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ARCHETYPE OF UKRAINIAN ETHNIC TOURISM IN SYMBOLIC CONTEXT OF LOCAL IDENTITY: MANAGEMENT ASPECT

Abstract. The article is devoted to the study of the management aspects of the influence of archetypal components of Ukrainian ethnics on the process of formation of the collective local identity of the population living on a certain territory. The emphasis is placed on the fact that the archetype of the place influences the peculiarities of development of tourism varieties in Ukraine. Ukrainian ethnic tourism is singled out as one of the popular domestic resources of the country's promotion, which is "tied" to the authentic indigenous traditions of the people. It is specified that the specificity of Ukrainian ethnic tourism lies in its polyculture and is manifested through such varieties as: rural ecological, religious, pilgrimage, festival, ethnographic, cultural and cognitive, extreme, event and other types of tourism, which are clearly reflected in the symbolic contexts of local identity.

The emphasis is on the timely introduction of the definition of "ethno tourism" in the legal field of tourism. An importance of participation of the local

community in the formation of principles of collective local identity is illustrated through the work of the Dnipro Development Agency Public Utility Company in Dnipro. The original procedure of cross-links that determine the interdependence of peculiarities of formation of collective local identity from the mental archetype of the population on some areas of the administrative-territorial unit is presented. We determined the directions of activity of local government bodies in the process of public-private partnership with the representatives of business and the public, among which: creation of conditions for the recognition of the heredity of the traditions of the population of the territory; organization and conduct of socio-educational, moral and spiritual, cultural and cognitive events, that unite the ethnic community; development and implementation of socio-economic and cultural historical programs of the territory development etc.

The conclusion is drawn that the Ukrainian mental archetype is formed under the influence of socio-political, cultural and historical development of the Ukrainian state. Its current stage is under the influence of Ukrainian ethnic Renaissance, which determines modern vectors of the development of domestic tourism through Ukrainian ethnic tourism, which is based on the values of Ukrainian ethno-geocultural phenomenon.

Keywords: archetype, ethno-tourism, Ukrainian ethnic tourism, identity, collective identity, local identity, local government bodies.

АРХЕТИПКА УКРАЇНСЬКОГО ЕТНІЧНОГО ТУРИЗМУ В СИМВОЛІЧНИХ КОНТЕКСТАХ ЛОКАЛЬНОЇ ІДЕНТИЧНОСТІ: УПРАВЛІНСЬКИЙ АСПЕКТ

Анотація. Досліджено управлінські аспекти впливу архетипових складових української етніки на процес формування колективної локальної ідентичності населення, яке проживає на певній території. Акцентовано увагу на тому, що архетип місця впливає на особливості розвитку різновидів туризму в Україні. Виокремлено український етнічний туризм як один із популярних вітчизняних ресурсів промоції країни, що має “прив’язку” до автентичних самобутніх традицій народу. Вказано, що специфіка українського етнічного туризму полягає в його полікультурності і виявляється через такі різновиди, як: сільський екологічний, релігійний, паломницький, фестивальний, етнографічний, культурно-пізнавальний, екстремальний, подієвий та інші види туризму, які чітко відображаються в символічних контекстах локальної ідентичності.

Акцентовано увагу на своєчасності введення у правове поле сфери туризму дефініції “етнотуризм”. На прикладі діяльності Комунального підприємства “Агентство розвитку Дніпра” в м. Дніпрі вказано на важливість участі місцевої громади у формуванні засад колективної локальної ідентичності. У дослідженні представлено розроблену автором схему наскрізних зв’язків, що визначають взаємозалежність особливостей формування колективної локальної ідентичності від ментальної архетипіки населення в межах адміністративно-територіальної одиниці. Визначено напрями діяльності органів

місцевого управління в процесі публічно-приватного партнерства з представниками бізнесу та громадськості, серед яких: створення умов для визнання спадковості традицій населення території; організація та проведення заходів суспільно-виховного, морально-духовного, культурно-пізнавального змісту, що об'єднують етнічну спільноту; розробка та реалізація програм соціально-економічного та культурно-історичного розвитку території тощо.

Зроблено висновки про те, що українська ментальна архетипіка формується під впливом суспільно-політичного та культурно-історичного розвитку Української держави. Її нинішній етап відбувається під дією українського етнічного ренесансу, що визначає сучасні вектори розвитку вітчизняного туризму через український етнічний туризм, який вибудовується на цінностях українського етногеокультурного феномену.

Ключові слова: архетип, етнотуризм, український етнічний туризм, ідентичність, колективна ідентичність, локальна ідентичність, органи місцевого управління.

АРХЕТИПИКА УКРАИНСКОГО ЭТНИЧЕСКОГО ТУРИЗМА В СИМВОЛИЧЕСКИХ КОНТЕКСТАХ ЛОКАЛЬНОЙ ИДЕНТИЧНОСТИ: УПРАВЛЕНЧЕСКИЙ АСПЕКТ

Аннотация. Исследован управленческий аспект влияния архетипических составляющих украинской этники на процесс формирования коллективной локальной идентичности населения, проживающего на определенной территории. Акцентируется внимание на том, что архетип места влияет на особенности развития разновидностей туризма в Украине. Выделен украинский этнический туризм как один из популярных отечественных ресурсов продвижения страны, который имеет “привязку” к самобытным традициям народа. Указано, что специфика украинского этнического туризма заключается в его поликультурности и проявляется через такие разновидности, как: сельский экологический, религиозный, паломнический, фестивальныи, этнографический, культурно-познавательный, экстремальный, событийный и другие виды туризма, которые четко отображаются в символических контекстах локальной идентичности.

Акцентируется внимание на своевременности введения в правовое поле сферы туризма дефиниции “этнотуризм”. На примере деятельности коммунального предприятия “Агентство развития Днепра” в г. Днепре указано на важность участия местного сообщества в формировании основ коллективной локальной идентичности. В исследовании представлена разработанная автором схема связей, определяющих взаимозависимость особенностей формирования коллективной локальной идентичности от ментальной архетипики населения в пределах административно-территориальной единицы. Определены направления деятельности органов местного управления с представителями бизнеса и общественности в процессе государственно-частного партнерства, среди которых: создание условий для признания наследственности традиций населения территории; организация и проведение мероприятий

общественно-воспитательного, нравственно-духовного, культурно-познавательного характера, объединяющих этническую общность; разработка и реализация программ социально-экономического и культурно-исторического развития территории и др.

Сделаны выводы о том, что украинская ментальная архетипика формируется под влиянием общественно-политического и культурно-исторического развития Украинского государства. Ее нынешний этап происходит под действием украинского этнического ренессанса, что определяет современные векторы развития отечественного туризма через украинский этнический туризм, который выстраивается на ценностях украинского этногеокультурного феномена.

Ключевые слова: архетип, этнотуризм, украинский этнический туризм, идентичность, коллективная идентичность, локальная идентичность, органы местного управления.

Problem statement. In the conditions of globalization, international tourism takes one of the leading places in the global economy. According to the UN World Tourism Organization (UNWTO), the contribution of tourism to the global gross domestic product, taking into account the indirect effect, is 10 percent. General quantity of workplaces directly or indirectly involved in tourism is 11 percent [1].

Ethnotourism, which is considered differently by scientists: as a kind of internal, specialized, ethnographic, cultural, cognitive, other types of tourism, confirms the growing interest in domestic tourism resources, and therefore theoretical and practical studies of this phenomenon are becoming relevant and actual through the prism of discovering the uniqueness and individuality of domestic tourist destinations and attractions.

Nowadays there is a demand for ethnotourism in Ukraine, because of the growing interest of Ukrainians in traveling within the country and get-

ting knowledge of authentic original traditions of people, which in the overwhelming majority, have archetypal context and are “connected” with the territory and together form local identity of the population.

In Ukraine, the concept of “ethnotourism” was not introduced in the legal field for a long time. Only in 2016, the Strategy for Development of Tourism and Resorts in Ukraine for the period up to 2026 declared ethnic tourism as a type of domestic tourism [1]. This, in particular, contributes to the development of this direction, while at the same time posing a number of challenges to local authorities, the public and representatives of tourism industry in the regions of its active dissemination and encourages the conduct of scientific research, confirming relevance of the study.

Analysis of recent researches and publications and previously unsolved part of the general problem. Increasingly, both scholars and practitioners talk about the use of basic principles

of the theory of “ethnic renaissance”, introduced into the scientific world by E. Smith and embodied in many countries. Its theoretical concept is based on the revival of ethnic past and bringing it into today reality not through simple copying, but updating, modernizing and renovating [2]. It is noteworthy that it was E. Smith, one of the first to offer ethnotourism as the way of knowing the traditions of exotic nationalities, including visits to their homes and settlements, observation of rites, and so on.

At the same time, the researcher singled out generic, local, regional, economic, religious, ethnic, national, geopolitical and civilizational collective identities that are formed under the influence of globalization processes [3]. Particularly relevant is the process of discovering the “own unique scenario” for different types of identities within a locally defined territory.

Among the pleiad of domestic ethno-tourism researchers it is worthwhile to identify such scientists as: O. Dutchak [4], S. Muravska [5], L. Petranivskyi, A. Mysyk [6], O. Lyubitseva, Ye. Pankova, V. Stafiychuk [7], M. Klyap, F. Shandor [8], et. al. Theoretical aspects of the development of ethno-tourism are depicted, the terminology apparatus is generalized, the characteristic of domestic ethno-tourist regions of Ukraine from the standpoint of formation of ethnicity is presented, the ethnographic, ethnocultural, gastronomic, event, ethno-festival directions, which can be considered as separate types of tourism and ethnic variants, are distinguished in their creative works.

The works of S. Krymskyi [9, 10], E. Afonina, A. Martynova [11], O. Su-

shiy [12], et. al. are devoted to the coverage of issues related to the application of an archetypal approach to the functioning of individual areas of activities. Z. Bauman [13], Ya. Kotenko [14], G. Korzhov [15], M. Stepyko [16] et. al. emphasize the urgency of studying the varieties of collective identities. The scientists point out the interconnection between private and collective; participation of community members in community-building local affairs, issues, events within a clearly defined territory. No wonder that Z. Bauman asserts that “identity becomes a prism through which the important features of modern life are evaluated and studied [13]”.

At the same time, there are no such issues among domestic researches as studying the influence of archetype on the formation of local identity by means of tourism in general, and Ukrainian ethnic tourism, in particular, from the point of view of “state administration” science. They are mostly related to the axiological and socio-cultural approach, without taking into account the archetypal component, which is a key issue in the proposed article.

Therefore, the purpose of the article is to substantiate theoretical and practical principles of the influence of Ukrainian archetype on the peculiarities of formation of collective local identity by means of Ukrainian ethnic tourism in the process of public and private partnership of local authorities, business structures and the public on a clearly defined territory.

Presenting the main material.

Based on the theory of K. G. Young – the basis of understanding of archetype lies in the experience transmitted from

generation to generation. These are, in fact, the structured elements of human psyche, which are in the collective subconscious, which are common to a large number of people. These archetypes are inherited physiologically, genetically, psychologically and manifest in common historical narratives, confirming the continuity of generations.

Archetypes tend to change under the influence of socio-political and socio-economic circumstances. They are manifested in the individual, collective subconscious and expressed in the specifics of universal, national and ethnocultural heritage and as a basic resource of tourism.

Each territory as a tourist destination (from English – destination) has a certain set of values that distinguish it among other similar places, displaying unique, peculiar tourist attractions (peculiar fascinations), locations (places of concentration) and, in general, tourist resources.

In Ukraine there was a regional diversity of tourist destinations, which formed a complex of historical-cultural, natural and ethnographic heritage of the territory. Accordingly, it affects the formation of principles of local identity of the local population, which identifies itself with a certain group of people, their language, culture, customs, traditions, state-building. At the same time, the activities of local government bodies are aimed at preserving, protecting and popularizing tourist resources of local and national importance and direct but not indirect influence on the archetype of individuals.

Among many varieties, Ukrainian ethnic tourism is distinguished, which is understood as the type of internal

tourism that contributes to satisfying spiritual, psychological, physiological, and social needs of traveling people, creates conditions for familiarizing with historical, cultural, ethnographic, and spiritual heritage of a certain ethnic group (it is the author's definition). Material, spiritual and cultural values created and preserved by representatives of the Ukrainian ethnic group in the process of life on a clearly defined territory are considered as objects of this type of tourism. These subjects include groups of individuals and peculiar persons (tourists) who, through various communicative practices, get familiar with ethno-tourism resource potential of the territory.

The specificity of Ukrainian ethnic tourism is that this kind of tourism is multicultural and is manifested through such varieties as: rural, ecological, religious, pilgrimage, festival, ethnographic, cultural-cognitive, extreme, event, etc., which is clearly reflected in the symbolic local identity contexts.

Many scholars from various fields of science address to the interpretation of concept of "identity". However, in most cases, the interpretation of concept is reduced to the characteristics of socio-psychological state of the individual as a member of the community/affiliation, united by a common physical space that has a symbolic value and culture [14]. The formation of local identity is influenced by cultural, historical, mental, sociogenic and other factors that crystallize collective and individual experience of the individual in the process of interaction with other members of society within a particular local community.

Today, scientists from different fields are trying to present the arche-

typal principles of Ukrainian ethnic group. Let us try to characterize this phenomenon. The following are clearly distinguished among archetypes of the Ukrainian ethnos: the archetype of mother, father, family, family; the archetype of “good”, “affectionate”, “fertile land”; the archetype of great love for nature, earth, people; the archetype of respect for the elders; archetype of industriousness; the archetype of freedom; the archetype of valor, bravery, heroism, courage.

The presented archetypes can be united into national archetypes as ideological value enhancements, built on the foundations of Ukrainian philosophy of the heart. This concept has been observed in Ukraine since the times of Kyiv Rus and continues in the works of medieval polemics, Kyiv metropolitans and priests, philosophers and scholars.

Ukrainian national philosophy of the heart was based on principles that supplemented it for more than one century. Among them: the principle of individuality and the source of humanity (P. Yurkevych), the micro-world, the expression of inner man embodying God (G. Skovoroda), the path to ideal and harmony with nature (T. Shevchenko), the body of hope, foreshadowing, providence (P. Kulish), the key to “economy of the soul”, its journeys to eternity, the field of goodness and beauty (M. Gogol). The anthropocentrism inherent in Ukrainian folk worldview, in which man is centre of the universe, is amplified from the ideological side by archetype of the sophism world, which was regarded as the Book of Genesis, an archetype of Ukrainian culture [17].

From ancient times and to this day Ukrainians with great respect honour

the mother-woman, domestic goddess of the human race, the supreme substance of everyday wisdom, educational ideal, the source of national original traditions. Attitude to mother-woman determines the level of society’s culture. This archetype is exalted from others through the sacred essence of Ukrainian motherhood, which is identified with social homeland. It traces the continuity of generations from ancient Trypillians to contemporary Ukrainians.

Let us look at the map of Ukraine to see the “places of power” of national motherland. Taking into account the fact that the times of Trypillian culture have laid the high level of social consciousness, the relevant epicenter of spirituality was the mother-woman, domestic goddess Berehynya, it is necessary to visit the following tourist locations: Historical and Archeological Museum “Ancient Aratta-Ukraine” (Trypillya village, Kyiv region), State Historical and Cultural Reserve “Trypillya Culture” (Lehedzyne village, Cherkasy region), Museum of Trypillian Culture of the National Historical and Ethnographic Reserve “Pereyaslav” (Pereyaslav-Khmelnysky, Kyiv region), Borshchiv regional museum with a department in Verteba cave (Ternopil region), other objects.

A woman in many artistic works, iconographic images embodied the mental traits of the ethnos. For Ukrainians, it was undoubtedly Sophia – the Wisdom of God. It was Oranta in Sophia, the main temple of Kyiv city. The special role of a woman in the Ukrainian archetype, her mental core, which was reflected in the appearance of a significant number of icons of the Mother of

God, points out N. Kovalchuk. The researcher gives a delusional description of her names such as: “The Unbreakable Wall”, “The Apprentice of Persistent”, “Intercession of the Holy Virgin”, “Unexpected Joy”, “Merciful Healer”, “The Surcease of Sorrow”, etc. [18].

Reverence of the Mother of God in the national Christian tradition points to the special role of the women’s beginning in Ukrainian mentality. In general, according to S. Krymskyi, Kyiv personifies the Mother of God [10]. Even the appearance of the first stone Christian churches in the city – The Church of the Tithes, which embodied the good news, Sophia of Kyiv, Virgin Mary of Pyrogoshcha, the Annuntiation gate church of the Golden Gate, complex of monastery buildings with temples of the Kyiv-Pechersk Lavra – is a convincing proof of this. In addition, Kyiv becomes a city where the Virgin wisdom has found the space for construction of the local system and statehood [18, p. 209].

Undoubtedly, the respect of motherhood has been reflected in the large number of icons that were created at home. This trend of folk orthodox culture has led to the emergence of museum centers and exhibits throughout Ukraine in our time. A separate segment of tourists actively attends the Museum of Home Icons in the Historical and Cultural Complex of the Radomyśl Castle, the Museum of Volyn’s Icons, and other regional museum institutions.

The mother’s archetype is realized in the ability to teach, educate, and transmit traditions. The world of maternal love cherishes us as identities, enriches us spiritually, encourages emotionally,

programs success and achievement of goals. Ukraine, as the largest country in Europe, has a wide variety of regional differences in the organization of living space, folk-song creativity, mental characteristics. However, they are all infiltrated with the idea of generosity, love, tolerance, parenting, ethnic heritage, patriotic feelings.

Therefore, for those who want to touch the world of traditional folk crafts, in combination with scenic landscapes, Ukrainian scensenes will be useful – the National Museum of Architecture and Life in the Pyrogov village, the Museum of architecture and everyday life named after Clementiy Sheptytskyi in Lviv “Shevchenkiivskyi Gai”, the Museum of folk architecture and life of the Middle Naddnipyrianshchyna (Pereyaslav-Khmelnitsky city, Kyiv region), the Ethnographic Complex “Ukrainian Village” (Buzova village, Kyiv region), the Transcarpathian Museum of Folk Architecture and Life (Uzhgorod city), the Village Museum of Architecture and Life “Stare Selo” – (Kolochava village, Zakarpattia region), the ethnographic and tourist complex “Kozatskyi Khutir” (Stetsivka village, Cherkasy region), as well as open air museums in Krylos village and Kosiv village of Ivano-Frankivsk region, in the Rokynya village near Lutsk, in the Pysarivka village of Kharkiv region, etc.

The presented tourist places turn into centers for the cultivation of folk traditions, the crystallization of historical memory, the quenching of the national spirit, the unity of the Ukrainian nation during the period of national and religious holidays.

For Ukrainians, the archetype of a father is inseparable in conjunction with motherhood — he is wise, hardworking, always thoughtful, sometimes alert and overworked. Historically, Ukraine is located at the intersection of geopolitical paths, that is why “all the rollers of civilization” run it according to apt words of Lina Kostenko, and therefore it formed a rather specific archetype of the father-worker and father-protector.

First of all, Ukrainians were associated with rural man, a man of the soil, which gave him both food and power for creative ideas. Love, careful attitude to everything living was an integral part of the culture of Ukrainian agriculture. Special emotionality and deep religiousness of the Ukrainian people were revealed in relation to the mother-earth. It was present at all cycles of folk ceremonial events, observations of nature, everyday life.

The uniqueness of Ukrainian philosophy is a natural attraction to the earth and all earthly values as a special principle of ethnic Ukrainian soul, a kind of ethno-earth spirit embodied in the era of Trypillya culture and formed during the millennium historical development of the Ukrainian state. It is not only natural biodiversity, valuable soils, picturesque landscapes, favourable natural and climatic conditions that gave strength to life, but also the synergy of ethno-cultural traditions that were formed precisely in this territory as a combination of spiritual values, in which the land was magnified not only as a fostress, and the pivot axis of the mental being of Ukrainians.

It is also worth recalling the classification of male archetypes by O. Arestovych, who distinguished: “Svyatoslav”

(in the character of kharaktenyk — name of magician at the Zaporizhska Sich, who, according to folk legends, was able to forgive, treat the wounded Cossacks, knew psychotherapy, physical training exercises of the Cossacks), “Jesuit” (in the character of B. Khmelnytsky, I. Mazepa, P. Mohyla) and “Kozak Mamai” [17].

While analyzing the structure of archetype through the prism of Ukrainian ethnic tourism, it is important to draw attention to its components, such as the archetype of freedom, valor, bravery, heroism, courage. It tempered in the genes of Ukrainian people during wars, battles, military campaigns in the struggle for Ukraine’s independence.

For a long time Ukrainians have formed a national gene not of a conqueror, but of a defender. Domestic scientist A. Bezpalenko states that under the influence of wars “Ukrainian hormonal depot is made so feminine that Ukrainians are the most peaceful nation” [19, p. 269]. Dominance of female principle in the national archetype deprives Ukrainians of aggressive activity.

The formation of local identity by means of tourism is a priority direction of development of the territory. This modern strategy is used by local governments in separate regions of the state. And if some of them apply this practice only precisely, the local community of Dnipro came to the solution of this issue conceptually.

Starting from November, 2016 the Communal Enterprise “Dnipro Development Agency” has started vigorous activity, the main mission of it is the creation of favourable investment climate and the formation of a new tourist brand of the city, which has a unique

historical past and present-day innovation. The City Council of Dnipro approved the Program for Development of City History and Local Identity “With Ukraine in the Heart” for 2018–2020 among the multidirectional areas of activity [20].

The document provides for the creation of conditions for the preservation and further development of Ukrainian national traditions, historical values, the stable and dynamic spread of Ukrainian culture in all age and social groups of the population; Ukrainianization of urban space, formation of deep national consciousness. The experience of local government of the city of Dnipro needs detailed analysis, study and dissemination, therefore, it claims to have separate scientific exploration.

Conclusions and perspectives of further research. All of the foregoing makes it possible to draw a general conclusion that Ukrainian mental archetype was formed under the influence of socio-political, cultural and historical development of the Ukrainian state. Today it is being modernized using the principles of Ukrainian ethnic renaissance and defines modern vectors of development of domestic tourism through Ukrainian ethnic tourism, which is built on the values of Ukrainian ethno-geocultural phenomenon. The proposed tendency is consistent with the international experience of revival of the spiritual traditions of ethnic groups, which are formed on the basis of established national archetype.

According to the study results, the author developed a scheme of cross-links that determine the interdependence of features of the formation of collective local identity from the men-

tal archetype of population within the administrative-territorial unit and the existing varieties of tourism. A priority role in the implementation of conceptual and value approach to the development of territory is exercised by the state authorities and local self-government bodies in the process of public-private partnership with business and public interest representatives.

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Table 1

Scheme of cross relations of interdependence of the features of formation of collective local identity from the mental archetype of the population within the administrative-

