

RESUMÉ

CONTINUING ETHNIC PROCESSES OF THE INDIGENOUS PEOPLES OF THE RUSSIAN NORTH

Legislation has an appreciable effect on the lives of the indigenous peoples and is becoming one of the fundamental components of their adaptation. Many of the innovative elements are realized on the basis of this legislation. The life strategies of the indigenous peoples in Yamalo-Nenets avtonomniy okrug is practically the same as the life strategies of the majority population. A notable exception are reindeer herders, but even amongst their children, we see a shift to the strategies of the majority society.

These modes of adaptation have both ethnic and non-ethnic characters. Of those that are based on an ethnic basis, we can distinguish them by whether they are based on historical development or on legislative privilege. The privileges of a legislative base can be divided into individual (e.g. quota for free fishing) and collective rights (e.g. economic activity by communities). Both categories are actively used. Authorities of avtonomniy okrug actively encourage and support them using their rights.

An increasing number of indigenous peoples are showing non-ethnic ways of adaptation, such as the non-ethnic elements used by the surrounding majority society. Children from mixed families, where one parent does not belong to indigenous people, accept the ethnicity belonging to indigenous peoples. This gives them additional privileges provided by law. When legislation directly affects self-determination and choice of ethnicity, the influence on the choice of ethnicity can be considered an external factor.

At this time, indigenous fishing does not differ from the majority population. It has no ethnic or traditional symptoms, except for the ethnic composition of the communities. On the other hand, nomadism highly retains traditional culture elements. Herds of reindeer are rapidly increasing. The number of reindeer has increased to such extent that it leads to the degradation of pastures.

The mining industry is developing rapidly, alongside the reindeer herds. Based on the statistical data, it is clear that the claim of reducing the herds in order to facilitate the growth of the mining industry does not apply to the Yamalo-Nenets avtonomniy okrug.

In the cities, the elements of traditional activities are "reborn" largely on the basis of external stimuli. In this case, the original tradition's outward presentation is currently unconnected with the inner meaning of which were previously performed.

One of adaptations of indigenous peoples is the establishment of associations that bringing

together their members to defend their interests. The associations allow an elite to develop among the indigenous peoples. Some of these elites also represent the Russian state authorities and bodies due to their political functions. Association functions and state functions are in those cases intertwined.

Despite the sometimes negative media image of mining companies, I met, harmonious relationship exist between these companies and members of indigenous peoples. Companies financially or materially subsidize these communities, and compensate them for industrial activities on their of traditional economic territories.

Current developments point to the common acceptance of cultural behavior extended to the entire territory of the Russian Federation. The traditional characters of material culture in economic activities are significantly more preserved by nomads because of their higher isolation. It is important to emphasize that the majority of the indigenous peoples, who significantly accept the common part of the cultural behaviors and values, retains its ethnic identity. Despite the adoption of a common Russian cultural patterns of behavior and values, the local peoples are not “dying off.” Additional legislative rights, among other factors, mobilize and significantly increases their ethnic affiliation and belonging.