Санкт-Петербургский филиал федерального государственного автономного образовательного учреждения высшего образования «Национальный исследовательский университет "Высшая школа экономики"»

Факультет Санкт-Петербургская школа
гуманитарных наук и искусств
Департамент истории

Рабочая программа дисциплины
(майнор)
Антропология науки и религии

для майнора «Социальная антропология»
уровень бакалавр

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Утверждена Академическим руководителем образовательной программы

«31» августа 2018 г.

А.А. Селин   _____

Санкт-Петербург, 2018

Аннотация

Название дисциплины	Антропология науки и религии
Образовательная программа	майнор «Социальная антропология»
Тип дисциплины	По выбору
Требования к уровню знаний студентов, необходимых для освоения дисциплины (пререквизиты)	Нет
Объем з.е.	5

Объем в часах	Аудиторная работа	Самостоятельная работа	Всего
	60	130	190

Краткое описание курса	Антропология как религии, так и науки, ищет понимания «понимания». Что люди разных культур в различное время считали правдой? Как различные системы знаний и убеждений определяют рациональное и иррациональное? Что такое смысл и бессмысленность? Как знание, вера, интуиция и откровение различаются в разных социальных и культурных контекстах? Как эпистемологии связаны с эстетикой, этикой, нравственным порядком и повседневными знаниями? Курс предлагает остановиться на этих вопросах, опираясь на знакомство и анализ ключевых антропологических работ, так или иначе затрагивающих тему науки и религии. Кейсы, которые мы рассматриваем, варьируются от изучения шаманизма и заговора до экономической рациональности; включают в себя этнографию христианства и ислама, а также различные системы знаний от гадания до big-data. В течении курса студенты познакомятся с прикладными методами, которые антропологи развили в этих областях. Это включает антропологическое посредничество в знаниях коренных народов, культурных ценностях и обсуждение границ науки, культуры и религии. Во время курса студенты смогут не только прочесть и обсудить ключевые исследования по антропологии науки и религии, но и провести индивидуальные исследования, основанные на уникальном этнографическом опыте, применяя навыки, полученные в ходе курса.
Образовательные результаты по дисциплине	- знакомство с ключевыми вехами истории антропологической мысли, антропологическими школами; - знакомство с разнообразными методами организации антропологического исследования; - опыт уникального антропологического исследования в тематических рамках курса (антропология науки и религии); - практика и совершенствование критического и аналитического мышления через обсуждение ключевых исследований классической и современной антропологии науки и религии;
Краткое содержание	1. Антропология и имперское знание, антропология антропологии.

дисциплины	2. Антропология и естественные науки. 3. Символ, классификация и культура. 4. Магия. 5. Рациональность и вера. 6. Загрязнение и табу. 7. Онтологический поворот в антропологии. 8. Transparency and Conspiracy. 9. Религия vs наука: case of creationism. 10. Экономические теологии. 11. Понятие времени. Теории заговора, правда и подозрение. 12. Обмен (exchange) в науке. 13. Религиозное обращение и педагогика убеждения. 14. Возможен ли секулярный мир? 15. Онтологический поворот и перспективизм. 16. Ритуал, agency и власть. Фильм: Mad masters. 17. «Technologies of self» и религиозные практики. 18. Этический поворот и изучение религии 19.Технологии медиации (mediation). 20. Смерть и предки. 21. Сакральная некрополитика. 22. Тело и дисциплина. 23. Материальность и аффект. 24. Сила слов: ритуал и язык.
Образовательные технологии	Курс состоит из лекций и семинаров, которые сосредоточены на обсуждении избранных текстов и подходов к изучению науки и религии в антропологии. Студентам предлагается активно участвовать в дискуссиях как во время лекций, так и на семинарах.
Формы контроля	Курс разработан в виде серии лекций и семинаров, посвященных обсуждению ключевых концептуальных вопросов, связанных с антропологией науки и религии. Посещаемость семинара и участие в дискуссии учитываются при подсчете накопительной оценки. Обсуждение во время семинара происходит на основе избранных фундаментальных работ из списка с чтением курса. Для помощи в подготовке к семинару, в некоторых списках для чтения приводятся наводящие вопросы (вопросы для обсуждения). Студенты должны принять участие в коллоквиуме в конце курса, который рассматривается как краткая ревизия пройденного материала и дополнительная подготовка экзамену. В качестве экзамена студент должен представить эссе и исследовательскую работу. 1) Эссе — это письменное обсуждение двух случайно выбранных вопросов из списка (студенты заранее знакомятся со списком примерных вопросов экзамена). Студенту необходимо проанализировать эмпирический материал и различные теоретические подходы, рассматриваемые в курсе. В частности, отвечая на каждый из этих вопросов, студенты должны использовать как минимум три ключевых работы, помеченных «*» в учебной программе курса (то, что было обсуждено на семинарах) и не повторять материал при ответе на каждый из двух вопросов. EITHER/OR в вопросе экзамена означает, что студент может выбрать одну из формулировок вопроса. 2) Исследовательская

	работа — это работа, основанная на индивидуальном или групповом исследовании по одной из заданных тем. В случае группового исследовательского проекта, письменная работа должна быть выполнена каждым членом команды по отдельности. Целью данного исследования является знакомство с навыками антропологического исследования (включенное наблюдение, интервью и другие виды полевой работы). Тема может быть предложена студентом и согласована с преподавателем в течение первого месяца курса. Сдача работы после обозначенного дедлайна (и эссе, и исследовательской работы) отнимает 10% от максимальной возможной оценки (10 % за каждый день задержки). Формулы подсчета итоговой и накопительной оценок: $O_{накоп.} = \cdot\ 0{,}2 * O_{посещаемость} + 0{,}4 * \cdot O_{обсуждение} + 0{,}4 * O_{коллоквиум}$ $O_{экз.} = 0{,}5 * O_{исслед.\ раб.} + 0{,}5 * O_{эссе}$ $O_{результирующая} = 0{,}2 * O_{накоп.} + 0{,}8 * O_{экз.}$
Литература	<u>Основная</u> Leaf, Murray J.. The Anthropology of Western Religions : Ideas, Organizations, and Constituencies, Lexington Books, 2014. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/hselibrary-ebooks/detail.action?docID=1699228 Leaf, Murray J.. The Anthropology of Eastern Religions : Ideas, Organizations, and Constituencies, Lexington Books, 2014. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/hselibrary-ebooks/detail.action?docID=1699229 <u>Дополнительная</u> Douglas, Professor Mary, and Mary Douglas. Purity and Danger : An Analysis of Concepts of Pollution and Taboo, Routledge, 2002. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/hselibrary-ebooks/detail.action?docID=1223047
Преподаватель	Жанна Кормина (основной лектор): jkormina@hse.ru Николай Ссорин-Чайков: nssorinchaikov@hse.ru Александра Касаткина: alexkasatkina@gmail.com Екатерина Мельникова: melek@eu.spb.ru Ася Карасева: asya.karasyova@gmail.com

Course Syllabus

Title of the course	Anthropology of Science and Religion
Title of the Academic Programme	Social Anthropology minor
Type of the course	Elective
Prerequisites	None
ECTS workload	5

Total indicative study hours	Directed Study	Self-directed study	Total
	60	130	190

Course Overview	Anthropology of both religion and science seek an understanding of an understanding: it aims at grasping what people across cultures admit to be true. How various systems of knowledge and belief distinguish the rational and the irrational? What is sense and senselessness? How knowledge, belief, intuition and revelation are distinguished in different social and cultural contexts? How epistemologies are related to aesthetics, ethics, moral order and everyday knowledge practices? We consider these questions by drawing on detailed ethnographies of science and religion. Cases that we explore range from studies of shamanism and conspiracy theories to economic rationality; include ethnographies of Christianity and Islam, and various knowledge systems from fortune-telling to big data. The course will also assess the applied skills that anthropologists have developed in these fields. This includes anthropological mediation of indigenous knowledge, cultural property, and negotiations of boundaries of science, culture and religion. During the course students will be able not only read key ethnographies, but also make an individual research, based on the unique ethnographic experience, applying the skills learnt through the course.
Intended Learning Outcomes (ILO)	- Students will get to know the milestones in the history of anthropological thought; - Will learn a variety of research methods applicable for the anthropology of science and religion; - Will be guided through their first steps in the making of the anthropological research; - Will get practice of critical and analytical thinking through the discussions of the key ethnographies of classical and contemporary anthropology.
Teaching and Learning Methods	The course consists of both lectures and seminars that will focus on selected readings. Students are encouraged to lively participate in the discussions both during lectures and seminars.

Content and Structure of the Course

№	Topic / Course Chapter	Total	Directed Study		Self-directed Study
			Lectures	Tutorials	

1	Anthropology and Imperial Knowledge	16	4	2	10
2	Anthropology and science studies	8	0	2	6
3	Symbol, classification & culture	4	2	0	2
4	Magic	8	0	2	6
5	Rationality & belief	8	0	2	6
6	Pollution & taboo	8	0	2	6
5	Ontological turn	4	2	0	2
6	Transparency and Conspiracy	8	0	2	6
7	Religion vs Science: the Case of Creationism	8	0	2	6
8	Economic Theologies	8	0	2	6
9	The concepts of time and cause. Conspiracy theories, truth and suspicion	4	2	0	2
10	Exchange in science	12	0	4	8
11	Religious conversion and pedagogies of persuasion	14	0	4	10
12	Is secular world possible?	4	2	0	2
13	Ontological turn and perspectivism	14	0	4	10
14	Ritual, Agency and Power. Film: Mad Masters	8	0	2	6
15	"Technologies of self" and religious practices	8	0	2	6
16	Ethical turn and the study of religion	4	2	0	2
17	Technologies of Mediation. Revision and colloquium.	14	0	4	10
18	Death and Ancestors.	8	0	2	6
19	Sacred necropolitics	8	0	2	6
20	Body and Discipline	4	2	0	2
21	Materiality and Affect	4	2	0	2
22	The Power of Words: Ritual and Language	4	2	0	2
Total study hours		190	20	40	130

Indicative Assessment Methods and Strategy	The course is designed as a series of lectures and seminars to discuss key conceptual issues related to the anthropology of science and religion. Both the seminar attendance and participation via discussion is counted. Discussion during seminar is based on the selected fundamental readings which are listed in the course syllabus. To encourage lively participation some of seminar's reading lists are provided with suggestive questions (questions for discussion). Students should participate in the colloquium

	at the end of the course, which is considered as a brief revision and as an additional exam preparation. As an exam student is required to present both take-home essay and research paper. 1) Take-home essay is a written discussion of randomly selected two questions from the list (students get acquainted with the list of the estimated exam questions well in advance). Exam asks students to debate across empirical material and different theoretical approaches covered in the course. Specifically, in answering each of these questions, students are required to use at least three individual pieces of marked «*» key readings from the course syllabus (that is, what we discussed in seminars) and not to repeat material in discussion of each of the two questions. EITHER/OR in the exam question means that a student can choose one of the questions' formulations. 2) Research paper is a paper based on individual or team research on one of the set topics. In case of team research project, the research paper should be provided from all team members separately. The goal of this research exercise is to learn and practice anthropological research skills (participant observation, interview and other types of fieldwork). The topic can be proposed by the student and agreed with the instructor during the first month of the course. Late assignments of the exam papers (take-home essay and research paper) will be marked down by 10% of the mark per day. Formulas for calculating the final and the accumulative marks: $M_{acc.} = 0,2 * M_{attendance} + 0,4 * M_{discussion} + 0,4 * M_{colloquium}$ $M_{exam} = 0,5 * M_{research} + 0,5 * M_{essays}$ $M_{final} = 0,2 * M_{acc.} + 0,8 * M_{exam}$
Readings / Indicative Learning Resources	<u>Mandatory</u> Leaf, Murray J.. The Anthropology of Western Religions : Ideas, Organizations, and Constituencies, Lexington Books, 2014. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/hselibrary-ebooks/detail.action?docID=1699228 Leaf, Murray J.. The Anthropology of Eastern Religions : Ideas, Organizations, and Constituencies, Lexington Books, 2014. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/hselibrary-ebooks/detail.action?docID=1699229 <u>Optional</u> Douglas, Professor Mary, and Mary Douglas. Purity and Danger : An Analysis of Concepts of Pollution and Taboo, Routledge, 2002. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/hselibrary-ebooks/detail.action?docID=1223047

Indicative Self- Study Strategies	Type	+/–	Hours
	Reading for seminars / tutorials (lecture materials, mandatory and optional resources)	+	20
	Assignments for seminars / tutorials / labs	+	50
	E-learning / distance learning (MOOC /	-	

	LMS)		
	Fieldwork (field + analysis)	+	40
	Project work	-	
	Other (please specify)	-	
	Preparation for the exam	+	20
Academic Support for the Course	Academic support for the course is provided via LMS, where students can find: guidelines and recommendations for doing the course; guidelines and recommendations for self-study; samples of assessment materials. Readings could be found in the Electronical Resources of HSE (via full text founder https://elib.hse.ru/e-resources/e-resources.htm , it is more comfortable to do search by the title). If you will have any difficulties in finding literature in the Electronical Resources of HSE, do not hesitate to ask. You may face difficulties in finding OPTIONAL literature used by instructors during the lectures, in that case it can be downloaded in the LMS by a request.		
Facilities, Equipment and Software	(If required)		
Course Instructor	Jeanne Kormina (core lecturer): jkormina@hse.ru Nikolai Ssorin-Chaikov: nssorinchaikov@hse.ru Alexandra Kasatkina alexkasatkina@gmail.com Ekaterina Melnikova melek@eu.spb.ru Asya Karaseva asya.karasyova@gmail.com		

Annex 1

Lectures

Lecture 1 and 2. Anthropology and Imperial Knowledge

This lecture links the anthropological concerns with classification and causality with the emerging field of the anthropology of science by looking at the historiographic or reflexive turn in anthropology.

Lecture 3. Symbol, classification & culture.

This lecture opens the course by asking how people classify things in the world, and what is the role of culture in such classifications. Continuation of Lecture 3: Are people everywhere "rational" in the same way? Are the concepts of time, space and cause universal or relative to culture?

Lecture 4: Ontological turn.
OT is a new trend in the anthropology of knowledge. Lecture outlines its emergence, main questions and areas of contribution.

Lecture 5. The concepts of time and cause. Conspiracy theories, truth and suspicion.

Lecture 6. Is secular world possible?

Lecture discusses definitions of religion, secularization debates and anthropological approaches to secularism and secularization.

Lecture 7: Ethical turn and the study of religion

What is 'ethical turn' in anthropology and why is it important to the study of religion?

Lecture 8: Body and Discipline

Lecture 9: Materiality and Affect

The lecture discusses the material turn in anthropology. It focuses on the ways this turn influenced the study of religion, including such topics as mediation and the senses.

Lecture 10: The Power of Words: Ritual and Language

Seminars

Seminar 1. Anthropology and Imperial Knowledge
Questions for discussion:
- How did the concept of "successful fieldwork" change through the time?
- Is "heteroglossia" a useful conceptual category in talking about ethnographic fieldwork?

Seminar 2: Anthropology and science studies
Question for discussion:
   -   What unique could be said about the anthropology of science?

Seminar 3: Magic
Questions for discussion:
- Is it useful to ask about the relationship between magic and religion, on the one hand, and science on the other?
- Is magic 'primitive' science?

Seminar 4: Rationality & belief
Questions for discussion:
- Is belief useful analytical category?
- Do people have different ideas of causality?

Seminar 5: Pollution & taboo
Question for discussion:
- How does thinking of dirt "as matter out of place" illuminate why certain things, places, animals, etc, are forbidden or permitted in different cultures?

Seminar 6: Transparency and Conspiracy

Conspiracy Theories and Their Truth Trajectories

Seminar 7: Religion vs Science: the Case of Creationism
Question for discussion:
-Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern.

Seminar 8: Economic Theologies
Questions for discussion:
- How does trading with God give a way of engaging with capitalist present?

Seminar 9 and 10 Exchange in science
Question for discussion:
- What is 'giving credit' in the context of science?
- What is the relationship between manners, knowledge and exchange systems?

Seminar 11 and 12. Religious conversion and pedagogies of persuasion
Question for discussion:
-The rhetoric of fundamental Baptist conversion

Seminar 13 and 14: Ontological turn and perspectivism
Questions for discussion:
- How different is perspectivism from cultural relativism?
- What does Viveiros de Castro mean by 'multinaturalism'?

Seminar 15: Ritual, Agency and Power. Film: Mad Masters
Questions for discussion:
- What makes zar a holistic phenomenon?

Seminar 16: "Technologies of self" and religious practices
- What are the "technologies of self" in religious cultures?
- What is the role of right intentions in religious ritual?

Seminar 17: Technologies of Mediation
Question for discussion:
-The Ethics of Listening.

Seminar 18: Colloquium. Course revision and discussion about the useful conceptual categories for both anthropology of science and religion.

Seminar 19: Death and Ancestors.
Question for discussion:
-The moral possibilities of popular genealogy
Film: No one Dies in Lily Dale (HBO) 1h 23 min
https://www.youtube.com/watch?v=bJx8sR-Wb5k

Seminar 20: Sacred necropolitics

Assessment Methods and Criteria

Assessment Methods

Types of Assessment	Forms of Assessment	Modules			
		1	**2**	**3**	**4**
Formative Assessment	Test				
	Essay				
	Report/Presentation				
	Project				
	In-class Participation				*
	Attendance			*	*
Interim Assessment (if required)	Colloquium				*
Summative Assessment	Exam (take-home essay and research paper)				*

Assessment Criteria

In-class Participation (discussion and colloquium)

Grades	Assessment Criteria
«Excellent» (8-10)	A critical analysis which demonstrates original thinking and shows strong evidence of preparatory research and broad background knowledge.
«Good» (6-7)	Shows strong evidence of preparatory research and broad background knowledge. Excellent oral expression.
«Satisfactory» (4-5)	Satisfactory overall, showing a fair knowledge of the topic, a reasonable standard of expression. Some hesitation in answering follow-up questions and/or gives incomplete or partly irrelevant answers.
«Fail» (0-2)	Limited evidence of relevant knowledge and an attempt to address the topic. Unable to offer relevant information or opinion in answer to follow-up questions.

Research paper

Grades	Assessment Criteria
«Excellent» (8-10)	• The submitted paper fulfills all basic requirements (the length, relevance to the course subject, number of methods used). • The chosen research question is formulated in a transparent way and terms of the course key topics. • The paper is well structured, logical, and coherent. • The choice of methods is well proofed. • The research paper contains cogent and convincing arguments, contributing to an existing debate on the topic. • The paper demonstrates excellent skills of English and ideally follows the formatting guidelines.
«Good» (6-7)	• The submitted paper fulfills all basic requirements (the length, relevance to the course subject, number of methods used). • The chosen research question is formulated in a transparent way and terms of course key topics. • The organization of the paper is logical, the critical elements of it are identifiable, it's coherent. • The choice of methods is more or less clear; the materials analyzed carefully; the paper contains some excerpts from the sources of analysis (quotations from interviews, examples of discourse or historical documents). • The main findings of the paper should be formulated in relevance and terms of an existing debate. • The paper demonstrates good skills of English, follows the formatting guidelines.
«Satisfactory» (4-5)	• The paper partially fulfills the necessary formal requirements of the assignment (technical requirements as relevance to the course agenda, length). • The paper lacks a certain research question. The research methods are unclear. • The paper in structured poorly, it is illogical and not coherent. The main ideas of the paper are vague or incomplete. • The materials used in the analysis and research methods are unclear. • The paper contains pervasive errors in the use of English, style, or formatting.
«Fail» (0-2)	• There is no paper provided. • The paper doesn't meet the requirements of the assignment regarding length or topic. • Plagiarism or data falsification is detected.

Take-home essay

Grades	Assessment Criteria
«Excellent» (8-10)	• The submitted paper fulfills all basic requirements (the length, relevance to the course subject). • The two answers are given, there theoretical sources (three key readings) are used in discussion of each question; • The organization of the paper is logical; the giving arguments are strong and convincing. • The student demonstrates an excellent knowledge of the introduced concepts and can compare these concepts with each other. • The paper is well structured, logical, and coherent. • The paper demonstrates excellent skills of English and ideally follows the formatting guidelines.
«Good» (6-7)	• The submitted paper fulfills all basic requirements (the length, relevance to the course subject). • The two answers are given, three theoretical sources (three key readings) are used in discussion of each question. • The organization of the paper is logical, the given interpretations are correct in principle,

	but shallow. The analysis needs more work. • The paper demonstrates good skills of English, follows the formatting guidelines.
«Satisfactory» (4-5)	• The paper partially fulfills the necessary technical requirements of the assignment (relevance to the course agenda, length). • Only one question is covered. • Less than three of key readings from the course syllabus is covered in each question. • The argumentation is illogical; the answers are not coherent. • The paper contains pervasive errors in the use of English, style, or formatting.
«Fail» (0-2)	• There is no paper provided by the deadline. • The paper doesn't meet the requirements of the assignment regarding the topic; no key reading is covered in the essay. • Plagiarism is detected.

Annex 3

Examples of exam questions (take-home essays).

1.EITHER: Is knowledge determined by society?
OR: Are people everywhere 'rational' in the same way?

2. How can anthropological concerns with classification be understood in the context of anthropology itself?

3. Is belief a useful analytical category?

4. How, if at all, has the concept of liminality AND/OR the role of right intentions proved useful in understanding how cultural categories are organised and manipulated in ritual contexts?

5. EITHER: What are the 'technologies of self' in religious cultures?
OR: How are religious subjectivities created and maintained?

6. Discuss two or more of the following in the context of science and religion:
- credit
- money
- capitalism

7. EITHER: Discuss the concept of performativity in the context of religion AND/OR science.
OR: Is magic a 'primitive' science?

8. Discuss science AND/OR religion and symbolism in terms of two or more of the following approaches:
- textual and linguistic approaches
- material turn
- ontological turn
- cultural relativism
- ethical turn
- feminist perspectives
9. Discuss definitions of religion and secularization in the context of anthropological approaches to secularism AND/OR analogies between scientists and god

Recommendations for students about organization of self-study

Self-study is organized in order to:
- Systemize theoretical knowledge about milestones in the history of anthropological thought (by refreshing materials received through lectures);
- Extending theoretical knowledge during preparation for the seminars (a student can look through the additional literature suggested for the deep understanding in lecture materials);
- Enhancing critical thinking and personal development skills through comparing different fieldwork methods studied, analyzing the theoretical concepts of the different anthropologists, etc.;
- Development of research skills through the fieldwork (participant observation, interview, digital ethnography, etc.)

In order to show the outcomes of self-study it is recommended:

- Try to compare different stages of the development of the anthropological thought, naming the divergences of scholars using such criteria: where did this scholar get his or her education? What is his or her background (family, religion, political view)? What was the first field experience (if any) of this scholar? What was his or her impact on the development of the anthropological thought?
- Revise as many research methods, as possible and try to think about the applicability of them for different cultures, institutions, etc. What difficulties could be faced?

Recommendations for essay

The topic for essay includes development of skills for critical thinking and written argumentation of ideas. An essay should include clear statement of a research problem; include an analysis of the problem by using correct theoretical framework. The volume of the paper should not exceed 2,000 words, the minimum word limit is 1,000 words (each essay). If you managed to develop the topic using less then 1,000 words, you could stay with this amount.

Essay structure:
1. *Introduction and the brief explanation of the question.*
2. *Body of the essay* which include both elaboration on the theoretical concepts and certain examples which are presented in the monograph, article, etc. which correspond to the topic.
3. *Conclusion* and argumentative summary about the question and possibilities for further use or development of this question in anthropology.

Recommendations for research paper

The volume of the paper should not exceed 4,000 words. The minimum word limit is 2,000 words.
In the research paper:
1) explain why you have chosen your project (groups that you studied, a case, a situation). This explanation should include a clear connection to course topics to which it is related, e.g. religion and science or specific theme within these topics.
2) explain why you have chosen your research method — in particular if you decided to use methods other that ethnographic participant observation and ethnographic interview. Make sure you use more than one method (interview, discourse analysis, historical analysis, comparison with other cases). Use qualitative, rather that quantitative methods.
3) clearly formulate you research question or hypothesis. What is the question to which your paper and its materials are the answer?
4) explain how your research and methods help you to address the question/hypothesis

5) present your material — including quotations from interviews, examples of discourse or historical analysis.
6) describe the context of your material. In what context your interviews or observations were made? What is the social, cultural and historical context of the material that you have collected/explored?
7) describe if you had any ethical difficulties in doing this research
8) present the main results and conclusions of your research

Paper structure:
- Paper title and your name, and the course which this paper is for.
- Introduction (points 1, 2, 3 and 4 of the above) - Main body of the paper (points 5, 6 and 7 of the above)
- Conclusion (point 8 of the above)
- list of references: bibliography and other sources that you used

Special conditions for organization of learning process for students with special needs

The following types of comprehension of learning information (including e-learning and distance learning) can be offered to students with disabilities (by their written request) in accordance with their individual psychophysical characteristics:
1) *for persons with vision disorders:* a printed text in enlarged font; an electronic document; audios (transferring of learning materials into the audio); an individual advising with an assistance of a sign language interpreter; individual assignments and advising.
2) *for persons with hearing disorders: a* printed text; an electronic document; video materials with subtitles; an individual advising with an assistance of a sign language interpreter; individual assignments and advising.
3) *for persons with muscle-skeleton disorders: a* printed text; an electronic document; audios; individual assignments and advising.