

THE POSSIBILITIES OF ETHNOMETHODOLOGY IN MODERN ART STUDIES

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In the last few decades, contemporary society has actively developed its approach to tackling the problems of the preservation of cultural, including non-material, heritage at the level of the world generally and Russian socio-political and socio-cultural practices specifically. In this context, special attention is paid to the problems of preservation of ethnocultural diversity, represented at national and regional levels by various traditions, including the field of professional art and arts-and-crafts. Thus the development of the global information space of the contemporary world actualises the ethnic values which are manifest in domestic art as a whole and in the high art of the regional centres - in particular, in modern art practices connected with the manifestation of the creative master's individuality. The study of the originality of local schools of art is of great importance in this regard.

An inquiry into the possibilities of ethnomethodology in modern art studies is also relevant because of a lack of general studies in this field. The assessment of ethnic art as an aspect of art heritage highlights the novelty, originality and practical importance of this approach.

The term "ethnomethodology" is formed of three independent elements: "ethnos" (people, nation, class, caste, tribe), "method" (pursuit of knowledge) and "logy" (study). "Ethnos" is a category of ethnography describing the signs of ethnic communities at all stages of the history of mankind. It is accepted defining a group of people who hold a number of these signs - such as language, ethnic territory, peculiarities of life and culture, origins and ethnic consciousness - in common.¹ The term "methodology" denotes a system of general, fundamental ideas, principles and prescriptions from which the researcher can proceed or by which the researcher is guided in his or her cognitive activity.² In this sense, the notion ethnomethodology denotes a direction in which the methodological tools of ethnographic research are put to use in the general methodology of social

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¹ Bromley 1983, p. 412.

² Elchaninov 2013, p. 17.

sciences and the humanities in order to study the phenomenon of ethnicity.³ The inclusion of ethnomethodology in the study of ethnic art is important for understanding the peculiarities of historical compositions of the various schools of art, as well as the modern tendencies of artistic processes. Based on the analysis of primary sources and academic literature, the author aims to show the possibilities of ethnomethodology in modern art studies.

The question arises as to whether ethnomethodology is a special academic discipline. In modern interdisciplinary studies it is noted that the following factors are necessary for the formation of a new academic discipline: 1. the social need for knowledge in a new academic direction; 2. scientific methods, accumulated knowledge; 3. an appropriate level of disciplinary organisation within the field; 4. the training of specialists according to a given profile.⁴

Regarding whether there is a social need for knowledge in a new academic direction, the answer is surely yes. The actualisation of ethnocultural traditions in modern art is connected with the action of factors such as globalisation, localisation and decentralisation. Transformation of the cultural context within which national identity is formed has led to the phenomenon of distinctive expressions of ethnicity in art: firstly, the unintended manifestation, arising from a mental grounding in ethnocultural traditions; secondly, the conscious, recognised assertion of ethnic origins realised in the programmatic character of the work.

The disciplinary organisation of ethnomethodology as an academic direction is only in its early planning stages. The first studies in this field date from the second half of the 19th-early 20th century. The central problem of ethnomethodology - whether the study of everyday life can provide knowledge of the world at large - leads to the wider question of whether there are general laws of cognition which cut across ethnocultural diversity? The study of this problem within ethnography, social and cultural anthropology has led to the formation of ethnomethodology as an integrative field of knowledge, absorbing the methods of all these disciplinary fields. Researchers' accumulated experience in the study of the culture and life of ethnic groups through complex methodological approaches - including field observation (stationary and expeditionary), comparative-historical, typological, quantitative analysis, and the spatial definition of settlements of ethnic communities - have brought about the formation of a specific ethnomethodological approach. The anthropological constant of studies into ethnocultural processes in the works of J. J.

³ <http://www.science-education.ru/111-10626>, accessed 16 August 2014.

⁴ Zhuk 2003, p. 17.

Bachofen (1815-1857),⁵ L. H. Morgan (1818-1881),⁶ A. Bastian (1826-1905),⁷ J. Lubbock (1834-1913)⁸ is the concept of a person and culture as a stable formation which holds ideas significant to that ethnic society regarding various aspects of social life.

The researcher I. V. Davydova offers the opinion that ideas of an ethnomethodological character occur in the writings of philosophers who pursue a phenomenological direction of inquiry.⁹ The systematic description of the phenomenological method, including such components essential to ethnomethodology as contemplation, reflection, phenomenological reduction and intentional analysis, belongs to the founder of phenomenology, E. Husserl.¹⁰

The general denominator of phenomenological and ethnomethodological concepts is their ontological and gnoseological character, that is, they give crucial importance to the problem of the interrelation between existence and essence. Phenomenology pays attention to a person's experience, specifically first-hand experiences such as those the ethnomethodologist pursues - and on the search for methods by which to explain them. According to the theory of intentionality, which links the consciousness with the object of cognition, the process of thinking occurs only in the presence of the object of thought. Intentionality was recognised in ancient philosophy in the works of Parmenides (5th century BC), who characterised intentionality as relational, and showed that in the case of non-existent objects an intentional attitude is impossible. The aim of the intentional analysis of consciousness is to identify and study those aspects of consciousness that are involved in the comprehension of reality. The object of cognition is constructed in the process of cognition and phenomena of the world exist not objectively but from the perspective of cognition. In *Cartesian Meditations* (1931) E. Husserl writes: "The term 'intentionality' means nothing more than the general property of consciousness to be consciousness of something."¹¹ Intentionality in the phenomenologist's interpretation is a value, a structure which is constructed in its entirety at the moment of individual and collective perception. This perception is characterised in phenomenology as something intersubjective, superpersonal and mental. Intersubjective in its essence, the world of mentalities, as described by E. Husserl, defines one of the actual problems

⁵ Bachofen 1975.

⁶ Morgan 1983.

⁷ Bastian 1884.

⁸ Lubbock 1870.

⁹ Davydova 2002.

¹⁰ Ibid.

¹¹ Husserl 2001, p. 13.

of ethnomethodology - the relation between mental acts and the actions of the people using language to express them. So, for example, in Husserl's *Ideas*, the act of cognition is constructed on the basis of the relationship between "noemata" and "noeses." The notion of noema plays a special role in phenomenology. The noema is the object of intentionality; while the noesis is a technique by which a subject directs itself to the intentional object; accordingly, noeses are means of constructing facts of reality relating to objects and their relationships.

The theoretical assumptions of ethnomethodology are found in E. Husserl's development of the category "life world" defined as a single universum possessing its own internal laws and characteristics. The life world, according to the philosopher's opinion, is the set of fundamental assumptions upon which public institutions and cultural traditions are based. As such, this theoretical statement is of importance for the formation of ethnomethodology formulated by him in the work *Philosophy as a Strict Science*:

"... people who have changed their attitudes continue to keep their natural interests ... as the individual members of an universal life community (their nation); they cannot simply lose them, i.e. cease to be themselves, those who they are from the birth."¹²

We find the development of E. Husserl's ideas in the phenomenological sociology of A. Schyuts. In his work *Semantic Structure of Everyday World: Essays on Phenomenological Sociology*, in defining the concept of life world the philosopher puts forward a statement which will become one of the bases of isolation of ethnomethodological problematics. The statement can be reduced to the following: the life world is formed around I as a centre in compliance with its systems of relevancies, thus everyday knowledge of the social world is inseparable from this contingency. The world of everyday life in A. Shyuts's philosophy interfaces with the culture world,

"because from the very beginning the everyday life appears to us as the semantic universum, the combination of meanings which we must interpret to find support in this world, to reach an agreement with it. However, this combination of meanings - and there is the difference of a kingdom of culture from a kingdom of nature in it - arose and continues to form in human acts: our own and other people's, contemporaries and predecessors."¹³

¹² Husserl 1994, p. 112.

¹³ Schyuts 1988, p. 130.

Such an approach in ethnomethodology can become a basis for the hermeneutic method of analysis in the study of the problem of understanding.

The connection between hermeneutic and ethnomethodological conceptions has a philosophical-methodological aspect. Hermeneutics puts understanding, as a phenomenon of human beings, in the centre of its philosophical problematics. Already in M. Heidegger's main work *Being and Time*,¹⁴ the ideas of philosophical hermeneutics, as developed in ethnomethodological studies, can be noted. Firstly, he points out the connection between hermeneutics and language, asserting that to exist is to be understood in language, where to be understood means to be interpreted; secondly, he substantiates a hermeneutic circle as one of the principles revealing specifics of the interrelation between understanding and interpretation. In a further evolution of hermeneutic theory, H. G. Gadamer in his work *The Truth and a Method* develops more detailed and complicated methods of hermeneutic analysis in order to prove the connection between hermeneutics and interpretation, the main concepts of which can be incorporated into the ethnomethodological description of everyday norms, rules of behaviour and meanings of language within everyday social interaction.

The theoretical assumptions of ethnomethodology can be found in P. Berger (b. 1929) and T. Luckmann's (b. 1927) treatise, *The Social Construction of Reality*.¹⁵ The scholars, both of whom were pupils and followers of A. Schyuts, put forward the thesis that knowledge, pre-prepared in society, represents social order. In assessing their contribution to the field, we may note that they implemented a complex approach to the analysis of the everyday life on the basis of phenomenological sociology and philosophical anthropology, and developed in detail the categorial apparatus for studying how man constructs his social reality and how this constructed reality shapes man. The researchers identified the phenomenon of the every-day world as being self-generated concepts at the theoretical level, thus determining the assumptions from which ethnomethodology originates as a new direction in social-humanitarian knowledge.

In H. Garfinkel's *Studies in Ethnomethodology*, ethnomethodology is given the status of an independent category in which the motives behind social actions in ethnic communities are categorised, based upon the analysis of existing rules and the processes of their formation and interpretation.¹⁶ The aim of this new academic direction is to substantiate

¹⁴ Heidegger 1997.

¹⁵ Berger, Luckmann 1995.

¹⁶ Garfinkel 1967.

the process of communication as a process of the exchange of meanings. In the long term, this has caused a tendency towards the universalisation of methods for the anthropological study of ethnic cultures. The key concepts behind ethnomethodological studies have become the “background expectations” - the ideas of people within a particular social world, and “indexation” - a way to determine a sense of human behaviour. Garfinkle writes:

“I use the term ‘ethnomethodology’ to designate the study of the rational properties of the indexical expressions and other practical actions as possible continuous achievements of the organised artificial practice of the everyday life.”¹⁷

The ethnomethodological approach assumes:

- conjugacy of interdependent social actions with the units of speech-based communication;
- correlation of sociological studies with the interpretation of actions and speech of another person;
- extraction of the levels of understanding and conversation in interpretation;
- identification of the structure of informal speech with the syntax of everyday speech.¹⁸

H. Garfinkel determines the methods of sociological studies as the fundamental ones in which

“practices of sociological studies and theorising, subjects for these practices, discoveries received by means of these practices, circumstances of application of these practices, suitability of these practices as methodology of studies and all the rest are entirely methods of sociological studies and theorising of members (and) are inevitable and irreparable.”¹⁹

Sociology, in such an understanding, acquires the status of ethnoknowledge.

The boundary of the 20th and 21st centuries marks the formative period of such directions in ethnomethodology as methodology of the analysis of the everyday life (D. Zimmerman, M. Pollner), ethnomethodological hermeneutics (A. Blum, P. McHugh), ethnolinguistics (H. Sachs, G. Jefferson) and the ethnographic research of science (K. Knorr-Cetina, B. Latour, S. Woolgar). These researchers emphasise the importance of ethnomethodology as social-humanitarian knowledge in the study of the structures of everyday reality and social interaction, and the use of the concepts of understanding and interpretation in the context of

¹⁷ Garfinkel 2007, p. 20.

¹⁸ Ibid.

¹⁹ Garfinkel 1970, p. 345.

specific social and cultural practices. There are a large number of general-theoretical monographs in the field of ethnomethodology, including: G. Psathas, *Interaction Competence*,²⁰ P. Have and G. Psathas, *Situated Order: Studies in the Social Organisation of Talk and Embodied Activities*,²¹ S. Hester and P. Eglin, *Culture in Action: Studies in Membership Categorisation Analysis*,²² P. Jalbert, *Media Studies: Ethnomethodological Approaches*²³ and E. Livingstone, *Ethnographies of Reason*.²⁴

The International Institute for Ethnomethodology and Conversation Analysis, founded in 1989, is an example of the disciplinary organisation of ethnomethodology as a academic direction. The genesis of the organisation dates back to 1975 when lectures were given by H. Garfinkel at Boston University as part of the summer school programme. This was the first international conference on ethnomethodology. M. Atkinson, R. Watson, C. Goodwin and M. Fishman took part in the conference. The results of the studies presented there were published in the collection *Everyday Language: Studies in Ethnomethodology*.²⁵ In 1987, an International consortium of scholars and academic educational institutions was convened, with the intention of furthering the acceptance of ethnomethodology through the development of academic questions and new educational programmes. The establishment of the journal *Mundane Behaviour, Mind and Society* represented unifying beginning.

The theoretical assumptions of ethnomethodology in Russian academia are based on the ideas of V. Voloshinov (1895-1936) regarding language interaction, P. Medvedev (1891-1938) and M. Bakhtin (1895-1975). These researchers, building on the phenomenological theories of Husserl and Schyuts, further developed the socio-anthropological approach, specifically bringing about a shift of accent from the cognition of objective reality to the cognition of an individual's subjectivity, his reactions to everyday life. The philosophy of language in these scholars' works is based on the premise that language is real only in an actual dialogue, in which the statements are loaded with meaning and are addressed to interlocutors.

In Russia, the term ethnomethodology was used for the first time by the Russian academic L. G. Ionin in his work *Understanding Sociology* (1979). A. P. Ogurtsov, in the work *Ethnomethodology and Ethnographic Research of Science*²⁶ (1988), describes the advantages of applying the methods of

²⁰ Psathas 1990.

²¹ Ten Have, Psathas 1995.

²² Hester 1997.

²³ Jalbert 1999.

²⁴ Livingstone 2008.

²⁵ Atkinson 1981, p. 257-286.

²⁶ Ogurtsov 1988, p. 211-216.

qualitative description, which include observation, hermeneutic interpretation of the senses and field interviews, as well as stressing the importance of the science of ethnography for humanitarian knowledge.

Ethnocultural processes at the turn of the 20th-21st centuries caused a revision in thinking around the phenomenon of ethnicity in culture, having brought about theoretical developments in the field of ethnomethodology. Ethnomethodology is described as a preliminary academic direction of activity in the works of scholars of the Russian Academy of Sciences, the Russian Research Studies Institute of Cultural and Natural Heritage, and the Centre of Fundamental Sociology of NRU HSE.²⁷ *Ethnomethodology: Problems, Approaches, Concepts* is an annual thematic journal in which the results of studies of Russian scholars in this field are presented. The distinct characteristics of Russian understanding of ethnomethodology are caused by the wide range of ethnic problematics, and the formation of new interdisciplinary academic directions such as ethnopsychology, ethnic and cultural studies, ethnolinguistics, ethnopolitical-science and ethnopedagogics. Ethnomethodology acts as a theoretical basis, transforming the tools of ethnographic research into a general methodology of the humanities for the study of how everyday human interaction is formed and realised.

The characteristics of ethnomethodology in the domestic studies of this period occur in three interconnected aspects:

- Methodological aspect - methodology providing the object, subject, purpose and characteristics of the main categories;
- Theoretical aspect - theories, conceptions, branches, schools of sciences and directions;
- Historical aspect - the sequence and logic of the development of ethnomethodology as an academic discipline (origin, formation, institutionalisation, current state and prospects of development).

L. G. Ionin's work *Sotsiologiya kak non-fiction* outlines the essential characteristics of ethnomethodology:

- Ethnomethods are the methods applied by ordinary people to have "things" be described, conceivable and reasonable and these methods themselves represent the descriptions by means of which "things" are constituted.
- The definition of non-fiction coincides with the ethnomethodologists' definition of the subject of their studies: the practical actions of people in everyday life are accounts or representations of things, represented by the authors of accounts as facts.

²⁷ NRU HSE - the National Research University's Higher School of Economics, Moscow, Russia.

- Ethnomethodology probably meets the spirit of times better than traditional “formal-analytical” sociology.²⁸

Any methodology for the modern analysis of art must take into consideration the peculiarities of the development of art culture under the conditions of the sharp actualisation of ethnic problematics. The problem of the interrelation of ethnos and art has always existed in a variety of fields. However, this “everlasting” problem acquires particular importance in times when artists in search of imagery are increasingly turning to archetypes and symbols of ethnoculture. In art studies this subject remains debatable and difficult. The logic of the development of ethnomethodology allows us to make use of its basic statements in the study of the national (local) characteristics of artistic phenomena and processes, which differ by their subjects and, accordingly, by their specificity of study.²⁹ Ethnomethodology allows the researcher to record the mental intentions behind the content of art. As a result of their projection, the cultural code acts as a phenomenon influencing the semantics of composition. In this context, the central notion of the phenomenological life world as a basis of ethnos acts as a factor in the ethnoculturally characteristic motifs, themes and narratives of fine art.³⁰

In order to realise the possibilities of ethnomethodology in art studies, it is expedient to enter consider the ethnocultural tradition as an initial category which relates to the concrete phenomena of the history of art. Works of professional artistic creativity reflect the features of ethnic communities and, under the certain conditions, may be transform into components of ethnos, becoming a recognisable feature of its members, penetrating into their everyday life.³¹ The ethnomethodological approach allows the researcher to reveal the expression of collective unconscious and archetypes, which can be turned into a tool for the analysis and interpretation of works of art.

The problem of ethnocultural peculiarity of art in ethnic art studies is connected with the category of style in art. The identification of the style of works of art involves the extraction of ethnic features and the arrival at definite boundaries of one or another ethnos. It is precisely style that can be considered as an instrument to understand ethnic artistic phenomena. Thus, ethnomethodology creates a firm basis for ethnic art studies, orienting the researcher towards consideration of the role of ethnic factors in the art. The object of study is the art of ethnos, the subject is the ethnic peculiarities of the art.

²⁸ Ionin 2006, p. 74-90.

²⁹ Nekhvyadovich 2013, p. 830-833.

³⁰ Ibid., p. 406-409.

³¹ Stepanskaya 2014.

Summary

Two stages can be identified in the formation of ethnomethodology. The first stage is characterised as a preliminary one, and deals specifically with the formation of theoretical assumptions in phenomenology and hermeneutics, the creation of a specific methodological framework, and the absorption of the methods of ethnography, social and cultural anthropology. The second stage begins in the second half of the 20th century and is associated with H. Garfinkel's *Studies in Ethnomethodology*.³²

Exploring the notion of a “methodology of ethnic art studies,” we define it as a part of ethnomethodology dealing with the principles, structures, levels and ways of study of ethnocultural peculiarities in art. The analysis of ethnomethodological concepts highlights the expediency of using hermeneutics and phenomenology as the theoretical-methodological basis of ethnic art studies. As a system of academic knowledge, ethnic art studies fulfils the gnoseological, synthetic, explanatory and methodological functions of art.

The artistic culture of ethnos and in particular its kernel - works of art - most fully reflect the mental distinctiveness of ethnos among all other spheres of ethnic culture. It is impossible to identify directly the influence of ethnic tradition on art. It is far more likely that this connection can be considered indirect; however, over time the forms of interaction become complicated, the graphic-expressive means become subject to an increasing degree of transformation, influencing the individuality of artistic method and style.³³

A rational basis in ethnic art studies is essential to modern artistic practice. This field, firstly, specifies the problem of ethnic art studies as a method of interpretation of works of fine art and, secondly, orients itself towards the revelation of the concrete historical content of ethnocultural tradition and its role in forming of works of fine art. In this context it is necessary to study the essence of phenomena arising from an ethnocultural tradition, and how that tradition is represented in various historical eras, ethnocultural and art systems.

An illustration of these statements can be found in the fine art of Altai. The uniqueness of the artistic heritage and cultural space of the region is largely due to its polyethnicity: there are representatives of more than one hundred nationalities living in the Altai Territory and the Republic of Altai. Local painters and sculptors, as well as artists who arrived after completing their studies in Moscow, Saint Petersburg, Kazan, Irkutsk, Alma-Ata, Riga,

³² Garfinkel 1967.

³³ Nekhyadovich 2014, p. 406-409.

took part in the formation of the region's professional fine art. For this reason, the problems of historical roots, ethnocultural originality and cross-cultural dialogue are all present when considering the contemporary art of the territory.

The analysis of ethnocultural traditions in the works of artists in Altai allows us to specify the degree of influence of those traditions on the formation of the image-bearing systems of the art, as well as on its creative methods and style. Thus, the first reference to ethnographic sources is the practice of painting scenes of the reclaimed Siberian territories. The interaction of the ethnocultural traditions of Altai with the principles of the Russian Realist school became a defining tendency in the course of the formation of professional fine art in the region. Among the sources that define the ethnocultural specificity are: 1. a worldview based upon principles connected to pride at belonging to the sub-ethnos, clan (seok) or local motherland, and the worship of nature and its symbolisation; 2. the combination of the traditions of Russian Realist tonal painting with a mythopoetic model of the world of the Altai ethnoculture in the structure of the artistic image.

The transformation of cultural contexts has led to specific expressions of ethnicity in art: firstly, the unintended manifestation, based on the mental grounding in ethnocultural traditions; secondly, the deliberate realisation of ethnic origins as a programmatic thread in the work of art. If the artists of the second half of the 20th century, inspired by ethnocultural heritage, strove for realistic accuracy, artists at the turn of the 21st century have formed a new artistic space for the picture: the sign-symbolical.

The Possibilities of Ethnomethodology in Modern Art Studies

(Abstract)

Globalisation and, acting in a counterbalance to this, the processes of localisation have brought forth the necessity of studying ethnic mentality, including its manifestation in the formal-content and image-bearing structure of works of fine art. This problem arises because the human sciences still lack the theoretical substantiation of the role of ethnicity in art. The study of the possibilities of ethnomethodology is necessary for the all-round development of art studies, for the study of historical compositions of schools of art and to understand the modern tendencies of artistic processes.

Based on the analysis of theoretical principles, the object of this study is to highlight the possibilities inherent in the application of ethnomethodology to ethnic art studies. E. Husserl's theory of intentionality, H. G. Gadamer's hermeneutic principles of understanding and interpretation and H. Garfinkel's theories form the basis for achieving this objective.

The possibilities of ethnomethodology in modern art criticism are revealed in the following research structure: the historical-ethnographical characteristics of the region; the revelation of origins and factors influencing ethnocultural distinctiveness in artistic traditions; the description of tendencies in the fine arts in the context of a problem of ethnocultural distinctiveness; the analysis of ethnic art influences in the formal-content and image-bearing structure of works of art.

The significance of the results of this study lies in the possibility of their use as a theoretical-methodological and source studies basis of research devoted to the problem of ethnicity in art, and to in-depth study of art culture. Further research might focus upon the development of ethnic art studies as a theoretical-methodological basis for the study of arts and crafts and architecture, through the revelation of the correlation between distinctive ethnocultural characteristics and artistic traditions in the history of art.

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The Possibilities of Ethnomethodology in Modern Art Studies

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Keywords: art studies, methodology, ethnomethodology, ethnos, ethnocultural tradition, art.

LIST OF ABBREVIATIONS

AA	- Acta Archaeologica. Copenhagen.
AAL	- Asien Africa Lateinamerika. Zeitschrift des Zentralen Rates für Asien-, Afrika- und Lateinamerikawissenschaften in der DDR. Berlin.
AAMT	- Advances in Archaeological Method and Theory. Orlando.
AAnt	- American Antiquity. Society for American Archaeology. Washington.
ABM	- Alaska Business Monthly. Anchorage.
Acta Asiatica	- Acta Asiatica. Bulletin of the Institute of Eastern Culture. Tokyo.
AO	- Arkheologicheskoye otkrytiya (1965-2013). Moscow.
AOASH	- Acta Orientalia Academiae Scientiarum Hungaricae. Institute of Oriental Studies. Budapest.
AP	- Arkheologiya Podmoskov'ya. Materialy nauchnogo seminara. Institute of Archaeology Russian Academy of Sciences. Moscow.
ArchOttoman	- Archivum Ottomanicum. Wiesbaden Ottoman Archives. Wiesbaden.
Ars Judaica	- Ars Judaica. Bar-Ilan University. Ramat Gan.
Art-menedzher	- Art-menedzher. Business magazine considering culture and art as a resource for the social and economic development of society and offering various technologies and methodologies of management of this process. Moscow.
Bibliosphera	- Bibliosphera. The Siberian Branch of the Russian Academy of Sciences. Novosibirsk.
BKF	- Baltiiskii filologicheskii kurer. Immanuel Kant Baltic Federal University. Kaliningrad.
BM	- Byulleten' Moskovskogo obshchestva ispytateley prirody. Otdel biologicheskoy. Moscow Society of Naturalists. Moscow.
BMMS	- Byulleten Muzeya Marka Shagala. Marc Chagall Museum. Vitebsk.
Byilyie godyi	- Byilyie godyi. Sochi State University. Sochi.
CAn	- Current Anthropology. Chicago.
CHR	- The Canadian Historical Review. University of Toronto Press. Toronto.

CIS	- Culturologicheskie issledovania Sibiri. Omsk State University. Omsk.
Comparativ	- Comparativ. Leipziger Beiträge zur Universalgeschichte und vergleichenden Gesellschaftsforschung. Universität Leipzig, Global and European Studies Institute. Leipzig.
CRJ	- Classical Reception Journal. The Open University (UK). Oxford.
Den'gi	- Den'gi. Publishing House "Kommersant." Moscow.
EDV	- Ekonomicheskaya zhizn Dalnego Vostoka. Geographic Society. Khabarovsk, Amur.
EHQ	- European History Quarterly. University of London. London.
EJNH	- European Journal of Natural History. The Russian Academy of Natural History. Moscow.
Ethnos	- Ethnos. Journal of Anthropology. London.
Études/Inuit/Studies	- Études/Inuit/Studies. Association Inuksiutiit Katimajüt Inc. Québec.
EZ	- Evolucijazni na Zemle. Tomsk State University. Tomsk.
Femida	- Femida. Media Corporation "ZAN." Almaty.
Florilegium	- Florilegium. The journal of the Canadian Society of Medievalists. Ottawa.
Forsait	- Forsait. Higher School of Economy. Moscow.
Francia	- Francia. Forschungen zur westeuropäischen Geschichte, hg. vom Deutschen Historischen Institut Paris (Institut Historique Allemand). Paris.
Fundamental Research	- Fundamental Research. Russian Academy of Natural History. Moscow.
Genetics	- Genetics. Genetics Society of America. Bethesda (USA).
Genetika	- Genetika. Russian Journal of Genetics. Moscow State University. Moscow.
Geologiya i geofizika	- Geologiya i geofizika. Institute of Geology and Geophysics of the Siberian Department of the Science Academy in the USSR, Novosibirsk. Published by the Siberian department of the Science Academy in the USSR. Novosibirsk.
Gyanovashchya	- Gyanovashchya. Dnepropetrovsk State University. Dnepropetrovsk.
HN	- Hraniteli naslediya. Altay State Pedagogical Academy. Barnaul.
HZ	- Historische Zeitschrift. Johann Wolfgang Goethe-Universität Frankfurt am Main.
Karavan	- Karavan (newspaper). Almaty.
KAS	- Der Konrad-Adenauer-Stiftung - Auslandsinformationen. Berlin.

KPZ	- Kazanskij pedagogicheskij zhurnal. Institute of Pedagogy and Psychology. Kazan.
IAIAND	- Istoriko-arkheologicheskie issledovaniya v g. Azove i na Nizhnem Donu v 2006 g., Don.
Istoriografiya	- Istoriografiya i istochnikovedenie istorii stran Azii i Afriki. Leningrad State University. Leningrad.
Istoriya i sovremennost'	- Istoriya i sovremennost'. Moscow.
Izvestia Ugo	- Izvestija Ugo-Zapadnogo Gosudarstvennogo Universiteta. Kursk.
IzvSamarsk	- Izvestiya Samarskogo nauchnogo tsentra RAN. Samara.
JBAA	- Journal of the British Archaeological Association, British Archaeological Association. London.
Kulturnoe nasledie	- Kulturnoe nasledie. Altai State University, Altai Territory, Barnaul.
Lesnoi Zhurnal	- Lesnoi Zhurnal. Izvestiia Vysshikh Uchebnykh Zavedenii. Bulletin of Higher Educational Institution. Arkhangelsk.
LKK	- Literatura i kultura v Kitae. Moscow.
LSJ	- Life Science Journal. Acta Zhengzhou University Overseas. Zhengzhou University. New York.
JAMT	- Journal of Archaeological Method and Theory. New York.
JAR	- Journal of Archaeological Research. Journal of Archaeological Research. New York.
JISV	- Jekonomicheskie i istoricheskie issledovaniya na Severo-Vostoke SSSR. Economic and historical research in the North-East of the USSR. Magadan.
KT	- Kazakhskaya tsivilizatsiya. University Kaimar Almaty. Almaty.
Marketing	- Marketing. Centre for Marketing Research and Management. Moscow.
MBD	- Molodyye v bibliotechnom dele. Youth in Library Science. Moscow.
MEJSR	- Middle-East Journal of Scientific Research. International scientific journal published by the international digital organization for scientific information (IDOSI).
Memoirs SAA	- Memoirs of the Society for American Archaeology. Society for American Archaeology. Washington DC.
MENP	- Materialy po evolyucii nazemnykh pozvochnykh. Moscow.
MIA	- Materialy po istorii i archeologii SSSR. Moscow, Saint Petersburg.
MIFFK	- Materialy po istorii fauny i flory Kazahstana. Kazakhstan.

Mir bibliografii	- Mir bibliografii. Moscow.
Mir obrazovaniya	- Mir obrazovaniya - obrazovanie v mire. Scientific-Methodological Journal. Moscow Psychology and Sociology Institute. Moscow.
MNKO	- Mir Nauki, Kul'tury, Obrazovaniya. Gorno-Altaysk.
Molodezh' Tatarstana	- Molodezh' Tatarstana. Newspaper. Kazan.
MUSEUM	- MUSEUM. UNESCO.
Narodnaya shkola	- Narodnaya shkola. Saint Petersburg.
Nauchnoye obozreniye	- Nauchnoye obozreniye, series 2, Gumanitarniye nauki. Lomonosov Moscow State University. Moscow.
Nauch.-tekhn. Inform	- Nauchnaya i tekhnicheskaya informatsiya. Russian Academy of Sciences. Moscow.
Naukovedeniye	- Naukovedeniye. Institute of History of Natural Sciences and Technics named after S. I. Vavilov of the Russian Academy of Sciences. Moscow.
Neues Leben	- Neues Leben [newspaper]. Berlin.
NIV	- Novyy istoricheskiy vestnik. Obshchestvo s ogranichennoj otvetstvennost'yu "Izdatel'stvo Ippolitova." Moscow.
NKOGK	- Obshchestvo i gosudarstvo v Kitae: XXXIX nauchnaia konferentsiia. Moscow.
NNZ	- Novgorod i Novgorodskaya zemlya. Istoriya i arkhologiya. Veliki Novgorod.
Novosti	- Russian News Agency "Novosti." Moscow.
NT	- Nauchnyi Tatarstan. Academy of Sciences of the Republic of Tatarstan. Kazan.
NTB	- Nauchnyye i tekhnicheskkiye biblioteki. The State Public Scientific and Technical Library Russia. Moscow.
Odyssey	- Odyssey. Russian Academy of Sciences, Institute of Universal History. Moscow.
ONS	- Obshchestvennuyye nauki i sovremennost. Russian Academy of Sciences. Moscow.
OT	- Otechestvennyye zapiski. Saint Petersburg.
Panorama iskusstv	- Panorama iskusstv. Sovetskii khudozhnik. Moscow.
Pervye amerikancy	- Pervye amerikancy. First Americans (Almanac). Russian Society of Indianists. Saint Petersburg.
PGI	- Problemi Gumanitarnih Issledovaniy. Russian State Institute for Regional Issues in Northern Caucasus. Pyatigorsk.
Polar Record	- Polar Record. A Journal of Arctic and Antarctic Research. Scott Polar Research Institute. Cambridge (UK).
Politische Wissenschaft	- Politische Wissenschaft. Deutsche Hochschule für Politik Berlin.

Polzunovskiy vestnik	- Polzunovskiy vestnik. Altay State Technical University. Barnaul.
Pozdneplejstocenovye	- Pozdneplejstocenovye i rannegolocenovye kul'turnye svyazi Azii i Ameriki. Institute of History, Philology and Philosophy. Novosibirsk.
Prizrenie	- Prizrenie i blagotvoritel'nost' v Rossii. Izdanie Vserossijskogo sojuza uchrezhdenij, obshhestv i dejatelej po obshhestvennomu i chastnomu prizreniju. Saint Petersburg.
Problemi filosofii	- Problemi filosofii. Presidium of the Russian Academy of Sciences. Moscow.
Proceedings Volgograd	- Proceedings of the Volgograd State Pedagogical University. Volgograd.
PsZ	- Psikhologicheskij zhurnal. Institute of Psychology of the Russian Academy of Sciences. Moscow.
PT	- Perspectives on Terrorism. The Terrorism Research Initiative (TRI) headquartered in Vienna, and the Center for Terrorism and Security Studies (CTSS) headquartered at the University of Massachusetts' Lowell campus. Massachusetts.
RA	- Rossiiskaia Arkheologiya. Moscow.
Reka vremen	- Reka vremen. Moscow.
Rivista di Bizantinistica	- Rivista di Bizantinistica. Bologna.
RossEconom	- Rossiski ekonomicheskij jurnal. International Academy of Business and Management. Moscow.
Rossiyskaya Gazeta	- Rossiyskaya Gazeta. Russian government daily newspaper. Moscow.
SA	- Sovetskaja Arkheologija. Institute of Archaeology, Russia, Moscow. Moscow.
SC	- Sviyazhskie chteniya. Sviyazhsk.
Scientometrics	- Scientometrics. Akadémiai Kiadó. Budapest.
Serdalo	- Obschenacionalnaya gaseta Respubliki Ingushetiya "Serdalo." Nazran.
SGV	- Saratovskie gubernskie vedomosti. Saratov.
Shagalovskii sbornik	- Shagalovskii sbornik. Marc Chagall Museum. Minsk.
SI	- Sociologicheskkiye issledovaniya. Science Institute of Sociology of the Russian Academy of Sciences. Moscow.
Soziale Geschichte	- Soziale Geschichte. Zeitschrift für historische Analyse des 20. und 21. Jahrhunderts. Bremen.
Spectrum	- Spectrum. The Kazakhstan Institute for Strategic Studies. Astana.
SS	- Sibirskaya stolitsa. Tobolsk State Historical and Architectural Museum-Reserve. Tobolsk.

SSM	- Social Sciences and Modernity. The Presidium of the Russian Academy of Sciences "Science." Moscow.
SV	- Sovremennaya filologiya. Ufa.
SZ	- Sociologicheskiy zhurnal. Moscow.
Tarih Dergisi	- Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi. Istanbul.
TKA	- Tolski kraevedchesky almanah. Tula.
Traditzionnaya kultura	- Traditzionnaya kultura. An academic almanac representing the perspective direction in complex study of ethnoculture: national outlook, pedagogics, life, mythology, customs, ceremonies, poetry and music. Moscow.
Trudovaya pomoshch'	- Trudovaya pomoshch'. Izdanie Popechitel'stva o trudovoj pomoshhi. Saint Petersburg.
Vestnik AAJ	- Vestnik arheologii, antropologii i jetnografii. Institute of Problems of Development of the North, Russia. Tyumen.
Vestnik Chelyabinsk	- Vestnik Chelyabinskogo gosudarstvennogo universiteta, Istoriya. Publishing house of Chelyabinsk State University. Chelyabinsk.
Vestnik Chuvashskogo	- Vestnik Chuvashskogo gosudarstvennogo pedagogicheskogo universiteta im I. Ya. Yakovleva. I. Y. Yakovlev Chuvash State Pedagogical University. Cheboksary.
VestKrasno	- Vestnike Krasnoyarskogo gosudarstvennogo pedagogicheskogo universiteta imeni V. P. Astafeva. Krasnojarskiy gosudarstvennyj pedagogicheskij universitet im. V. P. Astafeva. Krasnojarsk.
Vestnik Kazak	- Vestnik Akademii nauk Kazakhskoy SSR. Academy of Science of the Kazakh SSR. Kazakhstan.
Vestnik RAN	- Vestnik Rossiyskoy Akademii Nauk. Russian Academy of Sciences. Moscow.
Vestnik Samara	- Vestnik Samarskogo gosudarstvennogo universiteta. Samara State University. Samara.
Vestn Tomsk Gos Univ.	- Vestnik Tomskogo gosudarstvennogo universiteta. Kul'turologiya i iskusstvovedeniye. Bulletin of Tomsk State University. Tomsk.
Vestnik Semej	- Vestnik gosudarstvennogo universiteta imeni Shakarima goroda Semej. Shakarim State University of Semej.
Vestnik Ufa	- Vestnik Vostochnoy ekonomiko-yuridicheskoy gumanitarnoy akademii. East Economic-Legal Humanitarian Academy. Ufa.
Vestnik VyatGGU	- Vestnik Vyatskogo gosudarstvennogo gumanitarnogo universiteta: Vyatka State University of Humanities. Kirov.

Vizantiysky vremennik	- Vizantiysky vremennik. Institute of General History of the Russian Academy of Sciences. Moscow.
Voprosy Istorii	- Voprosy Istorii. Russian academic journal for historical studies. The Institute of Russian History of the Russian Academy of Sciences. Moscow.
Voprosi Literaturny	- Voprosi Literaturny. Writer's Union of the USSR. Moscow.
Voprosy filosofii	- Voprosy filosofii. Russian Academy of Sciences. Moscow.
VTP	- Istoricheskiye, filosofskiy, politicheskiye i yuridicheskiye nauki, kul'turologiya i iskusstvovedeniye. Voprosy teorii i praktiki. Tambov.
WASJ	- World Applied Sciences Journal. International Digital Organization Scientific for Information "IDOSI Publications" UAE. Dubai.
Zapiski	- Zapiski Vostochnogo otdeleniya Russkogo arkhologicheskogo obshchestva. Archaeological Society. Saint Petersburg.
ZDMG	- Zeitschrift der Deutschen Morgenländischen Gesellschaft. Berlin Magazine of the German East Society. Berlin.