

THE USE OF THE CONCEPT OF THREE LAYERS OF ARCHAIC IN THE DESIGN OF A REGIONAL TOURIST PRODUCT

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The importance and relevance of research on the use of the concept of the three layers of the archaic in the design of a regional tourist product is determined by the fact that cultural and cognitive tourism cannot develop without the use of myth and epic, especially in such unique regions as the Republic of Sakha (Yakutia). The purpose of this study was to summarize the scientific approaches to describing the concept of the three layers of the archaic and to justify the possibility of its application in the process of designing a regional tourist product. To carry out this research, the authors of the article used methods of bibliographic search, concretization, factorial and structural analysis, data systematization, content analysis, linguistic methods and other scientific approaches that allow for a comprehensive study of the problem under study. The materials of the article are of theoretical value for scientific research in the field of development of cultural-cognitive tourism and tourist-recreational design. The article may be of interest to specialists of state and municipal tourism administrations, private investors and designers in the sphere of tourism not only in the Republic of Sakha (Yakutia), but also in other regions.

Keywords: Tourism, archaic, myth, religion, epos, destination, national tourism product

INTRODUCTION

In social science the notion “archaic” was used only for ancient, out-of-date societies, for contemporary society they used the notion “tradition”. As a rule in scientific literature there is no difference between “archaic” and “tradition”. Although these notions have much in common, they should be strictly differentiated. Traditions are steady cultural and social structures, which provide succession of social life and specify definite scope of social activity motives and forms. Traditions are multilayered and diversified, herewith well-structured. Archaic has no rational structure; it doesn't fulfill any constructive function in human behavior regulation and it has no distinctness and steadiness. Archaic isn't crystallized in social forms as tradition, but settles in psychology of people, first of all, in unconscious and hive mind. It is more represented in myths and mythological perception. If a tradition is a transmitted cultural text then an archaic is a cultural subtext without formalization and verbalization.

It appears in places where cultural organics and traditions are destroyed and in this case it compensates a tradition. So in some sense archaic can regulate traditions.

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In its turn a tradition is a reflection of archaic, its spirit. Archaic is a life of particular (specific) but passive and non-independent forms of tradition. The boundary, which a tradition has but archaic has not, is in the place of a collision of archaic and modern (Kostyuk, 2003).

The value and characterization of myth, religion and epos sense in culture, especially in spiritual culture of the Sakha, should be considered in relation to the categories of worldview, consciousness and mythological perception of the world. Here we want to turn to the works of A.I. Subetto (2014), in which he identifies three “strata of archaic” considered from the viewpoint of young science – sociogenetics.

MATERIALS AND METHODS

The methodological basis of this research consists of the works of scientists studying the essence of the rationale of development strategies of tourism business, including its features in the Russian Federation, such as E. Cohen (1979), X. Neggers (1994), M.V. Vinogradova (2014), E.G. Kropinova (2015), A.A. Larionova (2015), O.A. Bunakov & V.A. Rubtzov (2016), Kulgachev I.P. (2017) and others.

Myth, religion and epos sense in culture considered in Jr. E.L. Anderson (1995), especially in spiritual culture of the Sakha, considered in A.I. Subetto (2014), K.N. Kostyuk (2003), F.B. Samson & F.L. Knopf (2001) and others.

For the analysis of the concept of the three layers of the archaic in the design of a regional tourist product the authors of the article used the methods of economic-statistical and factor analysis, economic and mathematical modeling, theoretical and empirical research methods and others.

RESULTS

The first “layer” of archaic

The first “stratum of archaic” connects archaic category (from the Greek archaic *archaikós* - old, ancient, early stage in the history of the development of any phenomenon) with archaic, that is with ancient and archaic society and with a man as the subject of an archaic society. According to P. A. Florensky (1990) “a dominance of sensual, right-hemisphere component of worldview and outlook” is realized through the language of myths and metaphors.

A myth is not only historically first form of culture, but also the dimension of human spiritual life, and this dimension continues when the myth loses its absolute domination. Mythology is the most ancient, archaic, ideological education, having a syncretic character. In the myth germinal elements of religion, philosophy, science and art are intertwined. Mythology is born by the people themselves. Spiritual link is established between different individuals of the nation by inner necessity, and this link is found in a co-product as a mythology. Universal essence of myth is that

it is an unconscious conceptual twinning of a person with powers of immediate being, whether it is the being of nature or society. Everything is animated, and nature appears as a world of formidable, but cognate to a man, mythological creatures - demons and gods.

In Yakut mythology there are details of the life of gods and heroes, and their divine functions and major feats and so on are described. However, mythical time is the main category of the myth, as well as the myths of creation and explanatory (etiological) myths are the most important, the most fundamental and typical kind of mythmaking.

Mythological images are the most ancient archetypes, having a syncretic character. In archaic society, mythology is the main way of understanding the world, the universe, the cosmos. In the Yakut heroic epos mythmaking and storyteller art is called "one-man show". To this day, storytellers fascinatingly and selflessly tell about the epic heroes feats. In olonkho the Sakha people representations of inhabited world and the universe are disclosed. In addition, the myth contains the original elements of religion, philosophy and art. Myth and ritual are organically bounded by musical, scenic and verbal means. There appears a kind of archaic aesthetics. Thus, the philosophy has gradually evolved overcoming mythological heritage. After separation of the different ideologies and even after the significant progress of science and technology, mythology is not a monument of primitive ideology and archaic forms of narratives. Mention only the close association of religion with mythology, some features of the mythological consciousness can be preserved throughout history in the mass consciousness near the elements of philosophical and scientific knowledge, using rigorous scientific logic. Today in the Sakha culture the archaic aesthetics and mythological images are preserved and developed, not only in epic works, but in the canvases. The ancient archetypes and symbols are reflected in the arts and crafts as ideal, conscious images.

The second "layer" archaic

The second "layer" archaic emphasizes the uneven development of human intelligence and consciousness in the ethnographic and planetary coordinates of human life on earth. An example is the vision of the world and modern consciousness of the Sakha people. The preservation of archaic forms of activities: hunting and fishing, which are connected with rituals and customs.

"Culture alias" operating in the territory of modern Yakutia in the XV century is the family and clan system of education caused by natural and socio-economic characteristics, it is part of a circumpolar civilization.

Preservation of folklore and epic heritage who are native speakers of the archaic maintaining public awareness is critical in the spiritual culture of Sakha. In this regard, the archaic resuscitation of consciousness, for example, wedding

ceremonies, ancient holiday “Ysyakh” (people call it sorcery or shamanism), etc. the Creativity of the Sakha people as hunting, cattle breeding, horse breeding, blacksmithing associated with various elements of their incarnations and personifications. In 2005, UNESCO proclaimed Olonkho, the heroic epos of the Sakha people - as an intangible masterpiece of humanity (**Borissova**, 2016a).

The third “stratum” of archaic

The third “stratum” of the semantic content of the is associated with the peculiarities of human and social intelligence functioning in economically developed countries that have reached peaks of scientific and technical progress.

Man can express his creativity in different ways, and the fullness of his creative expression is achieved through the creation and use of various cultural forms (Borts, 1998). Each of these forms has its own “dedicated” semantic and symbolic system. We will try to examine the expression of creativity of cultural-spiritual systems of the Sakha people; in each of them the essence of human existence is originally expressed by myth, religion and epic.

Sakha epos is a kind of center of myths and “holy scriptures” of deities which are able to affect the lives and destinies of people. In ancient times Sakha tribes made bloodless sacrifices as sprinkling of ground with mare’s milk. In addition, there was a special custom, when a herd of white mares with the stallion were specially driven to the east side of the residence, as they thought that deities patronizing people lived in the east. The horse was identified with the cosmos, and bringing it to the sacrifice symbolized the act of creation. As we can see from the above ancient ritual was attributed by the creative functions, patronizing attitude to the people, they were devoted to special ceremonies, sacrifices. Thus, the mythological ideas turn into religious and therefore the concepts of “aiyy” and “god” in the culture of the Sakha are used as synonyms.

The ancient demons and gods represent two sides of selfhood. The heroes of olonkho, folklore and myths symbolize the human unconscious selfhood, and empirically it manifests a total of all the archetypes and therefore includes archetypes of a father and a wise old man. In some cases, the specificity of the local belief was conditioned by the inclusion of various ethnic groups representatives as ancestors, so the importance of Sakha people mythology studying is in finding out the ethnic history of the Sakha and peoples with whom they were in ethno-cultural contacts (**Borissova**, 2016b).

The concept of three layers of archaism presented in Fig. 1.

Thus, the “first” layer of archaic” reflects the first, ancient phase of modern consciousness and modern human intelligence genesis.” And the heritage of ancestors - myths, religion, epos are perceived as the continuity of generations, connection of times, the spiritual landmark of social development that contributes to a positive process of culture survival. Currently, maintain and develop the archaic

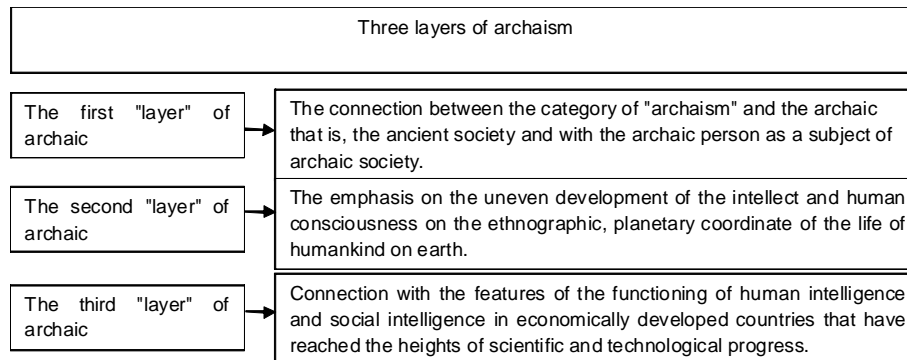


Figure 1: Three layers of archaism

aesthetics and mythological images are preserved and developed not only in epic works, but in the canvases. The ancient archetypes and symbols are reflected also in the arts and crafts.

“The second layer of the archaic” focuses on the preservation of archaic forms of activity. After all, in archaic minds the elements symbolizing the economic activity are realized through the “human world” formed by centuries of socio-natural homeostatic mechanism experience. And here it should be noted that to this day archaic forms of activity: hunting, herding, breeding and blacksmithing, which are associated with a variety of elements, their incarnations and avatars, exist in the culture of the Sakha people.

“The third layer of the archaic” is associated with the features of the archaic consciousness and archaic intelligence functioning, it is not only characteristics of the previous stages in the history of mankind and anthropogenesis, but also an integral component of “intellectontogenesis” and “morphology” of modern human consciousness and social intelligence.

DISCUSSION AND CONCLUSION

Thus, according to the results of the study, it is clear that the potential of using the concept of three layers of archaism in such a unique in terms of the development of cultural and educational tourism in the region, as the Republic of Sakha (Yakutia) is still extremely low. Carrying out the research made it possible to identify on the market of tourist services in the Republic of Sakha (Yakutia) only certain proposals that use the opportunities of this concept to form a competitive regional tourist product.

An important direction of using this concept can be such a direction of cultural and educational tourism as ethnic tourism, which is based on the interest of tourists to the real life of peoples. Modern society is interested in studying the way of life of various peoples who lived in ancient times; it is interesting to know their culture

and way of life, to know the history of the origin of their ancestors, their customs and traditions. Ethnic tourism today has excellent perspective for development, as today the demand for unusual vacation spots is only growing (Zaitseva et al, 2015).

The potential for the development of cultural and educational tourism based on the use of the concept of three layers of archaism in the Republic of Sakha (Yakutia) is quite large and is now used far from completely. The tourist season in the republic does not last long, as in other countries and regions of the Russian Federation, and it is required to keep the objects of the tourist complex year-round. Therefore, it is necessary to conclude that the Republic of Sakha (Yakutia) is only at the beginning of the way of building modern tourist infrastructure, and there is still serious work on the brand of the republic as a region of cultural and educational tourism. Cultural and cognitive tourism in general and ethnic tourism in particular, for small businesses is the sphere of activity where competition does not exist. At the same time, a certain share of creativity is required for the development and sale of this product, the use of a scientific approach, including the concept of three layers of archaism.

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