

**THE PROBLEM OF USING THE CULTURAL AND HISTORICAL
FEATURES OF SMALL INDIGENOUS PEOPLES OF RUSSIA IN TOURISM
(ON THE EXAMPLE OF THE SÁMI)**

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Abstract. This article discusses the concepts of the indigenous peoples of Russia, culture, ethnic culture, reveals the importance of using ethnic culture in tourism, analyzes the cultural and historical features of the life of the small indigenous peoples of the Saami, studies the market for ethnic tourism services in the Murmansk region, suggests a way to solve the problem of improper use Sámi culture.

Keywords: culture, ethnic culture, ethnos, Sámi, Kola Sámi, small indigenous peoples, tourism.

**ПРОБЛЕМА ИСПОЛЬЗОВАНИЯ В ТУРИЗМЕ
КУЛЬТУРНО-ИСТОРИЧЕСКИХ ОСОБЕННОСТЕЙ
МАЛОЧИСЛЕННЫХ КОРЕННЫХ НАРОДОВ РОССИИ
(НА ПРИМЕРЕ СААМОВ)**

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Аннотация. В данной статье рассмотрены понятия коренных малочисленных народов России, культуры, этнической культуры, выявлено значение использования этнической культуры в туризме, проведен анализ культурно-исторических особенностей жизни малочисленных коренных народов саами, изучен рынок туристских услуг Мурманской области этнической направленности, предложен путь решения проблемы ненадлежащего использования культуры саами.

Ключевые слова: культура, этническая культура, этнос, саамы, кольские саамы, малочисленные коренные народы, туризм.

Ethnic culture plays, of course, not the smallest role in the tourism industry, and the concept of ethnic tourism is embedded in the structure of the tourism industry thanks to it. Ethnic tourism contributes to the preservation of ethno-cultural and historical features of culture and life of currently existing ethnic groups, introduces tourists and sightseers to the specifics of life of indigenous ethnic minorities of Russia (hereinafter referred to as SIM), and allows learning about the culture and life of already extinct SIM.

SIM are special groups of people who live in the territories of traditional settlement of their ancestors and who preserve their traditional way of life, economy, and trade [1].

The Russian Federation has a list of indigenous ethnic minorities (2000). The unified list includes 40 peoples of the North, Siberia and the Far East, as well as the Abazin, Besermians, Vod, Izhora, Nagaibak, Shapsug, and 14 other peoples of Dagestan. According to the Russian law, in order to be recognized as an indigenous people, they must: (i) recognize themselves as an independent ethnic community (self-identify); (ii) preserve their native habitat (territory), ethnic trades (i. e. a special economic zone), a distinctive culture, and a common native language, and (iii) have a population of less than 50,000 on Russian territory [1].

The importance of utilizing ethnic culture in tourism is due to the trend toward globalization, which blurs the boundaries among peoples and affects small ethnic groups. They, in turn, either completely disappear under the onslaught of global culture or continue to exist, but the number of indigenous people is noticeably decreasing.

The Russian scientist A. I. Kravchenko states that culture, considered in terms of content, breaks down into different spheres: mores and customs; language and writing; the nature of clothing, settlements, and work; the setting of education; the economy; the nature of the army; socio-political structure; judiciary; science and technology; art; religion; and all other forms of manifestation of the distinctive spirit of the people. The latest Dictionary of Culture defines culture as follows: “in the most generalized understanding, culture is a set of material and spiritual values, which reflect active creative activity of people in mastering the world in the course of historical development of human society” [2].

The concept of “culture” is so versatile that it is used practically in all areas of human activity. The variety of types of culture used in everyday human life indicates what a big role the phenomenon of “culture” plays in the modern world. Among different types of culture, the lens of ethnic culture is employed in this paper to examine the subject matter.

Ethnic culture is a set of material and spiritual values created and accumulated by an ethnos, as well as stable stereotypes of learned human behavior, with the help of which the basic concepts and ideas can be transmitted from one generation to another or from one community of people to another [3].

There are several levels of ethnic culture:

- household level, represented by the everyday life of people, including features of cuisine, clothing, everyday life and routines in general;
- professional level, which includes art, literature, and philosophy;

– mass level, which indicates that it is familiar to the general population. It includes mass media, fictional writings, and the characteristics of people spending their free time.

For multinational Russia, the use of ethnic cultures is one of the most promising directions of tourism development in the region. Tours using the culture of ethnic groups will help change public consciousness and develop tolerance for small ethnic groups, as well as attract money to the regions, which will undoubtedly have a positive impact on the life of SIM, on the basis of whose culture tourism products were formed. Almost all regions have museums and exhibitions of such orientation. They establish and operate special places to get acquainted with indigenous crafts and traditional lifestyles. For example, the Old Tatar Settlement (Staro-Tatarskaya Sloboda) in Kazan displays traditional Tatar buildings, workshops, and a mosque. A good example is also the Tugan Avylym Tatar Village, a park where tourists can learn traditional Tatar crafts and taste Tatar dishes through activities like games.

The use of the characteristics of culture and life of ethnic groups in the formation of a new tourism product is a key aspect of the development of tourist potential of a region. An important factor is the integration of spiritual and material culture of indigenous peoples into the modern society through the formation of events and translation of culture, life and traditions.

In order to avoid any distortion of cultural and historical features of ethnic groups during the creation of a new tourism product, it is necessary to comprehensively study the entire spiritual and material culture of the ethnic group in question.

The following example of the Lapps elaborates on how the cultural and historical features of the life of small indigenous peoples are used in the tourism industry.

The Sámi (the name Sámi is also used in place of the name Lapps; the obsolete name is Lopari, Loplyane, Laplander) is a Finno-Ugric people in Northern Europe (Lapland). They live in northern Norway, Sweden, Finland, and far northwest Russia. They speak Sámi; Norwegian, Swedish, Finnish, and Russian are also common [4].

The main traditional occupation of the Western Sámi in the inner forest areas (river Sámi) is hunting wild deer and fur-bearing animals, while those in the coastal regions (Sea Sámi) subsist on cod and salmon fishing. Since the 17th century, reindeer herding has been developing. The Sámi united into communities (siytas) of up to 300 people [4].

Sámi folklore is multifaceted. The Sámi tales of the Kola Sámi include song inserts; some of the plots are borrowed from the Russians (about Ivan the Tsarevich, about the priest and his worker, etc.). The main form of traditional music-making is personal and situational vocal improvisations (yoigi, yoiki). The functional role of the text is insignificant; the crucial organising element is rhythm. Rhymed songs and ditties are also known [4].

Nowadays, the preservation of the material and spiritual culture of the Sámi, as well as acquaintance of modern Sámi youth with their native culture, is an important aspect when it comes to the development of the culture of Norway, Finland, Sweden and Russia (the Murmansk region).

The Sámi culture is unique, versatile and authentic. Tours leveraging cultural and historical features of the Sámi ethnos will be interesting for all categories of tourists, provided that the designers of tourist itineraries competently and completely reflect the ethnos and indicate in their offers the specific features of life, which may be interesting to learn during the tour.

The Sámi cultural heritage is successfully employed by ethnographic museums. Based on the analysis of the tourism market in Norway, Finland, Sweden and Russia, the key tourist sites that feature the cultural and historical aspects of the Sámi have been identified. The names and locations of these sites are presented in Table.

Table – Tourist attractions and festivals that tap on the cultural and historical features of Sámi life in Finland, Norway, Sweden and Russia

Countries	Tourist Sites and Events
Finland	Siida Museum
	SámiLand Museum
	Arctikum Museum
Norway	Kokelv Sea Sámi Museum
	Varanger Saami Museum
	Sámiid Vuorká–Dávvirat – De Sámiske Samlinger Museum
	Riddu Riđđu Indigenous music festival
	Easter music festival
	Sámi Theatre
Sweden	Ájtte Museum
Russia	Museum of the History of Kola Sámi
	The Museum of Sámi Literature and Writing named after Oktyabrina Voronova

Among Finland's museums, the most striking is SámiLand in Levi. Its center is part of the cultural village program of the UNESCO Observatory. Prominent in Norway is Sámiid Vuorká–Dávvirat – De Sámiske Samlinger, which was founded in 1972 as the first Sámi museum and the first Sámi cultural institution in Norway. There are also Sámi music festivals in Norway. The most famous is Riddu Riđđu in North Tromsø.

In Russia, museums devoted to the culture and life of the Sámi tell mainly about the history of the Kola Sámi. These are the Museum of the History of the Kola Sámi, which was founded in 1962 at the Lovozero Secondary School, and the Museum of Sámi Literature and Writing, named after Oktyabrina Voronova in the township of Revda, the Murmansk region. The Oktyabrina Voronova Museum of Sami Literature and Writing is authentic, unique and inimitable, as it is the only museum dedicated to the writing of the indigenous peoples.

However, despite the successful creation of ethnographic museums, fully revealing the cultural potential of the Sámi, the creation of full-fledged ethnic tours with the use of cultural and historical features of Sámi life is at the primitive level at

the moment. The tourism industry cannot yet take the full advantage of ethnic tours which allow tourists to experience the full Sámi culture without distortion.

Examination of the market of tourist services revealed only tours to Sámi villages exist at the moment. The small amount of time spent in the ethnic environment does not allow the tourists to learn Sámi culture as much as possible. Also, the operators of such excursions often offer the tourists to take pictures in the traditional clothing of the Sámi. From this it can be concluded that the Sámi did not take part in the design of these excursions, because for the Sámi people, the wearing of their traditional clothing by non-Sámi is an insult. The fact that the Sámi are not involved in the designing of the tours means that most of the facts about the people may have been distorted, since the information is provided by external parties.

In recent years, there has been an active dialogue between representatives of the tourism industry and the indigenous population of the Murmansk region. Sámi representatives defend their right to participate in tourism development. Sámi activists fight for the preservation of the identity of their culture and traditions and consider it unacceptable when non-Sámi representatives wear replicas of the traditional Sámi clothing, but “non-professionals” make and sell “crude” reproductions of Sámi handicrafts. The Sámi culture became a marketing tool and is presented in a simplified form, which carries the risk of vulgarization and falsification of their true heritage [5].

The Ministry of Industry and Entrepreneurship Development of the Murmansk region supported the initiative to hold a seminar on Sámi tourism with the participation of travel companies, Sámi communities, and non-profit organizations. A report by Andrey Danilov, the deputy chairman of the KNSS (the Kola Peninsula Sámi Parliament «Kuellnägk neoark Sámí Sobbar»), states: “Tourist companies use our culture without careful evaluation; prior, voluntary and informed consent of the Sámi people is required”. Andrey Danilov proposed to observe both the traditions of the indigenous Sámi people and the local traditions when developing tourism in the Murmansk region, while welcoming and giving priority to the Sámi communities and local businessmen [6].

From the above, we can conclude that there are ethnographic museums all over Lapland telling about the history and culture of the Sámi people, but the ethnic tours, particularly in Russia, give tourists only a superficial picture of the specifics of this ethnic group. The Sámi community and the tourism industry in Russia should have an open dialogue to help improve the quality of ethnic tourism on the Kola Peninsula and work together toward a common goal.

The Sámi Parliament of the Kola Peninsula is active and proactive, and the members of Parliament are interested in cooperation with the administration of the Murmansk region. They also are in constant contact with the Sámi Parliaments of other countries where Sámi live, which allows exchanging experience in matters of tourism in Sámi villages.

To achieve a desired result, it is necessary for the administration of the Murmansk region to be interested in this cooperation on the same level as the Sámi. Round table talks may be effective when held with members of the Sámi Parliament,

the administration of the region, and its entrepreneurs involved in the tourism industry.

It is also important for the designers of quality tourist products to cooperate with scientists and ethnographers who can evaluate the market of tourist services in the region from a professional standpoint. When historical and cultural distinctiveness as well as the need to preserve its identity and authenticity are taken into account, the Sámi culture would be able to avoid being distorted by the tourist industry in any way.

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