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TÍTULO: Problemas de reconstrucción de la especificidad local de la cultura.

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RESUMEN: Se ha propuesto el estudio de las características específicas de la cultura de un grupo local de eventos en las esferas de la identidad nacional y cultural, la gestión de los recursos naturales y las prácticas económicas. Se supone que la industria del turismo contribuirá a la preservación de la especificidad de la cultura en la sociedad local. Durante el estudio, también se utilizaron los métodos de entrevistas a expertos y prácticas participativas. Los estudios de campo han confirmado el hecho de que, históricamente, se formó un componente lamynkhinskiy independiente de la cultura de los pares, que representa la cultura de los montañeses (son pastores, cazadores y pescadores); diferente de Anabar y Magadán; con las formas establecidas de gestión y comunicación.

PALABRAS CLAVES: pueblos indígenas, especificidad local, prácticas participativas, identidad, industria turística.

TITLE: Problems of reconstruction of local specificity of culture.

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ABSTRACT: The study of specific features of the culture of a local group of events in the spheres of national and cultural identity, natural resources management natural resources management and economic practices has been proposed. It is assumed that the tourism industry will contribute to the preservation of the specificity of culture in the local society. During the study, the methods of expert interviews and participatory practices were also used. Field studies have confirmed the fact that, historically, an independent lamynkhinskiy component of the evens culture, representing the highlanders' culture (they're herders, hunters and fishermen) was formed; different from Anabar and Magadan; with the established forms of management and communication.

KEY WORDS: indigenous peoples, local specificity, participatory practices, identity, tourism industry.

INTRODUCTION.

At present, the indigenous peoples of the North, Siberia and the Far East (hereinafter, the indigenous peoples) strive to preserve and develop the original culture kept through hundreds of years in permanent close intercultural contact. Such events as the Evenki, the Chukchi, the Koryaki, the Dolgani, the Yukagiri, the Sakha and the Russians have lived for centuries on a vast territory, in close dependence on each other. They have not lost their local originality and interethnic ties in conditions of a sharply continental climate, in the same contrasting enclosing landscape: the mountains of the Verkhoyansk range, the Central Yakut lowland, the tundra and the coast of the Arctic ocean.

Moreover, representatives of one ethnic group created local variants of culture in the conditions of dispersed residence of small ethnic groups in the South, East and North of the modern territory of the Republic.

The local specificity defined here as lamynkhinskiy, component of the evens culture of Kobiyabskiy district (ulus) of Yakutia (in contrast to the Anabar, Olekminsk, Magadan, etc.), gives the ethnic culture of the evens "extra accent, complicates its structure.

Multicomponent structure, complexity of the system contributes to greater stability, viability of culture" [S. V. Nikiforova, E. N. Gotovtsev, 2019. p. 145].

Indigenous peoples of the North studied without separating the evens and Evenki until recently, for example: I. S. Gurvich (1966), V. A. Tugolukov (1985).

The scientists who had the greatest influence on tungus learning period should be pointed out in the pre-Soviet: S. K. Patkanov (1912) and S. M. Shirokogorov (1929), whose works testify to the Russian ethnography, geography, statistics, linguistics, the study of folklore, history, and arts and crafts.

In the Soviet period, there were ideas about different groups of evens in the studies in the field of North, but local features of ethnic groups were studied inhomogeneously. The evens of hard-to-reach regions of north-eastern Eurasia remained little explored. The circle of scientists in the field of North study is constantly expanding, today it is presented by the names of A. A. Alekseev [6], S. A. Alekseeva [7] S. A. Grigoriev [8], V. V. Filippova [9] etc. At the end of XX - beginning of XXI centuries generalized works about evens appeared (V. A. Turaev and others, 1997) [10].

The researches on tourist resources are being conducted in the Republic (S. N. Fedorova [11], etc.), development programs are being adopted, but the problems of preserving of the cultural specificity of local ethnic groups are not sufficiently developed.

DEVELOPMENT.

The study used a sociocultural approach. The semiotic analysis of separate natural and cultural sights of the village Sebyan-Kyuel was offered. Along with general scientific methods of expert interviews, participator practices, as well as the design method were used.

The method of reconstruction as a method of studying culture through its modeling system is considered as the main one. Unlike historic and other renovations, there is no any task of recreating a specific individualizing trait of the studied cultural phenomenon in the cultural one; its typological and systemic signs are being modeled.

The principles, on which such reconstructions can be carried out, have been developed by evolutionists (C. Spencer, E. Tylor, etc.), which, despite being archaic, remain effective. They come down to finding the natural "based on the specific historical traits of a culture from a combination of natural and historical conditions of existence of the respective community, allowing a more complete knowledge about these conditions increase the accuracy of the reconstruction of the forms of the target culture" [12, 373]. A number of expert interviews were conducted as part of the field.

Research.

Based on the data of the expedition in Lamykhinskiy national nasleg of Kobayayskiy district (ulus) of the Republic of Sakha (Yakutia) in March-April 2019 [ACA, 2019], we assume that the tourism industry should contribute to the preservation and reconstruction of the specific culture of the local society.

The introduction of the proposed mix tour will create new opportunities for the consolidation of the ethnic community (participatory practices) and the creation of new jobs. Together, the proposed measures should contribute to the formation of a positive ethnic identity, as well as conservation and restoration of lamynkhinskiy component of the culture of the evens.

Traditional culture of lamynkhinskiy evens as a development resource in the region.

The chronological framework covers the period of the mid-XX-early XXI centuries. The source date selection is determined by the state of the source database. The choice of the upper boundary is due to the fact that the study concerns the process of assimilation and transformation, as well as issues of continuity and reconstruction in this period.

Territorial limits - Sebyan-Kyuel village, Laminkhinskiy national nasleg of Kobayayskiy district (ulus), the administrative entity of the Republic of Sakha (Yakutia). The choice of the region is determined by the administrative-territorial status and the importance of this factor in the formation of the identity of this small ethnic group.

According to the 2000 and 2010 censuses, the total number of evens in the Russian Federation is " 19242 people. Live by local groups in the Republic of Sakha (Yakutia) in Allaikhovskiy, Momskiy, Tomponskiy, Srednekolymsk, Verkhoyansk, Oymyakonskiy, Abiyskiy, Bulunskiy, Eveno-Bytantayskiy areas; Magadan region (Olskiy, Northern-Evenskiy, Omsukchanskiy, Tenkinskiy, Khasynskiy, Yagodninskiy areas); Khabarovsk territory (Okhotsk district); Kamchatka region (Bystrinskoye, Penzhina, Olyutorskiy, Tigilskiy districts); Chukotka Autonomous district (Anadyr and Bilibino districts)" [13, 1113; 15]. It can be argued that in each area of residence evens retain its ethnic and cultural specificity. At the same time, they show an ambivalent attitude to the host culture: on the one hand, it is quite easy to adopt methods of management, language, enter into interethnic marriages; on the other hand, accentuate, preserve, cultivate (hyperbolize) - specific ethnic mental characteristics.

Sebyan-Kyuel is located on the right bank of the Lena river, is considered the most remote settlement in Yakutia. The village lies on the banks of mountain rivers the Sulanachiyan and Nadatav. The tops of the mountains reach 2000 meters or more above sea level, above the village

rises the highest mountain Dudara. The climate is continental. The maximum temperature reaches +31° minimum to -56° -58°.

Reindeer husbandry is the leading form of life activity of the population of the national nasleg. The territory of the municipal formation of Lamynkhinskiy national nasleg is of 49.1 thousand hectares [14]. In total, the village is home to 750 people of different nationalities, according to 2002-2017 [15; 8, p. 125]. You can find a museum in Sebyan-Kyuel where you can see a stuffed mountain sheep, the Mongolian marmot, wolf and other animals and birds. The exhibits of the Museum acquaint with the history, customs and traditions of the evens of Lamynkhinskiy nasleg. The folk ensemble "Marlenka" has played an important role in the cultural life of the villagers since 1975.

Evens of Lamynkhinskiy nasleg represent "a distinct ethnic group of the evens of the North-West Verkhoyanie" [6, p.189], endoetnonim "namadali". In 2012-2015, the number of evens in the nasleg were 649 people, more than 80 % of those living [8, p. 125; 9, p. 210]. The language belongs to the lamynkhinskiy dialect of Western dialect of the even language [16, p.12]. The essence of lamynkhinskiy people consisted of the Keimeti, the Niaku, the Kara, the Kirginbis. In the population of nasleg – the representatives of the Dotke, Kolteeki, Memel, Tuges, Dondetkil, Bules [16, p.19]. The representatives of these groups of people are the Keymetinovi, the Stepanovi, the Zakharovi, the Krivoshapkini, the Alexeyevi, the Kolesovi, the Sleptsovai [9, p. 206]. 694 189 thousand rubles was provided from the state budget on the development of domestic reindeer breeding in the framework of the powers transferred to municipal administrations (2017).

The actual number of reindeer counted 149 560 [17], according to the government statistics (2017) in the agricultural enterprises and individual entrepreneurs of the nasleg. Reindeer breeding is the main form of life, the most prestigious type of activity for men and the main source of income for the population of Sebyan-Kyuel.

Following A. A. Alexeyev and other researchers, we notice that the independent lamynkhinskiy component of the culture of the evens was formed at the beginning of the XXI century. Its local type, representing the culture of the mountaineers, reindeer herders, hunters and fishermen; different from Anabarskiy and from Magadanskiy; with the current and become "routine patterns of interaction and communication" [18, p.8]. Lamynkhinsk evens speak a dialect of the even language; have its own name; conscious of its unity; cultivate and mythologizing their common past (different from the past of the evens from other regions).

Mix tour to sebyan-kyuel as a tool of reconstruction.

Ethnic tourism in the modern world is gaining popularity, is considered an exotic and often extreme form of recreation. This type of tourism is becoming a way of personal development, expanding the boundaries of knowledge, promotes ethno-cultural self-identification of a person.

The interest of people interested in the study of ethnic groups of people to the culture of their ancestors, folk traditions, beliefs, rituals and crafts has increased greatly in recent years. The products of cultural synthesis developed in the process of interethnic integration and acculturation are related to the prerequisites for the development of ethno-cultural tourism minimization of the destructive impact of urbanization on the traditional cultures of indigenous peoples of the North-East of the Russian Federation and the promotion of the Republic to the tourist market.

The semiotic analyses of the individual attractions in the area was conducted, creating a complex folded text of space of the lamykhinskiy culture of evens. The lake Sebyan-Kyuel is located on the territory of the nasleg. In its vicinity, evergreen grass churukta, favorite food of deer, is growing. The lake keeps many secrets: fishermen claim that there are fish in the length of 1.5-2 meters; according to the local myths, no one has managed to go down to the bottom of the lake [PMA-2019]. It is possible that there are fragments of the plane of S. Levanevsky, a Soviet polar pilot of the 30-ies of the XX century.

The Day of reindeer breeder is annually celebrated in Sebyan-Kyuel in March-April. Guests come from the Bulunskiy, the Zhiganskiy, the Oymyakonskiy, the Eveno-Bytantayskiy ulus, from abroad. Attention is drawn to national competitions: throwing of mavuta, jumping over the sled, kamus skiing, and wrestling sashes, but the most spectacular competition is the race on reindeer and reindeer sledding [PMA-2019].

In the summer "Evinek", a holiday of meeting of the sun and the evens New year, is celebrated. Children's holiday "the first fawn" is celebrated too in April. His main characters are children in national costumes; they dance, sing and read poetry in the evens language, or rather on his lamykhinskiy dialect.

Tourists are immersed in ethnic culture of lamynkhinskiy nasleg and hunting and fishing in extreme conditions are offered to them. Familiarity with the culture of lamykhinskiy evens, participation in a national holiday "Bakaldyn". Any holiday is a boundary of time and an icon of the people, which presents all the codes of culture. The active involvement of tourists in the preparation of national dishes (cooking) code, rites (action code), a visit of the museum, riding on the reindeer in the tundra are expected.

Results.

The potential of participatory practices is indicated. It is proved that the project will create new opportunities for new job positions, as well as the conditions for the formation of a positive ethnic identity of the indigenous peoples of the North. Mix tour involves the basic forms of culture: housing, costume, ritual practices and methods of management.

It is shown that the effectiveness of ethno-cultural tourism as a form of leisure is not only in recreation, but also in maintaining the social status and self-realization of the individual, human adaptation to changing realities. The mixed tour, which includes ethno-cultural, extreme, festive

types of tourism, is an instrument of cooperation at the intercultural level, a channel for the dissemination of cultural models focused on openness and mobility.

The arguments were offered in favor of the fact that the participation of representatives of indigenous peoples in the discussion of opportunities and limitations for the use of natural and landscape, material and spiritual resources of local culture (participatory practices) in tourism contributes to the balance of interests of tourists and the local community; tourism industries are a factor in the development of the region.

The results obtained in the study can be used in the study of the problems of tourism development in remote regions; in the development of Federal and regional policies in support of tourism and socio-cultural development of territories, programs preservation of cultural heritage, natural landscape etc. the Introduction of tourism industries in ethnosocial and remote regions, analysis of the probable gains and risks should contribute to the preservation of local specifics of culture.

CONCLUSIONS.

It is determined that the evens of Lamynkhinskiy nasleg present textbook, classically formed local ethnic group, preserving its traditional way of life, and having high chances of possibility of reconstruction of the authentic forms of traditional culture.

According to the strategy of tourism development, there are necessary conditions for the development of tourism in Sebyan-Kyuel as another (except reindeer husbandry) priority sector of the economy in the long term. The authors consider the increase in the contribution of the tourism industry to the development of the region, the preservation and rational use of natural, recreational and cultural and historical potential.

Ethnic culture, lamynkhinskiy component which looked almost lost, got a real possibility of preservation and reconstruction. The essence of the tour is that it introduces tourists, travelers with wildlife, original culture, ancient forms of religious beliefs, unique art, traditions, customs and folklore of the local ethnic group of even Yakutia.

The area of Lamynkhinskiy nasleg can become a popular tourist attraction due to the unique landscape. In total, ethnic, extreme, ecological, hunting and fishing types of tourism, combined in a mix tour, should contribute to an increase in the flow of tourists. The proposed project of mix tour involves the reconstruction of described samples in science of verbal, plastic, and folk dance. The experience of the expedition showed how cultural codes are actualized in fishing ceremonies, holidays and calendar: cooking, chromatic, zoomorphic, vegetative, acoustic and so on.

The authors note the danger of the so-called constructed authenticity, which is observed in the world practice, when in favor of overseas guests, for the sake of greater exoticism, the people with their own hands ruin their culture. We believe that the reconstruction of the local specifics of culture (lamynkhinskiy component) of a small ethnic group (the evens of Lamynkhinskiy nasleg), does not involve sophisticated recovery exotic forms on trumped-up fragments. The real product of reconstruction is possible only if a systematic approach is observed, when the working processes contribute to the construction of a positive ethnic identity of each culture carrier in this and any other local ethnic group.

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