The word “authentic” is interpreted as “original, coming from the source”. An authentic journey is usually called a holiday as close as possible to the cultural and historical traditions and lifestyle of a certain location or territory. “Authenticity” in contemporary tourism is considered as a conceptual element, and not only as reflecting the traditional search by tourists for the authenticity of cultural objects and phenomena in the locations they visit but also as an innovative approach to the search for the authenticity of human relations, experiences, emotions, and gained practices, including those resulted from cross-cultural contacts with hosts and other guests, with residents and tourist staff, in individual and group forms of contacts, in staged events of event tourism, museum and hotel animation programs, as well as everyday unprepared communication with representatives of the local community. Reflection of the local (authentic) culture is carried out through:

1. The views of residents about the local geography;
2. Significant places of the territory (symbolic center, etc.);
3. Symbolic values (objects of pride, significant historical events);
4. Real and mythical heroes;
5. Strongly held views about the territory and local people;
6. Ideas about the local community structure;
7. Rituals of identity transmission (general holidays, regular events, etc.).

All the designated elements are considered in the context of the socio-cultural environment of the territory. The socio-cultural environment is a set of stable components, and characterizes the connections and mechanisms of interaction between a person and his socio-cultural environment in the following areas:

1. Cultural and historical heritage;
2. Material and technical component;
3. Social and psychological component;
4. Spiritual and moral component;
5. Socio-political component;
6. Component of the ecological environment.

Each component of the socio-cultural environment by the nature of its constituents can be represented in three forms:

1. Subject-spatial environment of a person;
2. The information component;
3. Value-orientation component.
The concepts of geoculture and geocultural space are also related to authenticity. Geoculture is represented as the development process and results of the geographical images in a particular culture, as well as the “accumulation”, the formation of a tradition of understanding these images. Contemporary geoculture is a “set” of cultural and geographical images that interpret local geocultural spaces. Geocultural space is interpreted as a system of stable cultural realities and representations in a certain territory, formed as a result of coexistence, interweaving, interaction, the collision of different faiths, cultural traditions and norms, value attitudes, deep psychological structures of perception and worldviews functioning (ZAMYATIN, 2015).

Local territories of the Russian Federation (the entity of the Russian Federation, municipalities, cities, and other settlements) are not the same in terms of the development level of the socio-cultural environment. Their diversity in a variety of ways, from geographical location and nature features to ethnic differences determines the potential and strategic vector of their development, including the features of the tourism market positioning. A significant amount of research has been devoted to territorial socio-cultural characteristics, including those that were interdisciplinary, but the present article focuses on methods of studying and generalizing socio-cultural characteristics to form authentic images of territories, their positioning for the local population and tourists, as well as to improve the quality of the socio-cultural environment through educational activities.

**LITERATURE REVIEW**

Based on the generalization of research materials on the geocultural specifics of territories, it can be concluded that the effective use of authenticity, the development of geocultural specifics of the territory allow focusing on the uniqueness of the territory, its cultural landscapes, geographical images, local myths, etc. Such activities are called geocultural branding of territories and are associated with the cultivation of images of territories important for the cohesion of territorial communities (ZAMYATIN, 2015). It can be noncommercial or commercial, but, one way or another it is focused on developing the identity of territorial communities and those events that actualize the image of the territory rather than on making a profit. The results of geobranding of the territory are manifested, first of all, in contemporary art, tourism, interactive culture, and the creative industry (GONCHAROVA, 2015, ZAMYATIN, 2015).

Local (authentic) identity as if built on the geographical images and local myths, at the same time, is the reflective basis for identifying and capturing specific cultural landscapes typical for the given territory (ZAMYATIN, 2015), which, in turn, form the thematic foundation of creating quality and diverse tourism product of Russian regions. It should also be noted that “identity” is considered from the viewpoint of civic consciousness, i.e. patriotic upbringing, love and respect for the Fatherland, forming a sense of pride for their Homeland, awareness of their ethnicity, knowledge, and respect for the history, language and culture of their people, their region. Among the urgent tasks of cultural policy¹, the following priorities are highlighted:

- preserving ethnic cultural traditions and supporting folk art based on these traditions;
- creating conditions for the development of creative self-activity of citizens, supporting public initiatives in this area, taking into account ethnonational traditions, peculiarities of regions and local communities;
- reviving and developing the mass local lore movement in the country, as well as activities for the historical education of citizens.

Issues concerning upgrading approaches to the development of the local lore movement and the formation of the “New local lore” are reflected in contemporary works of Russian researchers, which indicate that the current development stage of local lore is associated with

¹Decree of the President of the Russian Federation No. 808 “On approval of the fundamentals of the state cultural policy” of December 24, 2014.
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In foreign practice, these aspects have been viewed by the authors since the end of the 20\textsuperscript{th} century. For example, in the 80s, West Germany experienced a real historical boom. People manifested massive interest in studying the past of their city or village, the history of their family. It seemed that enthusiasts had thrown down a challenge to professional historians. "Historical workshops" (Historische Werkstatten) as well as "oral history", i.e. recording the memories of elderly people about their lives, were widely practiced. This interest in the experience and feelings of the "little man", dubbed the "history of everyday life" (Alltagsgeschichte) or "history from below" (Geschichte von unten), became part of a broader process of democratization of public life in Germany (KROM, 2012).

In [4], it is noted that a whole complex of sciences has faced with the same paradox: "the stronger the globalization is, the more popular all sorts of local specifics are", i.e., with the strengthening of global processes, their differentiation also increases - many local cultures and traditions gain a "second wind". This complementarity and interpenetration of global and local trends are called glocalization. The glocalization is characterized by an increasing role of local areas, cities, districts, raising attention to local identity and increasing the capacity of glocal communication facilities of the main participants in this process (SHABUNOVA, LASTOCHKINA, and SOLOVYKOVA, 2015; SCHMIDT, 2002; CALDITO, et al., 2015; ROBERTSON, KNONDKER, 1999). Returning to the Russian practice, it should be noted that the essence of the very concept of local lore is a controversial scientific problem and to date, there is no unambiguous interpretation of the term "local studies". At the turn of the 20\textsuperscript{th}-21\textsuperscript{st} centuries, several standpoints were formed concerning this concept:

- the study of one’s Fatherland, one’s small homeland, a comprehensive study of a certain geographical territory (OZEROV, 2015);

- school of moral education and understanding of the significance of historical experience and cultural heritage (SCHMIDT, 2002);

- activities for the preservation of cultural and natural heritage with one’s own hands (LIKHACHEV, 2000);

- a method of synthetic study of a culture, designated and distinguished by administrative, political, and economic characteristics of a relatively small territory, or a social movement that united the local working population actively participating in social construction (BELYAEVA, SHEPELEVA, KAPAIEV, 2019);

- a complex of scientific disciplines on comprehensive knowledge of the region; comprehensive knowledge by residents of a certain territory, namely, its nature, history, the economy of the population, and culture (NIKONOVA, 2011).

In the research materials (LIKHACHEV, 2000), it has been noted that local lore is not only a science but also an activity. Traditions, rituals, folk art require to a certain extent their reproduction, performance, and repetition in life. Culture becomes effective and "working". At that, developing communities of friends in the context of "cultural interest", creating artisanal industries, cultivating locally rare plants, etc. are the forms of such activities. Thus, one can talk about the study and integration of local lore into modern activities. Local lore today is understood not as a territory, but as a microcommunity, a set of people who carry out certain historical activities. This is a way of mobilizing historical memory and at the same time a tool of scientific and historical knowledge, the so-called "history from below" as the study of individual personalities, the acquisition of local narrative, visual and material sources, research around "places of memory", "images of places", "figures of memory", as well as the compilation of mental maps of territories (SKRIPKINA, 2015; SHABUNOVA et al. 2012; SHABUNOVA, et al. 2009).

“New local lore” means not only studying local history and private memory but also actualization of contemporary forms of local study activities, including education of citizens and patriotic upbringing based on the veneration of fellow countrymen, love for family, small homeland, and the study of local human stories (KOROTKOVA, 2018). Combining the above
approaches to the formation and improvement of the quality of the socio-cultural environment, identifying the geocultural specifics of the territory (spaces), the development of "new local lore", and relying on the definition of local lore from (LIKHACHEV, 2000), the authors propose tourism and local lore activities as a measure that can reproduce the cultural and natural heritage.

Tourism and local lore activities aim at forming local lore knowledge about the native land, including knowledge of geographical, ecological, historical, and ethnocultural nature. Knowledge about geocultural space areas must be generic and systematic, be organically included in the world outlook ideas, value orientations, providing a deep understanding of the processes of cognition, mastering, transforming geocultural space of the local area in the context of national, global processes, and their socio-cultural dynamics. At that, the idea of the specific content of the activity should be organically transformed into the ability to identify and evaluate the possibility of a territorial geocultural space for the organization of various types of tourist and excursion services and related activities by the local population within the territorial system, as well as for guests of the territory, i.e., tourists. Despite a sufficient number of publications related to the formation and improvement of the quality of the socio-cultural environment, identifying the geocultural specificity of the territory (space), and development of "new local lore", the involvement of the local population in different types of tourist-excursion services and related activities based on the identified possibilities of territorial geocultural space as a result of local lore has not acquired a comprehensive and systemic character.

METHODS AND METHODOLOGY
Methods of formalization, content analysis, systematization, and comparative analysis were used in the preparation of the present article.

Tourism and local lore activities and interpretation of their results for the development of tourist and excursion services, and related activities
Based on the above, tourism and local lore activities in the context of “new local lore” are not only the study of local history but also the transmission of philosophy, the spirit of place, which is expressed in contemporary language and using current technologies, focusing primarily on the person. This language and technology presuppose, first of all, respect for human dignity, their individuality, for the people who live in a certain territory. All this aims at telling about the local lore through human destinies, family stories, attributes of memory, features, and traditions of economic and labor activities, which is not actually written and not transmitted to the younger generation. Local lore today should inspire people to take action! Summarizing the above, one can offer a list of tasks of tourism and local lore activities at the present stage of development of the socio-public and economic system:

1. the cognitive task, i.e. identifying and studying local symbols (historical facts, events, heroes, other facts in the context of the socio-cultural environment of the territory and elements of local/authentic identity);
2. the value-oriented task, i.e. recognizing and assessing actions, motives, and the significance of the activities of historical figures, facts, and events;
3. the transformative task, i.e. organizing museum and exhibition initiatives, collecting exhibits of various formats, designing the memorial objects, ensuring their patronage, updating local handicraft and handicraft industries, etc.;
4. the communicative task, i.e. transmitting the results of cognitive, transformative, and value-oriented tasks, including those in the format of tourist and excursion services and related activities, organizing communities, including in social networks, aimed at transmitting the results already obtained, or expanding the audience of tourist and local lore activities.

It can be stated that cognitive and value-oriented tasks are currently being implemented on a more systematic basis than transformative and communicative ones, mainly due to the
activities of local lore museums, educational institutions of secondary education, secondary vocational education, higher and additional educational institutions. According to the authors, for a more complete solution of transformative and communicative tasks, it is necessary to implement the territorial organizational structure of tourist and local lore activities, as well as to expand the practice of applying the interpretation of heritage, including that for the development of tourist and excursion services and related activities.

The core of the organizational structure of tourism and local lore activities based on municipal-private partnership should be the executive and administrative body of the municipality and the organization that will take over the coordinating functions. The coordinating activity can be carried out by local museums, tourist information centers, public organizations, etc. At that, volunteers, the local community, schoolchildren, students, and other interested persons will function to fulfill the set cognitive and value-oriented tasks. The coordinator will have to perform several managerial functions which will contribute to a more complete solution of transformative and communicative tasks to the benefit of the socio-public and economic interests of the municipality and its residents. They will interpret the results obtained, and on this basis determine the project activity areas in the field of tourism and related areas, coordinate communications with possible investors, donors, and PR operators. As an example, one can consider the activities of the Autonomous Noncommercial Organization «Kolomenskiy Posad»2 in the Moscow Region, and the Tourist Information Center «Krasnaya Izba»3 in Veliky Novgorod.

Heritage interpretation is a means of communicating information or explaining, interpreting the nature, origin, and purpose of historical, natural, and cultural resources, objects, places, and phenomena, using personal and impersonal methods. Also, the interpretation of heritage is used to give unique properties to the tourist and excursion services of the territory, which distinguish them from similar services of other territories, similar in physical and geographical location and tourist and recreational potential. Tourist interpretation is a tool for creating a marketing platform for the brand of the territory (municipality), tourist objects, including those united in the route network, the content basis of the tourist product, and its uniqueness. Interpretation in tourism is used in the following areas:

- myth- and legend-making;
- forming concepts of aesthetic pleasure;
- updating the registers of meanings for the historical values of the territory (object);
- matching utilitarian trends and consumer preferences;
- presenting the characters of the brand – the faces of hospitality;
- and much more.

Interpretation (definition, explanation) is the process of establishing the content of concepts, facts, or any of the values, elements, objects, and data obtained by results of the cognitive tasks of tourist and local lore activities, through their placement in a particular subject area (tourism and excursion activities, recreation, shopping services in tourism), as well as embodying the result of this procedure in the form of the concept of the product, route, souvenir, face, hospitality, etc. In this case, the organizational scheme of interpretation will look as follows:

1. The historical, cultural, natural, and industrial potential of the territory identified and studied in the course of tourist and local lore activities.
2. Implementing tourism interpretation;
3. Forming proposals for public and business initiatives for the organization of tourist and excursion services and related activities.

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2 http://kolomnaposad.ru/
4. Designing tourist products of the territory and promoting them on the market.

In other words, the activation of efforts within the framework of transformative and communicative tasks of tourism and local lore activities can be carried out in four consecutive steps:

**Step 1:** Screening of potential – selecting historical (other) facts included in the tourist and excursion content.

**Step 2:** Generating ideas – providing the ideological interpretation of the selected fact, searching for modern material, visual (other) medium, method, technology, and channel for its translation.

**Step 3:** “Application concept” – selecting mechanisms for including material, visual, and other media in the specialist’s portfolio.

**Step 4:** “Implementation strategy” – identifying participation conditions for stakeholders and acquisition opportunities for end-users.

The results of tourism and local lore activities can be used to make strategic decisions on the development of tourism within the boundaries of local territories based on authenticity. An approach to the formation of a “territory metric” is considered in detail in (Krivosheeva, 2018.), which contains an assessment of its potential in several areas:

- concerning the nature of the tourist and recreational potential of natural and cultural landscapes of territories (quantitative characteristics and description of natural and cultural landscapes of the territory; creating a bank of photos of natural and cultural landscape objects of territories);

- concerning the production potential and tourist attraction of traditional activities of the local (indigenous) population of the territory (qualitative description with photos of traditional activities of the local (indigenous) population of the territories to identify the possibility of stimulating entrepreneurial initiatives in tourism; the possibility of creating/developing authentic display objects, interactive programs, production and sale of authentic souvenirs).

Based on the results of tourist and local lore activities, it is also possible to carry out a predictive assessment of the interaction of tourism and the environment, economic situation, social opportunities, and status of the cultural landscape of the territory. Certainly, the assessment of the impact of tourism on the social and cultural life of the territory, its environment, both natural and man-made, is an interdisciplinary problem, which is considered in research in the field of economics, sociology, cultural studies, ecology, geography, tourism technology, and other areas of scientific knowledge, and just the results of tourism and local lore activities will not be enough. Thus, it can be concluded that tourism and local lore activities can become a significant element in determining and modeling the geocultural specifics of the territory (municipalities, spaces, individual objects, etc.).

**Consolidation of the role of tourism and local lore activities in the enlightenment and patriotic upbringing of the population**

Tourism and local lore activities should be considered as an integral part of the system of the upbringing of patriotic consciousness, and civic position and, therefore, should receive the status of a "school" of education of citizenship, patriotism, and preservation of the heritage of the past among various groups of the population, including children and youth. As an example, the authors consider the educational and patriotic mission "Let’s keep the memory of Victory alive!" which is a joint project of the Russian State University of Tourism and Service, and four museums (budgetary cultural institutions) of the Moscow Region, namely, Museum Association "Museums of the Science City of Korolev", Military Technical Museum, Sergiev Posad Museum-Reserve, and Museum-Reserve Dmitrov Kremlin.

Within the framework of the educational and patriotic mission, tourism and local lore expeditions, such as "Things with memory" are implemented to activate the research work of young people and transmit the results obtained using contemporary methods and interactive formats.
Patriotic War, in terms of its scale, destruction, and human casualties had no equal in the entire global history. Every day there are fewer and fewer direct witnesses of those terrible days, those who led a fierce struggle against the fascists, who fought on the battlefields, who in the rear tirelessly, sparing no effort, worked for the benefit of the front, bringing the Great Victory closer. It is very important for the current generation not to forget and tell young people about the heroic deeds, the pain, and hardships of the selfless inhabitants of their homeland.

Tourism and local lore activities in their various forms are the possibilities of studying the native country and homeland, ensuring access to historical, cultural, natural and national values of the Russian Federation, which promote intellectual, spiritual, and creative development, as well as patriotic upbringing of a young generation of citizens – patriots of Russia. In this regard, tourism and local lore expeditions can be considered a tool of social innovations aimed at creating conditions to educate a person who is constantly improving, erudite, not indifferent, and receptive to new creative ideas. Research work of youth groups takes place in municipalities of the Moscow Region based on museums, libraries, objects of military and labor glory, and other objects related to the theme of the Great Patriotic War of 1941-1945.

This research work will result in the identification of things that translate historical and cultural memory of the war years and serve as the basis for the museum programs entitled “Exhibition in a backpack “Things with memory” with interactive elements. The developed programs will allow museums to involve the city, organize educational events, as well as events aimed at the patriotic upbringing of children at schools, cultural centers, libraries, and other organizations, work in the online space and digital environment. Organizational and research work has been carried out in the following areas:

1. Organizing expedition research work based on museums, libraries, objects of military and labor glory, and other objects related to the Great Patriotic War in the urban districts of Korolev, Chernogolovka, Dmitrovsky, and Sergiev Posad of the Moscow Region.

2. Identifying things that translate historical and cultural memory of the war years, the so-called “revived memory” of witnesses of those events, namely, stories, letters, artifacts, family and local lore stories, legends, etc.

3. Choosing translators of historical and cultural memory of the war years to preserve the originals, formats for copying or replicating things to provide greater opportunities for publishing museum/family items and museum/family collections.


5. Developing scenarios and events aimed at the enlightenment of citizens and patriotic upbringing using museum programs “Exhibition in a backpack “Things with memory”.

Tourism and local lore activities in the form of local expeditions allow young people to trace the indissoluble connection of times, the unity of the history of the populated location, the territory, and its inhabitants, to feel the historical involvement of each family, and recognize it as their duty and honor, to become the heir of the best folk traditions and values. Tourism and local lore activities contribute to the development of dialogue between cultures, ethnic groups, representatives of different generations, and socio-demographic groups.

The choice of modern language and relevant technologies to transfer the results of tourism and local lore activities allows expanding the cultural and professional potential of young people, contributes to the fullest actualization of the individual.

CONCLUSION
At present, the executive and administrative bodies of the municipality, businesses, and the socio-cultural institutions need to work together, jointly interact with residents who are ambassadors of the territory, and on whom the impression of guest tourists visiting the region depends to a greater extent. Tourism and local lore activities are becoming a space of intersection of various methodological and practical approaches devoted to the geocultural specifics of territories, effective use of authenticity, and modeling of accents based on the uniqueness of the territory, its cultural landscapes, geographical images, local myths, etc. For this reason, there is an urgent need
to improve the process, forms, and technologies of interactive study of local history, interpretation of the results of the study, and their practical use when developing various types of tourist and excursion services and related activities, as well as to enlighten the citizens and improve their patriotic upbringing.

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Tourism and local lore activities as a form of studying the local socio-cultural environment

Turismo e atividades tradicionais locais como uma forma de estudo do meio socio-cultural local

Turismo y actividades tradicionales locales como forma de estudiar el entorno sociocultural local

Resumo
No artigo, o termo “autenticidade” é considerado como um elemento conceptual do turismo contemporâneo, que assume uma importância significativa na formação do produto turístico territorial e na determinação de um conjunto de componentes sustentáveis do meio sociocultural. O artigo levanta a questão da atualização das abordagens para o desenvolvimento do movimento folclórico local e da formação de uma “nova história local”, bem como determina sua conexão com a autenticidade territorial e o desenvolvimento das especificidades geoculturais do território. Os autores realizaram uma revisão retrospectiva da interpretação do termo “historia local” na prática russa e estrangeira. As atividades de turismo e cultura local são consideradas no contexto da “nova história local”, desenvolvimento de serviços turísticos e de excursão e atividades relacionadas. Os autores propuseram uma lista de problemas urgentes de turismo e atividades de folclore local no estágio atual e designaram as características de implementação de cada problema, a saber, tarefa cognitiva, orientada para o valor, transformadora e comunicativa.

Palavras-chave: Atividades turísticas e folclóricas locais, Autenticidade no turismo, Espaço geocultural, Ambiente sócio-cultural, Intepretação turística.

Abstract
In the article, the term “authenticity” is considered as a conceptual element in contemporary tourism, which has significant importance when forming the territorial tourist product and determining a set of sustainable components of the socio-cultural environment. The article raises the issues of updating approaches to the development of the local lore movement and the formation of a “new local history”, as well as determines its connection with territorial authenticity and the development of the geocultural specifics of the territory. The authors have conducted a retrospective review of the interpretation of the term “local history” in Russian and foreign practice. The tourism and local lore activities are considered in the context of “new local history”, development of tourist and excursion services, and related activities. The authors have proposed a list of urgent problems of tourism and local lore activities at the current stage and designated the implementation features of each problem, namely cognitive, value-oriented, transformative, and communicative task.

Keywords: Tourist and local lore activities, Authenticity in tourism, Geocultural space, Socio-cultural environment, Tourism interpretation.

Resumen
En el artículo, el término “autenticidad” se considera como un elemento conceptual en el turismo contemporáneo, que tiene una importancia significativa a la hora de conformar el producto turístico territorial y determinar un conjunto de componentes sustentables del entorno sociocultural. El artículo plantea la cuestión de la actualización de enfoques para el desarrollo del movimiento del saber local y la formación de una “nueva historia local”, así como determina su conexión con la autenticidad territorial y el desarrollo de las particularidades geoculturales del territorio. Los autores han realizado una revisión retrospectiva de la interpretación del término “historia local” en la práctica rusa y extranjera. Las actividades de turismo y tradiciones locales se consideran en el contexto de la “nueva historia local”, el desarrollo de servicios turísticos y de excursiones y actividades relacionadas. Los autores han propuesto una lista de problemas urgentes del turismo y las actividades del saber local en la etapa actual y han designado las características de implementación de cada problema, a saber, tarea cognitiva, orientada a valores, transformadora y comunicativa.

Palabras-clave: Actividades turísticas y del saber local, Autenticidad en el turismo, Espacio geocultural, Entorno sociocultural, Interpretación turística.