

ETHNOGRAPHIC RESOURCES: PECULIARITIES OF USE© **Elena B. Ivushkina, Alisa A. Kholodova**

*Chechen State University, Grozny, Chechen Republic;
Rostov Law Institute of the Ministry of Internal Affairs of the Russian Federation,
Rostov-on-Don, Russian Federation
ivushkina62@mail.ru
ligauniform@gmail.com*

In connection with the active development of domestic tourism in the Russian Federation, it is necessary to develop as many destinations and types of tourism as possible. Modern urbanized society pays close attention to the preservation of the ethnic identity of peoples. Since ancient times, the culture of peoples has remained an integral part of the development of society. Acquaintance with the culture and customs of different peoples enriches the spiritual world of a person, contributes to broadening of outlook. A way to get acquainted with this culture is tourist travel, for the organization of which it is necessary to develop routes based on the selection of such objects that will arouse undoubted interest among tourists.

Key words: ethnography, tourism, tourist resources.

[Е.Б. Ивушкина, А.А. Холодова Этнографические ресурсы: особенности использования]

В связи с активным развитием внутреннего туризма в Российской Федерации, необходимо развивать как можно больше направлений и видов туризма. Современное урбанизированное общество обращает пристальное внимание на сохранение этнической самобытности народов. С древних времен культура народов остается неотъемлемой частью развития общества. Знакомство с культурой и обычаями разных народов обогащает духовный мир человека, способствует расширению его кругозора. Способом знакомства с этой культурой являются туристские путешествия, для организации которых необходимо разрабатывать маршруты на основе отбора таких объектов, которые вызовут несомненный интерес у туристов.

Ключевые слова: этнография, туризм, туристские ресурсы.

Elena B. Ivushkina – Ph.D. (Advanced Doctorate) in Philosophy, Professor, Chechen State University, Grozny, Chechen Republic, Russian Federation.

Alisa A. Kholodova – Ph.D. in Philosophy, Rostov Law Institute of the Ministry of Internal Affairs of the Russian Federation, Rostov-on-Don, Russian Federation.

Ивушкина Елена Борисовна – доктор философских наук, профессор, Чеченский государственный университет имени А.А. Кадырова, г. Грозный, Чеченская республика, Российская Федерация.

Холодова Алиса Анатольевна – кандидат философских наук, Ростовский юридический институт министерства внутренних дел Российской Федерации, г. Ростов-на-Дону, Российская Федерация.

Nowadays, it's becoming clearer for society that the future of Russia and the fate of new generations depend, to a great extent, on whether we will be able to preserve and multiply the heritage of folk culture. "Today, more than ever, it is important to strengthen Russia's national dignity and authority in the modern world, which is impossible without realizing its own cultural identity. Finally, it is necessary to overcome the idealization of Western stereotypes of life associated with the cult of consumption and individualism, and turn to the spiritual and moral heritage" [1, pp. 89-93.]

Cultural heritage is represented by two types: material and intangible cultures.

Intangible culture includes ideas, customs, traditions and beliefs created by people and subsequently supported by them. Objects of intangible cultural heritage can be defined as

a spiritual culture in which knowledge is embedded and which has emotionality. They are considered in terms of their content.

Material cultural heritage is represented by material objects of cultural and scientific value, intangible cultural heritage is represented by cultural traditions, customs, folk art and crafts, antiquities, knowledge, and a cultural space in general. Material cultural heritage is real objects. It covers all material values of society: monuments of history and culture, enterprises of all sectors of national economy, museums, national parks, historical cities and settlements, archival and library funds.

For the preservation of cultural heritage, actualization is very important: retranslation to the next generation should take place. Currently, the problem of preserving the cultural heritage of the peoples of Russia is complex, large-scale and requires additional state support [4. pp. 24-26].

Cultural and cognitive activity of a person is associated with the desire to get acquainted with history, religion, traditions, lifestyle of other peoples and cultures. This is facilitated by tourism, which forms excursion programs aimed at increasing the cultural level. But cultural and educational tourism is a wide concept, so let's pay attention to its variety, that is ethnographic tourism. The study of the culture of peoples and ethnic groups can become an effective tool for the formation of patriotic, civic personal qualities, education of spirituality and morality, stabilization and harmonization of family and social relations.

Ethnographic resources are part of socio-cultural resources. They are part of the group of public tourist resources, namely, they belong to direct public resources as objects of historical and cultural heritage, as a product of labour of previous generations.

Ethnographic resources as an object of historical and cultural heritage, involved in tourist routes, are represented by two types:

- museum exhibitions in local history museums, museums of folk life and wooden architecture;
- existing settlements that preserved features of traditional forms of husbandry, cultural life and rituals inherent in this area.

Museum expositions contain collections of folk costumes, items of peasant life and folk art, characteristic of the population of certain regions. They introduce tourists to the historical past.

Throughout the historical development, each area develops its own special architectural style associated with national and natural features of the region. Samples of folk architecture are presented in museums of wooden architecture. They have samples of residential buildings, household buildings (mills, barns, etc.) and houses of worship. Exhibits are brought here from various areas of the region, and in the museum, they are in natural conditions close to real.

Interesting ethnographic material is represented by the places of settlement of indigenous minorities. There you can get acquainted with a peculiar culture, various forms of dwellings, rituals, traditions.

Ethnographic monuments are classified as cultural heritage according to the following criteria: uniqueness, originality of ethnocultural and sociocultural conditions; compact residence of indigenous minorities and old-timers, where traditional ways, customs and forms of environmental management are preserved most fully.

Ethnographic resources are a system of cultural, spiritual and material values of peoples living in a certain territory.

Ethnographic tourism resources consist of:

- material culture: traditional dwellings (non-residential, but which preserved the exterior and inner layout; residential with traditional interior, decoration, a set of traditional household items); houses of worship reflecting the confessional affiliation of representatives

of a particular ethnic group, differing in a set of traditional techniques in architecture, ornamentation;

- spiritual culture: customs, rites and holidays, religious and mythological performances, beliefs and superstitious beliefs, folk calendar and traditional knowledge (for example, folk-medicine), art culture (folk music and choreography, traditional visual and oral poetry writing), as well as games; architectural monuments made in the traditional for the ethnic group style and associated with a certain period in the cultural life of the ethnic group;

- traditional forms of managing: this direction is connected with the concept of traditional environmental management, i.e., historically established methods of using objects of the animal and plant world, other natural resources by indigenous minorities;

- the cult of natural objects: lakes, rivers, rocks, trees. For example, these may be objects venerated in commercial cults; rocks associated with the origin of a particular ethnic group and its individual races;

- national crafts, such as hand-made patterned embroidery, embroidery, sewing, weaving;

- territories of traditional environmental management of indigenous minorities: specially protected natural territories formed for traditional environmental management and traditional way of life by indigenous minorities;

- necropolises, cemeteries with traditional tombstones, inscriptions in their native language, ornamentation (individual burials with unique tombstones can also act as an object);

- household objects corresponding to the traditional economic type: wells, fountains, mills;

- venues of native holidays with the participation of folklore ensembles, using traditional clothes;

- places of revival of native crafts and traditional occupations;

- ethnographic museums, exhibitions, complexes of ethnographic objects;

- complexes of architectural or houses of worship created by representatives of different ethnic groups in places of long-term joint residence;

- archaeological objects (monuments of culture) with ethnic specifics.

For the development of all types of tourism, tourist resources with their quantitative and qualitative characteristics are of great importance. They are divided into natural, historical and socio-cultural, having their own characteristics and varieties. Tourist resources are classified into public: public direct and public indirect resources. Ethnographic resources are of great importance in the system of classification of tourist resources. They are part of socio-cultural, public direct resources. They are objects of historical and cultural heritage. Ethnographic resources consist of material and spiritual culture, traditional forms of managing, the cult of natural objects, folk crafts and the territory of indigenous minorities.

In Russia, at present, tourism is becoming an important, dynamically developing industry, the contribution of which to the economy is constantly growing. Our country is rich in all kinds of tourist resources, including ethnographic ones. Thanks to this, in many regions of Russia there are prerequisites for the active development of ethnographic tourism. The basis of this is a huge potential of unique historical and natural resources, multiculturalism, ethno-national composition, uniting and connecting large territories, their economic and social activities into a single whole.

A distinctive feature of ethnographic tourism is that it can be very interesting for almost any category of tourists. Both for foreigners and for citizens of the Russian Federation, both for young people interested in history, traditions and life of their ancestors, and for the older category of tourists with different motivations.

Ethnographic tourism in Russia has a great future. This is indicated by the huge potential of the country, which is the territory, cultural and historical heritage (ethnographic

resources). The history of Russia is rich in many significant events. At different times the ancient Slavs, the Vikings, the Komans, the Mongol-Tatars, the Swedes, the Scythians, the Genoese, the Greeks and other peoples left their traces here. Our ancestors adopted from them faith, traditions, different external attributes, etc. To some extent, this stimulates the development of such tourism, which makes representatives of different nationalities interesting to each other [3].

This type of recreation appeared due to the increased interest of tourists in the true life of peoples, in folk traditions, creativity, rituals and culture, which the ethnographic resources of the country represent in their totality. The interest is explained, in turn, by the desire of people to find and study their ethnic roots. The results of such knowledge make you feel special, involved in a whole story with its characteristic cultural traditions. Getting acquainted with culture and ethnic characteristics of other peoples helps to create a picture of a holistic multifaceted world with all its peoples unique in their individuality. Ethnographic tourism contributes to the development of close connections and exchange between representatives of different peoples, the inclusion of their original culture in the world heritage.

Due to the rich variety of ethnographic resources and the search for the ethnic roots, ethnographic museums began to appear. The beginning of the collection of ethnographic objects in Russia was laid by Peter I. In 1716, in Amsterdam he acquired an ethnographic collection for Kunstkamera, in which an ethnographic department was formed over time. In the first half of the 19th century, the development and isolation of ethnography as a scientific discipline stimulated an increase in scientific interest in the collection and study of ethnographic monuments. Ethnographic exhibitions (especially such significant ones as the Ethnographic Exhibition of 1867, the Anthropological Exhibition of 1879) played a significant role in the formation of ethnographic museums in the 19th century. Ethnographic offices and museums were formed in a number of universities, significant ethnographic departments existed in museums of scientific societies, museums of statistical committees, museums of the local region, etc. Ethnographic collections of peoples inhabiting the territory of Russia formed the basis of the ethnographic department of the Russian Museum, created in 1902 and headed by the major ethnographer D.A. Klements. Today it is the leading ethnographic museum of the country. In St. Petersburg, there is another largest ethnographic museum, the Museum of Anthropology and Ethnography named after Peter the Great (Russian Academy of Sciences), leading its history from the Petrovsky Kunstkamera. In the 20th century, rich ethnographic museums and ethnographic departments of local history museums arose in all regions of the Russian Federation. One of the largest is the Museum of History and Culture of the Peoples of Siberia and the Far East in Novosibirsk [2].

The most actively developing subgroup of ethnographic museums is the historical, ethnographic and architectural and ethnographic open-air museums, which carry out the integrated conservation and demonstration of ethnographic collections in an authentic and natural environment. Such museums are the Historical and Ethnographic Museum of the Vologda Region in the village of Semenkovo, the Architectural and Ethnographic Museum of the Peoples of the Angara Region and the Irkutsk Region "Taltsy," etc. In the last decades of the 20th century, in connection with the development in many regions of cultural centers, museums of ethnographic orientation begin to appear: the Museum of the Tatar Siberian Center in Tobolsk. Interest in the monuments of urban ethnography led to the emergence of a wide range of museums of urban culture and life, occupying an intermediate position between ethnographic and historical and everyday museums: the Omsk Museum of Urban Life, the Nizhny Tagil Museum of Urban Life and Crafts, etc. Private ethnographic museums appeared: the Setu Museum in the Izborsky district of the Pskov region.

In remote regions of the North and Siberia, a new perspective form of ethnographic museum has emerged: rural ethno-museums that preserve, study and demonstrate traditional forms of material and intangible culture of indigenous minorities directly in the

environment of existence. The most famous museums of this type are located in Khanty-Mansi Autonomous Okrug.

Currently, there are 30 ethnographic museums in our country, 15 of which are independent legal entities, and the rest function as branches of local history museums or departments in the structure of reserve museums. Their names are diverse: the museum of archeology and ethnography, the museum of the history and culture of peoples, the historical and ethnographic museum, the open-air ethnographic museum, the museum of wooden architecture and folk art, the museum of folk architecture and life, the museum of peasant labour and life.

Examples of ethnographic museums in Russia: Kizhi State Open-Air Museum of History, Architecture and Ethnography, Karelia; Yakut State United Museum of History and Culture of the North peoples named after E.M. Yaroslavsky; Vologda State Historical, Architectural and Art Museum-Reserve, Vologda and Vologda Oblast; Arkaim Historical and Cultural Reserve, Chelyabinsk; Kirov Regional Museum of Local Lore; Krasnoyarsk Regional Museum of Local Lore; Museum of Mordovian Folk Culture, Saransk; National Museum of the Komi Republic, Syktyvkar; National Museum of the Republic of Tatarstan, Kazan; Perm Regional Museum; Saratov Regional Museum of Local Lore; Razdorsky Ethnographic Museum-Reserve, Rostov Region, the village of Razdorskaya; National Sholokhov Museum-Reserve M.A., Rostov Region, the village of Veshenskaya and many others [Russian Museum Encyclopedia/Information Resource of the site "Museums of Russia." Available at: http://www.museum.ru/rme/sci_etno.asp (accessed 23 April 2020) 23.04.2020)].

The unique ethnographic collections of museums, traditional folk architecture preserved from destruction make up the most important part of the domestic cultural heritage. In Russia as in a multinational country the preservation of ethnocultural heritage is of great importance.

Thus, Russia is rich in ethnographic resources. This contributes to the development of ethnographic tourism, which represents a type of educational tourism. Our country has a huge cultural and historical heritage, different peoples live here with their culture, traditions and rites, which, at present, are ethnographic objects. Ethnographic museums began to appear on their basis: historical and ethnographic, architectural and ethnographic, local history, etc.

Литература

1. *Дашкова Е.В., Ивушкина Е.Б., Мирошниченко П.Н.* Культурное наследие как ресурс развития молодежного туризма // Гуманитарные и социально-экономические науки. 2019. № 2 (105). С. 89-93.
2. *Рихтер О.* Идеальные и практические задачи этнографических музеев / О. Рихтер; перевод с немецкого // Казанский музейный Вестник. 2010. №3. 25 с.
3. *Vergun T., Grishin D.* Impact of Ethnic Tourism on Inter-Ethnic Relations // Научный альманах стран Причерноморья. 2020. N. 1. <http://science-almanac.ru>
4. *Ivushkina E., Dashkova E.* Prospects for Organization of Rural Tourism in the Chechen Republic Научный альманах стран Причерноморья. 2020. N. 1.

References

1. *Dashkova E.V., Ivushkina E.B., Miroshnichenko P.N.* Kulturnoe nasledie kak resurs razvitiia molodezhnogo turizma [Cultural heritage as a resource for the development of youth tourism]. Humanitarian and socio-economic sciences. 2019. No. 2 (105). pp. 89-93 (in Russian).

2. *Richter O.* Idealnye i prakticheskie zadachi etnograficheskikh muzeev. O. Rikhter [The ideal and practical tasks of ethnographic museums. O. Richter]; translation from German. Kazan Museum Bulletin. 2010. No. 3. 25 p. (in Russian).
3. *Vergun T., Grishin D.* Impact of Ethnic Tourism on Inter-Ethnic Relations. Science Almanac of Black Sea Region Countries. 2020. No. 1.
4. *Ivushkina E., Dashkova E.* Prospects for Organization of Rural Tourism in the Chechen Republic. Science Almanac of Black Sea Region Countries. 2020. No. 1.

11 April, 2022