

E. Yu. Oberemchenko, I. V. Samarina,
A. A. Dunina
Southern Federal University
Hussein Ahmed Mohamed Abdelhafiz
Peoples' Friendship University of Russia

TRANSLATOLOGICAL ASPECT OF THE SOCIO-CULTURAL ARCHETYPE AS A TOOL TO IMAGE BUSINESS POLICY OF REGIONAL TOURISM

Object of the study is focused on the identification of the socio-cultural archetypes as a fundamental component of the image policy of the Rostov region on the texts of excursions. Research methods provide a synergetic approach and include hypothetical-deductive method, the comparative method, the descriptive method, the method of translation analysis, the method of contextual analysis, as well as the case method, the method of "brainstorming". In our study, the evolution of interdisciplinary research allowed us to verify specific directions of studying the concept of "branding" of the region: firstly, from a tourist perspective, secondly, taking into consideration the convergent context of cultural genotype phenomena and archetypes, and thirdly, basing on the fundamental paradigm of knowledge of anthropocentric linguistics. In the course of the analysis, two groups of students studying Chinese and Arabic focused on the intensification of certain research trajectories on the basis of historical texts about the Rostov region. In the course of the study, we identified five main research trajectories including historical, geographical, geopolitical, industrial and modernist images which are characterized by using specific socio-cultural archetypes. The task of the guide-interpreter was to prepare the texts of the excursions, taking into account the contiguous identity and proximity of the socio-cultural archetypes of nations, so that the text would thereby reveal for the recipient (tourist) a high index of cultural and genetic involvement, a natural coefficient of accessibility and acceptance of the brand book text. The final product of the study was the writing of a brandbook for the Rostov region, aimed at Chinese and Arab tourists.

Keywords: archetype, tourism, branding, translation, guide-interpreter, travel brand book.

Е. Ю. Оберемченко, И. В. Самарина, А. А. Дунина,
Ахмед Мохамед Абдельхафиз Хуссейн

ТРАНСЛАТОЛОГИЧЕСКИЙ АСПЕКТ СОЦИОКУЛЬТУРНОГО АРХЕТИПА КАК ИНСТРУМЕНТ ИМИДЖЕВОЙ ДЕЛОВОЙ ПОЛИТИКИ РЕГИОНАЛЬНОГО ТУРИЗМА

Объект исследования сосредоточен на выявлении социокультурных архетипов как фундаментальной составляющей имиджевой политики

Ростовской области в текстах экскурсий. Методы исследования предусматривают синергетический подход и включают в себя гипотетико-дедуктивный метод, сравнительный метод, описательный метод, метод переводческого анализа, метод контекстуального анализа, а также кейс-метод, метод «мозгового штурма». В нашем исследовании эволюция междисциплинарных исследований позволила верифицировать конкретные направления изучения понятия «брендинг» региона: во-первых, с туристической точки зрения, во-вторых, с учетом конвергентного контекста культурных генотипических явлений и архетипов, а также, в-третьих, опираясь на фундаментальную парадигму познания антропоцентрической лингвистики. В ходе анализа две группы студентов, изучающих китайский и арабский языки, акцентировали внимание на активизации определенных исследовательских траекторий на основе исторических текстов о Ростовской области. В ходе исследования мы выделили пять основных исследовательских траекторий, включающих исторические, географические, геополитические, индустриальные и модернистские образы, для которых характерно использование специфических социокультурных архетипов. Задача гида-переводчика состояла в том, чтобы подготовить тексты экскурсий с учетом смежной идентичности и близости социокультурных архетипов народов, чтобы текст тем самым выявлял для реципиента (туриста) высокий индекс культурно-генетической вовлеченности, естественный коэффициент доступности текста брендбука. Конечным продуктом исследования стало написание брендбука Ростовской области, ориентированного на китайских и арабских туристов.

Ключевые слова: архетип, туризм, брендинг, перевод, гид-переводчик, туристический брендбук.

Introduction

In the modern world there is a considerable competition among cities and regions in their willingness to attract as many tourists and investors as possible. The priority direction in the development of the territorial subjects is the development of regional marketing and the formation of a high-quality territorial brand, which ensures the flow of tourists and investments in the effective development and realization of the potential of the city and the region. The issue of training professional employees capable of promoting successful programs is relevant. It is essential to note the significant role of a guide-interpreter in the complex diorama of the tourist potential of the region. The guide-interpreter needs to demonstrate highly qualified competencies of a linguist, a guide, a historian, a cultural critic, a psychologist, as well as a manager, i. e. to apply certain knowledge and management skills in the organization of tourist activities. The guide-interpreter is to know the region and understand the text at the

level of regional consciousness, have linguistic education, extralinguistic and interdisciplinary knowledge, which together help him to develop a competent strategy for successful branding of the region.

Discussion

The interdisciplinarity of research has become a key aspect in our project, organizing the projected transformation of the institutional structure of modern science. The innovative and reflexive environment of studying society, the active search for the fundamental principles of human existence, the critical understanding of conceptual anthropological theories integrate the experience and efforts of diverse disciplinary knowledge, stimulate the search for a common and understandable language for solving a given problem.

In modern linguistics, the topic of interdisciplinarity manifests itself constructively in the integration of knowledge and synthesis of the experience of such sciences as psychology, sociology, history, philosophy, cultural studies, neurobiology, effectively and extensively recoding the meanings of the processes of the latest intercultural communication, focused on language learning in order to cognize the native speaker himself, models of the formation of his thinking and mental schemes of attitude and behavior [Ashurova, 2021, pp. 306–308]. In our study, the evolution of interdisciplinary research allows us to verify specific trajectories of studying the concept of “branding” of the region. Firstly, we consider this concept from a tourist perspective (business trajectory), secondly, our priority trajectory is the convergent context of cultural genotype phenomena and archetypes in the aspect of translatology, thirdly, we rely on the fundamental methodology and paradigm of knowledge of modern anthropocentric linguistics.

Let's turn to the concept of “archetype” and its main characteristics in the focus of modern scientific directions. The concept of “archetype” includes common, original universal motives and images, meanings and meanings that are generally significant for the history of culture, psychophysiological features common to all people [Roesler, 2012, p. 226]. According to K. G. According to Jung, the “archetype” is an inherited mental structure that pushes us to experience and carry out life experiences in a certain way. An archetype is a way of psychically comprehending an object. This structure influences people's thoughts, actions and feelings. The scientist emphasized that “the surface layer of the unconscious is personal” [Jung, 201, p. 203].

The personal layer is constructed on the “collective unconscious”. This layer is characterized by innateness and is determined by social behavior.

The “collective unconscious” consists of mental patterns of behavior that are inherent in all individuals and form a single basis for the mental life of each representative of the ethno-culture [Shelburne, 1976, pp. 20–21]. The process of selecting the target chain of mental schema images is created and built up in memory in the process of sensory perception of meta-perceptions of reality, determined by archetypal models and conceptual images. Archetypal structures have an unconscious influence on human judgments, creativity and actions. The archetype has a universal character regardless of place and time and is the basis of cultural and historical processes, a special form of which is created by mentality [Jung, 201, p.203].

In modern cultural studies, the cultural archetype is of particular importance. The cultural archetype is archaic cultural prototypes, normative and holistic orientations that are models for people’s lives and have retained their significance through centuries of history for modern culture [Kononenko, 2003, p. 48]. This archetype has the nature of symbolism and is realized in the value-semantic direction. The cultural archetype is stable and not realized, it is found in all areas of human activity, including in everyday life. This structure forms fantasies and is the source of fairy tales, customs and myths. Cultural archetypes are a fundamental criterion for the formation of a worldview, stereotypes and artistic activity. They establish not only the past and present culture, but also the future. If cultural archetypes are destroyed or filled with components of someone else’s culture, then the cultural system becomes incapable of preservation and reproduction [Gaidenko, 1990, p. 23].

Cultural archetypes, creating unchanging models of life, are divided into two types: universal and ethnic. Universal cultural archetypes reflect the general fundamental structure of human existence. These archetypes preserve and reproduce the collective experience and ensure the unified development of society. Ethnic cultural archetypes represent the primary characteristic features of an ethnos as a cultural unity. Each nation has its own special ethno-cultural archetypes, which establish the characteristics of the character, worldview and creativity of people [Bulgakov, 1993, 54]. This type of archetypes is formed at the level of the ethnoculture of mankind when classifying the experience of a nation.

The socio-cultural component is an important component in the design of the branding of regional tourism, therefore, in our case, a socio-cultural metric is considered, which, in the conditions of the historical development of society and the interaction of different peoples, reveals its convergence of ethnocultures.

For the successful functioning of tourist branding, it is necessary to carefully study the cultural archetype of a particular people for the correct

formulation of motivations and adequate organization of tourist attractions. For each nation, its culture is of paramount importance, since it is understandable to native speakers and is something native and, in most cases, beloved for them. A collision with incomprehensible and unusual customs, traditions, cultural events and phenomena of another region often causes misunderstanding, rejection and, as a result, leaves an unfavorable impression of the city or region than expected by the host party [Ovodova, 2019, p. 119]. To avoid or reduce the percentage of probability of such situations, it is necessary to study and compare their cultural archetype with the archetype of the people among whom they will fall, in this case, the Russian.

The task of the guide-interpreter is to find common points of contact between the two cultures and, based on this, to carry out more successful intercultural communication, which will contribute to the promotion of tourism in the region. The guide-interpreter must have the skills of translation switching, in particular, the skills of switching between languages and cultures. These switchings are characterized by predictability, repeatability, purposefulness, and parameter setting. For effective switching of linguistic and cultural codes at the stage of awareness of the text in the source language, it is necessary to correctly form an idea of the original text and deverbalyze it [Tutova, 2017, p. 18].

The importance of these processes is related to the peculiarity of the translator's perception of the text. When switching, the interpreter uses a number of mental processes related to the ability to anticipate switching, navigate the situation, replace one linguistic culture with another. An interpreter needs to be able to predict probability and have associative thinking skills. In the process of translation, the linguist uses his previous linguistic and cultural experience and searches for suitable linguistic means in the translation language based on associations. When creating a text in the translated language, cultures and languages are compared and coordinated with each other. This process of switching linguistic and cultural codes takes place on the basis of a system of linguistic and cultural regulation [Emelyanova, 2019, p. 2].

Each person learns the world of his ethnos through the study of particulars from the general identity of the people and then transmits them to the ethnos. The bearer of the ethnos feels the particular as a single world of the ethnos and extracts from it only what is understandable and close to him. Further, on the basis of the private, the individual forms his ideas, which he later relies on when developing conclusions about a particular ethnic group as a whole. There are several types of behavior of ethnic groups: inborn, historically determined, social [Zhaparov, 2016, p. 90].

The historical type of behavior is permanent, unchanged and individual in connection with the identity of the history of each individual people. This type is passed down from generation to generation through traditions and customs. The next type of behavior is social, it is dominant and covers all spheres of life of the people. The nature of this type is determined by the essence of a particular epoch. The social type is characterized by cognition due to mental activity. Inborn type, on the contrary, contains the instincts of self-preservation and the fear of the disappearance of differences from similar ones [Zhaparov, 2016, p. 91].

As part of our project, we are exploring scenarios of the territorial branding of the city of Rostov-on-Don, namely scenarios of the image policy of the development of the tourist potential of the Rostov region. In order to attract attention and expand the circle of potential tourists coming to the region, it is necessary to analyze the world of ethno-communities, their mental maps, their socio-historical experience in order to compare them and bring them closer to the cultural archetype of the southern capital.

Methods and Material

As part of the research track, students of the Southern Federal University in the field of Translation and Translation Studies under the guidance of professors of the Department of Translation and Information Technologies in Linguistics conducted a project “Socio-cultural archetype as a fundamental component of the image policy of the Rostov region” within the discipline “Theory and Practice of Translation”. The relevance of the design and research work is to improve the professional competencies of future guides, linguists and interpreters who ensure and implement the development of socially significant areas of activity in the regions of the country, in particular the tourism industry. The novelty of the research is revealed in the definition of a relevant socio-cultural component in the design of regional tourism branding, considered as a socio-cultural metric of the nation, which, in the conditions of the historical development of society and the interaction of different peoples, reveals its convergence of ethnocultures. In our project, such ethnocultures have become Russian, Chinese, and Arabic. Research methods provide a synergetic approach to understanding the analysis and the effective research product. The following methods were used in the work: the hypothetical-deductive method, the comparative method, the descriptive method, the method of translation analysis, the method of contextual analysis, as well as the case method, the method of “brainstorming” and the method of cooperative activity.

Stages of work on the project:

- 1) the study of the concepts of “archetype” and “genotype” in an interdisciplinary focus, namely from the point of view of psychology, sociology, history, linguistics, sociolinguistics, linguoculturology;
- 2) integration of knowledge and synthesis of the experience of sciences from the position of their relevance to identify variants of dynamic socio-cultural archetypes of the ethnoculture of the Rostov region;
- 3) classification of dominant archetypes by significant characteristics and their further systematization taking into account certain value images, actualized as research trajectories.
- 4) correlation and verification of relevant variants of archetypes of one culture (Rostov region) to dominant scenarios of universal ethno-cultural archetypes of another nation (Chinese/Arab).
- 5) search and translation of the necessary text that implements the convergence of socio-cultural metrics of ethnocultures;
- 6) compilation of the “Tourist brandbook of the Rostov region” (for Chinese and Arab guests of the city and region).

During the analysis, two groups of students studying Chinese and Arabic as a second foreign language were focused on the intensification of certain research trajectories. These trajectories implement specific universal scenarios of archetypes, marking, on the one hand, the unique collective experience of the nation and, on the other hand, ensuring the unified development of society.

Such trajectories are:

1. historical image (scenarios of the archetype of the hero who is looking for the meaning of life, the defender of the fatherland; concepts of understanding the hero’s family, his home, the hero’s values are also focused here);
2. geographical image (scenarios of the archetype of father and mother, homeland, understanding of the geographical location and genotype of the behavior of perception of the native land and its nature: rivers, landscapes);
3. the geopolitical image (scenarios of the archetype of God, as well as one’s own-someone else’s, in this case, one can regard the multinational nature and geopolitical specifics of the region);
4. industrial image (scenarios of the Sage archetype, here we mean the economic development of the city, its production, storerooms of raw materials);

5. modernist image (scenarios of the archetype of the Self, comparison of unique cultural images, as well as attractions of scientific potential) [Ivanova, 2019, p. 202].

Results

1. Consider the first trajectory — the “*historical image*” (the archetype of the hero, defender of the Fatherland, his home, family, family values).

Firstly, the project revealed the cultural concept of the Cossacks in terms of the convergence of foreign (Chinese and Arabic) and Russian cultures.

Example text (1) from a travel brandbook:

“The Cossacks are an integral part of the Russian people and are of great importance for the Rostov region. During the six-hundred-year development, the history of the Cossacks was formed on the basis of social and cultural communities, and as a result, a special way of life and martial art emerged that distinguish the Cossacks from other nationalities of Russia.”

哥萨克人是俄罗斯人民不可分割的一部分，对罗斯托夫地区意义重大。在五六百年的发展历程中，哥萨克人的历史是在社会文化共同体的基础上形成的，由此产生了一种区别于其他民族的哥萨克人的特殊生活方式和武术。俄罗斯。

The image of the Cossacks, we assume, can be verified in the historical memory of the Chinese in connection with the genotype of the Albazins. In China, there were descendants of the Cossacks — Albazins (阿尔巴津人), who live on the territory of China to this day [Chen Peng, 2012, p. 3]. The archetype here is found in the unchanging characteristic spiritual forms acquired by the people in the process of historical development. The genotype in this case is the natural and spiritual forms that belong to the individual from birth.

Example of text (2) from the tourist brandbook:

“In 2003, the historical museum “Cossack Kuren of the 19th century” was opened. It is located in the Rostov region. Here you can see items of traditional Cossack crafts and everyday life. The house is an architectural monument and completely repeats the layout and decorations of the house of the last century.”

في عام ٢٠٠٣، افتتح المتحف التاريخي «كوخ القوزاق» والذي ينتمي للقرن التاسع عشر». ويقع في مدينة روستوف. هنا يمكنك أن ترى عناصر من الحرف التقليدية والحياة اليومية للقوزاق. الكوخ عبارة عن نصب معماري ويحاكي تمامًا تصميم وزخارف منازل القرن الماضي.»

The proximity to Russian culture can also be found by residents of the Middle East. In the culture of the Russian people, one of the symbols of the family is the house, i. e. for a Cossack it is a Kuren. The Cossack kuren symbolizes family unity, family values, the union of kinship, family life, which of course is also relevant for Arab culture [Jaber, 2016, p.3]. Arab house symbolizes the center of the world and one of the most important pillars of the society for the Muslim family [Trabzon, 2019, p.3].

2. The next archetype of rapprochement between cultures is the “geographical factor”.

Example of text (3) from the tourist brandbook:

“The Don River is not only the natural, but also the cultural heritage of the country. The Don has witnessed many historical events — from the battles on Kulikovo Field and the campaigns of Stepan Razin to the construction of the Volga-Don Canal and one of the largest artificial reservoirs in Russia — Tsimlyansky.”

顿河不仅是自然的，也是国家的文化遗产。唐见证了许多历史事件，从库利科沃战场和斯捷潘拉津战役到伏尔加-顿河运河和俄罗斯最大的人工水库之一的建设。

The Chinese Yangtze River (“Changjiang”) and the Russian Don River (“Dunhe”) are of great importance for the history of both countries. The Yangtze is the most important river in the history, culture and economy of China. The prosperous Yangtze Delta region produces up to 20% of China’s GDP [Zhang, 2006, p.148]. For this reason, this geographical object converges the Russian and Chinese genotypes [Podkorytova, 2019, p.451].

Example of text (4) from a travel brandbook:

“The Don steppe, sung in epics and folk tales... the beauty of the steppe is in its immensity, just think of the vastness and expanse. There is a boundless living sea all around, which sways and shimmers with smooth waves from the slightest breath of wind.”

顿河草原，在史诗和民间故事中歌唱… 草原的美丽在于它的无垠，想想它的广阔和广阔。环绕着无边无际的活海，微风吹拂，波光粼粼，波光粼粼。但在中国也有同样美丽的草原，其中之一就是蒙古-满洲草原。

In addition to the Don, the Don steppe serves as a geographical factor of rapprochement between Russian and Chinese culture. There are no less beautiful steppes in China, one of them is the Mongol-Manchurian steppe. At the height of summer, the steppe is completely covered with greenery and merges with the sky in the distance.

Example of text (5) from the tourist brandbook:

“There are many beautiful natural places in the Rostov region. The Rostov region is full of various natural monuments. One of them is the Donetsk Ridge. This is a unique place, a hill formed more than 1.5 billion years ago. The terrain is characterized by hilly terrain, a large number of gullies, ravines, and river valleys.”

هناك العديد من الأماكن الطبيعية الجميلة في مدينة روستوف. تقع مدينة روستوف بالمعالم الطبيعية المختلفة. واحد منهم هو دونيتسك ريدج. هذا المكان فريد من نوعه، هو عبارة عن تل تشكل منذ أكثر من ١,٥ مليار سنة. يتميز بالتضاريس الجبلية وعدد كبير من الأخاديد والوديان ووديان الأنهار.

Donetsk Ridge was chosen because of the geographical image. It was considered from the position that in both cultures geography and landscape are connected with large spaces and peoples' will. So, there is a similarity of cultures of different peoples, but with similar images. Like the Rostov region, many countries of the Middle East can boast of a rich natural world, so it may be interesting for Arabs to visit the natural attractions of the Rostov region.

3. The contact of the two cultures also occurs through a *“Geopolitical image”*. Example text (6) from a travel brandbook:

“Rostov is a city where people of different nations and faiths live in peace and harmony. In it you can find both Orthodox churches and a Muslim mosque. The Cathedral Mosque of Rostov-on-Don is the only mosque in Rostov-on-Don. The construction of the mosque lasted from 1999 to 2003. The minaret of the mosque reaches a height of 27 meters. At the end of the week, classes in Arabic, the Koran and Islamic history are held at the mosque. Attendance can reach 1,500 people.”

روستوف - مدينة يعيش فيها الناس من مختلف الأمم والأديان في سلام وونام. يمكنك العثور فيها على كل من الكنائس الأرثوذكسية والمسجد الجامع - جامع روستوف-نا دانو، هو المسجد الوحيد الذي يوجد بمدينة روستوف. استغرق بناء المسجد من عام ١٩٩١ إلى عام ٢٠٠٣، يصل ارتفاع منئذة المسجد ٧٢ مترا. في نهاية الأسبوع، يحتضن المسجد دروسا في اللغة العربية والقرآن الكريم والتاريخ الإسلامي. يمكن أن يصل عدد الحضور إلى ١٠٥١ شخص.

A large percentage of the population of the Middle East are Muslims, so many of them would be interested in visiting a mosque not only in their hometown, but also in other cities [Sapronova, 2006, p. 183; Baker al-Husseini]. It is worth noting that despite the common religion, the buildings of mosques are unique in each country.

4. Arab and Russian cultures find common ground also through the *“Industrial Image”*:

Example text (7) from the travel brandbook:

“Rostov-on-Don is one of the largest economically developed cities in the south of Russia. The main industries of Rostov-on-Don are machine and instrument making, metallurgical production, chemical production, light industry.”

مدينة روستوف نا دانو- هي واحدة من أكبر المدن المتقدمة اقتصاديا في جنوب روسيا. صناعة الآلات والأدوات، والمطروقات، والمواد الكيميائية، والصناعات الخفيفة هي الصناعات الأساسية التي تشتهر بها مدينة روستوف نا دانو.

The Arab South is mainly industrialized countries. In this focus of industrialization, there is a dialogue and comparison with the images of the high industrial potential of the Rostov region: active development of industrial parks, implementation of large industrial projects, introduction of innovations [Bocharova, 2015, pp. 11–12].

5. The “Modernist image” is of particular interest in our study. This image includes intensification of the attraction of a tourist object by identifying and bringing together individual life interests in their close connection with the genotype of the nation, archetypal family values and cultural preferences of recreation:

Example text (8) from the travel brandbook:

“Rostov-on-Don offers many options for walking — these are parks and the embankment. One of the famous parks for walking is Maxim Gorky Park. It is located within walking distance from Pushkinskaya Street, which runs through the center of Rostov and is also loved by Rostov residents for walking. And of course the embankment, here you can find many restaurants with local cuisine, as well as take a ride on a pleasure boat.”

تتمتع روستوف بالعديد من الاماكن للخروج و التنزه — مثل الحدائق والكورنيش. تعد حديقة جوركي من أشهر حدائق التنزه، تقع على مسافة قريبة من شارع بوشكينسكايا، الذي يمر وسط روستوف ويحبّه أيضاً سكان روستوف للمشّي والتنزه، وبالطبع على الكورنيش، يمكنك أن تجد العديد من المطاعم التي تقدم المأكولات المحلية، فضلاً عن ركوب قارب المتعة.

Park named after Gorky in Rostov can be associated with Arabs with theme parks of entertainment in Dubai, which have a huge scale.

The text of example (9) from the tourist brandbook:

“Log Park in the village of Staraya Stanitsa, called “Little Switzerland”. The park is located near Kamensk-Shakhtinsk. Created by a private entrepreneur at his own expense. There are a huge variety of objects there: sculptures, mini-waterfalls, decorative buildings. Entrance is free, a separate paved road leads to the park, there is convenient Parking.”

منتزه لوغ بمزرعة ستارايا ستانيتسا. المنتزه الملقب بـ«سويسرا الصغيرة» بالقرب من كامينسك شاختينسك. تم إنشاؤه بواسطة رجل أعمال على نفقته الخاصة. هناك مجموعة كبيرة

ومتنوعة من: المنحوتات ، والشلالات الصغيرة ، والمباني المزخرفة. دخول المنتزه مجاني، وهناك طريق مرصوف منفصل يؤدي إلى المنتزه، بالإضافة الي موقف سيارات كبير.

Loga Park combines both the concept of a family and the concept of a park, so it may be of particular interest to a tourist from the Arab world. The next attraction of Rostov-on-Don, which will arouse the interest of foreign guests, is the estate museum of M. A. Sholokhov in the village of Vyoshenskaya.

The text of the example (10) from the tourist brandbook:

“The museum was founded in 1984. In 1942, a bomb hit destroyed the Sholokhov family house, and the writer’s mother was killed. The house was completely restored in 1948 and was the place of work of the Soviet classic. Every local thing belongs to Mikhail Alexandrovich, and his grave is located here. Conditionally, the museum is divided into two parts: the estate itself and a garage with cars.”

تأسس المتحف عام ٤٨٩١ . في عام ٢٤٩١، دمرت قنبلة منزل عائلة شولوخوف، وقتلت والدة الكاتب. في عام ٨٤٩١، تم ترميم المنزل بالكامل وكان مقرا لعمل الكلاسيكية السوفيتية. كل شيء هنا ينتمي إلى ميخائيل ألكساندروفيتش ، ويقع قبره هنا أيضاً. ينقسم المتحف إلى قسمين: العقار نفسه ومرآب للسيارات.

M. Sholokhov is a world-renowned writer, many foreigners visit his estate when they want to get to know the writer better. Arabic literature is also rich in talents, for example, Naguib Mahfouz. Of course, many trajectories in our study reveal points of contact as a reflection of cultural contacts, refractions and cooperation in specific historical epochs of the development of nations. For example, the “historical and modernist image” is often updated.

The next aspect in the context of the convergence of cultural archetypes are the monuments of the Soviet army. The text of example (11) from the tourist brandbook:

“In Rostov and the Rostov region there are many monuments dedicated to the exploits of brave Soviet soldiers. For example, recently in the Neklinovsky district of the Rostov region, near the village of Sambek, the People’s military-historical museum complex of the Great Patriotic War “Sambek Heights” was opened. The Memorial of Glory located there was erected in honor of the soldiers of the 130th and 416th rifle divisions, who were awarded the honorary title of “Taganrog.”

Approximately 50 monuments to Soviet soldiers have been erected in 45 cities of China. They began to be installed already in 1945. One of the most representative is a monument in Harbin, on the pedestal of which there are figures of Red Army soldiers holding a star. The memorial com-

plex to Soviet and Mongolian soldiers in Zhangjiakou (Hebei Province) is also famous. The monument was originally erected in 1945, 60 Soviet and Mongolian soldiers from the Soviet-Mongolian horse-mechanized group were buried here in a mass grave.” 在中国，苏联士兵受到尊重，他们钦佩他们的勇气和英雄气概。这就是为什么在中国各地竖立了50多座苏联士兵纪念碑。

Conclusions

Thus, we conducted an interdisciplinary study aimed at identifying the points of contact of socio-cultural archetypes in Russian (southern region), Chinese and Arabic linguocultures within the framework of tourist discourse in order to promote the branding of the Rostov region. During the analysis, two groups of students studying Chinese and Arabic as a second foreign language were focused on the intensification of certain research trajectories. These trajectories implement specific universal scenarios of archetypes, marking, on the one hand, the unique collective experience of the nation and, on the other hand, ensuring the unified development of society. The trajectories included historical image (scenarios of the archetype of the hero who is looking for the meaning of life, the defender of the fatherland; concepts of understanding the hero's family, his home, the hero's values are also focused here); geographical image (scenarios of the archetype of father and mother, homeland, understanding of the geographical location and genotype of the behavior of perception of the native land and its nature: rivers, landscapes); the geopolitical image (scenarios of the archetype of God, as well as one's own-someone else's, in this case, one can regard the multinational nature and geopolitical specifics of the region); industrial image (scenarios of the Sage archetype, here we mean the economic development of the city, its production, storerooms of raw materials); modernist image (scenarios of the archetype of the Self, comparison of unique cultural images, as well as attractions of scientific potential). The task of the guide-interpreter was to prepare the texts of the excursions, taking into account the contiguous identity and proximity of the socio-cultural archetypes of nations, so that the text would thereby reveal for the recipient (tourist) a high index of cultural and genetic involvement, a natural coefficient of accessibility and acceptance of the brand book text. The final product of the study was the writing of a brandbook for the Rostov region, aimed at Chinese and Arab tourists.

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