and Ethnologists of Russia. Africanists presented in 20 sections. When comparing the Congresses, one can clearly see the continuity and significant expansion of the topics, as well as the reaction to the dynamics of the development of the world's peoples and the search for answers to new challenges associated with this process. There was a noticeable increase and expansion of the share of such research method as the use of digital technologies. Many sections were characterized by a combination of geographical and thematic approaches of anthropology and ethnology. The sections on the culture of specific ethnic groups or entire regions, as well as on specific aspects of culture, also used African materials. It should also be noted that, on the one hand, there is a growing interest in the anthropology of African peoples in the context of the problems of general ethnology, on the other hand, Africanists go beyond the narrow limits of geographically defined sections. They are actively working with new research methods, and their contribution to the development of digital research methods is significant. The recognition of Africanists as full-fledged participants in this area of humanities research has also manifested itself in the appointment of a number of them as heads of sections. Although the main backbone of African studies in anthropology and ethnology is made up of specialists of the older generation, it is encouraging to note the emergence of new names of scholars of younger generations. It is also worth marking the participation of African anthropologists in the Congress, who presented both independent papers and joint papers with Russian scholars.

Keywords: *Africa, African studies, ethnology, social and cultural anthropology, congresses of anthropologists and ethnologists of Russia*

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