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Natural and Cultural Heritage of the Sakha Republic (Yakutia) in the Context of a Circumpolar Civilization Theory

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Abstract. A theory developed in 1980 by U.A. Vinokurova and Yu.V. Yakovts proved the existence of the Arctic circumpolar civilization which includes, in their opinion, among other Russian regions the Sakha Republic (Yakutia). Aggravation of social and economic problems in this region, decline in the traditional activities of indigenous people caused by a budget reducing requires effective solution at the national level. This particular theory helps to draw attention to the region and fosters development of the natural and cultural heritage preservation programs. It provides ethnocultural development of indigenous people and protection of their primordial habitat and a traditional way of life.

1. Introduction

The analysis presented in the article is a result of scientific research of the ethnocultural tourism problem as a form of natural and cultural heritage development (on the example of the Sakha Republic (Yakutia). The goals of the research are the analysis of some theoretical aspects and practical terms revealing the specificity of ethnocultural regional tourism, as well as the adjustment of the research findings to the preservation of Yakutia natural and cultural heritage and their implementation in the tourism industry for its further improvement and development.

The article presents only one aspect of the research – examination of the analyzed region in the context of a circumpolar civilization theory.

The relevance of the research topic is determined by the importance of ethnocultural tourism in the development of natural and cultural heritage, the formation and preservation of ethnic identity and the need for scientific understanding of it as a cultural phenomenon. A notion of local civilizations as cultural and historical types was introduced to the academic circles by N.Ya. Danilevsky ("Russia and Europe", 1869) [1]. Meanwhile, the statements of civilizations change were developed by O. Spengler in his work "Decline of Europe" [2] (1918). A. Toynbee studied histories of local civilizations [3]. The theory of civilizations was developed by P. Sorokin [4]. However, it should be noted that the Arctic cultures were not subject of these researches.

A theoretical basis of the research includes the theory of cultural heritage (E.A. Baller, D.S. Likhachev, M.E. Kuleshova, etc.), the concepts of regional culture (N.A. Alekseev, S.A. Alekseeva, I.D. Arkhipov, A.A. Borisova, U.A. Vinokurova, M.K. Gavrilova, A.I. Gogolev, V.V. Illarionov, etc.), the theory of prevailing of political and ideological influence on the natural and cultural heritage objects,



the theory of heritage commodification (A.V. Lissitsky, A.A. Mazenkova, etc.). According to these theories, natural and cultural heritage transforms into goods and products.

The methodological basis of the research consists of the principles of the system and structural approach, cultural and geographical one, as well as the civilization and culturological approaches. The system and structural approach allowed to reveal and state integrity of the natural and cultural heritage of the peoples of the Sakha Republic (Yakutia) and to develop its structural model. The civilization approach was used for analyzing the heritage of Yakutia in the context of the circumpolar civilization theory, as well as for reasoning the negative and positive impacts of this theory on preserving natural and cultural heritage of Yakutia. The culturological approach allowed to make a state analysis of the Yakutia natural and cultural heritage. The approach developed in the framework of cultural geography allowed to reveal and reason certain natural and geographical features and objects which make the basis of the ethnocultural tourism.

The typological method was used while analyzing the forms of natural and cultural heritage and the types of ethnocultural tourism. The descriptive research method allowed to reveal and describe the types and functions of ethnocultural tourism in its interrelation with the forms of natural and cultural heritage of the Sakha Republic (Yakutia).

The objective of our article is to reveal the features of ethnocultural tourism as a cultural phenomenon and determine the strategies of ethnocultural tourism in the development of the natural and ecological potential of Yakutia.

2. Theoretical part

In modern science such scholars as Doctor of Sociology U.A. Vinokurova, Doctor of Economics Yu.V. Yakovts, as well as the experts of the "Circumpolar civilization and contemporary problems of the northerners" scientific school supervised by Doctor of Philosophy A.G. Novikov have been developing a theory of the Arctic circumpolar civilization. U.A. Vinokurova, the Head of the Circumpolar Civilization Center at the Arctic Institute of Arts and Cultures and Yu.V. Yakovets, the President of the International Institute of Pitirim Sorokin – Nikolay Kondratyev became the authors of the theory named "The phenomenon of the Arctic circumpolar civilization existence".

According to these scientists, this civilization has a special role since the richest biological, energy and cultural resources, as well as all types of mineral resources have been concentrated there. Besides, in June 6, 2013 the International Academy of Authors of the Scientific Inventions and Discoveries recognized the establishment of "The phenomenon of the Arctic circumpolar civilization existence" theory. Thus, U.A. Vinokurova was handed a Certificate of Authorship at the round table of the conference named "The Arctic Circumpolar Civilization in the Civilization Environment of the XXI Century" where participated a number of scientists from Europe, USA and Russia.

The definition "circumpolar" means "surrounding the pole", "located behind the polar circle". The concept of a circumpolar civilization arose within the civilization methodology which since 1980s has taken on a new lease of life in social sciences. According to this theory the circumpolar environment is located around the North Pole and includes Alaska (USA), Yukon and the North-West territories of Canada, Greenland, the Faroe Islands, Iceland, Norrland, Tromsø, Finnmark, Svalbard (Norway), Vasterbotten and Norrbottens (Sweden), the provinces of Oulu and Lapland (Finland), as well as the Arctic territories of Karelia, Komi, Krasnoyarsk, Arkhangelsk, Murmansk, Magadan regions, the Nenets, Khanty-Mansi, Yamal-Nenets, Taimyr, Chukchi autonomous areas and the Arctic territories of the Sakha Republic (Yakutia).

More than 20 indigenous nations of the North have been living in the listed regions of the Russian Federation. In the context of the circumpolar civilization theory the Arctic zone is recognized as a local civilization possessing all genotypic characteristics of civilizations. These Arctic areas located in the Sakha Republic (Yakutia) are characterized by traditional (preindustrial) economy of indigenous peoples, limitation of infrastructure, severe climate and diverse rich culture of the aboriginal small population.

It should be noted that the term "circumpolar civilization" is quite disputable and is accepted not by all scientific community. Despite certain positive aspects of the circumpolar civilization theory recognition, there are also some negative statements about it caused by its wide introduction into scientific and cultural community.

Thus, O.V. Plebanek notes that the authors - U.A. Vinokurova and Yu.V. Yakovts justifying the theory concept destroy the idea of integrity which is undoubtedly typical for any civilization. Although, the authors stand for the relevance of consolidation structures in the circumpolar civilization. Further, O.V. Plebanek admits, "the authors emphasize: "The destinies of the Arctic peoples who found themselves on the territories of different states" ..., "the most ancient nations separated on boundless Polar expanses" ... Thus, in their statements U.A. Vinokurova and Yu.V. Yakovets destroy the idea of integrity. Besides, O.V. Plebanek notes that a polysemy of the term "civilization" and its terminological ambivalence also complicates the validity of the "circumpolar civilization" concept.

There are certain archeological evidences proving that humans have begun to develop the Arctic since the most ancient times. Thus, in 1982 on the territory of modern Yakutia the most ancient camp of the Diring-Yuryakh peoples was found. Its age is defined as 2,9 million years old. The traces of human dwelling dated back to almost 30 thousand years were found in the rivers of Yana (the most northern) and Berelekh in Yakutia. Nevertheless, there are no objective scientific proofs of the circumpolar civilization existence so far.

U.A. Vinokurova admits that in the context of Yakutian natural and cultural heritage research a great significance has a famous postulate of A. Toynbee about the types of natural and social challenges leading to the fact that people's communities began to develop corresponding responses to these challenges fostering adaptation in the changed environment: challenges of severe climate, the ones of new lands, of attacks, oppression, discrimination. In this connection A. Toynbee introduced a concept of "retained civilizations" referring to them Polynesians, Eskimos and the nomads.

It is obvious, that the challenge of severe climate refers directly to the Arctic regions of the Sakha Republic (Yakutia). U.A. Vinokurova considers that, following the idea of A. Toynbee, all indigenous peoples of the Arctic could be referred to the type of retained civilizations [5, p. 162-163].

Concerning this statement by U.A. Vinokurov, Olga Vasilyevna Plebanek specifies that although authors of the concept claim that they understand the category of civilization extremely wide, their concept is still based on the idea of "retained civilizations" by A. Toynbee. Besides, O.V. Plebanek reminds that A. Toynbee highlighted two main types of societies: civilizations and primitive communities distinguishing them by the following criteria: 1) civilizations evolve; 2) a number of primitive communities is much higher (there are just 21 civilizations, while there are about 650 primitive communities), but each separate civilization "includes more human beings, than it could be included into the primitive communities all together since very emerging of the human race" (A. Toynbee claimed). O.V. Plebanek admits that U.A. Vinokurova is right saying that primitive communities have not been developing during thousands of years, being the most ancient nations of the Earth since their cultural background evolved from their adaptation to the environment. Therefore, they neither have reached a high living standard, nor even a steady population growth [4]. All that does not support justification of the circumpolar civilization concept.

Besides, "a concept of civilization is determined in science as a society having a high degree of integration and realizing its unity as the highest extent of self-identification (S. Huntington), having complex socio-political institutes, common historical heritage and common ideas of life purpose. The public establishments not corresponding to these characteristics and having other ways of interaction are referred neither to the advanced nor to the undeveloped ones, but to another type of social development [4].

Meanwhile, U.S. Borisova, Doctor of Sociological science notes that "the socioeconomic and sociocultural changes, certain modernization and civilization processes occurring nowadays in the Sakha Republic (Yakutia) create such conditions which dilute economic reality of indigenous peoples. The reasons for this are identified as large-scale exploitation of northern natural resources by big corporations; increasing of socio-economic problems connected with the decline in traditional activities

and impossibility of adequate integration into the current industrial and post-industrial reality; descent of ethnic identity, "separation" of youth from the national culture under the pressure of mass culture and values of the "consumer society"; "destruction of a genetic pool" in the result of migrations, decrease of birthrate while strengthening urbanization processes " [6].

In our opinion, the concept of "the circumpolar civilization" was developed by the Russian scientists in many respects in order to attract attention of politicians, representatives of regional Administrations and the world community to the problems of the region and to develop a Strategy of preserving its natural and cultural heritage. Thus, A.G. Novikov and A.G. Pudov in their work "Mentality of northerners in the context of the circumpolar civilization" write that "civilization is spiritual health of a society, nation and culture which needs to be protected permanently" [7, p.128]. The positive effect of this theory is expressed in attracting more attention to the problems of the Sakha Republic (Yakutia) in recent years. Regarding this we assume that our research aimed at the examining of a concept of natural and cultural heritage of the Sakha Republic (Yakutia) will make a certain contribution to the republic development and solution of the existing problems.

It is remarkably that in the frame of the circumpolar civilization theory a number of scientific conferences, international forums and exhibitions are being held, which, undoubtedly, contributes to the public promotion of the region serving as some kind of advertising not only within Russia, but also at the international scale in order to create public interest to the region (and its visiting), as well as to attract attention of UNESCO, the UN and other organizations.

Thus, analysis of the "circumpolar civilization" theory and its justification by a number of authors is of great significance to us since it relates in many respects to the Sakha Republic (Yakutia) and therefore directly relates to our research.

U.A. Vinokurova proves that full adaptation of the Yakut ethnos to the environment became possible due to their strict following the annual cycle of the severe climate and using the hidden reserves of the North, as well as due to a loss of the need of natural environment transforming. As a result, the peoples of the North have not only preserved their original environment but have also created unique material and spiritual culture, cultural diversity of life strategies under the conditions of extreme cold and permafrost soil [5, p.161-162].

U.A. Vinokurova notes that a social code of the Arctic civilization consists of three leading values: power over destiny; cultural integrity in terms of belonging to viable local culture; value of nature expressed in a coevolution with the original environment. [5, p. 166]. U.A. Vinokurova considers that "On the boundless expanses of the Arctic circumpolar civilization a special circumpolar culture is being formed" [5, p 170]. The scientist, referring to the orthodox educator I. Veniaminov, describes the principles of an Arctic person cultural dignity which includes such qualities as endurance (daily swimming in the sea covered with ice, care about children first of all under the condition of food shortage, commitment in promises); strict following the moral code (shame of spiteful abuse, theft, boasting, greed in food sharing, fear of death and the rough sea, plead for mercy etc.).

This culture of dignity has been also applicable to their attitude to nature: all economic activity has been following a natural rhythm, regarding the lifecycles of flora and fauna; traditional knowledge of the landscape features, dangerous places, resources of tundra pastures, rivers, seas, lakes, mountains, migrations of ducks, sea animals, reindeers, nomadic routes has been transferred to the succeeding generations; the native land has been used in a reasonable harmonious way following the borders of the patrimonial territories, settlements of ancestors, nomadic camps etc., a spiritual bond with the native habitat has been maintained by forming, honoring and protection of sacred places – natural landmarks, patrimonial sites, places of burial, rock-painting sites, places for religious rituals); ergo-informational knowledge and core cultural values have been forming a basis of their lifestyle. U.A. Vinokurova notes: "The newcomers perceive Arctic as a place of horror, darkness, wildness and silence, but the indigenous people call their native territory as "Oyotung" (a Good Place), "Yuchyugey" (Well), "Kyundeeye" (Sunny), they give names to their children connected with the beautiful images of the Arctic nature. Their understanding of the native land's beauty represents an esthetic basis of geocultural values [5, p. 168].

She admits that sociocultural background of a Northern person includes astronomical and environmental knowledge based on the interdependence between space and terrestrial natural phenomena. This knowledge helps Arctic people to understand the processes, rhythms and the cause-and-effect relationships of these phenomena ensuring their safety and viability [5, p. 169].

It is notable that U.A. Vinokurova justifying the idea of the Arctic circumpolar civilization describes culture not of all Polar nations but only of one region familiar to her. In this regard, one can pose a question: whether it is possible to extend this justification to all subarctic countries and categorically state the existence of this civilization including all the above-mentioned regions.

Meanwhile, this theory is crucial for our research in terms of its detailed examination of the cultural and natural heritage specifically of the Sakha Republic (Yakutia) which is considered by a number of authors in its interrelations with the lifestyles of the indigenous nations, territorial, environmental and other characteristics.

Thus, M.A. Abramova notes that the analysis of the premises for humanistic attitude in the traditional Northern cultures proved that a local way of life had been forming across three cultures: culture of indigenous peoples of the Russian North; culture of the Russian-speaking population which had been living in the region for more than three hundred years; culture of the peoples of the Asian Far East [8, p. 203].

"A bilingual background is one of the cultural peculiarities of the region where representatives of three different cultures have been living since the 15th century. Thus, local children have been adopting both languages - native, and the one of "the neighboring" culture from the early age at the level of forming of a verbal system and a semantic spectrum. That was the reason why an aspect of multiculturalism in the world perception has become one of the basic characteristics of the semantic background of Russia in general and of the Arctic territory, in particular. As a result of the Arctic cultural background when people, have been passing enculturation stages during several centuries, "getting used" to different ethnic cultures at the same time, we receive not separate cultures, but the integral one, having its synthetic nature [8, p. 204].

Based on the sacral knowledge and experience the ethics and esthetics of the Arctic peoples have created the culture including the epics, folklore, songs honoring the beauty of the native nature, the local habitat and the way of life. We can say that there is a special combination of nature and culture of the region being a form of the unique natural and cultural heritage. Traditional culture of the northern nations have been maintained and transmitted to the succeeding generations to the posterity in the form of the authentic folk pieces performed by the bearers of traditions or by the amateur creative groups, or in the form of professional art works reflecting national folklore.

A case in point is professional activity of the film-producer A.S. Borisov and a scene-designer G. Sotnikov, who have revived and developed the art of the Sakha peoples, having accumulated spiritual energy of the national epic piece of Olonkho in a new esthetics presenting classical national theater of Olonkho on the stage of the Yakut drama theater. Bright performances of this theater such as: "My Longed-for Blue Coast", "Khanido and Khalerkha", "Songs Left by Me", "Kind Man from Sichuan", "Alampa, Alampa ...", "Kudangsa the Great", "The Shaman's Dreams", "Odyssey of the Yakut Monk" etc., repeatedly mentioned at the Russian and international festivals, attract a lot of local citizens being an information source of traditional culture of the Sakha peoples.

S.S. Ignatyeva admits, that the national theatre of Olonkho has appeared as a reply to the self-identification need of the Sakha people. "A focal point of the scenic action is a drama actor singing toyuk. His manner is based on the culture of gestures used in traditional ceremonies, dances, art of narration" [9, p. 101].

We believe that a combination of a scenic form with the esthetic tradition typical for the archaic culture presented in the performances of the Olonkho theater could be, on the one hand, a basis for the Sakha authentic traditional culture manifestation, and on the other hand, it could serve as a cultural form in ethnotourism technologies implementation. S.S. Ignatyeva notes that a specific cultural model of the Sakha Republic (Yakutia) as the largest cultural point in the northeast of Russia includes 525 cultural and leisure centers, 538 libraries, 87 children music schools, 4 fine arts schools, 19 schools of arts, 43

museums, 9 professional theaters, 24 Presidential Centers of Culture and Arts, the philharmonic hall, the circus, a number of movie theaters, etc. A.S. Borisov admits that a folk dance group "Gulun", the state variety and folk ensemble "Seedye", the state Museum of Music and Folklore of the Yakut peoples, the Arctic State Institute of Arts and Culture, the College of Technology and Design of the peoples of the North have created a special cultural environment of the Arctic Yakutia extending its influence on the whole northeastern region of Russia. The Arctic unites the West and the East creating a new cultural reality. We can talk about three components of northern culture: Arctic, Asian and Russian-European" [10, p. 211]. He also notes that "cultural identity of Yakutia peoples ... has been entrenched in the context of the world culture. Nowadays nobody is surprised to see northerners among the participants of the International sports game "Children of Asia", international contests "A Violin of the North", "A Northern Divertissement of Ballet", international festival-contest of circus art "Baby Mammoth", the festival titled "Meeting of the UNESCO Masterpieces on the Land Of Olonkho" [10, p. 212].

Meanwhile, L.S. Bogoslovskaya highlights that "our Arctic, unfortunately, has already crossed a threshold moving further and further from "a non-return point". In her opinion, this process is caused by a replacement of the spatial-dynamic, but long-term traditional cultures of the aboriginal Arctic for the spatial-static, but extremely high-speed resource-extraction technologies representing the most environmentally "polluted" parts of modern culture typical for the dominating post-industrial society [11, p. 124].

In her article L.S. Bogoslovskaya quotes an expert on inner world of indigenous people who defines the difference between "northern" and "western" cultures as follows: "Our principle law is absolute rejection of statics. ... The fact of fixation of some level of knowledge in relation to the nature of spiritual life of the northerners makes it immediately obsolete ... however based on this knowledge the local government would shape our economics, social welfare system and the national way of life. But this issue is already lagged behind since spiritual life is both today's and constantly changing. The most important for us is not the knowledge about the unity of the world, but our ability to enter this unity and to leave it" [11, p. 126].

L.S. Bogoslovskaya proves that the only condition of preserving and maintaining of native cultures of aboriginal population is and always has been traditional methods of environmental management historically being a traditional way of life of northern communities. She proves that "the spatial embodiment of local cultures represents cultural landscapes – the territories with their flora and fauna developed by people. They include both the traditional patterns of resettlement and economic management of the territories and the systems of material objects connected with the economic practices, historical, cultural and spiritual memory of the peoples" [11, p. 127]. According to L.S. Bogoslovskaya, these patterns of resettlement have been protecting the gene pools of ethnic minorities from impoverishment and degeneration throughout centuries, "destroying "of unpromising settlements" has made and irreparable blow to the core of existence of the aboriginal Arctic population" [11].

Cultural landscapes of the northerners include the lands of settlements, providing a person with genetic, social and ethnocultural relations not only with his relatives, but also with the ancestors and future generations; the burial territories where ancestors were buried and the present generation is expected to be buried; sacred places: certain territories, water basins and other objects which are often noted by special ritual constructions (the "culture of silence" places); reserved lands and water basins (specially protected natural territories); hunting grounds, fishery sites, reindeer pastures, nomadic routes, transport ways, spare lands which were assigned to a community or family in the form of a social contract, but not as a private property [11, p. 127-128]. L.S. Bogoslovskaya notes that "... biological diversity can be really reserved – "locally" – only in the context of preserving cultural diversity of certain local cultures of the aboriginal population. Actively using biological resources, indigenous peoples have created effective ways of high-quality environment maintenance. It has ensured not only their sustainable development during several centuries and even millennia, but also keeping "their own" cultural landscapes for posterity with the same level of biological diversity and productivity as the previous generations had [11, p. 132].

Cultural heritage of the aboriginal population of the North is a whole system of the core national values and worldview. Professor R.I. Bravin wrote: "a person of traditional society perceived himself as a part of the Universe and therefore it was natural for him to feel the internal connection with the whole world of nature" [12, p. 31].

Regarding all this, national values of the Yakut people include the following: honoring animals; careful attitude to Nature; reverent attitude to Life in general; admiration of eloquence, singing [7, p. 80].

Meanwhile, U.A. Vinokurova highlights the following values:

- honoring of road and its spiritual connection with a traveler;
- maintaining balance and harmony within the habitat;
- honoring of fire;
- importance of preserving the permafrost layer [5, p. 169].

Besides, according to S.A. Alekseeva, culture of Yakutia peoples includes certain ethnic etiquette and behavior code characterized by syncretism of the world of nature and the world of humans. "In traditional society etiquette norms regulate practically the whole everyday routine determining certain models and stereotypes of behavior ... in a system of moral values, and, respectively, in behavior code the objects of nature (animals, plants, rivers, lakes, etc.) are represented on an equal basis with humans Each act of behavior is a certain "message" and since nature and things are animated, any actions directed to them are the "message" requiring a "reply" [13, p. 183-184]. Most notably, that hunters and reindeer breeders demonstrate a higher level of interrelation of culture and nature than their southern neighbors cattle-farmers.

It is possible to preserve the cultural heritage of indigenous people by means of its development and promotion of its signs, symbols and images. U.A. Vinokurova believes, that within the circumpolar civilization a special circumpolar culture is being created which is defined as "... historically developed local type of culture consisting of the coexisting traditional cultures of indigenous peoples and multiethnic sociocultural communities which is being created in a process of coevolution in the severe climatic conditions of the Arctic [15, p. 170].

At the session of the UN General Assembly on September 28, 2015 the Russian President Vladimir Putin said in his speech: "We need essentially different technologies, the nature-like ones, that would not damage the environment, but rather coexist in harmony with it, restoring balance between biosphere and technosphere ..." [14].

The natural and cultural heritage of specific ethnic groups (local identities and geographical images) is a valuable and unique national common property of the multicultural territory. Using it for the purposes of the ethnocultural tourism will allow not only to raise economical and investment potential of the region, to increase its touristic attractiveness for its citizens and guests from the Russian Federation as well as from the foreign countries, but also to create a territorial brand eventually. That is exactly the ethnocultural tourism which is aimed at the introduction and promotion of the natural and cultural heritage of the aboriginal peoples leading a traditional or tribal way of life on their native lands.

V.B. Ignatyeva, E.N. Romanova note that nowadays "an active folklore movement has become an important factor of the republic's cultural development. It includes holding various festivals, ethnographic exhibitions, construction of the Olonkho and "Archy" houses, carrying out national ceremonial actions in public.

The national symbols imprinted in cultural landscape, cult constructions, design and ethnic fashion as well as in professional art create the modern style of Yakut culture widely promoted by means of mass media. Regarding all this, we can talk about functioning of two cultures in the society: modern ethnonational and traditional ethnic one as a form of expression and transmission of the cultural memory of the people" [15, p. 238].

Obviously, there are certain local editions specializing in covering and promotion of national identity. Thus, A.E. Mestnikova notes that there is a national newspaper "Ilken" released in seven languages: Russian, Yakut, Even, Evenki, Yukaghir, Chukchi and Dolgan. Also, the literature and art almanac of indigenous peoples of the North "Halyarkhad" published on its pages the Gospel of Luke in the Evenki

language, poems by A.S. Pushkin in the Even and the epic piece of the Evenki people in the Yakut languages. Besides, there is national broadcasting company "Sakha" broadcasting in two state and three local languages, a production group "Gevan" creating TV and radio shows in five languages, which has been promoting national languages and authentic culture of the Arctic people for more than 20 years [16, p. 244-250].

Under the condition of active promotion of modern culture in the republic there is a need of preserving unique authentic culture of the peoples of Yakutia, as well as their cultural and linguistic diversity. The tendencies of the modern society, such as unification of strategies and globalization, on one hand, and regionalization and localization, on the other hand, as well as the increasing interest to ethnicity altogether require special conditions for maintaining this interest.

3. Practical relevance

Practical significance is determined by the fact that the main provisions and results of the study can be used in various areas of socio-cultural life of society, in programs of state regulation of the development of the tourism industry and can serve as bases for methodological developments of specific regional programs for the development of ethnocultural tourism, as well as technologies for ethno-tourism projects and events implemented in the territory of Yakutia. Conclusions of the study in the conduct of sociocultural research related to the problems of tourism and culture of the peoples of Yakutia.

4. Conclusion

Based on the research conducted it is possible to draw a conclusion that ethnocultural tourism is a cultural form having emerged in the modern society representing not only material products of human activity (things, constructions, cultivated territories) and products of spiritual activity (ideas, knowledge, traditions, customs, folklore, features of collective structure of the ethnos etc.), but also some sociocultural technologies, regulations and methods by means of which these activities have been performed.

The culture of the peoples of Yakutia (the Yakuts, Evens, Evenks, Yukaghirs, Chukchi, Dolgans) has been developing in tight interrelation with the culture of the new settlers from Siberia. The environmental culture of the peoples constantly living in the north has different levels of its development: careful attitude to nature of certain national groups faces the injurious and consumer attitude to nature of the others.

1. The comparative analysis of the researchers' positions about the natural and cultural heritage as a sociocultural phenomenon, as well as about its characteristics allowed to define several approaches to this concept. They are as follows: culturological which determines the heritage as a spiritual phenomenon of the previous generations, as a subsystem of the metasystem of culture; axiological approach defines the heritage as a system of spiritual, intellectual and material values relevant for maintaining and developing of the Earth gene pool, as the values created and kept by the previous generations; informational approach considers the heritage as the anthropo-sociocultural system which actively interacts with the environment and transmits information changing within time and space. Considering the heritage from the informational point of view it can be defined as the information potential of culture performing the function of preserving, desobjectivation of information and modeling of reality.

2. Since the natural and cultural heritage is functionally multidimensional, the research describes its cognitive, informational, regulatory, accumulative and economic functions. A typological model of natural and cultural heritage of Yakutia developed by the authors is represented by natural objects and phenomena, material artifacts of culture, material and spiritual objects, as well as spiritual elements of culture.

3. Having a considerable impact on the daily practices of local people and the whole society, the natural heritage demonstrates tight interrelation between people and culture created by them which determines the national character. The forms of cultural heritage are based on the natural processes and phenomena used by a person for satisfaction of his material and spiritual needs. Essentially, the cultural

heritage is a dynamic system. As cultural values change, it is developing and transforming according to the standard cultural values, acquiring new qualities and being represented in culture in its new way. In the result of the natural and cultural components interaction, an indissoluble complex of natural and cultural heritage occurs.

4. At the same time, natural and cultural heritage of Yakutia is rather stable sociocultural, informational and value system created in the course of adaptation of the peoples inhabiting the region, to the extremely severe environment of the North. Essentially, it is characterized by the efficient environmental management, original material and spiritual culture, variety of life and economic strategies. These strategies are based on strict following natural rhythms and transferring of the knowledge and experience to the succeeding generations: information about the landscape peculiarities, natural resources, migrations of birds and animals, nomadic routes, places of settlements and nomadic camps, etc. Besides, the strategies are based on the spiritual bond with the native land, deep perception of its value and peculiar beauty.

The natural and cultural heritage of the Sakha Republic (Yakutia) is not only a national asset and a special storage of socio-cultural information inherited from the previous generations, but it also has a significant potential of cultural and educational impact on modern society. Promoting natural and cultural heritage in the society not only increases a level of historical awareness, but also fosters tolerance, which is extremely important in a multinational and multi-religious society.

5. Interaction of ethnic communities which forms up the Sakha Republic determines the content elements of the natural and cultural heritage of Yakutia, represented by ethnic self-identification of the native peoples and manifested in the heroic epic piece of Olonkho, folklore, myths, legends, traditional worldview of the North. These content elements are characterized by spiritual unity of man and nature, contributing to the sustainable functioning of all ecosystems and preservation of the region's natural and cultural heritage.

6. The analysis of the ethnocultural tourism allows us to define it as a sociocultural phenomenon, actualized in modern culture, as a type of professional socio-cultural activity which includes arranging excursions to the settlements of ethnic communities which have their own unique structures, behavior models, native languages etc. These communities differ from each other by their spiritual and material cultures, as well as the natural and cultural heritages. In terms organizing cultural leisure ethnocultural tourism as a type of professional socio-cultural activity performs certain functions: recreational, cognitive, value-oriented, educational, cultural-creative, animated.

7. Ethnocultural tourism of the Sakha Republic (Yakutia) is represented by a number of types: ethnic, ethno-nostalgic, environmental-ethnographic, ethno-anthropological, ethno-event, ethno-sacral, ethno-cruise.

8. The tourism industry of the Sakha Republic based on interaction of the natural, cultural, historical and sociocultural factors fostering satisfaction of the cultural, spiritual and other needs of the tourists provides opportunities for development of the incoming and domestic tourism. Development of the ethnocultural tourism on the territory of the Sakha Republic (Yakutia) will allow to partly resolve the problems existing in this industry, and will make a beneficial impact on the region's promotion, its territorial identity and forming of its positive image. Besides, ethnocultural tourism will allow to preserve native traditional culture attracting attention to the peculiarities of the national culture and nature among both the region's inhabitants and its guests.

9. A notion of local civilizations viewed as the cultural and historical types in the context of the natural and cultural heritage research, as well as the analysis of the "circumpolar civilization" concept allowed to prove that this theory draws attention to the problems of the region and to the urgency of preserving natural and cultural heritage of the North. In the framework of the circumpolar civilization theory various scientific conferences, international forums, exhibitions are held in the republic which are aimed at the region promotion, attracting interest to it in terms of the ethnocultural tourism.

The vulnerable nature of the North demands from the visitors following the values of the native peoples: honoring animals, expressing careful attitude to nature, worshiping senior generations,

honoring the spirits of nature and fire. Only in these conditions it is possible to keep and develop the natural and cultural heritage of Yakutia.

10. The ethnocultural tourism gives ample opportunities for deep understanding of the regional and local aspects of ethnic culture, getting familiar with the traditions of the ethnic communities passed long ago, as well as for keeping and promoting of the authentic worldview and special environmental management of some ethnic and cultural minorities. For the purpose of the complex research of the current state and the perspectives of ethnocultural tourism development in the Sakha Republic (Yakutia) we have conducted the detailed analyses of the region's natural and cultural heritage objects in terms of their applications in the ethnocultural tourism.

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