

Impact of The Arch Suburb on The State of Health, Activity and Mood of A Person

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The article discloses the historical and cultural content of the monument of Arkaim and its peculiar features, which have a great potential impact on the person, it attached to the moral values. This effect is verified by our contemporaries using the method of participant observation.

Key words: Arkaim, Spiritual life, Culture, Interaction components (cognitive, emotional, Reflexive, evaluative), state of health, activity, mood and participant observation.

In the context of the increasingly burgeoning anthropological crisis, the appeal to experience of nurturing personality by ancient civilizations seems urgent, and the proto-city of Arkaim is a very typical representative of such a civilization. Scientific debate on its historical attribution are not going to die off soon, but for our study, it is important that this historical and cultural monument is an artifact with more than 4,000 years of history and clearly bears the imprint of the ancient sacred and, as practice shows, effective knowledge. And taking into account its location within our Chelyabinsk region (the Bredinsk District), the researcher simply cannot avoid studying its impact on humans. The objective of the research: to study the basic meanings, ideas, and artifacts of the proto-city of

Arkaim and substantiate theoretically and verify experimentally that they are able to influence on a human.

Research methods

The theoretical (the contrastive-comparative, analytical and synthetic methods, the modeling) and empirical (the ascertaining, forming, and control experiments, the method of expert judgment) methods; the methods of quantitative analysis (the methods of descriptive statistics, the Wilcoxon's t-test, the factor analysis).

The main method of investigation of the influence of the proto-city Arkaim on people was participant observation. The observer pretended to be one of the ancient inhabitants of the city and tried to imagine the real patterns of human behavior under the influence of Arkaim's peculiar features. Participant observation is usually used in combination with other methods of collecting primary data; and we also developed a dedicated program¹.

We understand that a fixed plan of the program pre-researched in detail is able not only

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to fail, but also to inflict serious damage upon the program, because it can fail to take into account the very important age-related aspects, the level of cultural development, and the psychological singularities of students. In this regard, it was reasonable to begin with artistic narrative (story) about ancient civilizations in general and the history of the excavations of Arkaim in particular. Then, taking into account the age, the level of cultural development, and the psychological characteristics of students, it is necessary to proceed to explanation of the key concepts of the correction program: the ultimate (changed) states of the consciousness, the Unity, the Universum, the metaconsistence, the mysticism, etc. This will help students wrap up all the obtained information into a system that will contribute to the understanding of historical and cultural resources of the monument and the assimilation of their values.

The experimental part, analysis, generalization, and explanation of own data

The SAN correction program has a distinct moral and ethical nature due to the historical and cultural resources of the Arkaim monument. Therefore, within the program, we used such a method of influence on a person as ethical conversation. Representations of people of Arkaim give unambiguous answers to fundamental ethical questions: they categorically orient the personality on good thinking, words, and deeds in terms of the Universum, and call for attentive attitude to humans, linking it with the immediate mental and physical interests of the individual himself.

In the first place, we focused on the cultural and historical excursion into the fascinating and important era of ancient Sumer, Egypt, India, which thematically mobilize students to consider the problems of transcendence, mysticism, and cosmocentrism of these civilizations². This helped us to position the Arkaim community as one of such great civilizations, which are also similar in many ways by the values, and understand the harmony, the consistency, and the appropriateness of the Universum.

We paid particular attention to the logocentricity of the residents of Arkaim, i.e. to their love for the thoughts, words, and intonation. To do this, we interviewed them on the topic of the “materiality of the thought”. During the

conversation, we comprehensively consider this maxim, which is rather popular and conventional nowadays, and bring them to the conclusion that the thought cannot be material in principle because of its perfect nature, but it not only supports the power of the thought, but on the contrary – evidences the omnipotence of the thought, because it itself is capable of forming the material and objective reality.

We experienced a sense of joy and enthusiasm contemplating the material culture of the classical Greek polis and the Renaissance – the eras similar to the period of Arkaim in its outlook. To do this, we studied the world-famous examples of sculpture and painting of these eras³. Commenting on them, we paid attention to the psychological state of the characters, their inescapable sense of optimism, and enthusiasm for life.

The visible proof of fascinating ideas is the now-existing landscape of the Arkaim’s spacious valley, which, if possible, should be shown to the audience during the excursions.

In the empirical section of the program, we presented the process of the “metallurgical” sacrament. Here, it was important to reflect the ability of Arkaimans to see the global in the small and take recipes for the everyday and ordinary existence from the global.

The idea that Arkaimans could get their psychological representations from the very process of steel manufacture, which dialectically intertwined the great elements – the Fire, the Dirt, the Air, and the Water, which are also the spokesmen of a specific set of psychological characteristics of a person, has heuristic prospects⁴. It is important to draw the attention of the audience to the fact that figuratively speaking, the metallurgical furnace was for Arkaimans a kind of a textbook of psychology, proclaiming the primacy of the Spirit, and the priority of the human thought over everything else.

In terms of confirmation of the theoretical provisions of the program, to our opinion, the important element was to focus the audience on the fact that any invention of antiquity probably was not based on experiments, but on skillful isolation of some pragmatic schemes from the metaphysical meaning of the Universum.

We also placed high value in the empirical

section of the program to the detailed psychological analysis of the Seated Man figure. As was shown by the practice of the intervention program usage, the imaginative epithets of the figure analysis reached the consciousness of students, persuaded them of its richest existential senses, taught proper mindset for eternity, and helped assimilating the meditation patterns. Even simple contemplation of the Seated Man figure was able to normalize the psychophysical condition of the person, which we actively used during the lectures and discussions, as a vivid illustration of the power of the human consciousness.

The empirical section of the correctional program was supported by the archetypal section

that has been allocated by us in a separate topic because of the specific nature of consciousness of the Arkaim residents⁵. For example, we stayed at such archetype of Arkaimans as the signs of the zodiac and tried to match their meaning with the understanding of the personality’s psychology.

In the course of the extensive study of the problem, we developed the model of influence of the historical and cultural content of the Arkaim monument on the state of health, the activity, and the mood of a person, which model takes into account the three levels (spontaneous, empirical, theoretical) and aspects of the impact discussed (the cognitive, reflective, emotional, and value-related aspect)^{6,7} (Table 1).

Table 1. The model of influence of the historical and cultural content of the Arkaim monument on the state of health, the activity, and the mood of a person

| Levels | Aspects of impact | | | |
|-------------|--------------------------|----------------------|---------------|----------------|
| | Cognitive impact factors | Emotional | Reflexive | Evaluative |
| Theoretical | Existentiality | Reverential Attitude | Symbolism | Unity |
| Empirical | Mysticism | Audacity | Harmony | Transcendence |
| Spontaneous | Metaconsistency | Enthusiasm | Cosmocentrism | Logocentricity |

Because of the discussed impact, gradual emergence of such tumors of consciousness, which would mainly correspond to the peculiar features of historical and cultural content of the Arkaim monument, was forecasted⁸.

The prediction was confirmed. A control experiment with students showed that the average indexes of their mood and state of health increased by 0.4 points, and the average index of their activity increased by 0.6 points. The average index of activity of the participants of the included observation equaled to 4.1 points, the average index of their state of health – to 4.9 points, and the average mood index – to 5.3 points.

With the critical values of the Wilcoxon test being 84 and 110, the rate of the “State of health” is equal to 3; the rate of the “Activity” is equal to 3.5, and the rate of the “Mood” is equal to 27.5. Comparison of the ascertaining and control experiments with the Wilcoxon t-test revealed the fact of considerable changes in the indexes of state of health, activity, and mood of the students because of use of the historical and cultural

monument of Arkaim.

As the guideline for the SAN questionnaire evidences, the average activity index (4.7 points) can be deemed acceptable, the average state of health index (5.3 points) – normal, and the average mood index (5.7 points) – good.

As the comparison of the experimental results shows, the indexes of state of health and mood improved their quality status – from the acceptable to normal level (the state of health), and from the normal to good level (the mood). These qualitative changes took place against the background of the high rates of growth of the activity indexes (by 0.6 points) compared to the growth rate of the state of health and mood indexes in the control experiment.

The tendency of excess of the mood indexes over the indexes of the state of health and excess of the state of health indexes over the indexes of activity in the control experiment remained, which confirms the identified dependence of the absolute indexes of states on their qualitative complexity.

The increased rates of mood compared to state of health and activity in the two experiments are in line with the standard values, because as fatigue accumulates during the day, they inevitably fall.

Interestingly, the share of students whose performance on the indexes of state of health dominated over the mood indexes remained the same – about a quarter of the total, which evidences the stability of the mindset to include in the concept of state of health the category of mood as its constituent part.

Characteristically, the share of students whose activity indexes dominated over the state of health indexes, doubled, which is not only a consequence of the higher rate of the activity growth, but also is deemed to be a result of some qualitative changes in the conditions describing the psychophysical characteristics of students in general⁹.

The improvement of the students' mood took place due to the growth of the average buoyancy index by 0.8 points, the average optimism index by 0.6 points, the average expectations index by 0.5 points, which is explained by the impact of our program.

It is noteworthy that the average enthusiasm of students grew by 0.6 points and reached 6.4 points. Taking into account the fact that the feeling of enthusiasm, which is a peculiar feature of Arkaimans originally was nurtured by the correction program, this index values evidences its efficiency.

The proof of this is the increase in the average index of good mood of students by 0.5 points. As a result, the dissonance between the mood index and the good mood index became less noticeable, though it had been arresting our attention at the stage of the ascertaining experiment.

At that, the average index of students' performance increased by 0.6 points, the average index of vivacity – by 0.5 points, and the average index of endurance – by 0.4 points. The influence of the historical and cultural monument of Arkaim on the state of health, the activity and the mood of a person is also proven by the significant decrease in the average index of students' fatigue by 0.9 points (to 4.5 points). Such reduction, in our opinion, would not have occurred without a

significant increase in the desire to work.

The desire to work, which in the result of the ascertaining experiment was called the main problem of the student group, increased by 1.6 points and reached 4.5 points.

CONCLUSION

The analysis of the indexes of states, which describe the activity of students, in the course of the experiment study confirmed our hypothesis about the impact of the historical and cultural monument of Arkaim on the state of health, activity, and mood of a person.

The increase in the average index of activity of students in the control experiment (by 0.6 points) with the overall increase in the average indexes of mood and state of health (by 0.4 points) confirms the impact of Arkaim on the basic social values of the personality, which promote the growth of its mental and physical potential.

In the context of the theory of formation and development of personality, the results of our research look very convincing¹⁰. First of all, it concerns such conditions of the personality as vivacity, motility, buoyancy, etc., but it particularly concerns the state of health, the activity, and the mood, which it is possible to develop practically with the help of the historical and cultural monument of Arkaim.

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