

## CONTEMPORARY SOCIO-CULTURAL SPACE OF YAKUTIA IN COORDINATES INVENTED ARCHAIC

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### ABSTRACT

The article is devoted to the problems of transformation of traditional culture into modern mass culture. The aim of our study was to analyze traditional cultural patterns, which are of particular importance for the study of the dynamics of their existence in the modern socio-cultural space. The use of cross-cultural method of research has shown the impact of globalization processes in the ritual culture of the Sakha people. Generalization of traditional culture in the framework of modern socio-cultural dynamics makes it possible to reveal the causes of the invented archaic.

**Keywords:** *globalization, traditional culture, transformation of culture, ethnic consciousness, invented archaic.*

In today's world, the problem of globalization carries both positive and negative aspects, because on the one hand we learn a lot of new, interesting things from the rapidly developing post-industrial world, on the other hand there is a danger of completely losing the identity of their traditional culture. L. Lazareva in her work pointed to the need to "take into account that without traditional culture, without its stable elements, constantly reproduced in the life of societies, culture does not function harmoniously, it lives and acts according to the law of cumulative increment of the new, but based on time-tested and verified traditions" [Lazareva, p.57].

For example, today Handicrafts are a source of inspiration for many contemporary designers of clothing, jewelry, Souvenirs, architectural buildings, etc. At this time, we have in Yakutia, designers often use elements of traditional culture, and it becomes sort of their hallmark. Many features of traditional culture are transformed under the influence of social stratification of culture. In the dynamics of all this can occur diffusion processes, in which the absorption of traditional culture innovation can occur. Since 1991 in Yakutia support of traditional folk culture is a priority, along with economic, social and other vital issues. Since that time, the program "Revival of traditional culture: Khomus – Ysyakh – Olonkho – Itegel" has been gradually implemented. It is noteworthy that this ethno - cultural program was implemented not only in cultural and leisure institutions, but also in the

educational system, including universities. But with the maintenance of the GEF (Federal state educational standard), the introduction of ethno-cultural programs in education becomes difficult. The rise of the ethnic consciousness of the Sakha people contributed to the revival and careful preservation of the eternal values of the material and spiritual culture of the past. It became a breeding ground for the revival of the foundations of religious and philosophical views of the Yakuts. However, when considering this issue, we must take into account one important trend in the evolution of culture. It can be expressed as overcoming the conflict (while maintaining the contradiction) between traditional and innovative culture and this trend is embodied in the culture of postmodernism.

Confirming factors are, first of all, the development of the native language (on the one hand there is a tendency to simplify the language), the revitalization of the rite and ritual (for example, the revival of the traditional rite of "Meeting the sun" and thus the construction of new architectural structures for ritual actions); maturing interest in folk medicine (neoshamanism); the revival of folk performing arts (throat singing, folk songs in the style of daegeren, epic storytelling), the recreation of handicraft traditions of folk craft and many others. All this once prompted many of our Yakut researchers to an in-depth study of traditional culture, and in recent years there have been a number of interesting scientific publications on the main directions of traditional culture.

But despite this, modern postmodern culture is a culture that overcomes the gap between the old (traditional) and the new (modern), created and created. It is imbued with "signs", symbols of the culture in which there is. It produces a "consensus" of the desire to preserve tradition and keep up with the times. And in the same way, developing social and cultural panorama of our country, where in some areas of popular culture sometimes there are elements of "invented archaic" [Sergeev D. V., 2010, p. 188].

Culture as an open system is not yet complete, it continues to develop and interact. As noted by doctor of philosophical Sciences D. V. Sergeev: "Invented archaic acts as a process of ethnic and cultural Renaissance on the basis of the design or falsification of the past" [Sergeev D. V., 2012, p. 113]. Today, the invented archaic is used in all spheres of the revived traditional culture, there are many examples. Researcher of Buryat culture Strogonova considers it "a strategy of response to the crisis, using the technology of "udrevleniya cultural roots and cultural achievements of his people"" [Strogonova].

Ethnic-folklore-festive surge after the 90-ies of the last century covered our Republic. In those years, the processes of reconstruction of the archaic festive life began to take place. Based on theoretical research, the researcher of traditional culture Yakutov E. N. Romanova emphasizes that the festive culture of different peoples of the world shows a living mechanism of transmission of cultural tradition from generation to generation [Romanova E. N., p. 246]. Today, the ritual holiday of the Yakuts is the summer holiday "Ysyakh". This ritual holiday is organized with the support of the government of the Republic. Carrying out ritual action depends on the creation of a sacred ethno-cultural and social spatial landscape. And in this time, organization and conduct of Ysyakh in part forgotten canons of the main significant places of ritual actions – tosolve, where according to the traditional view descended the grace of God ilge. The descriptions of A. S. Poryadin in the old days the number of poles tosolve depended on the income of the owner. Tosolve, with two pillars (the Foundation of cladoselache), tusula with three columns – CSS tahtah owner, tujung (on three legs, toalha growth of well-being). The biggest tosolve was obliged to arrange with a rich man of noble origin – tuart tahtah, twelve, tujung (four legs, toalha abundance) [Poryadin, 1961, p. 67]. Instead of this traditional cultural symbol, today a huge symbol of the Tree of life is being built – AAL Luq Mas, and the design and architecture of some of them does not meet the traditional canons.

Different manifestations of the "invented archaic" can be traced in the modern ritual space of the holiday "Ysyakh" and during the magical practice of various ritual acts. And we are witnessing a process of breaking the festive narrative. For example, around a new cultural symbol in the form of the Tree of life, a new magic ritual is performed: to touch it, ostensibly to receive and strengthen one's life forces – "sur" [Petrova, p.58]. In some cases, during the Ysyakh, you can see people engaged in traditional folk medicine and apply in their practice some elements of shamanism, which contradicts the General concept of the traditional holiday. In our opinion, Ysyakh is not just a spectacle and fun, but a common (nationwide) ritual holiday in honor of the revered upper deities, in which everyone

present takes part. On the one hand, this indicates the need for people to experience "ritual communication" as a form of awareness of the boundaries of the spiritual and material world. It follows that the maintenance of the invariant foundations of the ritual holiday sets a stable and constant basis for the development of traditional and folk culture as a system. Thus, in modern culture should not lose the ritual, aesthetic function of the traditional holiday; should not lose the symbolic significance of the rites and ritual attributes. The sacredness of the ritual festive action should be preserved, because tradition is the basic social mechanism.

Although there is a lot of research in the field of Yakut Ethnography about the traditional family and household rites of the Yakuts, the "invented archaic" is introduced in modern wedding ceremonies. Today's Yakut wedding is a syncretic structure that includes the traditions of Russian and European societies [Petrov, p.59]. And have become an obligatory ritual ceremonies. For example, from the Russian tradition in Yakutsk entered the exchange of rings, breaking a bottle of champagne (in the Russian tradition beat the dishes) for good luck, the attachment of the castle on the bridge and then throw the key into the water (this ritual originates from Italy). Firmly in the tradition of wearing a white dress with a veil, the tossing of the bouquet and garter of the bride, etc. [Samartseva, p. 33] And forgotten is no less interesting and significant elements of the traditional wedding ceremony.

In one major event of the national scale at the show of the wedding ceremony "dressing the bride" the bride is seated on two long sticks, while the organizers of this action emphasize the "archaic" of this ritual. Or, there was a case when a foreign delegation was shown a wedding ritual "the ritual of undressing the bride", which in the traditional rites of the XVII – XIX centuries did not exist and this example confirms that in modern times mainly ignorance of the source leads to falsification of cultural traditions [Petrov, p.59].

Ritual culture is on the one hand the structure-forming link, where the invariant principle should not be lost. Since ancient times, in order to avoid the wrath of the spirits of the area and seeking their favors, the Yakuts have made certain rites [Alexeyev, 2008, p. 44]. As a result of fundamental changes in the socio-cultural environment of modern Yakut society, fundamental cultural and civilizational values, the spiritual world of man, cultural and national identity are transformed. Currently, there is a socio-cultural phenomenon neoarabic - as the needs of modern man in the sacred, magic, etc. Is detected the spread of the ritual of feeding the spirits of the area – "ichi". This is really a traditional ritual in archaic culture with the worship of these spirits were presented by "Salamat" (porridge made of flour, densely brewed with milk and water, doused in melted butter) or performed the ritual sprinkling of Mare's milk and turned to him with a blessing algys. In recent years, actively entered new rituals: feeding flour products of the master spirit of the river, and at the same time, it is necessary to put necessarily in a circular direction, or, in some cases, parallel to the river flow. This innovation is ephemeral and, moreover, effectively contribute to modern psychics, who consider themselves almost carriers of traditional culture. Thus, under the influence of socio-economic transformations of the modern cultural space, along with traditional Yakut ceremonies, completely different foreign cultural traditions appear, which in our opinion can lead to the leveling or complete disappearance of indigenous traditions [Petrova, p.60].

Many active introductions "invented archaic" can be traced to signs and symbols of the modern art culture: the sign and the symbolism of the three souls (us Kut beliete), in the symbolism of the annual calendar (yaryan teomner belisaire), in the signs of the horoscopes (yaryan, balibar), various amulets (harshal, boiler, emailer), the decor and design of national and modern clothes, jewelry and ornamental culture, etc. let us Give an example. The ornamental culture of the Yakuts has long been studied and classified by Russian, Yakut and foreign ethnographers [see Johansen U., 2008; Silence T. P., 1986; Ivanov S. V., 1975, etc.]. But in recent years, local publishers produce a number of publications, the content of which completely changes the aesthetic ideal of traditional ornamental iconic symbols, and there is a falsification of ideological spiritual views, the destruction of established values and forms of traditional ornamental culture [Petrova Si, 2015]. For example," reveal "a new fourth" Kut "(soul) in the macro-human, although traditionally according to the world views of the people, is considered to have three" Kut": Iye Kut (mother soul), buor Kut (earth soul), salgyn Kut (air soul).

Yakuts have long been known for their hospitality. But this part of the culture, starting from the 90 – ies gradually begins to undergo some changes. For example, today it has become competent to go to

visit their close relatives or friends in advance warning. Hospitality has become not only the reception of friends or relatives, but also an indicator of politeness, level of culture, good breeding and so on. The tradition of hospitality is more evident in the countryside than in the urban environment. In the urban environment to meet people can only on event days: birthday, birth of child, wedding, anniversary, housewarming, etc. And it becomes an accepted form of etiquette. Previously, the Yakuts hospitality was one of the forms of establishing business contacts, friendly relations, which served the interests of the common cause, at the moment such meetings are mainly trying to organize in restaurants, various clubs, etc. [Matveeva, p. 74]. We see the transformation of the culture of hospitality in the organization of meetings of dignitaries, guests, etc. However, ethno-cultural diffusion itself directs this custom of hospitality towards its unification, universalization while preserving its most important elements.

In conclusion, on the one hand, traditional culture has not been completely forgotten. It is currently undergoing changes against the background of the daily culture of modern man. It is gratifying that the distinctive ethnic features of our culture within the ritual culture have not yet lost their meaning. And in solving the problems of preservation of traditional culture, plays an important role at the moment the reconstruction and use of elements of traditional culture, which affect the psychology and behavior of people in real life. Some functions are quite stable and viable, in the sense that they are preserved in the ritual culture of the people.

Thus, on the one hand, the culture of the people is revived and continues in practice the cultural and creative activity of society, but at a different level of aesthetic and ideological development of spiritual heritage. On the other hand, speaking about the possible ways of development of culture in which the "live" traditional culture turns into an artificial model - "simulacrum", we may observe how the traditional ritual culture lose its original cultural code, and this process will be enhanced by spectacular and manipulative action that allows to unite the masses at the level of both conscious and unconscious.

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