

Analysis of Russian Evenks's Cultural Development and Commercial Integration

Youpeng Li^{1*}, Sikai Chen², Elizaveta Golod², Dhaneshwar Shah³, Olga N. Morozova⁴

¹Eurasian International College, Henan University, China

²Belarusian State University, Belarus

³Wuhan University of Technology, Wuhan, China

⁴Amur State University, Blagoveshchensk, Russian Federation



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*Corresponding Author:
Youpeng Li,

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Conflicts of Interest

There are no conflicts to declare.

ABSTRACT

This article focuses on the representations of Evenkis and their culture *national identity, economic and cultural development* in age of globalization, In Russia. The Evenki are an indigenous people of central and eastern Siberia, Mongolia, and Inner Mongolia. The Evenki have been under Russian and Chinese rule since their conquest during the 17th century by the Romanov and Qing dynasties respectively. In older Russian and Western ethno-graphic literature, the Evenki were formerly referred to by the term Tungus, which is derived from Tongus, the Yakut word for "Evenki." The article will use the various elements of critical study to highlight the interplay between the real, imaginary, and ideological development of this community. The article explores how visual datas of the Evenkis and the Evenki culture create the ideological structure of the nature of the Evenkis and replicate ethnic hierarchies in the Russian and Chinese region. The paper also tries to examine the nature of the Evenkis as primitive folk in the time the contemporary Russian society.

Keywords: EVENKI; CULTURE; HISTORY; IDENTITY; MODERNITY; GLOBALIZATION

1. Research Questions

The primary social problems facing today's Evenki are ecological and economic. Throughout the Soviet period, the government seized Evenki

hunting and herding grounds in order to apply logging and mining projects and build hydroelectric dams. This was done without allowing for either the wishes of the Evenki or the impact on Siberia's fragile ecosystem. As a result, pollution, overforestry, and flooding have severely damaged the Evenki environment, exacerbating health problems and leading to a decline in the animal population upon which traditional Evenki economic activities depend. Today, the emergence of globalization, the development of the industrial era also has a profound impact on the development of the culture and peoples of the world, so that the conflict and

integration of different cultures, not only brought “creative destruction”, but also produced “destructive creation” and other negative results ^[1]. The collision and integration of different national cultures will inevitably lead to the reduction and decline of the national cultures of some helpless groups, but they cannot all be vanished. Since then, on the basis of this has been laid, will give birth to more innovative and fusion of other characteristics of the new era products. The asymptotic development of a nation is a better display of aesthetic value under contemporary culture because commercial capital pursues the maximization of profit. This surface sense is indeed the presentation of two dimensions." National culture" relies on "trade to provide support to improve and protect values, and business in turn from the protection and development of national culture to obtain economic rewards, thus showing a mutual relationship. But how “business intervenes” in “national culture” and “national development ” and how to maintain its independent value in the face of well-being, Evenks, a small and culturally unique ethnic group living the far from the main country centre at the north of Russia, on the endless Siberian plateau and in the far East, it shows the advantages and disadvantages.

2. Introduction: Russian Evenks Population

Evenki is the indigenous people of central and eastern Siberia, Mongolia, and Inner Mongolia. Although scholars have many disputes about its original land, the most reliable anthropological, linguistic and archeological evidence shows that the Evenki were formed to the east of Lake Baikal in southeastern Siberia around 1000 bc. Then they increased in eastern and northern Siberia, mixed with other indigenous peoples of Siberia, and married. The Evenkis first came into get in touch with with Russians in the mid-seventeenth century, when Cossacks reached Lake Baikal in a quest for new lands and furs. The Cossacks were the backbone of Russian expansion in Siberia. The Russian Empire recruited them to make alliances with Siberian tribes, including the Evenki's, and collect an obligatory annual fur tribute called yasak .Eventually, it was the Bolshevik Revolution of 1917 that bring important change to the Evenki homelands and elsewhere in North Asia. Central Soviet ideologies were mainly based on the Marxist theory of historical growth. In the late 1920s, the Soviet state commence a movement of collectivization on the Evenki economy, with the goal of turning these nomadic people into sedentary, “civilized” Soviet citizens . The Evenkis are formally documented in Russia as one of “the indigenous small-numbered peoples of the North, Siberia and the Far East.” One of the Tungus-speaking groups in Northern Transbaikalia, by the 17th century Evenkis were nomadic and transhumant hunters, fishers, and pastoralists, herding reindeer, horse, and cattle. Their homelands spanned across North Asia from the Putorana Mountains at the support of the Taimyr Peninsula in the North, to Mongolia and Manchuria in China in the South, and from the Yenisei River in the West, to the Okhotsk Sea in the East. The Evenkis are often referred to as the northern and the southern according to their mode of subsistence.The northern Evenkis were engaged in hunting and fishing, maintaining domesticated reindeer for transportation, or larger-scale reindeer breeding. The southern Evenkis, or murchens, were mostly transhumant, organized into patriarchal clans, shifting their camps with herds of cattle and horses from winter

to summer pastures ^[2].

Evenki are a fishing, hunting, and reindeer herding people that live over a vast geographical range in East Siberia, Far East of Russia, Northern China, and Mongolia. It is estimated that approximately 36,000 Evenki live today and 7,000 speak the language. In addition to the collective name Evenki (which means simply "person" or "people"), they also identify themselves by the names of their clans or tribes: Birat, Ile, Manegir, Mata, Orochen, and so on. Although the word Evenki is a singular term in the Evenki language itself, it is used as a plural in Russian, the Russian singular being Evenk for a male and Evenkiika for a female. In recent decades, the use of Evenki as both singular and plural has become common among most non-Russian writers, although one infrequently encounters the form Evenk/Evenks. In older Russian and Western ethnographic literature, the Evenki was formerly referred to by the term Tungus, which is derived from Tungus, the Yakut word for "Evenki."

Location and homeland: Evenki settlements are thus scattered over almost 3,000,000 square kilometers (1,800,000 square miles). There is an Evenki Autonomous Okrug District-sometimes called Evenkia-with its capital at Tura in north central Siberia's Krasnoyarsk Territory (krai), but only 3,500 Evenki live there. The rest live in additional parts of Siberia, mostly in the Yakut (Sakha) and Buriat Republics, the area of Krasnoyarsk Territory remote the Evenki Autonomous District, Khabarovsk Territory, and the Irkutsk, Amur and Chita Regions (oblast). Outside the Russian Federation, the populations of the northern Mongolian Republic and the People's Republic of China's Heilongjiang Province (formerly known as Manchuria) both contain approximately 30,000 Evenki.

Alternate name: Evenks, Ewenki, Tungus

Location: Russia (central and eastern Siberia), China (Inner Mongolia and Heilongjiang Province), and northern Mongolia

Language: The Evenki language belongs to the Tungusic branch of the Altaic language family, which includes Siberian tongues such as Nanai, Udegei, and Even, as well as the language of the Manchu who conquered China in the 17th century. The Evenki did not have a writing system until 1931 when they adopted the Latin alphabet. This was replaced in 1937 by the Cyrillic (Russian) alphabet. The modern Evenki literary language is based on the southern Poligus dialect and is written in the Cyrillic alphabet with additional letters and diacritics used to represent specifically Evenki sounds.

Religion: The Evenki were largely converted to Eastern Orthodox Christianity by the middle of the 19th century. Shamanism is one of the traditional religious practices of the Evenki. The Evenki of Manchuria came under the strong influence of Tibetan Buddhism during the Qing era, and many traditional beliefs were integrated into Evenki Buddhist practice.

Evenki Knowledge of Weather and Ecological Change: Evenki preserve a living and deep relationship with their lands, waters and forest. However, their home area is altering in many ways. Climate change has been experiential and impacts on traditional land uses, such as hunting and reindeer herding. Industrial land use has affected the taiga ecosystems, especially rivers.

Notable Evenki Personalities: the Evenki personalities from various parts have spent their lives dedicated to maintaining and advancing the culture, language, and ways of life of their peoples.

Collaboration of Evenki: They have successfully participated in a range of international collaborations, shared their concerns of the changes under way and maintained a life on the land. While nobody from the ‘outside’ can indicate what the Evenki will do in the future ^[3].

Family life: Traditional Evenki society was prearranged into clans that were reckoned on the foundation of plunge from a common male ancestor and contained from 10 to 100 nuclear families. Clans performed a variety of social functions.

Traditional cultural Clothes: The classic Evenki garment is a knee-length reindeer-skin robe that is fastened in the front by leather laces. The kind of reindeer skin used depends on the season. The winter robe- khegilme- is sewn from the thick, warm, furry skins of reindeer slaughtered during the winter. The summer robe, or sun, on the other hand, is made of the skin of reindeer slaughtered during the summer, when the animals have shed their winter fur.

Traditional cuisine: Evenki food has traditionally centered around the meat of the animals that they hunt and herd: reindeer, bear, elk, and in southeastern Siberia, cattle, and horses. Fish also make up part of the Evenki diet, especially along the shores of the Sea of Okhotsk, Lake Baikal, and the Amur River. Tea, sometimes mixed with reindeer milk, is the most common drink. Russian vodka is also popular. Blackberries, blueberries, raspberries, wild onions and garlic, edible herbs, cedar nuts, and reindeer or cow's milk are also commonly consumed. Tea, sometimes mixed with reindeer milk, is the most common drink. Russian vodka is also popular.

Cultural Heritage: The folk epics (called nimngakan , nimkan , or ulgur) are among the greatest treasures of the Evenki cultural heritage. Before the Evenki language had a written form, bards (called nimngakachimni or ulguchemni) learned these epics by heart and recited them aloud before rapt audiences.

3. Evankey's national cultural impact under globalization

Evenks, an indigenous people under this Russian Federation, is a shamanic people. The main core of this religion is a person called a “shaman”, who is the medium between the local people and God and is the intermediary who bears the communication between man and God ^[4]. This religion is also the way of faith of the Evenks people, but also their own worldview to see the unique form of all things, which is the core state and way of Evenks people's culture, shamanism is now the product of the form of consumer society. Evenks people have their own unique language, Unlike the Chinese Evenks and Oroqens, who have no written language; the Russian Evenks have a spelling in the Evenki language. There are many Evenki books, textbooks, grammars, dictionaries. A newspaper is published in the Evenki language in the Republic of Sakha (Yakutia). On social networks, old Evenks communicate with each other not only orally, but they type words in the Evenki language. The Evenki alphabet is built on the Cyrillic script (as in Russian). Writing in the Evenki language was created by Russian scientists in the early 1930s. Evenks family traditional education

mainly includes physical exercise and moral quality training, there is the necessary harsh environment to survive the labor skills, in the inheritance of the education of the elderly family plays a very important role ^[5]. In the former Soviet period, the government actively supported the cultural and economic development of the people and rectified the traditional way of life and mode of production. After the collapse of the former Soviet Union, under the increasingly accelerated process of globalization, this small cross-border ethnic group in the North began to gradually participate in the wave of modernization, the protection and inheritance of its traditional culture are also facing a huge crisis, under the impact of the times, many of their own unique cultures is also disappearing or has disappeared, in addition to the culture from the Russian nation and the culture of some foreign countries, so that their own national culture in multiple contexts difficult to survive, resulting in a cultural crisis. And because of the traditional way of life and production caused by the change of a series of economic crises, directly to the existing social contradictions to make it more intense, but also directly to the contemporary youth generation in the face of the traditional culture of inheritance has certain ambivalence

4. The analysis of cultural industry under commercial integration on national development

Evenks autonomous region is located in the Krasnoyarsk Krai, Russia, and accounting for about 30% of the Krasnoyarsk Krai. Accounting for about 4.5 percent of the total area of Russia, the main economic form of its local residents is based on reindeer farming, etc., now the traditional mode of hunting has changed, people retreat from the mountains to hunt as an amateur model. Today, the diversity of life and business model, with the help of the local government, mostly tourism and handmade products, border trade, and a series of ethnic culture-based. Evenks nation now began to develop the cultural industry, the word cultural industry, in many foreign professional books, is called the cultural industry, and is Adorno in the "Enlightenment dialectics" put forward ^[6]. Because each nation has its own characteristics, and the cultural industry corresponding to the art, it can be said that the cultural industry, culture is the content, the industry is the means, profit is the end, rather than culture and business to the opposite level.

4.1. The Values of Evenks's Cultural Industry

National cultural sectors are not all industrialized, simple distinction can be divided into industries and accomplishments, the actions have public service attributes, and the industrial part has commercial attributes. Cultural industry to business as the main body, do is production, and national culture is in the way of providing resources for this production. After all, national culture is not a general product, Evenks's basic national culture as the main body of development, plays a rich heritage of national characteristics, if better spread to the public, will play a very good role. For example, now vigorously develop the tourism industry is not only to promote the national culture but also greatly improve the soft power of national culture, protect and carry forward the hunting national local culture^[7]. Another example is Evenks people's handmade craft products, used to promote the continuation of local traditional culture, but the economic benefits are low,

more self-use, now handmade products and commercial integration of national culture will be able to spread through commercialization in public, with industrial resources to develop products, but also directly improve the income level of Evenks people, expand visibility, improve the aesthetic experience of merchants, improve With rich cultures such as Singing and dancing Evenks people, carrying shaman culture did not take the traditional Old Road, following the footsteps of the times, not only rating point. For example, there are several well-known art groups under the Kamchatka Evenks community in the Krasnoyarsk Territory, often go out to perform a niche crowd preference, to the public love as a sta to participate in exchanges, has developed for more than 40 years, the shamanic dance spread overseas, this is not the new development of the nation brought about by commercialization, so as to get out of the closed route, leading the new trend of shamanic culture.

Not only that the Evenks nation with the form of entertainment industry development, to enhance the national culture of the tertiary industry publicity heat. Today's era is a "pan-entertainment era", because the new economic development of this important engine, which has become an important way for the Evenks nation to go out, in which online games and role-playing and other types of games in the global heat, the nation's tertiary industry publicity into all kinds of network media or game product design, so that the culture of the Evenks nation on the pan-entertainment industry developed very fast.

4.2. Underdevelopment of Evenks's Cultural Industry

In the process of globalization, now national culture into commercial civilization showing an unstoppable trend, the Evenks nation in the background is also facing the development of some problems, because people also need culture, culture among the population, but also under the integration of culture and business, in the spread of popularization is bound to appear some problems, most industries will have their commercial attributes, cultural industry is also true, some people do cultural industry is in pursuit of business interests, and abandon its own intrinsic value, these are determined by the market^[8]. Since Evenk's cultural industry is a commodity resource for development, it is no longer simply to provide its inherent attributes, but contains the producer wants to profit expectations, which will lead to some problems^[9].

With rich cultures such as Singing and dancing Evenks people, carrying shaman culture did not take the traditional Old Road, following the footsteps of the times, not only as a niche crowd preference, to the public love as a starting point^[10]. For example, there are several well-known art groups under the Kamchatka Evenks community in the Krasnoyarsk Territory, often go out to perform to participate in exchanges, has developed for more than 40 years, the shamanic dance spread overseas, this is not the new development of the nation brought about by commercialization, so as to get out of the closed route, leading the new trend of shamanic culture.

Part of the national culture can indeed be industrialized, such as Evenks' national songs and dances and some Shaman culture inheritance, national development to inherit and carry forward, if only rely on their own

family inheritance can only slow down the tradition, but cannot develop, but if the cycle is old, destined to be abandoned by modern young people or. While other cultures, such as national ideology, educational significance, etc. because the audience is small, large value, and there is a very important social and educational significance, blindly promote commercialization, doomed in the melting pot of the market economy is difficult to survive and develop, its commercialization will make these cultures advance the abyss.

4.3. Commercial Integration of Evenks's Cultural Industry

National development and commercial integration can indeed improve the vitality of their national culture, can also promote the rapid development of national culture, but also bring more economic benefits, however, culture has a natural dependence on the law, its value generally depends on the value of the attached products, but also in the process of cultural industrialization, because there are some small differences in factors, resulting in “one-size-fits-all” and other issues. At the same time, if the government and other factors do not do a good job of cultural market security services, in its enthusiasm for cultural products and purity, protection is not in place, it will bring a series of problems, which may lead to its regressive development^[11].

5. Conclusion

Globalization is a method of growing exchange, interaction, and integration between people, governments, and private organizations across the globe. International trade, capital flows, migration, technological transfer, and cultural exchanges are some of the typical manifestations of this process. Cultural globalization refers to the process of transmission of values, ideas, cultural and artistic expressions. In the era of the Internet and fast communications, people can interact more easily with each other. The Evenki are indigenous people of central and eastern Siberia, Mongolia, and Inner Mongolia. Day by day they are also adopted a modern society and technologies. For social development and economical development, they are adopting multicultural influences. These kinds of adoption are good for their development but other side they have the biggest losses of their authentic cultural identities. Among the most noticeable disadvantages of cultural diversity include language barriers, social tension, and civic disengagement. It should be noted that these are not reasons to avoid diversity, but rather, factors to keep in mind as society heads toward a more diverse future. In many ways, diversity is a major advantage to an industrialized society and culture.

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Authors



Youpeng Li: Eurasian International College, Henan University, Researcher, Specialization in Ethnology, Art Research Kāifēng (开封), China.Email:41955939@qq.com



Sikai Chen: Post Graduate Student, Belarusian State University, Minsk, Belarus.
Email : siakichen98@gmail.com



Elizaveta Golod: Cross-border Ethnic Researcher, Belarusian State University, Minsk, Belarus,
Email: liza-golod@mail.ru



Dhaneshwar Shah: PhD Scholar, School of Art and Design, Wuhan University of Technology, Wuhan, China.

Email: dhaneshwar005@yahoo.co.in



Olga N. Morozova: PhD in Philology, Head of Foreign Languages Department, Amur State University, Blagoveshchensk, Russian Federation. Email: morozova_olga06@mail.ru



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