

ANSIPRA BULLETIN

Arctic Network for the Support of the Indigenous Peoples of the Russian Arctic
Сеть Арктических Организаций в Поддержку Коренных Народов Российского Севера

No. 9, June 2003 - English Language Edition

ANSIPRA is a communication network linking Russian Indigenous Peoples' Organisations with international institutions and organisations alarmed about the future of the indigenous peoples of the Russian North. ANSIPRA's main goal is to spread information, to mediate contacts, and to assist in project coordination.

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ANSIPRA Bulletin is an information publication of the "Arctic Network for the Support of the Indigenous Peoples of the Russian Arctic". The Bulletin is issued twice a year. Additional issues are produced as new information warrants it. The Bulletin is edited in English and Russian. ANSIPRA Bulletin is distributed – by internet or hard copy – to all registered network participants, as well as relevant state agencies and funding institutions. Distribution is free. All written contributions are appreciated.

ANSIPRA Bulletin is politically independent. A special part of the English language edition, however, presents translations of articles from the newsletter "Мир коренных народов" (Indigenous Peoples' World), the official periodical of RAIPON (Russian Association of Indigenous Peoples of the North, selected in cooperation with RAIPON).



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Letter from the secretariat

Dear readers!

What's in the issue

The bulk of the information in the last issues of ANSIPRA Bulletin came from organisations in the Russian Federation. This time we focus more on circumarctic issues, aimed mainly at readers in the Russian Federation with poor access to the Internet and other modern sources of information. In particular, we give presentations of two Arctic organisations, the Northern Forum and the Arctic Circumpolar Route. As a special insert, we enclose two coloured maps* showing indigenous peoples in the Arctic states, and Permanent Participant organisations of the Arctic Council. These maps are also posted on our Internet website.

This issue also contains information from Russia. A report on the Russian health policy for indigenous peoples by Larisa Abryutina, Vice-President of RAIPON, responsible for health issues, is included. In addition, we continue our series of short introductions to the individual indigenous peoples of the Russian Federation, which we started in ANSIPRA Bulletin Nos. 3 and 4. For those of you who have access to our Internet website, we would like to mention that some of these introductions originally published in Bulletin Nos. 3 and 4 – especially those concerning peoples of the Russian Far East – have been revised and expanded in the Internet versions.

* colour copies sponsored by the Norwegian Polar Institute's Information and Library Services)

New layout

Expenses for the distribution of the Bulletin are rising. To save postage costs, we will strive to keep the weight of each number below 100 g, including possible special inserts. Rather than reducing the amount of information included in each issue, we have opted for a smaller type size, hoping

this will not result in decreased reading of our articles. We are open to feedback from you. We've also updated the layout of the cover page.

Financial situation

The annual basic budget we receive from the Norwegian Polar Institute is unchanged. It covers the salary for the staff, copies and postage of the Bulletin, and basic maintenance of the Internet website. Support by the Barents Euro-Arctic Region has ceased. Applications for funding at several other agencies were not successful. To cover costs of translations that exceed the capacity of our staff, we sent a letter to all our non-Russian network contacts in the beginning of the year requesting financial contributions. We are most grateful for the following contributions which we received:

Norwegian Directorate for Nature Management: ca. US\$ 600

Tromsø Museum: ca. US\$ 540

Canadian Embassy in Norway, with funds from the Northern Dimension Initiative Fund: ca. US\$ 1000

In addition, we highly appreciate contributions by people connected with our network in the form of free-of-charge translations. Together, these contributions will secure the continuation of our activities in 2003, and we will be able to refund RAIPON's expenses for the English translations of selected articles from their journal "Mir korennykh narodov". However, they do not permit an increase of activities. We will probably face the same difficult situation in the years to follow. We are therefore seeking other budget sources of more permanent character, but we emphasize that we are looking for "fresh" money, which means we do not intend to compete for money that otherwise would support indigenous peoples in a different way.

Project proposals and request for funding from indigenous organisations

To avoid misunderstandings, we need to clarify the following for our readers in the Russian Federation: publishing project ideas, requests for funding, or reports about the situation in your home area does not automatically lead to any reactions from funding institutions. ANSIPRA sees its task in making such information available so that western institutes, organisations and funding agencies are made aware of the problems and the need for support. We also try to make contacts between the authors of this information and those western institutions that might be able to help. But to receive any funding or support, the applicants must send a direct application to the respective funding agency. In this connection, we want to remind you that RAIPON in 2001 prepared a handbook describing procedures for funding applications.

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Indigenous – native – aboriginal: Confusion and translation problems

Winfried Dallmann and Helle Goldman

There is a common confusion about these terms in the literature, the mass media and in everyday communication. People with a scientific or political insight in such issues may understand each other, but the lack of a common awareness of the political implementations of these terms makes it still difficult to communicate them to the public. Problems arise especially with translations to or from other languages, which may have other words with partly overlapping meanings. Different political traditions in different countries also take their part in this. Translators must also be aware of the lack of public knowledge about such issues, and – in areas of ethnic confrontations – even of the emotional resistance against understanding.

An average native English speaker would possibly not care if he is called “native” or “indigenous” to his country, unless he is aware of the involved political issues. While “native” may have negative connotations due to its frequent application by whites to non-whites, “indigenous” may be the more neutral term.

Though sometimes used as a synonym for “native” and “indigenous”, “aboriginal”, has a special association with being “original” and is used for those who inhabited a land before the arrival of colonists. These associations are also underlined by the fact that the original inhabitants of Australia in common English are simply called “Aborigines”. A white American or ethnic Russian will not call himself “aboriginal” in his country.

Legal implementations

A legal, international standard for the use of the term “indigenous” is provided by the ILO Convention No. 169 (1989) also cited as the “Indigenous and Tribal Peoples’ Convention” (the term “tribal” was added, because some nomadic tribes cannot be denoted as “indigenous” in the entire area they traditionally have roamed). The Convention aims at giving the peoples in question the possibility to maintain and develop their distinctive cultural and institutional features within a different mainstream society. “Indigenous and tribal peoples” are defined as

- (1) *tribal peoples in independent countries, whose social and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs and traditions or by special laws or regulations;*
- (2) *peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their social, economic, cultural and political institutions.*

With this in mind, we should speak of “indigenous peoples” when referring to peoples that satisfy this definition, while “native” can be used more freely and in relation to the context. For instance, if “native” refers to the individual, a native American citizen is anyone born in America, but not necessarily an American Indian. But “Native American cultures” are nevertheless understood as American Indian or Inuit cultures. An aboriginal person in North America is in any case an indigenous person, meaning he is an American Indian or an Inuk (Eskimo).

Also in Norway, as another example, things are relatively easy: Ethnic Norwegians are natives in their own country (Norw. “urbefolking”, “stedegen befolkning”), but – as they also form the mainstream society – not indigenous (Norw. “urfolk”) in its political sense. Indigenous peoples in Norway are the Saami, and possibly the Kvens (depending on if they are regarded as a subgroup of Finns or as a distinct people). The problem is that the average Norwegian may not know the difference even between these two Norwegian expressions and their legal implications. This is a matter of lacking education about the special political status of indigenous peoples, which in turn is a consequence of the assimilation policies of the past.

The situation in Russia

Now let us look at Russia. The Russian word for “native peoples” is “korennyye narody”; it is also used in the sense of “indigenous”, for instance in the Russian translation of the ILO Convention, but – as in Western countries – not necessarily understood in this sense by the public. The word “aborigeny” is a literal translation of “aborigines” and commonly understood the same way. But, concerning peoples in Russia, things are more difficult – mainly because of the changing policies through history (Russian Empire, Soviet Union, post-Soviet Russia). While in America people belong either to immigrant or indigenous ethnic groups, the Soviet administrative system created an intermediate level: native peoples who in their own administrative units were originally thought to form mainstream society – although under the umbrella of the multinational Soviet system. We speak here of, for instance, the Yakuts in the Sakha Republic (Yakutia), the Bashkirians in the Bashkirian Republic, or the Tuvinians in the Republic of Tyva. These are so-called “titulovannyye nazii” (“titular nations”) of the individual republics. Russian culture has diluted many of the cultural and institutional features of these peoples to a varying degree. According to the ILO Convention, some of them would today fit into the ILO definition of “indigenous peoples”. But they are large populations, some of them over 1 million, and this may be one of the reasons why Russia never has ratified the Convention.

Areas with relatively large population ratios of aboriginal people in sparsely populated regions were given the status of “national okrugs” (now “autonomous okrugs”). These have also “titular nations”, for instance the Chukchi in the Chukotka AO, the Evenks in the Evenkian AO, etc. These peoples do not form a majority population in any of the “okrugs”, and they were considered as “natsionalnyye menshinstva” (“national or ethnic minorities”) – together with small-numbered peoples without titular administrative units. (Here we do not enter into temporary Stalinistic policies, which tried to eliminate the concept of “natsionalnosti” [“nationalities”] as a whole, to wipe out all ethnic differences.)

In order to protect especially endangered “national/ethnic minorities”, which were clearly distinct from the larger ethnic populations surrounding them, the term “korennyye malochislennyye narody Severa, Sibiri i Dalnego Vostoka Rossiyskogo Federatsii” (“native small-numbered peoples of the North, Siberia and the Far East of the Russian Federation”); in Russian often abbreviated to AKMNSSDV, or simply KMNS

was formed in the early years of the Soviet Union. Twenty-six peoples were so classified. Extending this category to embrace 40 peoples in 2000 was partly the result of attempts to bolster the protection of smaller endangered subgroups of already included peoples, and partly a consequence of a raised ethnic awareness in southern Siberian areas with more complicated ethnic population patterns. A constraining factor is the strict limit of a population size of 50,000 for the potential recognition within this category. The determination of the size of a people is in Russia based on self-designation in public censuses.

There has until now not been a need to determine who is an indigenous person in Russia, because there are no special benefits given to indigenous people on an individual basis. Laws and regulations to protect indigenous interests refer to recognised indigenous villages (“obshchiny”), comparable to Native villages in Alaska or Canada. Thus, people of mixed ethnic origin do not calculate the proportion of their indigenous ancestry like they need to do in the USA in order to be eligible to support through certain federal programmes.

Translations from Russian

But how should we translate the Russian terminology to English without clashing with either the ethnic identity of peoples or Russian policies? Russian terms are either very long and heavy in English texts, or easy to misunderstand when translated literally because they often contain the segment “national, nation” for ethnic groups which are not nations in the common English sense of the word (see ANSIPRA Bulletin No. 7 [June 2002], p.3).

It has become usual to translate the lengthy term of KMNS simply with “indigenous peoples” or synonymously “aboriginal peoples”, at least in those contexts where it is clear that one speaks about Russia with its 50,000 limit. In other contexts, an explanation is needed. If one speaks about “indigenous peoples of Russia” in international fora, a distinction between the Russian and the ILO definitions of the term is needed; here the adjective “small-numbered” may be appropriate if one wants to point out that there are more indigenous peoples in Russia when applying the ILO definition.

The expression “native peoples of Russia” would not make much sense because more or less all non-foreigners living in Russia belong to peoples which are native somewhere in the Russian Federation. To apply expressions like “Native American cultures” to Russia (“Native Russian cultures”) does not make sense either, because this would include the ethnic Russian culture, which – in contrast to the situation in America – is a native one in a part of the country. It seems here to be more appropriate to speak of “non-Russian cultures” when excluding the culture of the mainstream society, and of “small indigenous cultures” when referring to the small ethnic groups below the 50,000 limit. When referring to regions within the Russian Federation, the adjective “native” makes sense again (“native cultures of Yakutia”, etc.).

In the English language edition of this Bulletin, when addressing the Russian Federation, “indigenous” refers to the officially recognised peoples with populations below 50,000, unless the context specifies something else.

The Northern Forum: Region-to-Region Cooperation

Internet: www.northernforum.org

Mission

- To improve the quality of life of Northern peoples by providing Northern regional leaders a means to share their knowledge and experience in addressing common challenges; and
- To support sustainable development and the implementation of cooperative socio-economic initiatives among Northern regions and through international fora.

Membership

Membership includes:

1. Northern subnational (regional) governments and governmental units.
2. Partners (business, other NGOs, associations, etc.)

Programs and projects

The Northern Forum's cooperative projects, international meetings, and other operations focus upon four programmes:

- Environment;
- Sustainable Economic Development;
- Society and Culture; and
- Governance and Emergency

The Northern Forum coordinates projects that are sponsored and implemented by groups of regional members. The Forum also endorses a variety of other activities.

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Regional Members

Iceland

1. City of Akureyri

Norway

2. Northern Norway (4 county governments)

Sweden

3. Norrbotten County
4. Västerbotten County

Finland

5. Province of Lapland
6. Province of Oulu

Russian Federation

7. City of St. Petersburg
8. Arkhangelsk Oblast
9. Vologda Oblast

Environment:

- Wildlife Management (Brown Bears)
- Waterbird Surveys in Arctic Russia
- Environmental Education in Northern Regions

Sustainable Economic Development:

- Sustainable Tourism in the North
- Reindeer Management
- Circumpolar Infrastructure Task Force
- Aviation Routes

Society and Culture:

- Healthy Lifestyles in the North

Governance and Emergency:

- Severe Cold Climate Workshop
- Emergency, Preparedness, Prevention and Response

Affiliations

The Northern Forum's status as a United Nations Non-Governmental Organization allows the Forum's members to participate in certain functions of the UN. As an Observer of the Arctic Council, the Northern Forum seeks cooperation on projects and brings local and regional concerns to the Council's attention.

Other organizations with whom the Northern Forum cooperate are:

- World Wide Fund for Nature (WWF)
- US Arctic Research Commission
- Russian Association of Indigenous Peoples
- World Association of Reindeer Herders
- International Whaling Commission

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 15. Krasnoyarsk Krai
 16. Sakha Republic (Yakutiya)
 17. Magadan Oblast
 18. Kamchatka Oblast
 19. Sakhalin Oblast
 20. Chukotka AO
- ### Mongolia
21. Dornod Aimag

- World Trade Center Alaska

Funding

The Northern Forum is a non-profit 501 (c)(3) organization registered in the State of Alaska (U.S.A.). Its basic sources of funding are membership dues and grants from members. Additional financing for projects and operations is sought from a variety of institutions and partners.

What is the Northern Forum?

The Northern Forum is a non-profit international organization composed of thirty-nine members representing twenty-eight subnational or regional governments from eleven northern countries.

Northern Regions share unique characteristics that present unusual challenges, including:

- Harsh climates and vulnerable ecosystems
- Small populations with strong and diverse indigenous cultures
- Economies based primarily on extractions of natural resources and outsourcing of goods
- Limited internal investment capital and high operating costs
- Limited infrastructure, mostly oriented in North-South directions
- Limited influence on national government and multinational corporate decision-making

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Republic of Korea

23. Republic of Korea

Japan

24. Hokkaido Prefecture

United States of America

25. State of Alaska

Canada

26. Yukon Territory
27. Northwest Territories
28. Province of Alberta

PROGRAMMES AND PROJECTS

Environment

Projects focused on the improvement and conservation of the environment and associated issues in the North

Brown Bear Management

The Brown Bear Management project focuses on improving bear management in Northern regions and minimizing negative bear-human interaction. Under this project, a 4th workshop was held in August 2002 in Alaska, bringing

together brown bear specialists from Chukotka, Hokkaido, Kamchatka, Koryak, Sakhalin and the Sakha Republic. Together with their Alaskan counterparts, they discussed best practices for managing bear populations while developing ecotourism, and how to avoid confrontations

between bears and humans. The workshop included field visits to Kodiak Island and Katmai National Park to see first-hand how Alaskans promote bear viewing without disturbing the bears and other wildlife. The participants in the workshop issued a series of recommendations for increased interregional cooperation and harmonization of research and management in the North.

Aerial Bird Survey

U.S. Fish & Wildlife specialists worked together with their Russian Far East counterparts to conduct aerial surveys of waterbird populations in Chukotka and Sakha with the help of the Northern Forum Academy (see Northern Forum Academy).

Youth Environmental Education in the North
Promotes young peoples' awareness about Northern environmental issues by holding a "Youth Eco-Forum" and preparing an "Eco-Handbook" in Chinese, English, Japanese and Russian for use in classrooms throughout the North. The first Youth Eco-Forum was conducted in Edmonton, Alberta, Canada December 2-5, 2001 and resulted in an Environmental Declaration. A second Youth Eco-Forum is planned in Hokkaido in 2004. Preparations and securing financial sponsorships are under way.

Youth Northern Forum Summer Camp

The regional youth ecological camp "Vostok" is conducted every summer in the Republic of Sakha (Yakutiya) with the purpose of developing international cooperation of the young people and support youth initiatives in the field of developing international tourism, international political, cultural and scientific exchanges, and support of the activities of youth organizations.

Society and Culture

Projects focused on social issues affecting Northern peoples, such as healthy lifestyles, gender equality and investigating societal and human development issues

Healthy Lifestyles in the North

This project supports health lifestyles by promoting sobriety and a drug-free population. It was started in December 2001 in the city of Cherskiy in the Republic of Sakha, where the "Kolyma Proclamation" was adopted as a first step towards healthy lifestyles. Representatives of the Sakha Republic attended the June 2002 Rural Cap conference in Kotzebue, Alaska, dedicated to sobriety and drug abuse problems. A summit on "Alcohol and Drug Abuse Summit on Sobriety and Healthy Lifestyles in the North" is scheduled for June 26-29, 2003 in the Republic of Sakha. The summit's focus is on developing sustainable partnerships between governments, groups and individuals working toward sobriety in the North. These interregional partnerships will have the task of adopting existing programs to better respond to the needs and traditions of small communities in the North.

Governance and Emergency

Cooperative work of Northern subnational governments in addressing common challenges of equitable governance and cooperation in emergency response

Severe Cold Climate Emergency Response

A workshop was organized in cooperation with the Center for Excellence for Disaster Re-

sponse/Humanitarian Assistance (DR/HA) and focused on the execution and management of disaster responses. The participants provided actual case studies on oil spills and floods and developed recommendations concerning future international and interregional cooperation, as well as a list of basic emergency equipment response teams need to take along in severe cold climate conditions. The recommendations from the workshop are under consideration by the Arctic Council's EPPR Committee for cooperation with the Northern Forum to develop integrated responses and to catalogue best practices.

Arctic Council EPPR (Emergency, Preparedness, Prevention and Response)

The EPPR Committee wishes to work with the Northern Forum to implement response models at the local level in the Northern regions and disseminate more widely information regarding prevention and response to disasters. A first step will be to assess the feasibility and costs of translating the First Response Manual for oil spills developed in Canada into more native and local languages (it already exists in English, Russian and Inuktitut). These efforts are ongoing.

Sustainable Development

Projects focused on the improvement of the quality of lives of Northern peoples and support of sustainable economic activities and traditional rural activities

Sustainable Model for Arctic Region Tourism (SMART)

This project provides an opportunity to increase awareness of northern environmental issues and support conservation, within a framework of sustainable economic tourism activity. SMART will assist the arctic tourism sector to adopt economically, environmentally and culturally sustainable tourism practices. The project's goal is to create resources, tools, and incentives that can be used directly by tourism SMEs or local players in rural/tourism development as well as professional training to assist the tourism sector in their respective area.

Circumpolar Infrastructure

This project involves a series of focused work groups on a variety of infrastructure issues in the North, including aviation and telecommunications. Specific achievements last year included a Transpolar Aviation workshop, organized in March 2002, which focused on the development of transpolar and circumpolar aviation routes and has led to several initiatives, including an initiative by the Institute of the North to seek direct postal service between the two sides of the Pacific.

Aviation Routes and Infrastructure

International air routes are negotiated by national governments at the federal level. Thus, this project seeks to facilitate the establishment of international air routes that service Northern regions. More generally, it was also generated to enhance cooperation among Northern regions on aviation issues. Examples of routes promoted by this project include flights between Alaska and the Russian Far East Region and Alaska and the Yukon Territory and Alberta. This project involves the contribution of the Northern Forum to the Russian Far East/U.S. West Coast AdHoc meeting's aviation committee to discuss these issues and try to find solutions.

Reindeer Herding Management

This joint Arctic Council – Northern Forum project is transferring Nordic reindeer processing and management techniques to Northern Russian regions, emphasizing the preservation of indigenous cultures and economies. It provides and supports sustainable rural economies in the North.

Technologies for the North

The introduction of new technologies in various aspects of traditional economies without destroying their close link to nature is the focus of this project. It involves collecting information about new technologies applicable to the North and attracting companies producing Northern-oriented products. In order to familiarize the inhabitants of Northern regions with the latest achievements in technology to improve living standards, the project involves the publication of materials, creation of a video and the organization of an international seminar and a portable exhibit.

NORTHERN FORUM ACADEMY

The Northern Forum Academy is headquartered in Yakutsk in the Republic of Sakha (Yakutiya), Russia. Its purpose encompasses numerous activities linked to academic and scientific pursuits in support of NF goals and objectives.

1. Conferences and meetings

- "East-West: Integration Through Research Cooperation", Yakutsk, April 2002
- IASC Science Week, Groningen, Netherlands, April 21-27, 2002
- "Conservation of Arctic Land Natural Heritage: searching of sustainable use strategies for wildlife resources by autochthonous peoples", Naryan-Mar, Russia, June 2002
- Second Congress of the Northern Research Forum, Veliki Novgorod, Russia, September 2002
- "Great Voyages and Northern Aboriginal Peoples", Naryan-Mar, Russia, November 2002

2. Research conducted upon request of the Northern Forum

- Aerial Bird Survey in the Arctic Zone of Sakha and Chukotka, 2002
- Goose and eider populations survey in Chukotka, 2003
- Eider population survey in Sakha. conducted jointly with the U.S. Fish & Wildlife Services

3. Cooperation with international and national organizations, and in particular with the Arctic Council programmes:

Arctic Council Action Plan (ACAP) Environmental Summit focused on the primary ACAP projects. The Summit would be conducted in late 2002 or early 2003 to educate local government and business leaders with the ACAP process and encourage them to provide input into the process. Additionally, specific issues associated with the ACAP remediation projects would be addressed in smaller workshops during the Summit. The NFA will also assist in the development of a network of environmental contacts at the regional and industry level.

Arctic Human Development Report (AHDR) is to be presented at the fall 2004 ministerial meeting of the Arctic Council. The bulk of the

AHDR can be synthesized from already existing research results. Social scientists and others will provide reliable materials for the report, which will also include contributions from the people

of the region with regard to their everyday circumstances and thoughts. The AHDR will draw on experience gained in the conduct of similar projects. The United Nations Development

Programme's (UNDP) Human Development Report (UNHDR) provides a valuable conceptual approach concerning human development and well being.

NORTHERN FORUM PROJECT:

Product development and processing in sustainable reindeer husbandry

1. Project co-ordination and contact information

The main organizer of the project is the Educational Center of Saami Area, Lapland, Finland. Contact information: Principal Lassi Valkeapää, PL 50, FIN-99870 Inari, Telephone: +358-(0)16-671231, fax: +358-(0)16-671426, e-mail: lassi.valkeapaa@sogsakk.fi

2. Project initiation

Finland took the initiative to Sustainable Development Working Group's meeting held on the 14th of May, 2002. It approved the initiative to be presented to Senior Arctic Officials (SAO) that approved the initiative on the 16th of May, 2002 to be presented to Inari Ministerial meeting in October 2002.

3. Description of the project

The project puts into effect a part of the program for the *Finnish Chair of the Arctic Council 2000-2002*. The part in question reads: "Finland contributes to the development of basic industries in the Arctic by strengthening inter alia, sustainable reindeer management, related product development and processing as well as training in this field."

"Product Development and Processing in Sustainable Reindeer Husbandry 2002-2005" project is a co-operative project of the *Arctic Council* and the *Northern Forum*. This project carries on the *Northern Forum* project "Reindeer Management" which has carried out the same aims in several reindeer herding areas in Finland and Russia since 1997.

The project complements "Sustainable Reindeer Husbandry" project approved by the *Arctic Council* as a project under the Sustainable Development Programme.

The aims of the project

The main aim of the project is to preserve and develop reindeer husbandry. Other aims are:

- to develop and improve the reindeer husbandry of each region in such a manner that

pastures are used in the most effective and ecologically sustained way to improve the social conditions of the indigenous peoples of the North.

- to ensure sustainable reindeer husbandry by related product development and further processing of reindeer products through utilizing especially education and research connected to it.

Geographical emphasis is on Russia but all countries where reindeer herding is practiced can participate in the project. The project supports the aims of the resolution No. 564 "Economic and Social Development of the Small Indigenous Peoples of the North up to the Year 2011", Federal Target Program, approved by the Government of the Russian Federation on the 27th of June in 2001, as well as program of action approved by the *Reindeer Herders' Union of Russia* in Salekhard on the 12th of March in 2002.

Sections of the project

1. Training in self-supervising of slaughterhouses
2. Slaughtering and meat handling of reindeer
3. Uniform education in reindeer husbandry for the whole reindeer herding area
4. Tourism as a supplementary industry in reindeer husbandry
5. By-products of reindeer
6. Training in marketing and business management
7. Development seminars, excursions and negotiation trips

Expected results

With the help of this project, the living conditions of the peoples of the North improve and the respect to the reindeer as genuine natural product increases in the whole reindeer herding area. More jobs are created amidst further processing as well as amongst other secondary occupations connected with reindeer. The reindeer industry remains vital and the northern culture

connected to it remains respected and a way of life worth pursuing. In the long term, the further processing of reindeer meat and the other related product development will meet approximately the same standards all over the reindeer herding area.

4. Organizers of the work

Finland is the leading partner of the project. The main organization responsible is the *Educational Center of Saami Area*. The *Finnish Game and Fisheries Research Institute's Reindeer Research Unit in Kaamanen* supports the project in the research part. The specialist organizations and the interest groups in Finland are among others the *Reindeer Herders' Association in Finland* and the *Saami Reindeer Herders' Association in Finland*. The *State Provincial Office of Lapland* functions as the contact organization to the *Northern Forum*.

In **Russia**, the *Reindeer Herders' Union of Russia* (RHUR) is the project coordinator. The regional administrations in the reindeer herding area have a central part in the project. Several educational institutions that provide teaching in reindeer husbandry are involved in the realization of the project. The project functions in close co-operation with the *Russian Association of Indigenous Peoples of the North* (RAIPON).

In **Sweden**, the main co-operating partners are the *County Administration of Norrbotten* and the *National Union of Saami People in Sweden*. In the **USA**, the practical co-operating partner is the *Kawerak Reindeer Herders' Association* in Alaska. The coordinator is the State of Alaska. In **Norway**, a handicraft association *Sámi Duodji* and the reindeer husbandry school in Kautokeino *Sámi joatkkaskuvla ja boazodoalloskuvla* participate in the co-operation.

The *Association of World Reindeer Herders* (WRH) is a central co-operating partner in the project. Other countries as well as organizations and companies are also welcome to participate. An international Project Committee will be established for the project.

NORTHERN FORUM PROJECT:

Sustainable Model of Arctic Regional Tourism (SMART)

Summary

The "Sustainable Model for Arctic Regional Tourism" (SMART) is an official project of the Arctic Council and the Northern Forum. It was initiated under the lead of the USA (Alaska), Finland and Norway and has now expanded to an arctic-wide project encompassing eight countries of the North. In addition, several other non-governmental organizations and institutions have been involved in the process and contributed to the development of the program. The program aims to assist the arctic tourism sector to adopt economically, environmentally and culturally sustainable tourism practices through resources, tools, professional training and marketing or economic incentives that can be used directly by small- and medium-sized tourism enterprises (SMEs) and other players in local

rural tourism development. SMART tries to be as inclusive as possible and recognises the different stages of tourism development throughout the individual participating countries. It is also recognized that the concept of sustainability, particularly with regard to industries like tourism, is widely debated and still needs further research.

Vision

To empower the tourism sector in the arctic to continually innovate more sustainable tourism practices.

Mission

Assist the arctic tourism sector to adopt economically, environmentally and culturally sustainable tourism practices.

Main objectives

- To collect, document and analyse best practices in relevant to sustainable arctic tourism.
- To market sustainable tourism practices and benefits from adopting them.
- To assist the arctic tourism sector to learn how to implement sustainable tourism practices.
- To define sustainable tourism practices and to award businesses for achieving them.
- To create incentives for the tourism sector to adopt sustainable tourism practices and join the recognition scheme, and lay the ground work to brand sustainable arctic tourism.

The development process of SMART so far has involved consultation with regional indigenous-population associations such as the ICC and will continue to seek counsel and participation of

these groups in the further process to ensure that the aims and results of SMART take into account the specific situations of indigenous inhabitants in the project area and contribute to their well-being. Working with local and indigenous small businesses and communities will mainly take place via the pilot groups of enterprises in every country. Also, the results of the

project will be disseminated in a way that will benefit local and indigenous groups that initially choose not to get involved in the project.

The overall project outputs will be distributed through various channels. One of them is the affiliation with the Arctic Council and Northern Forum which will help to reach stakeholders and

players in the regions concerned with sustainable tourism development. These development specialists are naturally working with local and indigenous small businesses and communities. It is these groups that are the main beneficiary of the project's "products".

NORTHERN FORUM PROJECT:

International Women Circumpolar Expedition

Description of the organization

Our organization was created in 1999 on the basis of a public organization called "Autolady". This year we have renamed it as "International Women Expedition Nonprofit Partnership" and registered it at the Ministry of Justice of the Republic of Sakha (Yakutiya) with the purpose to promote the formation of a democratic society based on strengthening peace and friendship between nations, saving traditions, languages and cultures of peoples, environmental protection, and promoting a healthy life style.

Background

From the beginning of civilization, women have been the perpetrators of the kin and the keepers of the hearth. Women support an atmosphere of love and harmony in the home, lead the children into the adult world, and lay the bases of further spiritual development. Women of the entire world, having united their efforts, should create an atmosphere of spirituality, the conscious relation to our planet.

The proposed project will provide complex interdisciplinary comparative studies of the spiritual and material culture of our nations'

ancestors and of the settled circumpolar area. The integration of knowledge will promote a spiritual unity and rapprochement of peoples living around the North Pole.

In connection with this project, there is also an opportunity for international travel companies to learn about ecological and ethnographic tourism in Siberia and the Russian Far East.

The question of survival for all mankind can be solved, by uniting the efforts of all countries. Looking towards the forthcoming global crisis, one needs to consider the issue of developing natural reserves over the immense territories of the Russian North, the Arctic regions, Siberia and the Far East, inaccessible today because of an obsolete infrastructure. Creating a new infrastructure relying on modern technologies while improving the living standards and providing employment in the Arctic regions requires building adequate transportation as well as investments of the part of the more advanced countries.

Purpose and goals of the project

a) The purposes are twofold:

- To attract the attention of the world to the

ecological, economic, social problems of the Arctic regions and the North.

- To develop circumpolar routes for international tourism and investments in Siberia and the Russian Far East.

b) Goals:

- Completion of an international women circumpolar ground expedition;
- Research and hire of participants from northern regions;
- Coordination of the itinerary, number of participants and other logistical details;
- Attracting public organizations and firms in the circumpolar regions that might be interested in participating in the project for publicity, including maintenance and transportation of expedition;
- Meetings with mass media, regional and federal, with a "northern" focus;
- Publication of the expedition's materials;
- Production of a videofilm about the expedition;
- Organization of press conferences and round tables along the itinerary of the expedition to publicize the ideas of the project.

Itinerary of the International Women Circumpolar Expedition 2003:

#	Route: 26,000 km (19,000 miles), 65 days (February-April 2003)	Transport	Duration
1	Yakutsk – Khandyga – Tomtor (Oymyakon, the Cold Pole) – Ust-Nera – Zyrianka – Srednekolymsk – Chersky – Bilibino – Pevek – Cape Schmidt	Jeeps	20 days
2	Cape Schmidt – Provideniya (Bering Strait) – Nome – Anchorage (Alaska)	Small airplanes	3 days
3	Anchorage – White Horse – Edmonton – Calgary – Winnipeg – Ottawa – New-York	Rented cars	12 days
4	New-York – London	Airplane	1 day
5	London – Paris	Rented cars	4 days
6	Paris – Hamburg – Copenhagen	Rented cars	5 days
7	Copenhagen – Oslo – Umeo – Luleo – Haparanda – Rovaniemi – Oulu – Kuopio	Rented cars	5 days
8	Kuopio – St.Petersburg – Moscow Moscow – Vologda – Syktyvkar	Rented cars	3 days 2 days
9	Syktyvkar – Ekaterinburg – Omsk – Novosibirsk	Rented cars	3 days
10	Novosibirsk – Krasnoyarsk – Ust-Kut – Tas-Yurekh – Mirny – Yakutsk	Rented cars	7 days

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Virtual routes and pathways re-tell histories of indigenous northern peoples

Introduction

The Arctic Circumpolar Route (ACR), sponsored by UNESCO (United Nations Educational, Scientific and Cultural Organization) and the Arctic Institute of North America (AINA), joins UNESCO's other international projects within the framework of the United Nations International Decade of the World's Indigenous People and the United Nations Year of Dialogue among Civilisations (2001). UNESCO has shown leadership in demonstrating a comprehensive approach to cultural landscapes and landmarks, exemplified by the Silk and Spice Route, the Slave Route, and others. The ACR forms partnerships with community-based projects in the eight Arctic countries (Russia, U.S.A. [Alaska], Canada, Denmark [Greenland], Iceland, Finland, Sweden and Norway) to create wider awareness and to disseminate information about Arctic peoples, their traditions and priorities, from their own perspectives and in their own words. The ACR's role is to facilitate information development and exchange, and to benefit Arctic peoples by collecting and conserving their stories. The purpose of the Route is to strengthen the natural bonds around the circumpolar area, to maintain dialogue with Arctic community stakeholders, and to bring shared interests into sharper focus. The ACR aims to bridge the gap between research and policy, providing leadership leading towards increased Arctic participation in the global context. Financial and technical strengths of the more populous South can be coordinated with the development of Northern-driven solutions which respect traditional pursuits and ways of life.

The process of developing and describing virtual pathways

Electronic communication offers an opportunity to incorporate northern history and tradition into the mainstream of global knowledge systems, without negatively impacting established Arctic

lifeways. Small populations, large geographical areas, and hostile climatic conditions are no longer obstacles.

It is important that these stories be told from the perspective of Northerners, balanced with interpretations of traders, scientists, explorers and adventurers who have visited and lived there. Markers and artifacts along the virtual trails and pathways, in their original context, can be described in order to retain the meaning and significance of journeys past and present. A prototype is the symbolic "meshkanu" (Elizabeth's Walk, Indigenous Affairs 4/01), the making of a path to the future through retracing the steps of the past. Innovative partnerships, techniques, and cooperative arrangements shed new light on the history of the world.

Traditional Pathways

The stories of the circumpolar northern peoples and their unique cultural heritage are among the least familiar histories in the world today. The cold climate which makes these regions inhospitable to outsiders has also preserved the evidence of ancient cultures, and of routes and pathways by which cultural dialogue has taken place over millennia. Relatively recent contact with "southern" Asian and European cultures means that traditional languages and lifeways have endured – sometimes marginally – into the 21st Century.

At the same time, Arctic dwellers are not at present full participants in the economic wealth of their countries. There is a deep division between the riches of the South and the poverty of the North. Arctic peoples seek support for global inclusion, without weakening their sources of strength from the past. There is a need among indigenous and non-indigenous peoples for accurate, accessible information among northern communities to vitalize heritage, to share issues and solutions, and to validate values. This information also informs non-northerners of Arc-

tic realities and priorities, leading to better environmental and cultural policies and practices.

Seasonal migrations, trade, and overlapping land use by many groups, have led to the establishment and maintenance of trails, pathways, and routes on land, sea and ice. The names on Eurasian maps reflect trade or administrative centres established by outsiders. Gathering points tell the stories of longstanding uses. Traditional place names along pathways tell of sacred sites, significant land forms, historic events, along travel routes; and reawaken the histories that have passed orally from generation to generation.

Developing the Route as a series of "nodes" and "bridges"

The ACR adopts and assists significant projects which have been launched by communities, and therefore directly reflect their values and priorities. Some partner projects are also conducted in partnership with institutions in the "south". The priority of the ACR is the identification, conservation, and communication of environmental, education, social and cultural information which incorporates local knowledge and ways of knowing into new communication techniques. Arctic resources are being preserved and developed through a thematic digitized collection, managed electronically. An interpretive framework will incrementally relate these resources, from an Arctic perspective, to the circumpolar world's history. Northern peoples benefit by retaining, safeguarding, and caring for their heritage; acquiring advanced skills and techniques; and sharing knowledge with related organizations and individuals. ACR participants, related by media and presenting information they choose to share, *are* the circumpolar "route". Each partner is a "node", connected to others by virtual "bridges", their shared values and interrelationships.

Partnerships around the circumpolar world

The ACR utilizes the Internet to present information on community projects which tell the stories of Northerners' from their own perspective; and whenever possible, in their own languages. As new media and technology expand northward, even the most isolated communities will have the opportunity to participate in textual and visual dialogues with the world at large.

The Arctic Circumpolar Route adopts projects which have the demonstrated support of Arctic communities, and assists them in any way they request. Often there is a need for financial and technical support from outside the region. Northern projects located in small communities are vulnerable to the loss of key participants or to natural disasters. The ACR provides continuity and recognition to enable projects to reach their goals, and to create and disseminate con-

tent to an international audience. Partnerships are formed to achieve the following:

- To maximize benefits to local communities, business, government, and academic institutions, by collecting, integrating, and disseminating expanded, current information on Arctic resources.
- To advocate balanced, holistic research and communications on significant Arctic themes.

Partnerships

The projects described below are presently partners in the Arctic Circumpolar Route. Incrementally the Arctic Circumpolar Route will add similar projects from other areas, reinforcing the natural links among these peoples. Using the range of media available today, the ACR

lays the groundwork for a genuine meeting of the peoples that inhabit the Arctic, and for those whose interests take them there. Ultimately, like UNESCO's other routes, the ACR will illustrate the give and take of cultures caused by the movement of people, ideas and values. It is an alchemy which transforms not only the Arctic, but our world.

- The Kitikmeot Heritage Society: Iqaluktuuq Archaeological Excavation and Oral History, and Cultural Centre, Cambridge Bay, Nunavut, Canada <http://www.circumpolarroute.org/cambridge.htm>
- Prince of Wales Northern Heritage Centre - Lessons From the Land: A Virtual Map of the Northwest Territories, Yellowknife, Northwest Territories, Canada <http://www.circumpolarroute.org/lessons.htm>

- Culture Greenland: Using Images and Technology to Bring People Together Sisimiut, Greenland <http://www.circumpolarroute.org/greenland.htm>
- Inuit Genetic History and The Fate of the Norse Settlements Greenland <http://www.circumpolarroute.org/inuit.htm>
- Uqurmiut Inuit Artists Association Pangnirtung, Nunavut, Canada <http://www.circumpolarroute.org/uqurmiut.htm>
- The St. Roch II Voyage of Rediscovery - Northwest Passage from Greenland to Alaska and Beyond <http://www.circumpolarroute.org/stroch.htm>

The Arctic Circumpolar Route (ACR) is a network of pathways through eight circumpolar countries through which world cultures have timelessly interacted.

Case study:

Lessons from the Land, Prince of Wales Northern Heritage Centre, Yellowknife, Northwest Territories, Canada:

Lessons From the Land tells the stories of aboriginal peoples of the Northwest Territories through interactive maps and activities related to the lands they know, and from which their stories come. The first module describes the Ida'a Trail of the Dogrib people, between Great Slave Lake and Great Bear Lake. A second module, now being developed, tells the story of Nuligak (also known as Bob Cockney), a member of the Inuvialuit from the Mackenzie River Delta. Each module focuses on a geographical area and its trails. In the future, stories of other peoples will be developed so that a tapestry of cultural heritage is made available to a wide audience.

For the viewer, the map of the NWT is marked with sites along significant trails which can be "clicked" to obtain an overview of the land. Along the trail are place names used by native people, highlighting landmarks or events which help trail users to know their way. Photographs,

films, audiotapes, and text are used to create a dynamic picture of each region on the Internet. An especially interesting aspect of the use of multimedia technology are re-creations of traditional buildings, including a walking tour of the interiors. A virtual Elder invites the visitor in, and suggests places to visit. Older learners have more text at a higher comprehension level. For younger users, virtual guides emphasize narrative and travel.

The program is interactive and allows users to choose a local and several levels of information. Steering Committees participate in the initial stages. These are made up of community members and teachers who collaborate with the PWNHC in bringing together stories, photographs, audio and other materials. The audiences are the general public, teachers, and students in elementary school and high school. Text is available in English, French, and the traditional indigenous language of the locality (see <http://www.lessonsfromtheland.ca/>).

ACR's first intended project in Russia: Vitalization of the Itelmen language

The Itelmen tongue is the language of the ancient people of Kamchatka. The Itelmen and their language were marginalized during the period of Russian settlement. There are some 1,500 Itelmens living in central Western Kamchatka. However, only 35 fluent speakers of the western dialect remain, mainly Elders.

Since 1990, there has been a movement to revitalize Itelmen language and culture. Building on the past ten years of community efforts, there is an opportunity to save and teach the language. Community groups have grown spontaneously, and preparation has begun to conserve, teach, and publish the Itelmen language (see ANSIPRA Bulletin No. 6B, p. 14; In Russian: Мир коренных народов - живая

арктика" No. 8, 2001, p. 73). The Arctic Circumpolar Route/ Arctic Institute of North America (AINA) and the State University of Novosibirsk, Laboratory for Siberian Indigenous Languages of the Tomsk State Pedagogical University, Institute of Mathematics, Novosoft Company, propose to create a program to support and expand this initiative. The goals will be as follows:

- To record, analyze, and preserve the knowledge of the remaining Itelmen Elders who are native speakers, and to involve youth and qualified researchers;
- To create a database of Itelmen linguistics which will be accessible for teaching and re-

search, wherever required in Russia and worldwide;

- To prepare a prototypical methodology and process which will inspire other linguistic communities to carry out similar initiatives.

The overall purposes of language revitalization are to reinforce self-determination and pride of identity of a valued socio-cultural heritage, and to provide information to government and industry to instigate positive reforms in public policy and practice in regard to Russian indigenous populations.

Steps are being taken to raise funding.

Conclusions: Requirements for Progress

New uses of media, and access to them, are required to meet the potential of re-telling northern stories. Traditional oral societies suggest extended use of audio and visual tools. Innovative approaches to developing content appropriate to the Arctic need to incorporate Elders, youth, and other village dwellers. It is essential that northern residents actively participate in all research and reporting which concerns their interests. Clear principles for participation,

disclosure, ownership, and ongoing sensitivity need to be developed and implemented.

Holistic research is an approach well suited to the development of virtual pathways and routes. The incorporation of traditional knowledge and academic study are not always familiar to either researchers or funders. There is a clear need to develop funding programs which respond to the remote and northern context, while broadening understanding with government, industry, and

the academic community on the value and uses of local and traditional knowledge.

The active participation and generous sharing of Arctic partners indicates that there is potential for further expansion of the ACR. The partners at this time include societies representing Inuit and aboriginal communities in the Arctic regions of Canada, Greenland, Norway and Russia, as well as non-Arctic researchers.

Do you know of a project which could provide a link to broaden circumpolar knowledge?

The ACR is interested in receiving information on existing projects which can help to add "building blocks" to tell the stories of the circumpolar world. Please see the Issues and Ideas section www.circumpolarroute.org for considerations for participation in the ACR. Arctic peoples will benefit by retaining, safeguarding, and caring for their heritage; acquiring advanced skills and techniques; and sharing knowledge with related organizations and individuals.

State policy and the health of indigenous peoples of the Russian North

*A statement to the Organising Committee by Larisa I. Abryutina, Vice President, RAIPON, 28 January 2003
Summarised by Helle Goldman, ANSIPRA*

As the Russian Ministry of Health is well aware, there are severe health problems among the indigenous peoples of the North who live in remote places and lead traditional life-ways (as well as non-indigenous people who have adopted similar ways of life).

One condition exacerbating this alarming situation is the fact that the provision of health care is largely in the hands of regional authorities, but it is the Ministry of Health, a federal body, which answers to Russia's Organising Committee—and to the global community—with respect to indigenous peoples' health issues. This is inconsistent with practice in other Arctic and sub-Arctic countries where, as far as I know, federal authorities are responsible for the main share of matters concerning indigenous peoples' health care. In the United States, for instance, the Indian Health Service (which includes the Northern Department, in charge of indigenous health matters in Alaska) has this role. In Canada the situation is similar: financing, organisation and implementation of the indigenous peoples' health care are under the purview of federal authorities and special ministries. (It should be added that in these countries, indigenous health care provision is carried out with the participation of the indigenous peoples themselves.) There are very sound reasons for this kind of arrangement. Indeed, even in Russia this was recognised at the beginning of the Soviet era, hence the establishment of the Committee for Assistance to the Indigenous Peoples of the North.

Another factor is the discordance between the areas whose residents are most affected by health problems and the plans which the authorities propose to redress them. I recall, for example, an article by an official from "Goskomsever"¹. In the first part of the article he sheds tears for the poor nomad children who faint from undernourishment and even die in the tundra. But in the second part he optimistically proposes solutions to these problems that involve computer/video monitoring systems, expeditions of Moscow researchers, and other measures within the framework of the "Children of the North" programme. While such tactics can lead to improvements in the lives of district centre residents, they have essentially no impact on those who are suffering the most: people in very remote areas. The same criticism applies to the Federal Target Programme "Economic and Social Development of the Indigenous Peoples of the North until 2011" (see ANSIPRA Bulletin No. 7).

How did this situation arise? Diverse and numerous aspects of indigenous peoples' lives have been negatively impacted from outside through history. During the Soviet era indigenous peoples experienced the loss of political self-determination, the erosion of traditional health care practices (in which specialists like kulaks and shamans played central roles), compulsory collectivisation, and the systematic separation of children from their parents. The profound cultural transformations and attitude shifts which went hand-in-hand with these changes undermined the traditional socio-cultural cornerstones which had always sustained the indigenous peoples of the North in their harsh homelands.

At the same time, the Soviet structure created a system of socio-economic "props" which attempted to compensate for some of these losses. A strong agriculture sector was developed, hunting and fishing were pursued according to Soviet premises, and employment among indigenous people was close to 100%. The Soviet system introduced kindergartens and schools; hospitals, clinics, and obstetrics stations were set up. With the establishment of the Committee of the North in 1924 came a medical department particularly responsible for organising mobile medical groups to reach remote indigenous peoples.

The next transformational wave followed the break-up of the Soviet Union and the subsequent transition to a market economy. These changes were as radical as those of the preceding era, though the trends were now in the opposite direction as attributes of the previous period were destroyed. Sovkhoz² were subjected to a total reorganisation, often incompetently carried out. In the process, reindeer herding and some other economic branches rooted in traditional indigenous modes of subsistence were ruined.

Having already undergone massive transformations, indigenous peoples found themselves largely unable to adapt themselves to these new changes. The dissolution of the sovkhozes and the loss of reindeer stock resulted in a sharp decrease in living standards: nutrition deteriorated, among other things. Simultaneously, government-provided medical care, education, communication lines, and other elements of Soviet life that indigenous peoples had learned to depend upon were cut back. Indigenous peoples were now impeded by maladaptation: they had adapted to an all-encompassing system that had fallen to pieces, and could not function effectively in the new era. This is one of the tragic underlying problems of Russia's northern indigenous peoples.

Whereas mobile unit doctors used to seek out every reindeer-breeder, taking special care with pregnant women and children, today not even tuberculosis examinations are carried out for several years, not to mention such "trifles" as dentistry, eye examinations and so on. Can this just be attributed to a current lack of government funds? A letter from a reindeer-breeder indicates otherwise:

"Sometimes an expensive MI-8 or MI-6 helicopter arrives in the tundra with medical and scientific personnel on board. Physicians fill in their forms, take some tests or X-ray photographs and then fly away. If a reindeer-breeder from the tundra or taiga asks them to treat a tooth or supply a pair of spectacles, or to give him some pills, he is told that they have no money to buy medicines, there are no specialists, no equipment, that he should travel to a central regional hospital and so on. But why do they use such an expensive helicopter then?"

Why indeed?

Factors affecting the natural environment have made matters worse. According to research carried out by RAIPON and AMAP, the northern regions are heavily contaminated by persistent

organic pollutants and other substances, which build up in the food chain and are toxic to humans and animals. Tests reveal, for example, that pollutants in maternal milk exceed levels regarded as safe. This negatively impacts immunity, mental development and other health parameters—not only of today's generation, but also their offspring. In some regions people have had to reduce their consumption of traditional northern food or even abandon it altogether. With outside foods in short supply following the breakdown of collectivities, indigenous peoples have come to rely again on traditional foods for their survival. But now these are also endangering their health.

Thus, many health care achievements made during the Soviet period have been lost, while health indices, mortality rates and life expectancy have approached those of the 1920s. A significant proportion of infants are born with birth defects; too many die during the first years of life. A high suicide rate combined with disease and alcoholism means that many adults do not reach old age. Not surprisingly, there is mass migrations from tundra regions; former reindeer herders join the lowest socio-economic stratum in the northern residential centres; a proportion scrape along by begging and stealing. As R. G. Abdulatipov has pointed out, the indigenous peoples of Russia's North stand on the brink of extinction.

Regardless of how well-intentioned they are, plans and proposed strategies to redress this grim situation seem ill-conceived and poorly thought out. Let's take as an example the Federal Target Programme called "Economic and Social Development of the Indigenous Peoples of the North until 2011". The raft of economic measures which it sets out includes the establishment of trading stations, slaughtering and processing plants. But the plan does not include answers to these kinds of questions: What will the trading stations trade in, and where are the products going to come from? What are the processing plants going to process? There is a great deal of wishful thinking in such proposals, but no solid ground for real achievements.

What steps can we take to address the dire health problems of the indigenous peoples of the North? First, the errors of state policy which have contributed to this situation must be admitted at the highest levels of authority, and there must be a political will to overcome the current crisis. Second, specific details of the health crisis must be better understood. This will entail analyses of health data, which are currently not even being collected. The lack of reliable nation-wide medical statistics on the indigenous peoples of the North hinders the formulation of solutions.

Another important step will be to rectify the balance of responsibility between federal and regional authorities. In the past, relations between the political centre and the regions were simple: all questions were settled by the Union and Republican bodies while the regions played an executive role. But during the post-Soviet redistribution of power, health care for regional populations has passed to the jurisdiction of the individual administrative units of the Russian Federation. In northern regions this has had negative consequences for indigenous people because the regional administrative units are not always able to solve their problems competently and effec-

¹ State Committee for Northern Affairs (post-Soviet Russia)

² State farms, abbrev. *sovyetskoye khozyaystvo*, a form of collectivity

tively. A related problem is the lack of a horizontal integration—efficient connections between different ministries, departments and organisations at the same “level”. In fact, what is urgently needed is a unified body in Russia which would formulate and implement the whole complex of measures addressing the peoples of the North, and be accountable for them.

It is also vital that the protection of the environment and health of the indigenous peoples of the North be legislatively secured. Article 25 of ILO Convention 169 states:

“Governments shall ensure that adequate health services are made available to the peoples concerned, or shall provide them with resources to allow them to design and deliver such services under their own responsibility and control, so that they may enjoy the highest attainable standard of physical and mental health.”

This must be the foundation for a Russian legal framework. Lawmakers are proud of the current federal law entitled “On the Guarantees of Rights of the Indigenous Peoples of the Russian Federation”. But indigenous health matters are inadequately covered in this weighty piece of legislation; medical treatment, for example, is just mentioned in passing. In general, the relevant federal and regional legislative acts spell out no concrete mechanisms, and earmark no firm sums of money, for carrying out the rights they “guarantee”. There is ample room for misinterpretation at the local level.

Increased health care funding is another important ingredient but, as I’ve argued, it has not been the only cause of the woefully inadequate health care plan for the indigenous peoples of Russia’s North. By the same token, infusions of money alone will not reverse the situation. To be effective,

health care funds must be used wisely, based on an intimate understanding of the current crisis and its causes, learning from examples in other northern countries, and involving indigenous peoples’ participation in every step of the process.

Let us build on the fact that the indigenous peoples of the North are today acknowledged and esteemed; their problems are the focus of attention both within Russia and globally. Remember that this is the International Decade of the World’s Indigenous People, an event which the United Nations established to mark the importance of the world’s indigenous peoples.

In conclusion, I recommend the addition of the following statement to the draft resolution of this meeting of the Organising Committee:

“1. We appeal to the President of the Russian Federation, to the Heads of the Federal Assembly and the Government of the Russian Federation that the Russian State admit its responsibility for mistakes made during previous years, and accepts responsibility for redressing the current indigenous peoples’ health care crisis with appropriate emergency and long-term measures that include the participation of indigenous peoples.

2. We propose the establishment of a State Committee on the affairs of the traditional natural resources use and the indigenous peoples of the North. This must not turn out to be a recreation of “Goskomsever” (neither in its aims and objectives nor in its methods of work and personnel staff). This Committee must be similar to the Committee on Assistance to the Indigenous Peoples of the North, was in place from 1924 to 1938 and was affiliated to the Presidium of the All-Union Central Executive Committee. The new Committee must concentrate on a wide range of

economic, social and cultural development matters concerning the indigenous peoples of the North. For this it is necessary to withdraw appropriate powers, functions and funds from federal and regional authorities so these can be redirected to the new committee. The main objective of the Committee’s health care department is to provide adequate public health care. The officials of the Committee must be researchers specialised in the problems of the North, including anthropologists as well as specialists who are themselves Northern indigenous peoples. The following specific ends must be met:

- broaden the prophylactic and out-patient health care and bring it closer to the actual homelands of the indigenous peoples of the North, including new mobile medical groups, health centres, etc.;
- provide communities, brigades of reindeer-breeders, hunters and others who are involved in indigenous peoples’ traditional occupations, with medicines and medical equipment;
- provide all reindeer-breeding farms, including all their subdivisions of any form of property and size, with radio stations and other means of permanent and regular communication to call for emergency medical assistance and advice;
- establish special control points affiliated to health centres in regional centres to keep permanent connection with reindeer-breeding farms and other remote population groups, offering regular medical consultations and providing mobile emergency medical visits.

3. To realise the suggestions listed above it is necessary to establish, with the assistance of RAIPON, a commission affiliated to the central government of the Russian Federation.”

About the work of public organisations in the Magadan Oblast

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After returning from the Constituent Congress of the Youth Union, I and Lesya Lavrishchuk presented interesting and detailed information to the mass media. It was about the conception of the youth movement among Northern indigenous peoples, which was calling upon the youth of our region to take an active part. Some meetings with indigenous students from various educational institutions, activists and informal leaders of grassroots associations were organised. In these meetings, aims and objectives of the movement were explained.

Unfortunately our work was not so effective; there was no real enthusiasm from the native youth. This was not an expression of the absence of problems, but of financial means. To solve this we tried to negotiate with the Association of the Indigenous Peoples of the Magadan Oblast, but this did not lead to any results. We made the following conclusions: Young people are interested in preservation and revival of traditional occupations and economy. The problem is that people are not competent enough to organise their own business under the competing conditions of the current market economy. Native enterprises are not capable of competing with large domestic and foreign ones who work in the Magadan Oblast because of a lack of elementary practical management, marketing and business

skills. Therefore, with the aim to remove the legal and informational vacuum, the idea arose to implement the project “*Informational and educational support for the indigenous minorities of the North which engage in traditional crafts in Magadanskaya Oblast*” (see ANSIPRA Bulletin № 5, 2001).

To realise our project we decided to keep searching for sponsors in spite of some failures. We responded to any suggestion including those of participation in all kinds of competitions held by charitable foundations (Far Eastern Office of Eurasia Foundation, Open Society Institute of the Soros’ Foundation, MacArthur Foundation). Especially for participation in the programme “The Right” of the Open Society Institute, the project “Legal education and rendering free legal aid” was prepared. But the only reply to all applications for grants was always the same: the projects were acknowledged to be interesting but the foundations’ resources are limited, so they could finance only the most important projects.

Clearly realising that all our efforts were not effective, we decided to apply to ANSIPRA with a request to publish our project in its Bulletin. The request was fulfilled. A long time has passed since our project proposal had been published but there have been no sponsors’ offering. Under-

standing the significance of financial matters we still hope for a positive result.

Besides project development and co-ordination, our public organisation “Kadar” is experienced in carrying out several relevant actions. We consider these measures to be significant for our people: we nominated our candidates for elections, contested the abolition of the Native District and the local body of self-government through legal instances, we rendered help in establishing national associations of different forms of property. We also achieved positive results: the Supreme Court decided to hold a new hearing on the case concerning the illegal abolition of the Olskiy Native District. The new hearing resulted in the decision of the Magadan Oblast Court to restore the Rayon’s status and fixed the date of elections for December 1 of the current year. Now we have nominated our candidate, Mikhail T. Yaschenko, for the position of the Head of Olskiy District on behalf of the Association and the Magadan Public Organisation of Indigenous Peoples of the North, “Kadar”, because we believe that the participation of indigenous peoples’ representatives in the election campaign is necessary.

A few words about the establishment of the public organisation “Kadar”: The idea was that of a group of Northern native enthusiasts [of Evens

– *ed.*], including me. Why was it necessary to establish another organisation dealing with the problems of Northern indigenous peoples? The aim was to achieve efficiency in decision-making, courageous lobbying of indigenous people's interests and to get into direct contact with representatives of different bodies of power as well as with non-governmental organisations. Unfortunately, it is impossible to defend our people's standpoint under the aegis of the Association [Magadan Regional Association of Indigenous Peoples of the North – *ed.*] because it is politically and financially dependent on the authorities. The reason for this situation is the unrightful combination of the position of a specialist on Northern indigenous peoples with that of a public leader of the Association.

In view of our conception of civil rights and observance of regulations of the law, this contradicts democratic building of the legal system in Russia.

Today, the inactivity of the regional branch of the Association is still evident. Just recently there was a constituent assembly devoted to the organisation of Union of Communities and Native Enterprises in the Magadan Oblast. Initiators of the assembly are activists – directors of firms who are forced to join their efforts to overcome the Association's passivity and ineffectiveness. Its passivity is manifested as follows: native enterprises and communities cannot gain any real support in receiving land plots for free use in the traditional residence areas of their ancestors. Neither can they obtain a fair distribution of fishing quotas, or the determination of a firm quota on food limitation cards. There is an absence of training of indigenous personnel who

would be able to participate actively in political activities and to work with executive and legislative bodies of power. The Regional Association does not inform its members of forthcoming actions (programmes, contests, seminars) in proper time, as RAIPON does it. We think that under such conditions RAIPON should work with indigenous peoples' associations directly, not through intermediary organisations.

With our public organisation "Kadar", the first indigenous clan community in the Magadan Oblast, "Nevte", was established. Guided by the activities of "Nevte", the public organisation "Kadar" controls the guarantees of indigenous peoples' rights and shares its experiences among other associations. So, after a lapse of time, we conducted a certain amount of work (explanation and interpretation of laws promulgated, elaboration of constitutive documents, consultations) with enterprising people, which resulted in the establishment of several tribal communities, one of which is a neighbour community.

The tribal community "Nevte" tries to use different ways to promote its interests. Soon after its registration the Community Council decided to resettle community members to the native residence areas of their ancestors. To fulfil this it was decided to develop the project "Revival of the clan settlement of the community". We asked the Magadan Oblast's division of the Russian Association of Red Cross for help. The organisation provided the community with necessities (food and first-aid packs). It also suggested our project take part in the programme "Development of local communities". Our project received a grant of \$5,000. We consider the help by the Russian Association of

Red Cross as a significant financial and moral support during the community's formation, which gave us confidence and optimism regarding the realisation of our interests.

Our community had spent money to buy necessary fishing equipment and then successfully carried out salmon fishing during the season of 2001. With the fishing season completed, the Community Council decided to conduct the charitable action "Good without limits". Within the framework of the action they offered fresh-frozen fish to different Oblast organisations: the boarding school, correction school, and children's home of the Ol'skiy District, the Oblast's division of Russian Association of Red Cross for disabled persons, the central hospital of the Ol'skiy District, village and regional public organisations of indigenous peoples of the Ol'skiy District, and destitute residents of the village Ola. The aim of the charitable action was to develop initiative at the local level, to inculcate humanness and to contribute to cooperation of different organisations.

In the period of our work we managed to establish contacts with some organisations dealing with indigenous peoples' problems, in particular, the Legal Centre "Rodnik" and ANSIPRA.

My special thanks to the Legal Centre "Rodnik" that responds readily to our appeals, consulting skilfully on any legal matters and providing us with copies of documents. We are also grateful to Winfried Dallmann (ANSIPRA) who represents the informational Network and endeavours to coordinate our interests, giving hope to us.

Russian Indigenous Peoples' Training Center (RITC)

Rodion Vasilevich Sulyandziga, Director of RITC, e-mail: udege@online.ru

The Russian Indigenous Peoples' Training Center (RITC) is a non-governmental organisation formed with the aim of supporting the economic, social and cultural development of the indigenous peoples of the Russian North, Siberia and the Far East of the Russian Federation. Project partners are the Russian Association of Indigenous Peoples of Russian North, Siberia and the Far East (RAIPON) and the Inuit Circumpolar Conference (ICC) branch of Canada. The Center is funded by the Canadian International Development Agency (CIDA).

The objectives of the Center are to contribute to sustainable development of the Northern indigenous peoples, to guarantee their direct participation in the economic activities and processes decided upon at the national, regional and local level. The work of the Center is also directed towards the establishment and main-

tenance of agreements between the indigenous peoples, the state and resource extracting companies on preservation and development of traditional nature-use territories. RITC provides consultation services, prepares educational programmes and teaching economical development of the indigenous communities in various regions of Russia. The Center has two departments.

The department of remote support of the Center organises the educational process, provides consultation and other services related to the support of economical initiatives of individuals, communities and regions. There is a prepared course about economic development of indigenous communities, including studies of Russian legislation on indigenous peoples, traditional nature use, business organisation and establishment, and also practical exercises concerning fund-raising. A second course about regional

project coordination includes a practicum in Canada on bases of native cooperatives. All expenses for the courses are covered by project funds. Teachers from both Moscow and the regions render their services.

The center's department of development helps the educational course to implement the acquired knowledge to realise socially significant projects aimed at solving the economic and social problems of the Northern indigenous peoples. A fund will be established in this department to help the communities carrying out such projects.

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Indigenous peoples of the North, Siberia and the Far East of the Russian Federation

Part III

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In ANSIPRA Bulletin No. 3 (Nov. 1999) and No. 4 (July 2000), we introduced 26 indigenous peoples living in the North, Siberia and the Far East of the Russian Federation. Except for the Kamchadals, but including the Tofalar, these ethnic groups were those officially recognised as indigenous peoples at the break-up of the Soviet Union. Since, the number has been enlarged to 40 (for a complete list see ANSIPRA Bulletin No. 7, June 2002). The Kereks and Alyutors were earlier grouped with the Koryaks, but have now achieved their independent status as indigenous peoples. The others have newly received this status. Here we present a short introduction to 8 of these peoples. Unfortunately, we are not able to present statistical data for many of these peoples because they were not singled out in official censuses.

Peoples that received official recognition as indigenous peoples after 1997:

(bold print: introduced on the following pages)

Europe: Veps

Southern Siberia: Chelkans, **Chulym**s, Kumandins, **Shors**, Telengits, **Teleuts**, Tubalar, **Tuvinian-Todz**hins

Northeast: **Alyutors**, **Kereks**, Kamchadals

Far East: Taz

Earlier omitted in ANSIPRA Bull.: **Tofalar** (*Southern Siberia*)

See enclosed maps for geographic location of these peoples.

Veps

Self-designation (singular, ISO spelling):

Bepsja, veps', vepsja, ljudinikad, tjagalazet

Official names (plural):

Russ.: вепсы; Engl.: Veps

Other names (plural):

Russ.: чудь (pre-Soviet)

Residence area(s):

Republic of Karelia (SW coastal area of Lake Onega), Leningradskaya Oblast (NE), Vologodskaya oblast (NW)

Population numbers:

Total: 12,500 (1989); Russian Federation: 12142 (1989)

Rural population (% in R.F.):

51.5%

National language:

Vepsan. Dialects: Northern (Sheltozerskiy; SW coast of Lake Onega), Middle (NE Leningradskaya Obl. and Babayevskiy District of Vologodskaya oblast), Southern (Yefimovskiy; Boksitogorskiy District of Leningradskaya Obl.)

Affiliation of national language:

Uralic-Yukagirian family, Finno-Ugric group, Finnic subgroup

Status of national language (1989):

Mother tongue: 37.5% (Karelia); 69.9% (Leningradskaya Obl.)

Traditional culture:

Peasant culture

Ethno-geography:

The main residence area of the Veps is situated between the lakes Onega, Ladoga and Beloye. The Veps have inhabited this area since the end of the first millennium AD. In the 12-15th centuries some groups of Veps immigrated to areas situated to the North of the River Svir, where they underwent Karelian influence and contributed to the formation of sub-ethnic groups of Karelians (*hyudiks* and *livviks*). Until the 15th century the major part of the Veps population had lived in the Republic of Novgorod. After Novgorod joined the Grand Duchy of Moscow, the Veps were registered as state (so called black-plough) peasants. Their villages (*kyulya*, *pagast*) were situated on river banks and lake shores. After the October Revolution of 1917, Vepsan districts (Vinnitskiy Rayon in Leningradskaya Oblast, etc.) and village soviets were established. These were abolished after the Second World War.

At present almost half of the Vepsan population (47.6%) lives in Karelia, 34.2% in the Leningradskaya Oblast, and the remaining number in the Vologodskaya Oblast, Saint Pe-

tersburg, etc.

Lifestyle and subsistence of rural population:

The traditional subsistence of the Veps was an extensive **agriculture**. The main crops were barley, rye, oats, flax, and turnip. **Stock-breeding** was next in importance after agriculture, while **hunting** and **fishing** were subsidiary occupations. Ceramics was one of the oldest crafts. In the second part of the 18th century, such occupations as timber cutting and floating, and the trade of barge haulier were widespread among the Veps. During the Soviet period mining enterprises were established in the Vepsan residence areas and forests diminished due to timber cutting. Vepsan representatives were involved in administrative work, education, public health care and other spheres of life.

Traditional dwellings are similar to those elsewhere in Northern Russia, though they have some specific features, like household buildings forming one T-shaped complex (*izba*). Inside the northern Vepsan *izba* (*pert*) a table is situated near a façade wall ("Finnish" arrangement) while the opening of the stove points towards a side wall.

Traditional clothing is similar to that of Northern Russia. However, there were some differences: women wore a skirt, not a sarafan, while men had hats of hare fur, neckerchiefs (*kaglan payk*), wedding trousers with embroidery and a fringe on their lower part (*kaldyat*).

The main elements of **traditional food** were porridge, broth, pies with a fish filling, oat kisel, liquorice rye pastry, home-brewed beer, kvas, etc.

Tofalar

Self-designation (singular, ISO spelling):

Tofa, tocha

Official names (plural):

Russ.: тофалары; Engl.: Tofalar(s) [sgl.: Tofa]

Other names (plural):

Russ.: карагасы; Engl.: Karagasy

Residence area(s):

Nizhneudinskiy District (Irkutskaya Oblast)

Population numbers:

Total: 731; in R.F.: 722 (1989)

Rural population (% in R.F.):

86.6% (1989)

National language:

Tofa

Affiliation of national language: Altaic family, Turkic group

Status of national language (1989):

Mother tongue: 43%; speaking fluently: 45%

Traditional culture: Hunting and small-scale reindeer breeding

Ethno-geography:

Tofalar live in the Nizhneudinskiy District of the Irkutskaya Oblast, in the basins of the rivers Uda, Biryusa, Kan, Gutara, Iya, etc., in the mountain-taiga zone. In 1930, the Tofa National District (Tofalarskiy Natsionalnyy Rayon) was established in the settlement Alygdzher. It was later abolished. The formation of the Tofalar as a nation took place in the Sayan area and in adjacent territories of southern Siberia. Samoyedic groups, Ket-speaking tribes and the Turkic tribes of Tuba were involved in the ethnogenesis. By the 19th century the Tofalar represented an ethnic group with a Pan-Turkic language.

Lifestyle and subsistence of rural population:

A basis of traditional subsistence was **hunting**. They hunted sable, squirrel, otter, beaver, fox and wolverine in late autumn and winter, and moose, Siberian deer and wild goat during the whole year. They used battue as a way of hunting. Up to the 20th century their weapons were simple cross-bows and rifles. Traditionally they were nomads using reindeers for migrations. There were 20-30 head in one household. In the 19th century the Tofalar started to use horses for riding. The most common domestic crafts were blacksmith's work, and processing of wood, birch bark and leather.

Gathering was a subsidiary occupation. They gathered cedar nuts, plants (*sarana*, etc.).

Nomads lived in conical *chums* (tents) that were covered with boiled birch bark in summer, and moose or Siberian deer skin in winter. During the 20th century the transition to a sedentary way of life took place, a house with a framework of logs became the main type of dwelling.

Traditional clothes were made of moose, reindeer and Siberian deer skin. Common clothes were fur coats with the fur facing inward, and robes made of reindeer skin and wild goat *rovduga* (a kind of processed leather) with a straight cut, widening to the bottom and with straight sleeves. In summer men wore kaftans made of broad cloth. In winter women wore hats of reindeer skin with the fur outside.

The **traditional staple food** of the Tofalar was the meat of ungulates: moose, wild goat, musk deer, reindeer; as well as bear, hare, squirrel, and game-birds. They used the milk of domestic reindeer, which was boiled and added to tea. They also used this milk to make cheese and curdled milk; frozen milk was kept in birch-bark containers, cleaned guts and stomachs of animals.

Chulyms

Self-designation (singular, ISO spelling):

Ijus kiziler, pestyn kiziler

Official names (plural):

Russ.: чулымцы; Engl.: Chulyms

Other names (plural):

Russ.: хакасы (Soviet period)

Residence area(s):

Tomskaya Oblast and Krasnoyarskiy Kray, along the rivers Chulym, Yaya and Kiya

Population numbers: Total: 750 (1980)

National language:

Chulym-Turkish. Dialects: Lower and Central Chulym

Affiliation of national language:

Altaic family, Turkic group

Traditional culture:

Fishing, hunting, gathering, plough agriculture, etc.

Ethno-geography:

The residence area of the Chulyms is situated in the basin of the River Chulym and its tributaries Yaya and Kiya, belonging to Tomskaya Oblast and Krasnoyarskiy Kray. In this area they established their winter and summer settlements, called *uluses*.

Lifestyle and subsistence of rural population:

A basis of traditional subsistence was fishing. Fish (pike, bream, perch, crucian, sterlet, etc.) were caught with nets, seines, harpoons, locks, and traps. In summer, part of Chulym population was busy in plough agriculture cultivating barley, and – with arrival of the Russians – oats, rye, and wheat. In addition, they were occupied with **tending herds**. In winter they hunted fur-bearing animals using composite (*sogan*) and simple bows, lassos, snares, billets, etc. **Gathering** was a subsidiary occupation. They gathered edible plants and herbs, berries, cones, etc. The most common **domestic crafts** were weaving, timbering, leather-processing, manufacturing of ropes, birch-bark and wooden crockery, boats, skis, sledges, etc.

The main **traditional food** included fish, game and plants. Fish was jerked, dried and smoked for long-term preservation. They also prepared fishsoup, porridge of *kurmach* (hulled and dried barley), *talkan* (a mash of ground grains or flour), etc.

Traditional dwellings were dugouts (*odyg*), semi-underground houses (*kyshtag*) with frameworks of logs and roofs shaped like truncated pyramids, frame yurts with rectangular or polygonal bases and conical roofs, temporary dwellings covered with a birch-bark, felt, or bast. Since the 18th century – under Russian influence – the Chulyms started to build frame houses with five walls and cross-vaulting houses.

Transportation was traditionally by horse waggon, sledges, and draggers. One or two dogs were often harnessed to sledges. For transportation on water, they used boats made of hollowed trees, planks and birch-bark. In winter, hunters used skis with animal skin soles.

National clothing includes shirts and trousers made of sackcloth, printed cotton, or silk, as well as camisoles. Women coats were made of squirrel and fox fur, while men wore sheepskin coats, fur coats and coats made of goat and reindeer skin. Footwear were *chirki* (with a soft sole), boots (made of burbot or mammal skin), and *brodni* boots. In the 18-19th centuries the traditional clothing was replaced by Russian clothing.

Shors

Self-designation (singular, ISO spelling): Šor

Official names (plural):

Russ.: шорцы; Engl.: Shors

Other names (plural):

Russ.: кузнецкие татары, абинцы, кондомские и мрасские татары

Residence area(s):

Kemerovskaya Oblast, Republic of Khakasiya, Republic of Altay

Population numbers: Total: 16.600, R.F.: 15.745 (1989)

Rural population (% in R.F.): 26.5% (1989)

National language:

Shor. Dialects: Mras, Kondoma

Affiliation of national language:

Altaic family, Turkic group

Status of national language (1989):

Mother tongue: 58%; speaking fluently: 64%

Traditional culture:

Fishing, gathering, slash-and-burn agriculture

Ethno-geography:

Shors live mostly in the Kemerovskaya Oblast, the Republic of Khakasiya and the Republic of Altay. They settle in the basin of the River Tom, along its middle course, and in the basins of its tributaries Kondoma and Mras-Su, and in rural areas of the Tashtagolskiy, Mezhdurechenskiy and Novokuznetskiy districts. They also live in the towns Myski, Mezhdurechensk, Tashtagol, Novokuznetsk, and Kemerovo. Ethnographers distinguish between a Northern (forest-steppe) group, the Abins, and a Southern (mountain-taiga) group, the Shors.

In the 6-9th centuries, parts of the latter group was included in the Turks, Uygurs and Yenisey-Kaganats, respectively, and experienced a Turkic influence, partly mingled with ancient Altaian, Uygurs, Yenisey-Kirgiz and Mongolian tribes, and in the 17-18th centuries with the nomadic stock-breeders, the Teleuts. In 1925, the Gorno-Shor National District was established, which existed until 1939. The District's centre was situated in the village Myski, later in the village Kuzdeyevo.

Lifestyle and subsistence of rural population:

The Shors lived in tribal communities. **Fishing** was the main source of subsistence. The Shors caught grayling, *naymen'*, ide, pike and burbot using nets, seines, traps, rods, harpoons and bows. For **transportation**, they used boats made of hollowed trees or birch-bark. **Hunting** was one of the common occupations for 75-90% of the Shors. Hunted animals were reindeer, Siberian deer, horse, fur animals (squirrel, Siberian weasel, otter, ermine, fox, sable, lynx).

Gathering was a subsidiary occupation. They gathered cedar cones, berries, tubers, roots, bulbs and stems of *sarana*, *kandyk*, wild onion, ramson, peony, and cow-parsonip.

Another main occupation of the Shors was **iron smelting and forging**. In the south, slash-and-burn hoe **agriculture** was common. They cultivated barley, wheat, hemp. In summer they

moved into summer huts for sowing and harvesting. From the Russians, they adopted plough agriculture.

Weaving was also developed: hemp and nettle were used. They processed leather, manufactured utensils of wood and birch-bark.

Men's **clothing** comprised shirts, trousers, and robes, while women wore long shirts. The Southern Shors made their clothes of hemp and dogs' wool.

Hunting and fishing products were the basis of **traditional food**. Horse meat and game were broiled or boiled. Northern Shors widely used milk products: curdled milk, unsalted cheese, curd, butter. Common beverages were home-brewed beer of barley flour (*abyrtka*), and tea.

Teleuts

Self-designation (singular, ISO spelling):

Telenget, payat, tatar

Official names (plural):

Russ.: телеуты; Engl.: Teleuts

Other names (plural):

Russ.: белые калмыки ("White Kalmyks")

Residence area(s): Kemerovskaya Oblast, Altayskiy Kray, Republic of Altay

Population numbers: Total: ca. 3000 (1989)

National language: Altay, southern dialect

Affiliation of national language:

Altaic family, Turkic group

Traditional culture: Nomadic stock-breeding

Ethno-geography:

Most Teleuts (2500), live in the Kemerovskaya Oblast (Belovskoy, Gurevskiy and Novokuznetskiy districts), the remaining part in the Altayskiy Kray (Zarinskiy and Kytmanovskiy districts), in the Republic of Altay (Shebalinskiy District). In the 19th, ethnographers distinguished several groups of Teleuts: Bachatsk, Tomsk, Altay and Chumysh. Ancient tribes of Tele settled in Central Asia. One of the first reference to the Teleuts as "White Kalmyks" was found in Russian sources from the beginning of the 17th century. Since that time, the Teleut clans of Ashkyshtym, Togul, Tagap, and Keret at first, and then others joined the Russian Empire. On their residence area of Kuznetsk "steppe"-*volosts* (superior districts) were established and they were forced to pay *yasak* (fur tax). Climatically, the residence areas of the Teleuts belong to the forest-steppe, mountain and taiga-steppe zones.

Lifestyle and subsistence of rural population:

The main traditional occupations of the Teleuts were **nomadic stock breeding** in the mountain-steppe zone (until the first half of the 18th century) and **hunting** by foot in the taiga-steppe zone. They hunted hare, fox, wolf, bear, Siberian weasel, weasel, sable, moose, goat, lynx, duck, woodgrouse, etc. Until the beginning of the 19th century they used bow and arrow and spears, and then rifles. They also used snares, axes, simple cross-bows, etc. Since the Teleuts joined the Russian Empire a specific form of sedentary economy combining **agriculture** and **stock-breeding** developed. They started horse breeding, cattle farming (especially in the north of the Altay Mountains area). They cultivated barley, wheat, millet, oats, and rye.

Fishing was a subsidiary occupation. They caught fish with harpoons, rods, nets, seines, bow and arrow. **Gathering** was widespread everywhere (cedar nuts, ramson, *sarana*). Do-

mestic crafts of the Teleuts were leather, wood and metal processing, weaving, wicker-work, sewing.

Today most of rural population work at industrial enterprises and mines.

Traditional women clothes have been in use until now: long dressess (*kyunek*) with attached breastplates, light kaftans, knickerbockers of printed cotton or sackcloth; coloured woven belts (*kur*), boots of sheepskin and leather with high tops, conical headdresses of quilted cloth with tassels on the top, winter hats of sheepskin with trimming made of beaver or sable fur. Outer clothing are warm quilted robes (*syrmal*) and fur coats (*ton, kaptal*). More of women's than of men's clothing elements are still in use; these include the kaftan (*telen*), warm quilted robes, fur coats and leather boots.

The basis of traditional food was horse-meat and mutton dishes (broth and soups, sausages) and milk (beverages like *ayran, chegen, vare-nets*, cheeses, sour cream, etc.)

The most common types of **dwelling**s were stationary conical frame buildings and semi-underground frame or shell houses with rectangular bases and flat or gable roofs. Inside there was a loam stove. Household buildings were barns, bathhouses, enclosures for stock, cattle-sheds, hen-houses, etc.

Tuvinian-Todzhins

Self-designation (singular, ISO spelling):

Tyva, sojoty, sojony, urjanchajcy

Official names (plural):

Russ.: тувинцы-тоджинцы;
Engl.: Tuvinian-Todzhins

Other names (plural):

Eastern Todzhins

Residence area(s):

Mountain-taiga areas in the northeast and southeast of the Republic of Tyva

Population numbers:

Ca. 10,000 (5% of all Tuvinians)

National language:

Tuvinian, northeastern dialect

Affiliation of national language:

Altaic family, Turkic group

Traditional culture:

Hunting, small-scale reindeer breeding

Ethno-geography:

In the end of the 1st millennium AD Ket-speaking, Samoyedic and probably Tungus tribes inhabited the eastern mountain-taiga part of Tuva. At that time the Turkic tribes of Tuba (related to the Uygurs) appeared; it was their influence that caused a "turkization" of the whole local population that ended by the 19th century, and that resulted in the self-designation Tuba or Tuva. In the 13-14th centuries Mongolian tribes immigrated to the territory of present-day Tyva, which initiated the formation of the Central Asiatic Mongolid racial type to which the Tuvinians belong. In the Middle Age (end of 16th to second half of 17th century) Tuva was a part of the Mongolian state of Altynkhan, and was then under China's jurisdiction from the middle of the 18th century to 1911. In 1914 the People's Republic Tannu-Tuva was established, after 1926 called Tuvinian People's Republic. In 1944 Tuva became a part of the Russian Federation as an autonomous oblast. In 1961 it was transformed into the Autonomous Soviet Socialist Republic of Tuva, in 1991 into the Republic of Tuva, and in 1993 renamed Republic of Tyva.

Lifestyle and subsistence of rural population:

Unlike the western Tuvinians, who were nomadic stock-breeders (sheep, goats, cattle, horses, camels), the **Tuvinian-Todzhins** were hunters and reindeer breeders. Their main subsistence-related occupation was **hunting**. They hunted wild ungulates (Siberian deer, wild goat, moose, wild reindeer), fur-bearing animals (sable, squirrel) using bow and arrow with blunt tips, simple cross-bows, and rifles with tripods. The common way of hunting was battue using abatis. **Reindeer breeding** was only carried out with small herds. Reindeer were also used as a pack animals. Each household possessed a small amount of reindeer.

The **traditional dwelling** was the *chum* (tent). In summer and autumn it was covered with birch-bark, in winter with moose skin.

Gathering was a subsidiary occupation. People gathered *sarana* bulbs, dried and stored them in packsacks. Cedar nuts were gathered as well.

Alyutors

Self-designation (singular, ISO spelling):

Alutalu

Official names (plural):

Russ.: алюторцы; Engl.: Alyutors

Residence area(s):

Koryak Autonomous Okrug, mainly the eastern coastal areas of the Kamchatkan Isthmus

Population numbers:

ca. 3000

National language:

Alyutor

Affiliation of national language:

Chukotko-Kamchatkan (Palaeo-Asiatic) family

Traditional culture:

Reindeer breeding in combination with marine hunting and fishing; nomadic and sedentary

Ethno-geography:

Sedentary Alyutors have traditionally lived in the north of the Koryak Autonomous Okrug in the Kamchatkan Oblast, mainly on the eastern coast (villages Tymlat, Kichiga, Anapka, Vyvenka, Tilichiki, Kultushino, Olyutorka, Khaylino, Vetvey) and on the western coast (village Rekinniki). Nomadic Alyutors migrated from the eastern to the western coast of Kamchatka.

Traditional settlements were situated on elevations along rivers banks.

Lifestyle and subsistence of rural population:

The basic subsistence of the Alyutors was a combination of reindeer breeding and marine hunting and fishing. There were kinship and economic connections between the nomadic and sedentary groups. On the basis of these connections they established artels, which included 7-8 participants, for spring and autumn marine hunting, and larger cooperatives for summer fishing.

Reindeer breeding is characterized by small herds with joint ownerships by 4-6 herders. Up to several animals in these herds belonged to sedentary Alyutors. The most important **hunted sea mammals** and seals that were hunted not far from the shore line. Hunting groups armed with rifles and spears hunted with dog sledges. Sea mammals' fat was used for lighting the houses. The meat was consumed at once or stored. The skin was used to make belts and footwear. **Hunting** of fur-bearing animals **on land** (otter, fox, wolverine, ermine, hare) was carried out from December to February. Salmon **fishing** (Siberian salmon, humpback salmon, etc.) using seines was carried out from the middle of June to the middle

of September when salmon went to spawning areas. Sun-dried fish (*yukola*) was stored as food for people and dogs. **Gathered foods** were eggs of wild birds, nuts, laminaria, wild sorrel, berries, etc.

The traditional type of **dwelling** was a semi-underground house with an octagonal base, vertical walls and vaults shaped like truncated cones, and with exterior funnel-shaped shield-screens, which served as entrances. There were wooden stairs leading to dwellings where 3-5 families lived, each comprising 22-25 members. In summer the Alyutors lived in tent-shaped huts. The **clothing**, mostly made of reindeer skin, was similar to that of Chukchi and Koryaks: *kukhlyanka*, trousers for men, overalls for women. **Footwear** was made of reindeer *kamus* (skin from the lower part of the reindeer leg), seal skin, and reindeer chamois. Transportation was by dog or reindeer sledges.

Ethnographers believe the Alyutors were subjected to significant cultural and linguistic influence of Yupiks (Siberian Eskimos); in particular they adopted the art of carving and engraving on a walrus tusk.

Kereks

Self-designation (singular, ISO spelling):

Ankalakku ("coast-dwellers")

Official names (plural):

Russ.: кереки; Engl.: Kereks

Other names (plural):

Chukchi: kerekit; Kerek: karakykku

Residence area(s):

Mys Navarin area (Chukotkan Auton. Okrug), northern part of Koriakski AO

Population numbers:

less than 100

National language:

Kerek

Affiliation of national language:

Chukotko-Kamchatkan (Palaeo-Asiatic) family

Cultural centre(s):

Village Meynypilgino (Beringovsk District)

Traditional culture:

Combination subsistence of fowling, fishing, hunting, sea mammal hunting, fur animal trapping, reindeer breeding

Ethno-geography:

According to ethnographical data the Kereks once inhabited the territory from Mys Baranova (Chukotkan Auton. Okrug) to Mys Olyutorskiy (Koryak Auton. Okrug). According to the census of 1897 there were about 600 Kereks. By the beginning of 20th century many groups of Kereks had been assimilated, mostly by the Chukchi. The Kereks were divided into two territorial groups: yjulallakku ("upper Kereks"; Navarin Bay) and iutylallakku ("lower Kereks"; Khatyrka River). Today the remaining people live in the Mys Navarin area, in the village Meynypilgino and other villages of the Chukotkan Auton. Okrug.

Lifestyle and subsistence of rural population:

Fowling and hunting for small animals traditionally started in spring. One of the ways of fowling consisted in using nets made of whale tendon (*paynintyn*) which were lowered from a rock where birds were nesting. The Kereks used also bows. In summer they **fished** (red salmon, hunchback salmon, Siberian salmon, loach, etc.) using harpoons, locks, clubs. In autumn they hunted wild reindeer, wild sheep and bears. In contrast to the Chukchi and Yupik, the Kereks were occupied in coastal **sea mammal hunting** (seal, walrus). In winter the Kereks hunted fur-bearing animals (fox, wolverine, Arctic fox, etc.).

During the Soviet era Kereks were occupied in reindeer breeding together with Chukchi and Koryaks.

Gathering was a subsidiary occupation. They gathered sea cabbage, algae, clams, cedar nuts, and berries.

Among the traditional means of **transportation** there was a skin *baydara*, which was shorter and broader than that of Chukchi and Yupik. They also used stocky dog sledges. The Kereks' skis were similar to those of Chukchi and were called "crow's skis".

The Kereks traditionally inhabited small hills

and spits living in dugouts (*kuymayaana*). They deepened the floor of the winter **dwelling** by 0.5 m. It had a rectangular base; they placed pillars in corners at a distance of 2-4 m from each other and joined them by cross-beams. On these cross-beams, they set poles in a circle deepening a base of each pole into the ground. They covered the dwelling with sod and sand. In winter they faced it with ice.

Food was prepared in an earth oven (*puyal-kyk*) that was faced with large flat stone slabs. Bird carcasses and animal flesh with the skin left on, but intestines removed, were placed on

the heated stone slabs. The food was edible after long stewing.

The Kereks' **clothing** was similar to that of Chukchi and Koryaks, made of reindeer skin and edged with dog or other animal fur.

One of the main heroes of the Kereks' **myths** was Raven Kukki, which also was typical for other Palaeo-Asiatic peoples (Chukchi, Koryaks, Itelmens). Close interactions between Kereks and surrounding peoples resulted in a significant influence of the Chukchi and Koryak languages; some elements of Yupik language were also borrowed.

NOTES:

Russian locals trying to stop major road from being built into their wilderness area

Reprint from "The Timber Trap", by Paul Brown, The Manchester Guardian Weekly, January 15, 2003

The Russian Udege forest hunters stood at the border of their traditional Russian territories and threatened to shoot the Russian road workers if they crossed the line that represents the last frontier of the pristine forest protecting the game on which the Udege depend. To the outside world, a defeat for the Udege will see the dashing of hopes for the survival in the wild of the Siberian tiger -- but for the Udege it is also their survival as a separate people. The Russian Government building of the 1,000 km road has stopped. It was started at each end -- on the coast and deep in the interior of eastern Siberia -- with a plan to meet in the middle, in order to bring out the logs from the last 30km of untouched forests in the region. The 30 km needed to join the two ends of this vast project run through tiger country at the headwaters of the Bikin river. This is the most biodiverse virgin forest in Russia with 380-year-old cedar trees and giant blue subtropical butterflies. It was here that the road builders met the hunters and stopped work. Twice the Udege people have lost their two District Court battles to stop the road. The villagers discovered just in time that the developers had not done an environmental impact assessment of the road, something required under Russian law.

The road could yet be declared illegal. The fate of the Udege and the tiger is a modern parable of the disaster that is overtaking the natural world. Desire for short-term profit from local timber merchants, selling logs to feed the appetite for expensive hardwood furniture from the developed world, leads to the destruction of the tiger's last habitat in the Asia Region. The traditional Udege hunters today include Russians and another native people called Nanai. They belong to a cooperative that has a quota for sable, red squirrel, mink, elk, moose, wild boar, bears, badgers and otters. The main income is the money for the skins the hunters sell at the St. Petersburg fur market. Illegal logging is rife. The halted road in the north of the terri-

tory is just part of the problem. The company that owns it, Porzcharski, has contracts to supply the Japanese, and is hungry for the ancient cedar trees. In the south a second large company, Terneyles, runs a sawmill and has already taken down 10% of the forest -- which is supposed to be kept exclusively for game and hunting. Other smaller companies, some of which only exist for a few days, cut a lorry-load of trees and then disappear -- making them impossible to prosecute. Rewards are high: cedar is worth \$ 19 a cubic metre, so one tree can command \$ 480.

For material on this issue see also:

ANSIPRA Bulletin No. 1, [Indigenous peoples and sustainable development: Community-oriented strategy](#) (P. Sulyandziga)

ANSIPRA Bulletin No. 5A, [The Udege are forest people, and they protect their forest](#) (P. Sulyandziga, T. Köhler & O. Murashko)

ANSIPRA Bulletin No. 5B, [History and culture of the Bikin Udege](#) (N. Pionka)

Life in the village today

*Vladimir Vladimirovich Kovavna
village Khaylino, Olyutorskiy District, Koryak
Auton. Okrug*

Where have we gone? The population has shrunk from 1500 people in 1985 to 875 in 2002. The main reason for the decrease is the emigration of the population to the "mainland" due to poor living conditions for the indigenous inhabitants as the result of a recession in production. Because of this there is a high unemployment (125 persons), drunkenness, and a high mortality rate. In the beginning of the 1980s, the number of reindeer amounted to 15,800, the production of venison amounted to 5000 t, and 150 persons were employed in agricultural production, 12 of these in reindeer breeding. Other livestock included 200 head of cattle and 300 pigs, as well as 1500 poultry.

Today, the number of reindeer is 2000 and there are 18 cattle, of which 9 are cows. 18 people are occupied in agriculture, 15 of these with reindeer breeding. Reindeer have not been slaughtered for 4 years in a row. We receive almost no salary. With the number of reindeer not currently increasing and decent payment

nowhere in sight, it is difficult to attract people to reindeer breeding. The people, especially former herders, have forgotten how to work, or rather don't want to. For them it is easier, and very cost-effective, to sell raw fish roe to the merchants and receive small unemployment benefits during the winter. And so it stays from one year to the next. On the river, and everywhere else, chaos reigns; there are many merchants and newcomers. Because of the roe business, lots of fish are thrown back into the river and onto the shore, and much is dug down in the earth. Hunting areas are assigned to representatives of the non-indigenous population because only they can pay for the licence and for the permit to bear weapons.

The villagers are very worried about the education of their children. We have no teachers for mathematics for the older classes, and therefore our pupils cannot qualify for higher educational institutions. The former head of the village administration sold the facilities which were reserved for the teachers. If anyone would like to start to work at school, there would be no place to live. The hospital does not have even the most necessary medicines; many people are suffering from tuberculosis. There is no possibility to bring the sick to the district's hospital for medical examinations.

From the beginning of the 1990s, the company ZAO Koryakgeoldobycha has been extracting platinum on our territory. Neither a villagers' assembly nor a referendum was carried out with the native population about the conditions of this work. Agreements about the enforcement of the work in our district were only made between the district's and the okrug's administrations, and ZAO Koryakgeoldobycha. In 2000, I collected signatures against the platinum extraction, but the head of the local administration tried to talk himself out of it. He said that nothing could be achieved against such enterprises like ZAO.

Now, taking courses at the Russian Indigenous Training Center, I have become convinced of the opposite. It is possible to use the legislative acts for our benefit and to enlist the support of concerned organisations.

New website on “Territories of Traditional Nature Use for Indigenous Peoples” TTNU IP Kamchatka

Internet: <http://ttp.klie.ru>

A new website concerns the traditional use of nature Territories belonging to the indigenous minority groups of the North, Siberia and the Far East of the Russian Federation. Standardizing documents can be found on the site dealing with questions concerning TTNU, articles and studies on the experience gained and the problems encountered when establishing such territories, samples of the necessary documents and various other latest information.

This site opened within the framework of the project entitled “Land and our forefathers' traditions - to their descendants”. The project has been in operation since the spring of 2002 on Kamchatka. The principle objective of the project is to jointly assist the communes of the indigenous peoples of the North in the Kamchatka oblast to organize a TTNU as well as make arrangements for economic activities for the indigenous population in that particular territory.

A grant funding the implementation of this project was allotted by a US agency for international development with assistance from a Russian-American Business Cooperation Fund. The US agency supervises an international aid programme that gives economic and humanitarian help to more than 80 countries. The Russian-American Fund for Business Cooperation is located in Seattle and is a non-commercial organization committed to expanding economic ties between Russia and the United States.

Source: *Ethno-Ecological Information Center “Lach”*, 31 January 2003

Translated by: *Arctic Peoples Alert*

Snowchange 2003: Conference Declaration

Conference on Indigenous Observations of Ecological and Climate Change

22-25 February 2003, Murmansk, Russia

As Arctic peoples have shown since time immemorial, life in the North requires flexibility. In the modern world, this principle applies not only to our physical and spiritual connections to the environment, but also to the legal, political and economic circumstances that affect our lives. To maintain and improve our ability to respond and adapt to climate change, or any other environmental disturbances, we must preserve a healthy, resilient environment and create human institutions based on participation, and respect. This course means aiming not for maximum economic use of resources, but for investment in environmental reserves and cultural diversity.

The world is in an accelerating spiral of change and uncertainty. Participants at Snowchange 2003, representing indigenous communities from around the Arctic, shared stories of common experiences. Temperatures are warmer and the weather is now unpredictable; the sea ice is thinner and freezes later in the fall and melts earlier in the spring, winter rains create thick layers of ice on the tundra. Species that form the basis of our traditional lifestyles - whales, seals, reindeer, and many birds - are under increasing threat from climate change.

We do not own the Earth, we just borrow it from future generations.

We, as participants at the Snowchange 2003 and representing a wide range of individuals and non-governmental organizations (NGOs), call on world leaders to replace the unrestrained use and misuse of natural resources with development that follows the principles of sustainability and respect for human and indigenous rights.

On behalf of our people, our children and in respect of our ancestors, we call upon responsible nationstates in general, and the Russian Federation in particular, as citizens of the global village and members of the United Nations who carry a responsibility to uphold international laws, ratified conventions and signed agreements, to immediately implement them.

We especially highlight the following actions:

- Ratification of the Kyoto Protocol by the Russian Federation to ensure its entry into force during 2003.
- The establishment of mechanisms for involving indigenous people when evaluating impacts related to transportation on the Arctic Seas, and extractive and industrial developments in the North.
- Ratification of the International Labor Organization Convention Number 169 concerning indigenous peoples and tribes in independent countries
- Securing rights and cultural interests of indigenous peoples in relationships to forestry, tourism and lichen-industry.
- The extension of an invitation to the UN-Special Rapporteur of Indigenous Peoples issues, Mr. Rudolfo Stavenhagen, for an official visit concerning the Sami people on Kola Peninsula in Murmansk oblast.
- The incorporation of traditional uses on the land by indigenous people, including the hunting and harvesting of culturally significant species, into environmental protection plans.

The Snowchange process is one mechanism for providing indigenous peoples with a common forum for raising and discussing issues of concern to them and for sharing ideas for progress and improvement. Our future work and conferences will continue this effort, and we invite all who share our commitment and concerns to join us.

NEW BOOKS:

RECOMMENDATIONS FOR THE DEFENCE OF TRADITIONAL NATURE-USE RIGHTS OF THE INDIGENOUS PEOPLES OF RUSSIA

(orig. title: РЕКОМЕНДАЦИИ ПО ЗАЩИТЕ ПРАВ КОРЕННЫХ МАЛОЧИСЛЕННЫХ НАРОДОВ РОССИИ НА ТРАДИЦИОННОЕ ПРИРОДОПОЛЬЗОВАНИЕ)

Edited by V.L. Mischenko, cand. jurid. sci.

“Ekoyuris” Institute of eEco-Juridical Problems; Moscow, 2000.

Distributed for free through the Russian Association of Indigenous Peoples of the North, 119415 Moscow, P.O.B. 110.

A collection prepared by the lawyers of the “Ekoyuris” Institute of Eco-Juridical Problems with financial support of the Institute “Open Society”. The collection comprises recommendations for the realisation of constitutional rights of the indigenous peoples of Russia, as well as texts of the main regulations on clan communities and their associations, compiled by state institutions’ specialists on problems of indigenous peoples of Russia.

EXPERIENCES WITH ETHNOLOGICAL ASSESSMENT

(orig. title: ОПЫТ ПРОВЕДЕНИЯ ЭТНОЛОГИЧЕСКОЙ ЭКСПЕРТИЗЫ)

Edited by O.A. Murashko

Moscow, 2002.

Distributed through the Russian Association of Indigenous Peoples of the North, 119415 Moscow, P.O.B. 110.

An assessment of potential impacts of the prospecting programmes of ОАО “Gazprom” in the waters of the Ob and Taz bays on the sustainable development factors concerning indigenous peoples. The volume has been prepared at the behest of RAIPON. It contains results of ethnological assessments of concrete projects and recommendations for carrying out ethnological impact assessments for the industrial exploitation of natural resources with effects on the ethno-cultural environment of traditional, indigenous homelands.

CUSTOM AND LAW. STUDIES IN LEGAL ANTHROPOLOGY

(orig. title: ОБЫЧАЙ И ЗАКОН. ИССЛЕДОВАНИЯ ПО ЮРИДИЧЕСКОЙ АНТРОПОЛОГИИ)

Chief editors: N.I. Novikova, V.A. Tishkov

Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow, Publ. house “Strategy”, 2002. 393 pp. ISBN 5-9234-0021-9

For more information see:

<http://jurant.iea.ras.ru/publ/custlaw2002/content.htm>

This collection of articles has been prepared on the basis of lectures read at the Second international summer school of legal anthropology. The school was dedicated to protecting and using natural resources, the right to biologically renewable resources by the indigenous peoples under contemporary conditions, and also how these problems are solved in international law as well as in national and customary law of Russia and Canada. The originality of this school lay in the priority given to issues of court protection of indigenous peoples’ rights and possibilities of out-of-court solutions through negotiations, etc.

This book is of interest to politicians, lawyers, ethnographers, historians and activists of national and cultural movements.

THE SÁMI PEOPLE - TRADITIONS IN TRANSITION

Veli-Pekka Lehtola

Kustannus-Puntsi Publishers, Aanaar/Inari, Sápmi, Finland, 2002. 139 pp., richly illustrated. ISBN 952-5343-11-1

Price: EUR 20.00 plus postage.

For more information and to order the book see:

<http://www.puntsi.fi/sami.htm>

Sámi culture has undergone powerful changes recently. Traditions have been integrated with contemporary influences and perspectives. New

kinds of Sámi participation and activism have evolved including innovative politics, informative media, expressive art and literature.

Accommodating internal and external changes is nothing novel to the Sámi. The dialogue between what is traditional and what is modern is a natural part of their development towards the maintenance of Sámi cultural distinctness.

Veli-Pekka Lehtola (Ph.D.), senior research fellow in the Giellagas Institute at the University of Oulu (Oulu, Finland), has published several articles concerning Sámi culture, history and anthropology. In 1997 he received the prestigious Israel Ruong prize for his scientific contributions as a distinguished Sámi scholar.

MANY FACES OF GENDER: ROLES AND RELATIONSHIPS THROUGH TIME IN INDIGENOUS NORTHERN COMMUNITIES

Edited by Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt

Publishers:

1) University Press of Colorado: Hardcover ISBN 0-87081-677-2, \$45.00; Paperback ISBN 0-87081-687-X \$19.95

2) University of Calgary Press: Paperback (Northern Lights, vol.2), ISBN 1-55238-093-9

232 pp., 8 black & white photographs, 16 line drawing, 13 tables, 1 map

For more information or to order see: <http://www.upcolorado.com> or

<http://www.uofcpress.com>

Many Faces of Gender is an interdisciplinary volume that seeks to address the dearth of descriptions and analysis of gender roles and relationships in Native societies in the far North. This collection complements existing conceptual frameworks and develops new methodological and theoretical approaches that more fully articulate the complex nature of social, economic, political, and material relationships between men and women in indigenous northern communities. The contributors challenge the widespread notion that Native women’s and men’s roles have been frozen in time, a concept that precludes the possibility of differently constituted gendered categories and changing power relations and roles through time. By examining the pre-historical, historical, and modern records, they demonstrate that these roles are not fixed and have indeed gradually transformed.

Many Faces of Gender is ideal for anthropologists, archaeologists and others with an interest in historical anthropology and archaeology, cultural studies, gender studies, women’s studies, and household and lithic studies.

RUNNING WITH REINDEER: ENCOUNTERS IN RUSSIAN LAPLAND

Roger Took

Bookpoint, Oxfordshire, 2003. 365 pp. Illustrated. Hardback. Price:

£18.99. ISBN 0 7195 5736 4

Orders to: phone: +44-1235 400 400, fax: +44-1235 400 500

Russian Lapland, a region of amazing contrasts. Here lies the last true wilderness of Europe, a rich and pristine ecosystem teeming with bird and animal life. But here too lie the dark, satanic mills of the former Soviet Union and the rotting remnants of the Northern Fleet’s nuclear submarines. Despite its strategic importance to the Allies during both World Wars, Russian Lapland - renamed Murmansk Region and now frequently referred to as the Kola Peninsula - remained a forgotten corner of Europe, inaccessible to foreign visitors, until perestroika. Running with reindeer is the first English account of life in this harsh but beautiful land for over a century.

Roger Took is almost certainly the first foreigner since the Russian Civil War of 1918-1920 to have explored the region extensively, witnessing at first hand the disturbing aftermath of communism. Living among remote reindeer-herding and hunting families, he follows the lives and traditions of the indigenous Lapps, or Saami. He meets pioneering villagers descended from medieval Novgorod fur-traders who are now learning to cope with the new economy, and the men and women originally forced north to mine Russian Lapland’s fabulous mineral wealth but now unemployed and stranded.

His arduous adventures take him to a lost Eden - home to bears, elk, reindeer and birds of prey, and fish that anglers dream of. And, avoiding the still vigilant security services, he explores the naval bases where nuclear-powered submarines are lying dangerously neglected.

His encounters with the land and its inhabitants are dramatic and comical as well as emotionally disturbing and at times physically dangerous. Moving between the lines of the official histories, coping with arduous Arctic condition and avoiding the vigilant state security services, he writes compellingly. The result is a vivid account of a unique part of Europe.

THE TROUBLED TAIGA: SURVIVAL ON THE MOVE FOR THE LAST NOMADIC REINDEER HERDERS OF SOUTH SIBERIA, MONGOLIA, AND CHINA

Brian Donahoe

Journal: Cultural Survival Quarterly, Spring 2003

For more information and orders: Sofia Flynn Publications, Cultural Survival, 215 Prospect Street, Cambridge, MA 02139, USA.

phone: (+1)-617 441-5406, fax: (+1)-617 441-5417, e-mail: sflynn@cs.org

The reindeer-herding peoples who make up the South-Siberian and Mongolian Reindeer-Herding Complex include the Dukha of northwestern Mongolia; the Tozhu, Tofa, and Soyot in south Siberia; and the Evenki, who range throughout south Siberia and into the northern tip of China's Inner Mongolia province. They use reindeer predominantly as pack and riding animals to facilitate their hunting, and as a source of milk products. While each of these peoples is ethnically and culturally distinct, they are all confronting threats to their cultural survival, including transitions to market-based economies, land privatization, mineral extraction, tourism, global warming, language endangerment and loss, and assimilation into the dominant Russian, Mongolian, and Chinese cultures. This issue of Cultural Survival Quarterly is a collaborative effort among Russian, Western, and indigenous experts to give much-needed exposure to these endangered cultures and to initiate discussion about some possible solutions.

MEETINGS AND CONFERENCES:

14-19 September 2003:

Annual Beringia Days Conference

Anadyr, Chukotka, Russia

The Chukotka Regional Administration has notified the US National Park Service that they will host the annual Beringia Days conference in Anadyr, Chukotka, Russia, the week of September 14, 2003. This annual conference has been sponsored the past six years in Anchorage by the Anchorage Museum of History & Art and the National Park Service. The purpose of the event has been to report to the public the scientific and community activities that take place in the Beringian Region of northwest Alaska and Chukotka.

Flights will depart from Anchorage and Nome for Anadyr. Hotel accommodations are available. Valid passport information will need to be provided by interested participants by the end of June.

Further information: <http://www.nps.gov/akso/beringia>

Contact: Peter Richter, phone: (+7) 907 – 257 2617; e-mail: peter_richter@nps.gov

20 - 21 October 2003:

Conference "Information and Communication Technology in the Arctic"

Akureyri, Iceland

The Icelandic chairmanship of the Arctic Council is preparing an International Conference on Information and Communication Technology (ICT) in the Arctic: *Opportunities and Obstacles for Sustainable Development, Education and Telemedicine*.

The aim of the conference should be to ask and discuss critical questions relating to the use of ICT, associated technical and social issues and benefits to Arctic residents. The conference is also intended to suggest collaborative actions among Arctic countries to promote ICT development based on best available practice. It will bring together individuals of different backgrounds, policy makers, academics, people from business and

industry, representatives of Arctic communities and ICT users, to share ideas, experiences and best practices in order to improve the quality of life and contribute to healthy and vibrant communities in Northern rural areas. Many participants at the Arctic Council Senior Arctic Officials' meeting in Iceland, 23-24 October 2003, are expected to attend.

The conference will be organized into a plenary session in the morning of October 20th, two parallel workshop sessions in the afternoon and a round-table discussion on the 21st. The plenary session on the first day should provide an overview of the current status of ICT infrastructure in the Arctic and the challenges for building an Arctic ICT community that is comprehensive from the point of view of geographic reach and technological access. The role of an Arctic ICT system in creating a sustainable economy should also be examined and the importance of giving the rest of the world access to the North through an Arctic Information Highway. The two parallel workshops will examine distance education on the one hand and telemedicine on the other. They will focus on best practices in these fields, the need to build on what has been achieved and make appropriate recommendations for future collaborative actions. The conference will conclude with a round-table discussion in the morning of October 21st summarizing the discussions on the previous day and formulating its conclusions.

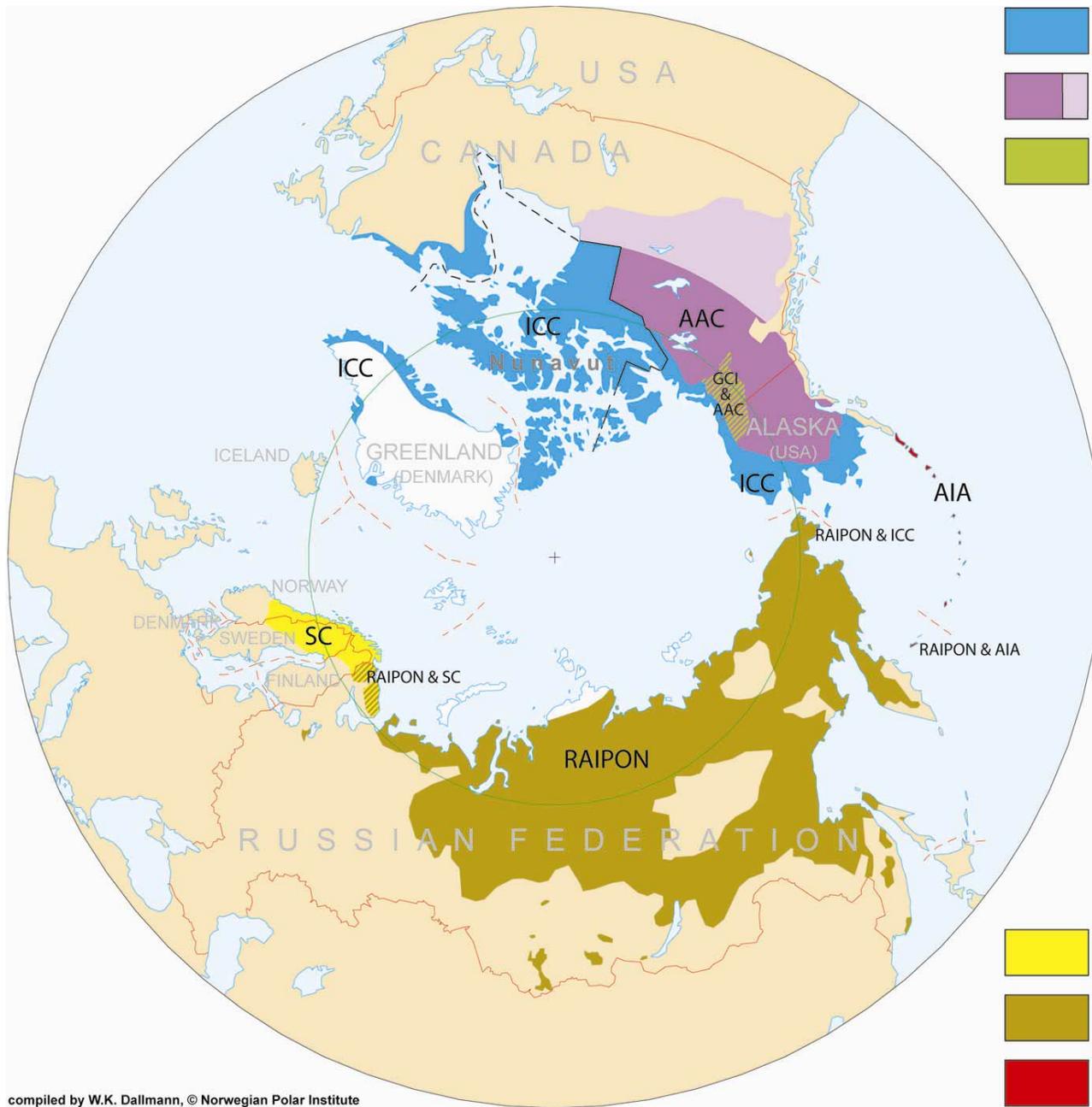
Registration deadline: 10 September 2003. If you wish to participate in the conference please fill in the registration form found on the website <http://vefir.unak.is/ICTConference/> and send it by e-mail, fax or airmail to: Congress Reykjavik, Engjateigur 5, IS-105 Reykjavik, Iceland, tel.: +354 585 3900, fax: +354 585 3901, e-mail: birna@congress.is. There is no conference fee.

Language: Working language of the conference will be English with simultaneous translation into Russian

Results: The conclusions of the conference will be presented to the Senior Arctic Officials' meeting in October. All presentations will be made available on the Internet.

Contact person: Yana Alexandrova, ICT Conference Coordinator, University of Akureyri, e-mail: yana@unak.is

More information: <http://vefir.unak.is/ICTConference/>



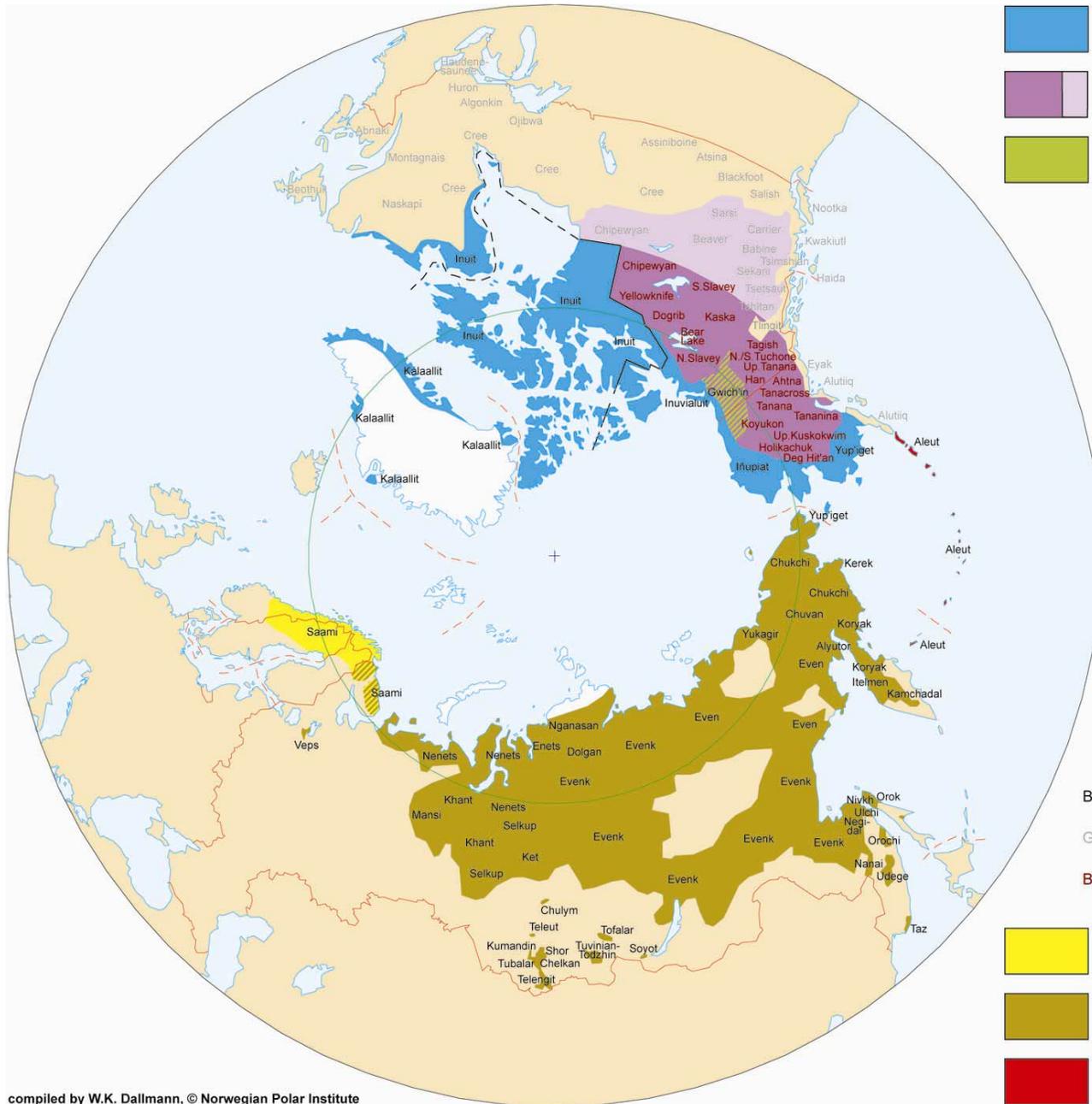
- Inuit Circumpolar Conference (ICC)
- Arctic Athabaskan Council (AAC)
 dark: area of potential member communities (north of 60°)
 light and dark: Athabaskan cultural area
- Gwich'in Council International (GCI)

Permanent Participants of the Arctic Council

Permanent participation is equally open to other Arctic organizations of indigenous peoples with majority Arctic indigenous constituency, representing:

- a. a single indigenous people resident in more than one Arctic State; or
- b. more than one Arctic indigenous people resident in a single Arctic State.

- Saami Council (SC)
- Russian Association of Indigenous Peoples of the North (RAIPON)
- Aleut International Association (AIA)



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Black indigenous peoples represented by the Permanent Participants
Grey Other indigenous peoples living in Arctic Council member countries (for USA: only Alaska)
Brown Potential member groups of the AAC. The AAC represents selected communities, not peoples.

- Saami Council (SC)
- Russian Association of Indigenous Peoples of the North (RAIPON)
- Aleut International Association (AIA)

compiled by W.K. Dallmann, © Norwegian Polar Institute

Indigenous peoples of the Arctic Council member states



Subdivision according to language families

- Uralic-Yukagirian family**
 - Finno-Ugric group: Finnic subgroup
 - Finno-Ugric group: Ugric subgroup
 - Samodic group
 - Yukagirian group
- Altaic family**
 - Turkic group
 - Mongolic group
 - Tunguso-Manchurian group
- Palaeo-Asiatic (Chukotko-Kamchatkan)**
- Ket (isolated language)**
- Nivkh (isolated language)**
- Eskimo-Aleutian**
 - Eskimoic group
 - Aleutian
 - Alutiiq
- Na'Dene family**
 - Athabaskan group
 - Eyak
 - Tlingit
 - Haida
- Penutan family**
- Macro-Algonkian family**
 - Algonkian group
 - Wakasha group
 - Salish group
- Macro-Sioux family**
 - Sioux group
 - Iroquois group

Notes:

Areas show colours according to the original languages of the respective indigenous peoples, even if they do not speak their languages today.

In the Russian Federation, only indigenous peoples numbering less than 50,000 are recognised as such. This official policy is adopted here. It explains some of the uncoloured areas, where, for instance, large peoples like the Yakut, Komi or Buryat live.

Overlapping populations are not shown. The map does not claim to show exact boundaries between the individual language groups.