

## ETHIC IDENTIFICATION OF INDIGENOUS PEOPLE OF THE SIBERIAN ARCTIC

<sup>1</sup>Natalia Koptseva and <sup>2</sup>Vladimir Kirko

<sup>1</sup>Department of Cultural Studies, Siberian Federal University, Krasnoyarsk, Russia

<sup>2</sup>Department of Management Organizations,  
Krasnoyarsk State Pedagogical University named after Victor Astafijev, Krasnoyarsk, Russia

Received 2014-04-29; Revised 2014-05-08; Accepted 2014-08-04

### ABSTRACT

This article discusses some of the problems (population dynamics, knowledge of the native language) among indigenous peoples of the North, who live in the Krasnoyarsk region (Siberian Arctic, Russia). In their own territories began a new industrialization. Reduced opportunity for these peoples to preserve their unique culture. The necessity to take urgent regulations (laws), which should protect the rights of indigenous peoples who live in the Krasnoyarsk region, to preserve the unique culture, to use their native language in everyday communication.

**Keywords:** Indigenous People, The Siberian Arctic, Ethnicity, The North

### 1. INTRODUCTION

Limitations of proven reserves of natural resources and the continued industrial and economic development of countries in Asia (China, India, etc.) will lead to the fact that in the next 10-20 years, the Arctic and circumpolar zone area will become a place of political, economic and socio-cultural expansion of major world powers (United States, Russia, Canada, Norway, Sweden, etc.). This expansion will take the form of a wide distribution in the circumpolar areas of industrial activities, new lifestyles and value systems, a significant influx of migrants and the spread of new social and cultural standards. Simultaneously amplify "Western civilization pressure" (through information channels-TV, Internet, etc.), including translation of Western values, lifestyles and consumption norms, aimed primarily at the formation of values "consumer society" among the younger generation. All this can lead to a substantial narrowing of "living space" of the northern peoples, put them in a situation of "cultural value occupation" and on the verge of dissipation (on a scale of 2-3 generations).

The purpose of the study-to conduct socio-anthropological analysis of the current situation of the indigenous peoples of the Siberian Arctic (Russia).

### 2. MATERIALS AND METHODS

Arctic Siberia now-is the zone where the processes of secondary industrialization. In the harsh climatic conditions in the Arctic Siberia many centuries Indigenous Peoples live (Slezkin, 2008; Krivinogov, 2007; Makarov, 2013). In 2010-2013 scientists and students of the Siberian Federal University, Krasnoyarsk State University named Victor Astafijeva, Krasnoyarsk State Medical University named Luke Voyno-Yasenevsky, Krasnoyarsk State Agricultural University carried out field research in areas densely populated by indigenous peoples of the Krasnoyarsk Territory (Siberian Arctic, Russia) (Kirko *et al.*, 2011). Preliminary results of these studies were published in monographs and scientific papers (Semenova, 2010; Luzan, 2011; Krivinogov, 2013). Field studies were carried out in the northern settlements Surinda by Evenk Municipal District, as well as in places of nomadic herders Surinda in 2010 (Kirko *et al.*, 2012), in the village Pasechnoye by Tyuhetsky District in 2010 (Koptseva, 2013), in the village Farkovo by Turukhansky District in 2010 (Reznikova, 2013), in the villages Sock and Sentry Taimyr Dolgan-Nenets Municipal district in 2011 (Bobrov *et al.*, 2012), in the village of Essay by Evenk municipal district in 2012 (Palchin, 2013), in the village

**Corresponding Author:** Natalia Koptseva, Department of Cultural Studies, Siberian Federal University, Krasnoyarsk, Russia

of Dudinka by Taimyr Dolgan-Nenets Municipal district in 2013 (Nevzorov *et al.*, 2013).

The peculiarity of these field studies was their complex nature. In the research team consisted of ethnographers-cultural studies, doctors, architects, builders, food technologists, engineers, specialists in the field of management and art. Thus managed to make comprehensive studies of several northern towns, such as Sock, Sentry and Essay. During the field research was a survey, make entries in the diaries. Recordings were made stories of the indigenous population, which were recorded on tape with subsequent decoding. The study used official statistics. Expert interviews were conducted with representatives of local authorities, intellectual's indigenous educators, herders, fishermen, hunters. Roundtables were held with representatives of the Evenk and Yakut Diasporas, with students who are studying in the Siberian Federal University.

### 3. RESULTS

In today's world there are regions with particular types of cultural and religious identity and self-identity. A striking example is the Islamic civilization. In Islamic societies formed a special collective religious and cultural identity, which is very different from collective identities "of the Western world" (Karlova, 2010). Another example of "non-Western" societies-this community, cultural, religious, ethnic groups Indigenous Peoples who live in the Arctic Siberia (Russia). Social and cultural identity of indigenous northern peoples who are the traditional economy, is a hot topic for many scientific studies (Greene *et al.*, 2006; Kiang *et al.*, 2006; 2010; Phinney and Ong, 2007).

In the next 10-20 years in the territory of the Siberian Arctic will be large-scale socio-economic and socio-cultural changes that may critically alter the conditions of existence of living here northern peoples. Problems that pose a threat to the existence and reproduction of northern ethnic groups, associated with three large-scale "waves" of civilization and economic development:

- The wave of new industrialization-linked to the activity of large Russian, foreign and multinational corporations (mainly of resource) in the homelands of indigenous peoples of the North
- The wave of modernization development-is associated with innovation and technological projects of the Russian Government and business, with the unfolding of industries and services specific to the post-industrial phase
- Western civilization wave-generated international actors (Government of the United States and Europe), it is based on the practice of "cultural value

occupation" with extensive use of postmodern humanitarian technologies aimed at the destruction of the culture of traditional societies and the formation of a global society "total consumption"

All three of these "waves of development" create conditions in which the forms of management that are typical of the northern peoples, forms of social organization, translation mechanisms of the national culture, values and mental dominance, "national character" put to the test "to survive."

Problems:

- "Blurring" of the economic reality of northern ethnic groups against the background of large-scale development of natural resources of the northern territories by large corporations
- Strengthening social and environmental problems associated with the reduction of the scope of traditional activities and the inability to fully integrate into the emerging industrial and post-industrial reality
- The loss of ethnic identity of youth, its "separation" from the national culture (loss of language, ethnic forms of communication and behavior of national values under the pressure of mass culture and values of the "consumer society")
- "The destruction of the gene pool" as a result of migration, fertility declines with the increasing urbanization, the manifestations of medical and medico-social problems

World experience shows the vulnerability of northern ethnic groups in the face of industrial and post-industrial civilization, a high risk of "marginalization" of these ethnic groups, "collapse" of their place in the development of humanity to the role of wards and canned "relics." At the same time, large-scale development of natural resources in the northern territories of the Russian Federation, the formation of an innovative sector of the economy, including the deployment of activities of the Siberian Federal University, Northern (Arctic) Federal University, North-Eastern Federal University, produce basic possibilities "breakthrough" in the development of northern peoples. In the future, we can create a new economic model that will strengthen the financial and economic base of the existence and development of the people. Scope and diversity of production, service activities and activities in the socio-cultural sphere creates a "window of opportunity" to expand "a set of competencies" of representatives of indigenous peoples of the North, the formation of his "social and human capital." In the next 5-10 years is preserved "window of opportunity" that allows you to carry out a comprehensive analysis of the emerging socio-economic and socio-

cultural situation and develop a systematic strategy and package of targeted programs to ensure the conservation and new historical positioning of the northern peoples.

We need:

- Identify trends change the living conditions of indigenous peoples of the North of the Russian Federation
- Highlight the critical situation in the economy, culture and social sphere
- identify promising technologies of social and cultural reproduction of ethnic, social and humanitarian technologies of human development
- To formulate the necessary management decisions that needs to be specified in the policies and programs of socio-cultural development of indigenous peoples of the Russian North

We must refuse to consider indigenous peoples of the North in Russia as a homogenous group. Demographic processes occur in this environment is ambiguous. Part of ethno-cultural groups stabilized its population (Dolgan, Entsi, Chulyms), the other part has a steady and significant increase (Nenets, Yakuts, Nogai, Tuva), the third part reduces the number of small (Evenki, Khakasas Nganasans), the fourth part (Selkups, Shor) reduce the number significantly (**Table 1**).

New technological orders (industrial and informational), urban lifestyle, assimilation (dissolution) in Russian ethnicity, intermarriage, miscegenation would lead to a large reduction in the number of all ethnic groups of indigenous peoples who live in the Krasnoyarsk Territory (Amosov *et al.*, 2012). These processes should lead to the assimilation of the indigenous population in the Russian environment. Assimilation speed slowed for several reasons:

- Economic preferences of the state along ethnic lines and on the basis of maintaining the traditional ways of the economy
- The availability of administrative and territorial divisions in the Krasnoyarsk region by ethnicity (Evenk municipal district, Taimyr Dolgan-Nenets-the names of these areas is reflected ethnicity)
- Availability of public organizations (associations of indigenous peoples)
- The existence of international organizations that defend the interests of indigenous peoples
- Real social and cultural processes, reinforcing ethno-cultural identity (distribution of the native language, their traditional ways of economy-reindeer herding, fishing, hunting, collecting plants in the tundra and taiga, the presence of tribal communities as entities having a collective property, including the land)
- The creative intelligentsia, for which it is important to maintain the ethnic identity of indigenous peoples because of their social and political status is associated with belonging to indigenous peoples

More alarming language processes among indigenous peoples of the North, who live in the Krasnoyarsk Territory. Consider the criterion related to the fact whether used “mother” language children of Indigenous Peoples of the Krasnoyarsk Territory. Professor Victor Krivonogova data: Children up to 18 years (Dolgan-32.1% know and speak Dolgan language, children Kets-1.7% know and speak the Ket language; Chulyms children (under 18) do not know and do not say Chulymskaya on language; Nenets children-54.1% know and speak their native language; Nganasans children-47.6% know and own mother tongue, 1.7% of children Entsi know and speak their native language; 51.1% Evenk children know and own native language (Krivinogov, 2007).

**Table 1.** Population dynamics of Indigenous Peoples in the Krasnoyarsk region (according to the National Census 2002 and 2010)

Ethnic groups	Population according to census 2002	Population according to census 2010	Difference (plus or minus compared to 2010)
Nenets	3188	3633	plus
Evenks	4632	4373	minus
Nganasans	811	807	minus
Selkups	412	281	minus
Dolgans	5805	5810	plus
Kets	1189	957	minus
Entsi	213	221	plus
Chulyms	159	147	minus
Yakuts	1368	1468	plus
Khakasas	4489	4102	minus
Shor	201	161	minus
Nogai	380	950	plus
Tuvan	1492	2939	plus

Professor Krivonogov not provide data on children Selkups. In field studies conducted by scientists and students of the Siberian Federal University in 2010 in the village Farkovo Turuhansky area, densely populated Selkups Krasnoyarsk Territory, indicate that the situation with the knowledge of the native language of children Selkups is extremely difficult.

#### 4. DISCUSSION

Our study of Indigenous Peoples of the Krasnoyarsk region (The Arctic Siberia) was held for 4 years. Basis of research-this field research in areas densely populated by indigenous peoples of central Siberia. Feature of this study is that the participants in fieldwork were experts in various sciences: Social sciences, agriculture, management, construction, medicine, culture, art history. Our results were obtained from an integrated multidisciplinary approach. Whereas a study by Professor Victor P. Krivonogov were associated only with ethnography and demography indigenous peoples of Central Siberia (Krivonogov, 2011). The main conclusion of the research Victor P. Krivonogov is that the rate of assimilation of indigenous peoples of Central Siberia is very high. We cannot fully agree with this conclusion. Our studies have shown that the rate of assimilation of ethnic groups indigenous central Siberia varies among ethnic groups So, Evenki and Nenets have colorful ethnic self-identity. Elites of these ethnic groups are making great efforts to preserve the unique ethnicity, to preserve the traditional economy and traditional way of life<sup>21</sup>. Other processes occur in the ethnic identity of ethnic groups Selkups, Kets Chulymys (Koptseva and Kirko, 2014) There is a danger that in the next 10-15 years, these ethnic groups are fully assimilated among the Russian population in Central Siberia. We believe that the processes of assimilation of indigenous peoples of Central Siberia have slowed because of the economic policy of the Russian state, which allocates financial resources for reindeer herders, fishermen, hunters, which belong to the indigenous population (Urtegeshev, 2005). If financial assistance for indigenous peoples would be absent, many indigenous peoples would cease to identify themselves as indigenous people of Central Siberia. Processes of assimilation of indigenous peoples of Central Siberia will increase speed when in their territory will begin the process of re-industrialization. However, further studies will clarify whether it is possible to preserve the unique culture Nganasans, Kets and Selkups without increasing state aid to these peoples. Currently, the fate of these indigenous sad and difficult to predict.

#### 5. CONCLUSION

It can be stated that the languages of indigenous peoples such as Kets Nganasans, Chulymys, Selkups (Krasnoyarsk Territory, Central Siberia, Russia) are on the threshold of extinction. In a number of subjects of the Russian Federation, for example, the Republic of Sakha (Yakutia), Transbaikalia territory also have enough development of regional legislation related to the guarantee of the rights of indigenous peoples of the North to study their native language and preserve it alive for Social Communications. It seems that all the subjects of the Russian Federation on the territory of which live in compact data ethno-cultural groups should adopt regional regulations (Laws of the Russian Federation) governing the preservation of the unique cultural heritage of indigenous peoples, giving the state guarantee these rights ethnic and cultural groups use social communication their native languages. At an early stage can rely on the existing experience of those regions of Russia where such legal documents already exist. We can rely on the experience of other countries, such as Canada.

#### 6. REFERENCES

- Amosov, A., V. Bokova, V. Kirko, N. Koptseva and V. Krivonogov *et al.*, 2012. Indigenous and small in number Peoples of the North Siberia under the global transformations (on the material of the Krasnoyarsk Territory). Part 1. Conceptual and methodological basis of the research. Ethno-cultural dynamics of Indigenous Peoples of the Krasnoyarsk Territory. Publishing House of the Siberian Federal University, Krasnoyarsk.
- Bobrov, A.V., V.I. Kirko, V.A. Tremiasov and A.V. Cherepanov, 2012. An assessment of the modern wind-power engineering possibilities on territory of the Taimyr, dolgano-nenets and Evenk autonomous districts of the Krasnoyarsk Kray. *J. Siberian Federal Univ.*, 5: 507-511.
- Greene, M.L., N. Way and K. Pahl, 2006. Trajectories of perceived adult and peer discrimination among black, Latino and Asian American adolescents: Patterns and psychological correlates. *Dev. Psychol.*, 42: 218-238. PMID: 16569162
- Karlova, O.A., 2010. From West to East: Two branches of the World's Elite. *J. Siberian Federal Univ.*, 2: 161-168.

- Kiang, L., M.R. Witkow, O.A. Baldelomar and A.J. Fuligni, 2010. Change in Ethnic identity across the high school years among adolescents with Latin American, Asian and European backgrounds. *J. Youth Adolescence*, 39: 683-693. DOI: 10.1007/s10964-009-9429-5
- Kiang, L., T. Yip, M. Gonzales-Backen, M. Witkow and A.J. Fuligni, 2006. Ethnic identity and the daily psychological well-being of adolescents from Mexican and Chinese backgrounds. *Child Dev.*, 77: 1338-1350. DOI: 10.1111/j.1467-8624.2006.00938.x
- Kirko, V.I., L.M. Fatkulina-Yaskova and V.V. Zaharuta, 2012. The estimation of the state of objects in the settlements of Evenki and Taimyr autonomous districts. *J. Siberian Federal Univ.*, 9: 1287-1290.
- Kirko, V.I., N.P. Koptseva and A.V. Keush, 2011. The Evenkiya municipal district of the Krasnoyarsk territory-an experimental field for the business incubator creation. *J. Siberian Federal Univ.*, 4: 1127-1131.
- Koptseva, N.P., 2013. The results of theoretical and experimental research of the modern problems of the indigenous small-numbered peoples of the North, Siberia and the Far East in Siberian Federal University. *J. Siberian Federal Univ.*, 6: 762-772.
- Koptseva, N.P. and V.I. Kirko, 2014. Specificity of ethnogeny indigenous peoples by Central Siberia in the transition from the traditional type of society to modern society. *Life Sci. J.*, 11: 409-413.
- Krvinogov, V.P., 2007. Peoples of Taimyr at the Beginning of 21th Century. 1st Edn., Krasnoyarsk State Teacher' Training University Publishing, Krasnoyarsk.
- Krvinogov, V.P., 2013. The dolgans' ethnic identity and language processes. *J. Siberian Federal Univ.*, 6: 870-881.
- Krvinogov, V.P., 2011. Peoples of Taimyr at the beginning of the 21th century. Saarbrucken.
- Luzan, V.S., 2011. Peculiarities of legal regulation of socio-cultural development of native small-numbered peoples of the North, Siberia and the Far East under the conditions of global transformations. *J. Siberian Federal Univ.*, 4: 678-687.
- Makarov, N.P., 2013. The ancient stages of the culture genesis of the Krasnoyarsk Northern indigenous peoples. *J. Siberian Federal Univ.*, 6: 816-841.
- Nevzorov, V.N., V.I. Kirko, N.P. Koptseva, E.A. Nozdrenko and A. Slabucha, 2013. Interdisciplinary expeditions an effective way to form for implementation complex innovative and investment project. *Arctic North*, 13: 4-13.
- Palchin, S.Y., 2013. The current social and economic data on the indigenous small-numbered peoples of the North as of 2012. *J. Siberian Federal Univ.*, 6: 913-924.
- Phinney, J.S. and A.D. Ong, 2007. Conceptualization and measurement of ethnic identity: Current status and future directions. *J. Counsel. Psychol.*, 54: 271-281. DOI: 10.1037/0022-0167.54.3.271
- Reznikova, K.V., 2013. Preservation and transformation of certain aspects of the traditional way of life of the indigenous and small-numbered peoples of the North, living in the Settlements (Posyolki) of Turukhansk and Farkovo. *J. Siberian Federal Univ.*, 6: 925-939.
- Semenova, A.A., 2010. Modern practices of foresight research of the future of social-anthropological systems, including ethnical cultural populations. *J. Siberian Federal Univ.*, 3: 667-676.
- Slezkin, Yuri, 2008. The Arctic Mirrors. 1st Edn., Publishing House "New Literary Review", Moscow, pp: 516.
- Urtegeshev, N.S., 2005. Sociologic and linguistic situation in Kumandins. *Bull. Kazakh National Univ.*, 87: 105-107.