

ANSIPRA BULLETIN

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

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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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Dear Readers!

I am sorry for the fact that Bulletin No. 16, which was due in December 2006, is being issued with some delay. Due to abundant work in connection with implementing a project under the auspices of the International Polar Year (ANSIPRA Bulletin No. 15, July 2006, p. 13) editorial work had to be postponed.

Readers of the Russian language edition may have noted that we no longer send the "IPS Update" (newsletter from the Indigenous Peoples' Secretariat of the Arctic Council) with our bulletin. This Update is not issued anymore. The IPS has instead upgraded its Internet website (<http://www.arcticpeoples.org>).

The Ainu people, once living across the boundary between Russia and Japan, has been chosen as one of the main topics for this issue. In earlier issues of our bulletin we have introduced topics connected with indigenous peoples outside of Russia to allow our readers to compare the situation of Russian indigenous peoples with that of indigenous peoples in other industrial countries. These contributions were often restricted to the Russian language edition of the bulletin, because we assumed that sufficient comparative material is available in English and on the Internet, while many of our readers in remote parts of Russia do not have access to such material. However, we decided that the Ainu topic would be of interest to the readers of the English language edition, too. Special thanks to Kanako Uzawa, a young Ainu from Japan, for her significant contribution to this issue!

Winfried Dallmann

Editor

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INDIGENOUS PEOPLES: THE AINU IN JAPAN AND RUSSIA:

The Ainu of Japan: political situation and rights issues

Kanao Uzawa

Political and social situation

Ainu territory stretches from Sakhalin and the Kurile Islands (now both Russian territories) to the northern part of present-day Japan, including the entire island of Hokkaido, which constitutes 20% of Japan's current territory. The greatest portion of Ainu land was unilaterally incorporated into the Japanese state and renamed Hokkaido in 1869. Although most Ainu still live in Hokkaido, over the second half of the 20th century tens of thousands migrated to Japan's urban centers for work and to escape from the more prevalent discrimination in Hokkaido.

Japan does not conduct population surveys using ethnic criteria so the ethnic make-up of Japan is not clear. However, a survey conducted by the government of Hokkaido Prefecture in 1999 of 73 cities, towns, and communities of Hokkaido estimated the Ainu population at 23,767. This figure is likely to under-represent the actual size of the Ainu population for several reasons. First, the 1999 survey did not cover every area in which Ainu reside. Second, it is difficult to provide an accurate number of the Ainu population in Japan since many of them remain reluctant to reveal their background on account of lingering prejudices. Another challenge is to define who is an Ainu and who is not, as most of them are mixed with Japanese and have moved to different regions for various reasons.

Much of Ainu culture such as language, handicrafts, religious belief and ceremonies have survived into modern times even though the Ainu people and their lands were exploited during the shogunate¹ period, which ended in 1868. It was because of a political restriction from the shogunate and its local Ezo (Hokkaido) governors, the Matsumae clan, that Japanese immigration was not allowed into the *Ainu mosir*²—the Ainu homeland, located in the northern part of Japan. This restriction was not enforced to protect the Ainu people or culture, but rather to prevent other Japanese from competing with the profitable Matsumae monopoly of Ezo products³.

¹ Shogunate: State administration by *shoguns*, high generals or warlords, in Japan from 1192 to 1868.

² *Mosir* means "land" or "world" in the Ainu language.

³ Kazuyoshi Ohtsuka. "Tourism, Assimilation, and Ainu Survival

The name of *Ainu mosir* was changed from its traditional term "Ezo" to "Hokkaido" under an official decree as a part of a harsher blow to the Ainu when the modern nation of Japan was established during the Meiji Restoration (1868–1912). An aggressive assimilation policy was established which imposed the Japanese culture and educational system on the Ainu. In 1899 the Meiji government enacted the Hokkaido Former Aborigines Protection Act, which was similar to the 1887 Dawes Act in the United States. Ainu were forced to be farmers on poor land allotted to them by the Japanese government, which ended unsuccessfully. Also, they were only allowed to go to boarding schools to learn the technical skills necessary for physical labour, and the use of the Ainu language was strictly prohibited. Therefore, it was very difficult for the Ainu to get jobs since they were not trained in terms of Japanese economic thinking. These two elements, unsuccessful agriculture and difficulty in the job market, brought severe economic hardships. On 1 July 1997, the Law for the Promotion of the Ainu Culture and for the Dissemination and Advocacy for the Traditions of the Ainu and the Ainu Culture (*Ainu Shinpo*, literally: "Ainu New Law") was enacted⁴. As this legislation was limited to the promotion of Ainu culture and language many Ainu were dissatisfied by it. It also failed to make a binding resolution to recognize the Ainu as an indigenous people or to recognize their rights as an indigenous people of Japan.

Today, the Ainu continue to face oppression at both the institutional and individual levels. Despite the Japanese government's insistence that Ainu enjoy rights as Japanese citizens, the government's persistent denial of their indigenous identity prevents the Ainu from exercising their indigenous right to self-determination.

Today", in *Ainu Spirit of a Northern People*, William W. Fitzhugh and Chisato O. Dubreuil, eds. Los Angeles: Perpetua Press, 1999.

⁴ Teruki Tsunemoto. "The Ainu Shinpo: A New Beginning", in *Ainu Spirit of a Northern People*, William W. Fitzhugh and Chisato O. Dubreuil, eds. Los Angeles: Perpetua Press, 1999. See also http://www.frpac.or.jp/eng/e_prf/profile06.html.

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⁴ Teruki Tsunemoto. "The Ainu Shinpo: A New Beginning", in *Ainu Spirit of a Northern People*, William W. Fitzhugh and Chisato O. Dubreuil, eds. Los Angeles: Perpetua Press, 1999. See also http://www.frpac.or.jp/eng/e_prf/profile06.html.

According to the survey conducted in 1999 by the Hokkaido prefectural government, 28.1 percent of the Ainu interviewed stated that they had experienced being discriminated against or knew someone who has. The most common area for discrimination was at school (46.3%). The next one was in marriages (25.4%). 9.5% was at the workplace. The survey also indicated that 95.2% of Ainu children went to high school, compared to the local average of 97%. When it comes to the university level, the difference is much more marked: only 16.1% of Ainu youth attend university, while the general average is 34.%.

Awareness of human rights in Japan

According to the Japanese Ministry of Foreign Affairs, a foundation of the Constitution of Japan, which is the supreme law in Japan's legal system, is the principle of people's sovereignty. Two other important pillars are the respect for fundamental human rights as well as pacifism. The Ministry of Foreign Affairs states:

The fundamental human rights guaranteed by the Constitution are "conferred upon this and future generations in trust, to be held for all time inviolate"(Article 97), and the philosophy of respect for fundamental human rights is clearly shown in Article 13, which provides that "all of the people shall be respected as individuals." The fundamental human rights include: (1) civil liberties such as the right to liberty, the right to freedom of expression, thought, conscience and religion; and (2) social rights such as the right to receive education and the right to maintain the minimum standards of wholesome and cultured living. Paragraph 1 of Article 14 of the Constitution provides that "all of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin," guaranteeing equality before the law without any discrimination, including either racial or ethnic discrimination, which is the subject of this Convention.⁵

These provisions are bound together with the three sources of power: the Diet (legislative), the Cabinet (administrative) and the Court (judicial). These three organs are responsible for protecting human rights and eliminating racial discrimination.

Japan's Ministry of Foreign Affairs states further that:

in cases where the rights of the people are infringed, the Court can offer them redress. (Article 32 of the Constitution provides that "no person shall be denied the right of access to the

courts.") The Constitution guarantees the judges of their tenure and ensures independent and fair trials, providing that "all judges shall be independent in the exercise of their conscience and shall be bound only by this Constitution and the law."(Article 76, Paragraph 3)

Provisions of treaties concluded by Japan have legal effect as a part of domestic laws in accordance with Paragraph 2 of Article 98 of the Constitution, which provides the obligation to observe treaties and international law and regulations. Whether or not to apply provisions of the conventions directly is judged in each specific case, taking into consideration the purpose, meaning and wording of the provisions concerned.⁶

A recent official statement by the Government of Japan submitted on 26 June 2006 to the Secretariat of the Commission of Human Rights regarding the Ainu states:

The Government of Japan recognizes that the Ainu, who have developed a unique culture including the Ainu language as well as original manners and customs, lived in the north of Japan, especially in Hokkaido before the arrival of so-called "Wajin"⁷ as a historical fact. (A/HRC/1/G/3 p. 13)

In terms of its policy on human rights issues in Japan, the Government of Japan states:

The Japanese Government formulated this Basic Plan of Human Rights Education and Encouragement through a Cabinet decision in March 2002 based on Article 7 of the Law for the Development of Human Rights Education and Encouragement. The Basic Plan lists the specific human rights problems, which need to be addressed, such as the issues of Dowo⁸, the Ainu people and foreign nationals, and provides that measures to eliminate prejudice and discrimination against such persons should be promoted. The measures for human rights education and encouragement under the Basic Plan are reported to the Diet as an annual report in accordance with the provision of Article 8 of the law.

In addition, the human rights organs of the Ministry of Justice have carried out various ac-

⁶ Note verbale dated 30 May 2006 from the Permanent Mission of Japan to the United Nations Office in Geneva addressed to the Secretariat of the Commission on Human Rights, A/HRC/1/G/3 26 June 2006.

⁷ Wajin: ethnic Japanese, majority population of Japan.

⁸ Dowo: an administrative term for the issue of discrimination against the Buraku people, called Dowo people by the administration. See http://blhri.org/blhri_e/other/004_e.htm.

⁵ http://www.mofa.go.jp/policy/human/race_rep1/intro.html.

tivities to promote human rights on a nationwide basis throughout the year. In particular, during Human Rights Week (December 4 – 10), the human rights organs have conducted promotion activities, setting priority targets such as “Eliminate Dowa discrimination”, “Improve understanding of the Ainu people” and “Respect the human rights of foreign nationals.”

Official government statements aside, the visit of Mr. Doudou Diene, UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, sheds light on the reality of human rights conditions in Japan today. The Government of Japan welcomed the visit of Mr. Diene from 3 to 11 July 2005. His mission was to assess the factors that have caused discrimination towards minority groups (including indigenous people, descendants of former Japanese colonies, foreigners and other migrant workers), such as the caste-like class system, and to examine how the Government of Japan handles these problems and to assess whether these measures are appropriate. To carry this out, Mr. Diene collected information from the Government of Japan, local authorities, NGOs, and victims of discrimination in Japanese society.

Mr. Diene’s report on his mission to Japan was submitted in January 2006 to the UN Commission on Human Rights at its sixty-second session⁹. From 13 to 18 May 2006, the Special Rapporteur unofficially returned to Japan to follow up the report by visiting Okinawa, Osaka and Tokyo.

The report concluded that there is racial discrimination and xenophobia in Japan, which affects three circles of discriminated groups: 1), the Buraku people, the Ainu and the people of Okinawa; 2), people and descendants of former Japanese colonies (Koreans and Chinese); and 3) foreigners and migrants from other Asian countries and the rest of the world¹⁰.

A meeting to allow the Ainu themselves to present their situation to the Special Rapporteur was organized by the International Movement against All Forms of Discrimination and Racism (IMADR) in July 2005. The Special Rapporteur made several assessments of the Ainu, and acknowledged the historical fact that the assimilation policy adopted in 1867 that damaged Ainu society and culture continued until the twentieth century. Mr. Diene’s assessment starts with an indication of the fact that Ainu language is in danger of vanishing even though Ainu language education at school

⁹ *Report of the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance*, Doudou Diene, E/CN.4/2006/16/Add.2, 24 January 2006

¹⁰

http://www.imadr.org/en/news/2007/01/un_special_rapporteur_dienes_j.html

is guaranteed under the Law for the Promotion of the Ainu Culture and for the Dissemination and Advocacy for the Traditions of the Ainu and the Ainu Culture. This is because one does not call for the creation of a writing system tailored to the Ainu language, which is necessary to prevent the language from disappearing. The report also pointed out disparate levels of education, social welfare, health, employment, legal services and discrimination compared to the wider Japanese population, and makes an analysis of how prejudice has been built up over the years in Japanese society and history.

The report provided two other assessments. The first regards gender inequality. Ainu women would like to have greater representation in the Ainu Association, the largest Ainu organization comprising exclusively registered Ainu members in Hokkaido. Of the 20 members of the association, only one is a woman. (There is a separate association of Ainu women, with 10 members.) The second point concerns political representation: the Ainu are absent in the national political sphere, with one exception in the past.

Finally, two strategies suggested by the Ainu community were introduced in the report. One is that educating the general population about the Ainu is the key to tackling discrimination; many Japanese, especially on the main island, do not know anything about the Ainu. Second, it is crucial that the Ainu are recognized as an indigenous people. The Law for the Promotion of the Ainu Culture and for the Dissemination and Advocacy for the Traditions of the Ainu and the Ainu Culture of 1997, which only promotes Ainu culture, is not sufficient in this respect.

In response, the Government of Japan submitted its concerns about the report to the Secretariat of the Commission on Human Rights on 26 June 2006, saying that there were many statements which were beyond the Special Rapporteur’s mandate, and that the Special Rapporteur’s mandate is to resolve the various human rights issues confronted all over the world. The Government of Japan stated that the mandate of the Special Rapporteur is to examine

*incidents of contemporary forms of racism, racial discrimination, any form of discrimination against Blacks, Arabs and Muslims, xenophobia, negrophobia, anti-Semitism, and related intolerance, as well as governmental measures to overcome them.*¹¹

The Government of Japan also pointed out that the Special Rapporteur statements about the past, such as “forced labor” and “comfort women” during World

¹¹ Note verbale dated 30 May 2006 from the Permanent Mission of Japan to the United Nations Office at Geneva addressed to the Secretariat of the Commission on Human Rights, A/HRC/1/G/3 26 June 2006

War II, have no bearing on the issue of “contemporary” forms of discrimination.

The official statement by the Government of Japan illustrates that a continuous and invisible assimilation norm still exists. The question is who decides what is best for minority groups and indigenous peoples, and what measurements are used for further understanding of the minority groups and indigenous peoples. It is clear that there are social, economic, cultural and political gaps between Japanese and Ainu. The damage caused by the former assimilation policies has surely continued in the modern society, which should be considered counted as bearing on “contemporary” forms of discrimination. Discrimination and prejudice never exist independently, but are interconnected to social actions.

Despite the Government’s negative response, the Special Rapporteur’s report has been highly valued at the grassroots level, as indicated in the NGO Joint Statement in response to the report. This statement was released on 7 March 2006 and has been signed by 85 minority and human rights groups in Japan as of 31 October 2006¹².

Note:

Portions of this article appeared in the *Japan Country Report by Kanako Uzawa of "Indigenous World 2006", IW-GIA (Copenhagen)*. Parts are taken from the author’s MS thesis (in preparation): “A comparison between Norway and Japan regarding ILO-C169 Indigenous and Tribal Peoples Convention, 1989”.

The author,

Kanako Uzawa, is of Ainu descent. She was born in Tomakomai, Hokkaido (Japan), but grew mainly up in Tokyo and its environs. She has been active in reviving traditional Ainu dance and song and has lately worked with maintaining the traditional form in the contemporary style of dancing. Kanako is involved with domestic and international indigenous movements, and is a member of the Association of Rera (cultural association of the Ainu in Tokyo). She took part of her education in the USA, and is now a graduate student of the Master’s Programme in Indigenous Studies at the University of Tromsø (Norway).
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The Ainu – some cultural aspects

excerpts from the websites indicated below, edited by W. Dallmann and K. Uzawa

The Ainu are an indigenous people, originally residing in Hokkaido and the north of Honshu in northern Japan, the Kuril Islands, much of Sakhalin, and the southernmost third of the Kamchatkan peninsula. The name Ainu is derived from the word *aynu*, which means "human" (particularly as opposed to *kamuy*, divine beings) in the Hokkaido dialects of the Ainu language. Today, many Ainu identify themselves, with more affection, as *Utari* (“comrade” in the Ainu language). In official documents both names are used. Today, the Ainu are in many ways assimilated into mainstream Japanese society.

Traditional forms of subsistence

Traditional occupations were hunting of land and marine mammals, fishing (freshwater and sea) and gathering, as well as some minor agriculture. Deer was hunted regularly, bear for special occasions. Their traditional cuisine consists of wild game, as well as fish, fowl, millet, vegetables, herbs, and roots. Ainu cuisine is not commonly eaten outside Ainu communities; there are only a few Ainu restaurants in Japan, all located in Tokyo and Hokkaido. Even though many Ainu are assimilated into the mainstream Japanese culture, they retain a bit of their traditional food culture in their daily cuisine, especially in Hokkaido.

Traditional clothing and ornamentation

Their traditional dress is a robe spun from the bark of the elm tree. It has long sleeves, reaches nearly to the feet, is folded round the body, and is tied with a girdle of the same material. Women also wear an undergarment of Japanese cloth. In winter the skins of animals were worn, with leggings of deerskin and boots made from salmon skin.

Both sexes are fond of earrings, and women highly prized bead necklaces called *tamasay*.

Never shaving after a certain age, the men had full beards and moustaches. The women tattooed several body parts starting at the onset of puberty.

Traditional housing

Their traditional habitations were reed-thatched huts, as large as 35 m², without partitions and having a fireplace in the center. There was no chimney, but a hole at the angle of the roof; there was one window on the eastern side, and one or two doors. The house of the village head was used as a public meeting place.

¹²http://www.imadr.org/en/news/2007/01/un_special_rapporteur_dienes_j.html

Language

No attempt to show a relationship with Ainu to any other language has gained wide acceptance, and Ainu is currently considered to be a language isolate.

Ainu is a moribund language, and has been endangered for at least the past few decades. Most of the ethnic Ainu in Japan speak only Japanese. In the town of Nibutani (part of Biratori, Hokkaido) where some of the remaining native speakers live, there were approximately 100 speakers, out of which only 15 used the language every day in the late 1980s. Today, fewer than 10 Ainu speakers are left there. The total number of speakers today is not known. In all of Hokkaido, it is estimated that there are perhaps 1,000 native speakers, almost all older than 30.

However, use of the language is on the rise. There is currently an active movement to revitalize the language. In predominantly Ainu communities, there are private language schools for those who like to learn the Ainu language. The Ainu language can also be studied on an optional basis at university. This has led to an increasing number of second-language learners, especially in Hokkaido. Among Ainu speakers

(broadly defined), second-language learners presently outnumber native ones.

Religion

The Ainu are traditionally animists, believing that everything in nature has a *kamuy* (spirit) on the inside. There is a hierarchy of the *kamuy*. The most important is grandmother earth (fire), then *kamuy* of the mountain (animals), then *kamuy* of the sea (sea animals), and lastly everything else. There are no priests by profession. The village chief performs whatever religious ceremonies are necessary. The Ainu people believe their spirits are immortal, and that their spirits will be rewarded hereafter by ascending to *kamuy mosir* (Land of the Spirits).

Some Ainu in the north are members of the Russian Orthodox Church.

Further information on the Internet:

<http://www.ainu-museum.or.jp/english/english.html>

http://en.wikipedia.org/wiki/Ainu_people

<http://www.workingdogweb.com/Ainu.htm>

<http://www.voicenet.co.jp/~jeanphi/ngo/indigenous/ainu/ainu.htm>

Ainu in Russia

Olga Murashko, Russian Association of Indigenous Peoples of the North

Political history

Ainu areas came under Russian control at different times:

The *Kamchatkan Peninsula* became a Russian possession in 1607.

The *Kurile Islands* was added to the Russian possessions in 1721. To stay in control the islands were visited by Russians in 1730, 1738, 1755, 1769, 1777, 1801 and then on a regular basis until 1875. The southernmost of the Russian islands, Urup (Japanese: Uruppu) became Russian in 1855. Under the Petersburg Treaty with Japan in 1875 the Kuriles were given back to Japan in exchange for the southern part of Sakhalin.

Sakhalin Island was first explored and described in Russian sources by Kruzenshtern (1801-1803). In 1853 the first Russian military posts were established on the island. Under the Treaty of Simodsk in 1854 it became a joint possession of Russia and Japan. The island became entirely Russian territory from 1875 until 1905, when, under the Treaty of Portsmouth, the southern part of Sakhalin and the Kurile Islands were transferred to Japan¹³.

Since the defeat of Japan in 1945 Sakhalin and the Kuriles have belonged to the Soviet Union and subsequently to Russia.

Demography

Kamchatka: The Ainu of Kamchatka were described by S.P. Krasheninnikov at the time when they were called Kuriles by Russian colonists. According to Krasheninnikov, in 1738, they lived in seven settlements on Cape Lopatka (southern tip of Kamchatka) and on two northern Kurile Islands close to Kamchatka, altogether nearly 500 persons. The population of Kamchatka was reduced to one fourth after a smallpox epidemic and following famines in 1769-1770.

In 1799, a typhus epidemic broke out followed by several famines, and in 1804, another epidemic followed, probably, measles. According to Sgibnev, "986 yasak payers of Koryaks, Kamchadals and Kuriles died" in Kamchatka between 1795 and 1804 (Sgibnev, Vol. 8., p. 36). Most Kuriles from Kamchatka migrated to the islands afterwards.

The ethnonym "Kuriles" disappears in documents from the 19th century, together with some of the settlements of the Cape Lopatka area. Inhabitants of the remaining Kurile settlements, Golygino and Yavino, started to be referred to as Kamchadals in the 19th

¹³ Since World War II the island has again been administered by Russia, although claimed by Japan. —The Editor

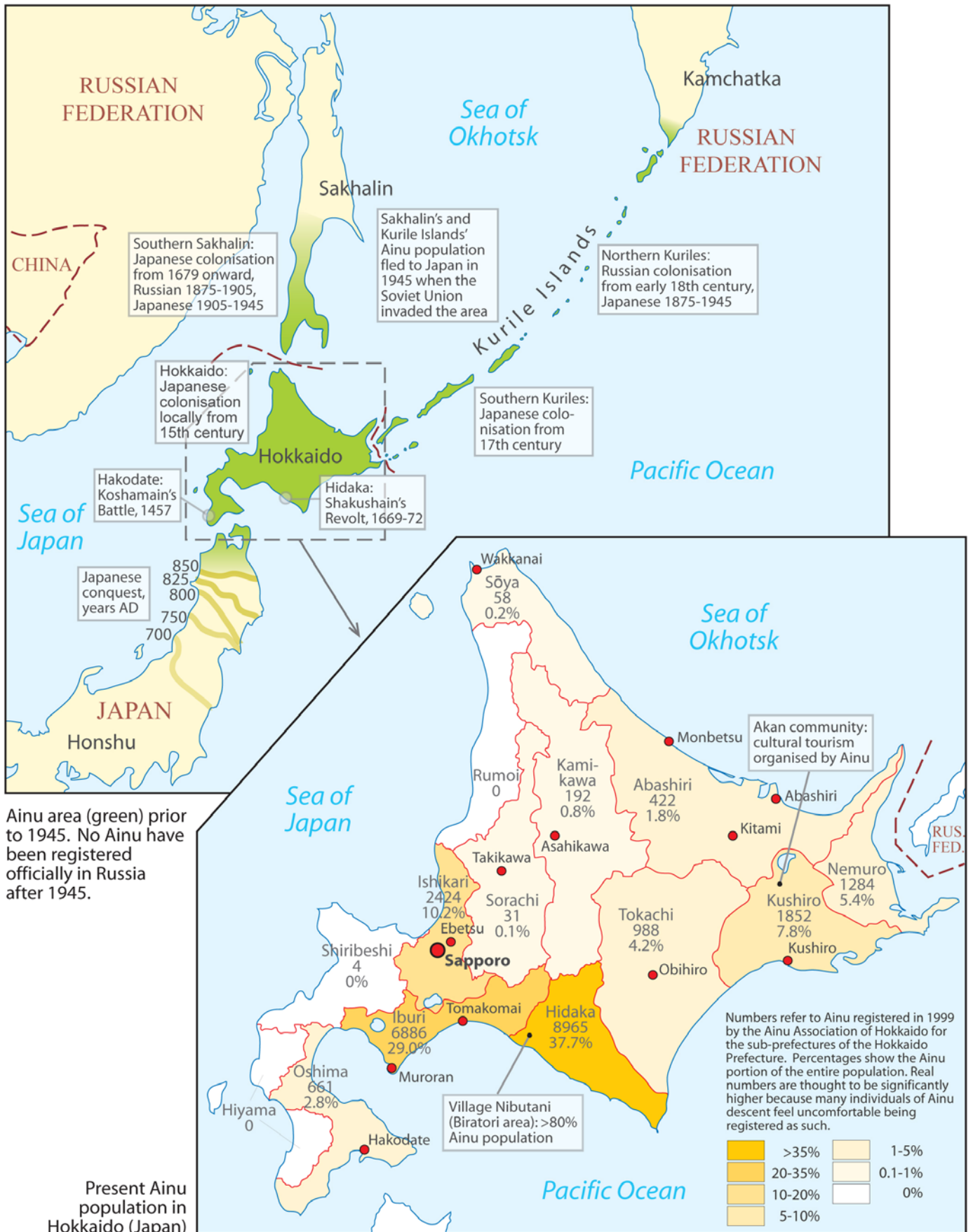


Chise (the house, in the Ainu language): The Ainu house is made out of *kaya*, which are thatch plants. The Ainu lived in such dwellings until about 100 years ago. These houses are still maintained for traditional ceremonies and spiritual purposes; the structure of the Ainu house follows certain rules relating to the Ainu spiritual world. There is usually a window in the east side to welcome *kamuy* (a spirit) from the outside to the inside of the house, which is a common belief in the Ainu culture. *Inaw* – sacred, peeled sticks symbolizing birds – accompany a man’s prayers to the spirit world. *Photo: Kanako Uzawa*



Apefuchi kamuy (fire kamuy): This is everything that is around human beings, whether it holds a spirit or not, for instance, trees and cups, etc. It could be anything that human beings use in their daily life. *Kamuy* delivers wishes of a human being, and appreciation is rendered to each *kamuy*. *Apefuchi kamuy* is physically and mentally closer to human beings compared to other *kamuy*. *Photo: Kanako Uzawa.*

INDIGENOUS PEOPLES: THE AINU



Maps showing the historical and present distribution of Ainu in Japan and the Russian Federation

Settlements	1741-1747		1770		1790	1822		1897	
	men liable to tax	total population	tax payers	total number of men	total number of men	tax payers	total number of men	Kamchadals	Russians
Opala	10	22	-	-	-	-	-	-	-
Golygino	12	43	4	8	11	14	37	57	-
Yavino	1	2	-	-	-	4	14	33	6
Ozernovskiy	31	137	22	33	28	-	-	-	-
Kazyncheev	4	70	-	-	-	-	-	-	-
Kombalin	4	20	9	14	19	-	-	-	-
1 st Kurile Island	34	148	32	46	38	-	-	-	-
2 nd Kurile Island	13	40	35	55	94	16	28	70	11

Number of Kuriles (Ainu) in Kamchatka according to Russian statistics in the 18th and 19th centuries.

1740-1747: Data from "Register of Christian and non-Christian foreigners in the Kamchatkan jails".

1770: Data from "Register 1770."

1822: Data from "Salary books" of 1829 and the Rikorda census of 1822, 7th edition.

* The names 1-st and 2-nd Kurile Islands in the documents of the 18-19th century designated the modern islands Shumshu and Paramushir.

century. This resulted from the epidemic of 1800, after which part of the Lopatka Kuriles were assimilated into the Kamchadal population, and the remaining Lopatka Kuriles were resettled to other part to the Kurile Islands.

Kurile Islands: From the 18th and 19th centuries there are inconsistent data on the Ainu population, as reported in L. Berg's book *Discovery of Kamchatka and Bering's expedition*, Leningrad 1935.

In 1767-1768, 83 adult Ainu men with Russian citizenship were reported for all the Kurile Islands. In 1899 a number of only 62 Ainu in the former Russian Kurile Islands was mentioned. The majority lived at this time on two southern islands, Kunashir and Iturup (Jap.: Kunashiri and Etorofu), where, together with Japanese, there were almost 3000 persons.

Sakhalin: Data about the number of Ainu on Sakhalin from the census of 1897 are available in Patkanov's book *Statistical data on the population growth structure of Siberia, languages and kinship of foreigners* (St. Petersburg 1912, Vol. III). In 29 settlements of the Korsakovsk District (southeast coast of the island) there were 484 men and 348 women. In 26 settlements on the coast of the Tatar Strait were 596 men and 367 women. Despite the claims of some authors of the 19th century that Ainu lived in the lower reaches of the Amur River valley, in the census of 1897 no Ainu are mentioned in the entire Khabarovsk Territory. It is thought that after the defeat of Japan in 1945 and the transfer of Sakhalin and the Kurile Islands to the USSR all Ainu migrated to Japan. After 1945 no Ainu occur in the Soviet censuses¹⁴.

¹⁴ Ainu were collectively accused by Russia of having collaborated with the enemy, Japan, during the war. This was why Ainu went to Japan and explains why any Ainu remaining in the USSR would have suppressed their ethnic identity.

—The Editor

Ainu culture in the Russian literature

Little is written about Ainu culture in the Russian literature. S. Krasheninnikov described customs from Kamchatka and the above-mentioned islands as reported by captive Kamchadals (Itelmens). According to these sources, the Ainu of Kamchatka had mingled extensively with Kamchadals and showed strong similarities in terms of dwellings and customs: "The life of the Kurile people [Kamchatkan Ainu] is so similar to that of the Kamchadals that it would not be necessary to write especially about it, as in terms of physical and linguistic characteristics there is no distinction" (Krasheninnikov, p. 467). This is confirmed by A. Polonsky (pp. 374-376).

In 1777, the Ainu of Urup (Jap.: Uruppu), one of the Kurile Islands, told the Russian official Shabolin that they were subjects of the Toyon (leader) who lived on Iturup Island (Jap.: Etorofu; Berg, p. 171). They reported the customs of decorating their bodies with a black paint and tattooing; these disappeared in the 19th century. Some women continued to tattoo their hands and elbows. In the 18th century the Ainu wore Japanese dressing gowns. Their own clothes were made from poplar fibres and birds' skins (Berg, p.171).

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*INDIGENOUS PEOPLES OF RUSSIA:***Indigenous peoples of the North, Siberia and Far East of the Russian Federation**
*Part V**Galina Diachkova*

In ANSIPRA Bulletin No. 3 (Nov. 1999), No. 4 (July 2000), No. 9 (June 2003) and No. 15 (2006) we introduced 36 indigenous peoples living in the Russia's northern areas. These belong to a list of 40 officially recognised "numerically small indigenous peoples of the North, Siberia and the Far East of the Russian Federation", according to the announcement of the Government of the Russian Federation № 255 of 24 March 2000 (for a complete list see ANSIPRA Bulletin No. 7, June 2002). Here we present a short introduction to another two of these peoples, the Kumandins and the Chelkans in the Altai area. We are planning to introduce the remaining peoples, the Telengit and Tuba in the next issue of this bulletin.

Kumandin**Self designation (pl.):**

Kumandy, kubandy, kuvandy

Official designation (pl.):

Russian: кумандинцы, English: Kumandins

Other names:

Russian: Татар Кижы (Kizhi Tatars); черневые татары (Taiga Tatars) in pre-revolutionary Russia; Northern Altaians

Residence areas:

Altai Territory: Soltonskiy, Krasnogorskiy, Kytmanovskiy, Tselinnyy districts

Altai Republic: Turochakskiy, Mayminskiy, Choykskiy districts, towns of Biysk, Tashtagol, Gorno-Altaysk

Population numbers:

1897: 4092

1926 census: 6334

1989: Altai Territory: ca. 2000

Altai Republic: ca. 700

2002: 3114

Rural population (total in RF):

685 (1999)

Ethnic affinity:

Turkic group

National language:

Kumandin

Affiliation of national language:

Altaic family, Turkic (Kypchak = Northeastern Turkic) group

Status of national language:

The majority speak Russian

Cultural centre:

Krasnogorskoe

Traditional culture:

Main occupations in the past: hunting, fishing, gathering, horse breeding.

Ethno-geography:

In the 17th century, until the arrival of Russians, the majority of the Kumandins lived in the lower reaches of the river Charysh (a tributary of the Ob). Later, as a result of resettlement, territorial groups (seoka) were formed: Upper Kumanda (upper reaches of river Bii) and Lower Kumanda (lower reaches of river Bii). The Kumandins were subdivided into clan units (seoki): So, Kubandy, Tastar, Chooty, Chabash (Chabat) and Ton. Each group kept its animals in a separate river valley.

Lifestyle and subsistence of rural population:

In the past Kumandins hunted taiga animals. They used spears, self-triggered arrows, and traps that killed or live-trapped animals. They hunted sable, squirrel, fox, ermine and wild boar. In addition to hunting they fished for pike, Hucho trout and burbot. They were also engaged in mattock agriculture, growing barley, rye, hemp and tobacco. At the beginning of the 20th century the Kumandins processed nuts and produced ramson. Their contact with neighbouring Russian peasants led to the gathering of wild honey. Forging, weaving and felt production were widespread. During Soviet times the Kumandins worked in collective and state farms, in the timber factory of Biysk and other enterprises.

In the end of the 1980s as a result of democratic processes in the country the Kumandin National Rural Council was created in the Altai Territory, and the public organization "Revival of Kumandin People" was founded. In 1992 the Association of Northern Altaians was formed in the Altai Republic. In 1998 the Association of Kumandin People was formed in the Altai Territory as the successor of "Revival of Kumandin People".

Present environmental threats:

Pollution of rivers and degradation of pastures.

Chelkan

Self designation (pl.):

Chalkandu (Shalkandu), Kuu-kizhi (“swan”)

Official designation (pl.):

Russian: челканцы, English: Chelkans

Other names:

Russian: лебединцы (“swan people”) or лебединские татары (“swan tatars”), Altaians

Residence areas:

Altai Republic: Turuchakskiy district (villages Kurmach-Baygol, Suranash, Malyy Chibechen, Mayskiy)

Population numbers:

1926 (census) not counted separately from Altaians

1997 1689

2000 1689

2002 855

Rural population (total in RF):

Predominantly rural population

Ethnic affinity:

Subetnichan group of Altaians

National language:

Chelkan

Affiliation of national language:

Altaic family, Turkic (Uigro-oguzsk) group, Khakas subgroup

Status of national language:

The majority speak Russian

Cultural centre:

Kurmach-Baygol

Name of district, centre:

Turuchakskiy district

Traditional culture:

The basic occupations in the past were hunting, fishing, gathering, horse breeding, farming, forging and weaving.

Ethno-geography:

The residence territory of the Chelkans in the 17th century was called *Shchelkany* or *Shchelkanskaya Volost*. In 1642 a part of the Chelkan population moved to the Sayan Mountains and the Telesskuya land area, where the Altaians lived. The Chelkans are subdivided into two exogamous clan groups, the Shalkanyg and the Shagshylyk.

Lifestyle and subsistence of rural population:

In the past Chelkans hunted bear, elk, maral (Altaiian mountain deer), wild goat, deer, fur animals and wild birds. They used a variety of techniques, including loops, traps, self-triggered arrows, and muzzle-loaded guns. They caught fish such as perch, bream and pike using fishing tackles, nets, locks and other implements. Practising slash-and-burn agriculture using mattocks, they cultivated millet, wheat, barley, rye, flax and hemp. Horse breeding was a part-time activity. In the 19th century the Chelkans adopted beekeeping, and in the 20th century vegetable gardening. Common traditional dwellings were dugouts with two-sided birch-bark roofs, conical yurts, barns, summer kitchens, etc.

Means of transportation were skis of the Sayan-Altaiian type, sledges made of skins and fir branches, birch-bark canoes, dug-out boats and other boats. Horseback riding was widespread.

Traditional religious views are connected with shamanism. Christianisation started during the middle of the 18th century.

Present environmental threats:

Environmental degradation of homelands through timber felling.



INTERNATIONAL CENTRE FOR REINDEER HUSBANDRY:



International Centre for Reindeer Husbandry
Международный Центр Оленеводства
Riikkaidgaskasaš Boazodoalloguovddáš

www.reindeercentre.org



Ассоциация «Оленеводы Мира»
Association of World Reindeer Herders

International Centre for Reindeer Husbandry (ICR) was established by the Norwegian Government in 2005 in Kautokeino, as a contribution to the unique international cooperation of circumpolar reindeer herding peoples.

ICR's purpose is to

- contribute in maintaining and developing a sustainable reindeer husbandry in the north
- strengthen the cooperation between the reindeer herding peoples
- document the traditional knowledge of reindeer herders
- communicate knowledge about circumpolar reindeer husbandry to our target groups

ICR's international target groups are reindeer herders, national authorities, research, education and knowledge institutions, organizations and industrial interests.

ICR has an international board with members from Russia, Norway, Sweden and Finland. The Centre enjoys wide professional and political support internationally. Its establishment was recommended by, among others, the Arctic Council, the 3rd World Reindeer Herders' Congress in Yakutsk 2005, and the Norwegian Parliament. The Centre is a member of University of the Arctic.

ICR also hosts the secretariat of **Association of World Reindeer Herders (WRH)**. This is a circumpolar organization representing over 20 indigenous reindeer peoples and about 100 000 reindeer herders in 9 different national states. WRH promotes professional, commercial, and cultural contact between the different reindeer peoples of the world, and disseminates information about reindeer husbandry. WRH has observer status in the Arctic Council.

Riikkaidgaskasaš Boazodoalloguovddáš (ICR) áshahuvui Norgga Ráddehusa bealis 2005 Guovdageidnui boadusin sirkumpolára boazodoalu erenoamáš ovtasbarggus.

ICR ulbmil lea

- Bisuhit ja ovdánahtit nanu, bistevas boazodoalu davvin
- Nannet ovtasbarggu boazoálbmogiid gaskka
- Duodašit boazodoalliid árbevirolaš máhtu
- Juohkit dieduid sirkumpolára boazodoalu birra min mihttojavkkuide

ICR riikkaidgaskasaš ulbmiljoavkkut leat boazodoallit, našunála eiseválddit, dutkan-, oahpahuš- ja diehto-institušuvnnat, organisašuvnnat ja industriála beroštumit.

Guovddášis lea riikkaidgaskasaš stivra, mas leat lahtut Ruoššas, Norggas, Ruotas ja Suomas. Guovddášis lea viiddis fágalaš ja polihtkalaš doarjat riikkaidgaskasaččat. Guovddáša ásaheapmi ávžžuhehje earret eará Ártkalaš Ráddi, Boazoálbmogiid 3. Málmmekongreassa Jakutias 2005, ja Norgga Stuorradiigi. Guovddáš lea Ártkalaš Universitehta lahttu.

Guovddáš fuolaha **Máilmmi Boazoálbmogiid Searvvi (WRH)** čállingotti bargguid. WRH lea sirkumpolára searvi, ja ovddasta badjel 20 boazoálbmoga ja sullii 100 000 boazodoalli ovcci našunáštántas. WRH ovdáda fágalaš, ekonomaš ja kultuvrralaš oktavuodaid iešgudet boazoálbmogiid gaskka máilmmis, ja juohká dieduid boazodoalu birra. WRH:s lea observatevra stáhtus Ártkalaš Rádis.



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Международный центр оленеводства (МЦО) был образован в Кавтокеино правительством Норвегии в 2005 г. в целях содействия международному сотрудничеству между народами Севера, занимающимися оленеводством.

Перед МЦО поставлены следующие задачи:

- содействовать сохранению и развитию устойчивого оленеводства на Севере;
- укрепить сотрудничество между народами, занимающимися оленеводством;
- документировать традиционные знания оленеводов;
- поделиться знаниями об оленеводстве с целевыми группами

Целевыми группами МЦО на международной арене являются оленеводы, государственные органы власти, научные и образовательные учреждения, организации и промышленные интересы.

В МЦО есть международное правление, состоящее из представителей России, Норвегии, Швеции и Финляндии. Центр встретил широкую профессиональную и политическую поддержку на международной арене. Его создание было рекомендовано, в частности, Арктическим советом, 3-м съездом оленеводов мира, состоявшимся в 2005 г. в Якутске, и правительством Норвегии. Центр является членом Университета Арктики.

МЦО разместил у себя секретариат **Ассоциации «Оленеводы Мира» (АОМ)**. Эта циркумполярная организация охватывает свыше 20 коренных народов, занимающихся оленеводством, и около 100 тыс. оленеводов в 9 странах. АОМ содействует развитию профессиональных, коммерческих и культурных связей между народами мира, занимающимися оленеводством, и распространяет информацию об оленеводстве. АОМ обладает статусом наблюдателя в Арктическом совете.

The network of the Association of World Reindeer Herders (WRH) and the establishment of the International Centre for Reindeer Husbandry in Kautokeino, Norway

The fall of the 'iron curtain' and the Brundtland Commission's report to the UN, *Our Common Future*, enabled Norwegian Saami reindeer herders to establish formal cooperation with the Soviet Academy of Science and with reindeer herders in the Soviet Union. As early as 1990 a delegation with representatives from the Saami Reindeer Herders' Association of Norway (NRL), the Norwegian Ministry of Agriculture, the Norwegian Reindeer Administration and the University of Tromsø visited Even reindeer herders in Topolinii in the Republic of Sakha (Yakutia) in eastern Siberia. Significantly, this visit was funded by the Norwegian Ministry of Foreign Affairs.

In September 1993, NRL organized an international Reindeer Peoples' Festival in Tromsø, in cooperation with the Russian Government and reindeer herders in Russia. Approximately 360 representatives from reindeer pastoralism in Norway, Sweden, Finland, the Russian Federation and the United States (Alaska)

participated in the Festival. This was the first time in history that such a diverse collection of reindeer peoples were able to meet with each other. This event marked the beginning of a unique cross-border cooperation between the circumpolar reindeer peoples which resulted in the establishment of the Association of World Reindeer Herders.

The 1st World Reindeer Herders' Congress took place in the city of Nadym, in the Yamal region of Russia in 1997, and was hosted and funded by the Russian government together with the regional authorities in Yamal. Participants included representatives of reindeer husbandry in the Nordic countries and in Russia. The Congress resulted in the establishment of the Association of World Reindeer Herders (WRH). The aim of the association is to promote professional, cultural, social and economic relations between world reindeer peoples, as well as to disseminate information about the reindeer pastoralism.

The establishment of the WRH provided reindeer herders with a forum for contact and cooperation which contributed to placing reindeer pastoralism on to the international agenda. In 1999 the Norwegian Minister of Foreign Affairs, Mr. Knut Vollebæk, took the initiative to add reindeer husbandry to the agenda of international Arctic cooperation. As a direct consequence of this, in 2000 the WRH was granted observer status in the Arctic Council.

The 2nd World Reindeer Herders' Congress in Anar (Inari), Finland in 2001 was funded by the Finnish government. The Congress adopted the Anar-Declaration, which is the first common statement developed by reindeer herders. The declaration presents guidelines for the development of a sustainable reindeer husbandry for the future.

The 3rd World Reindeer Herders' Congress took place in the city of Yakutsk, in the Russian Republic of Sakha (Yakutia) in March 2005. The Congress adopted the Yakutsk Declaration, which emphasizes reindeer husbandry's participation in the international cooperation in the Arctic. The Congress was hosted and funded by the government of the Republic of Sakha (Yakutia) and was part of a campaign to promote reindeer pastoralism and the indigenous peoples of the Republic.

A great deal has been invested in international cooperation between world reindeer herders over the last 15 years. Representatives of Saami reindeer husbandry, the Norwegian government, Russian reindeer herders, central and regional authorities in Russia, as well as reindeer herders and authorities in Finland have been especially active in promoting this cooperation. Initiatives designed to secure the resulting benefits within reindeer pastoralism are now needed.

The establishment of an International Centre for Reindeer Husbandry in Kautokeino represents one measure to secure the future of this unique cooperation in the North. The Centre enjoys wide professional and political support, both nationally and internationally, and is recommended by, among others, the Arctic Council in the report *Sustainable Reindeer Husbandry* (2002), and by the 3rd World Reindeer Herders' Congress in the Yakutsk Declaration of March 2005. It is also recommended by the government-appointed committee of experts in the report published as NOU 2003:32 (Official Norwegian Report) entitled *Look North! Challenges and Opportunities in the Northern Areas*. The former Norwegian Minister of Foreign Affairs, Mr. Jan Petersen, announced in the 4th Arctic Council Ministerial meeting in Iceland, November 2004: "...Norway has decided to establish an international centre for reindeer herders in the Arctic, in Kautokeino, in close co-operation with the World Reindeer Herders. This will be a re-

source centre for exchange of information between herders in different countries and promoting co-operation between them". This was followed up by the government in its report no. 30:2005 to the Norwegian Parliament entitled *Opportunities and Challenges in the North*, which recommended the establishment of an international information centre in close cooperation with WRH. The Norwegian Parliament supported the recommendation by adopting the Proposition to Parliament No. 264 (2005), which announces that the centre "...is important to strengthen the cooperation between northern indigenous communities and other industries".

The Norwegian government has followed up this proposal and the Centre is now organized under the Norwegian Ministry of Labour and Social Inclusion. The Centre is an independent professional unit, with its own board and budget. Its activity is funded by the Norwegian government through annual grants from the budgets of the Ministry of Labour and Social Inclusion, the Ministry of Agriculture and the Ministry of Foreign Affairs. The Centre is to be a knowledge base for providing and exchanging information and documentation between different reindeer peoples, national authorities and research- and academic communities at the national and international levels. The Centre will thus contribute to adding value, to improving information and to enhancing understanding for world reindeer husbandry and reindeer peoples, their traditional knowledge and their future development.

The board of ICR:

- Chairman of the board: Johan Mathis Turi, General Secretary WRH
- Board member: Vladimir Etylen, Chukotka, Russia, Vice President of the Russian Reindeer Herders' Union
- Board member: Berit Marie Jonsson, Sweden, Saami Council Sweden
- Board member: Monica Sundset, Assoc. professor, University of Tromsø
- Board member Mai Britt Utsi, Principal of the Saami University College.
- Board member/ deputy: Inger Anita Smuk, Norway, Saami Reindeer Herders' Association of Norway
- Board member/ deputy: Per Gustav Idivuoma, Sweden, Chair of National Union of Saami People
- Board member/ deputy: Juha Magga, Finland, Chairman of Suoma Boazosamit (Saami Reindeer Herders' Association, Finland)

An information project in Sustainable Development Working Group (SDWG) in Arctic Council October 2006 - October 2008.

Reindeer herding, traditional knowledge and adaptation to climate change and loss of grazing land

ARCTIC COUNCIL: EALÁT-INFORMATION

A Norwegian Arctic Council project organized by the Association of World Reindeer Herders (WRH), in close cooperation with the International Centre for Reindeer Husbandry (ICR), the Reindeer Herders' Union of Russia (RHUR), the Saami Council (SC), Saami University College (SA) and UNEP Grid-Arendal. The EALÁT-Information project is a part of EALÁT-Reindeer Herders Vulnerability Network Study, which has received full IPY endorsement (ID: 399).

Summary

Indigenous peoples in the Arctic face major challenges related to changes in their society and the northern climate. More than 20 indigenous peoples are reindeer herders. There is an urgent need to inform the Arctic nations about the changes to which they are subjected and to give some concrete examples of how herders' traditional knowledge relates to adaptation to changing conditions, including traditional use of grazing land. Partnership between Russian, Saami and Alaskan reindeer herders in such an information project is an important and creative step towards this. Locally, case study based workshops organized in the reindeer herding societies in the most important reindeer herding regions focus on gathering and exchanging information about how traditional knowledge is used and how traditional grazing lands are lost. Subsequently, Arctic Council *EALÁT-Information* will communicate from these community based workshops to the Senior Arctic Officials (SAOs) and finally to the ministerial meeting in Norway in 2008. *EALÁT-Information* promotes local competence building for indigenous peoples. The challenge of Arctic Council *EALÁT-Information* is to take reindeer herders' knowledge into action for sustainable development of the Arctic and, in particular, to involve Russian, Scandinavian, Finnish and Alaskan reindeer herders in this process.

Introduction

The Arctic Council project *EALÁT-Information* is a follow up from the Arctic Council's reports *Arctic Climatic Impact Assessment* (Arctic Council, 2005) and *Sustainable Reindeer Herding* (I and II), and the Yakutsk Declaration from the 3rd World Reindeer Herders Congress in Sakha (Yakutia) in 2005. The philosophy underlying the IPY consortium project *EALÁT-Reindeer Herders Vulnerability Network Study* is also consistent with the recommendations of

the ministerial meeting of the Arctic Council in Iceland on 24 November 2004 and the Reindeer Herders' Yakutsk Declaration. ACIA concluded that the Arctic is warming faster than previously thought and that indigenous peoples will experience substantial challenges to their economies and their cultures as a result. The Yakutsk Declaration stated that reindeer herders should be able to participate in IPY 2007/2008 on equal terms with the scientists who investigate herders' societies and their use of natural resources. The declaration supports true partnership between scientists and herders. Furthermore, the Association of World Reindeer Herders (WRH) supports the development of national-level plans for a climate adaptation strategy in which reindeer herders' traditional knowledge is included.

The priority of *EALÁT-Information* is to organize workshops and inform the mainstream society in the Arctic states about reindeer herders' knowledge related to traditional pasture use, climate variability and climate change. Understanding reindeer herders' ability to adapt to climate change and the rapidly changing patterns of use of the Arctic territories is important for sustainable development of the circumpolar regions and will be communicated directly to the SAOs and finally delivered as an Arctic Council report and on web-portals. It is therefore important to focus, as does *EALÁT-Information*, on the ability of reindeer herders to respond to these changes and to communicate this to the mainstream societies, schools and national authorities.

Reindeer husbandry is practiced in Norway, Sweden, Finland, Russia, Mongolia, China, the United States (Alaska), Canada and Greenland by more than 20 different indigenous Arctic peoples and involves some 100,000 herders and three million semi-domesticated reindeer which graze approximately 4 million square kilometers in Eurasia. Reindeer herders have managed vast areas in the Arctic over hundreds of years.

These areas have only recently become significant for industrial interests, including the exploitation of oil and gas reserves. *EALÁT-Information* will analyse and communicate examples of traditional knowledge in reindeer pastoralism in case studies from reindeer herds in Sapmi, Nenets AO, Yamal AO, Sakha Republic, Chukotka AO and Alaska using a comparative approach.

Competence-building is one major objective of *EALÁT-Information*, which was initiated by the Association of World Reindeer Herders, an indigenous peoples' organisation which has observer status within the Arctic Council, and is carried out in partnership with the Reindeer Herders' Union of Russia, the Saami Reindeer Herders Association of Norway, the Saami Council and Kawerak, Alaska. The lead organisation of *EALÁT-Information* is the International Centre for Reindeer Husbandry (ICR), in Kautokeino. Opened in 2005 by the Norwegian government, the ICR is a fairly new institution which promotes communication of reindeer herders' knowledge and strengthens cooperation between the indigenous communities in the North, research and industry. Furthermore, the ICR is a member of the University of the Arctic, and responsible for the UArctic thematic network on adaptation to global change. *EALÁT-Information* activities will therefore be carried out in cooperation with the University of the Arctic.

The *EALÁT* consortium programme

The *EALÁT* consortium programme is a core IPY project related to traditional knowledge and changes in reindeer husbandry.

EALÁT is an interdisciplinary, intercultural study that will assess the vulnerability of reindeer herding, a coupled human-ecological system, to change in key aspects of the natural and human environments, actively involving reindeer herders, linguists, lawyers, anthropologists, biologists, geographers, economists, philosophers (to address the ethical dimension) as well as indigenous institutions and organisations, commercial interests and management authorities. It focuses on the adaptive capacity of reindeer pastoralism to climate variability and change and, in particular, on the integration of reindeer herders' knowledge in the study and analysis of their ability to adapt to environmental variability and change.

While *EALÁT-Information* will focus on information, *EALÁT-Research*, organized by the Saami University College in Norway, will scientifically define risks related to change and will support economically robust and ecologically sustainable development of reindeer pastoralism in the north. Management and policy decision-making in reindeer pastoralism must be improved by the integration of indigenous traditional and scientific knowledge. It is important that reindeer

herders' traditional knowledge is integrated into the management and monitoring of the natural environment in the Arctic. *EALÁT-Information* will link to *EALÁT-Outreach*, which is led by the ICR, will focus on outreach, the development of web and portal solutions, film productions and information materials for schools like DVDs, books and posters. *EALÁT-Outreach* also includes disseminating the main findings from the Arctic Council's ACIA report to the reindeer herder societies.

EALÁT follows the recommendation from the International Conference of Arctic Research Planning (ICARPII), which states that there has been a paradigm shift to a holistic and multidimensional perspective in the Arctic, including the human dimension, indigenous insights and a more full integration of Arctic processes in the earth system.

Knowledge challenges for circumpolar reindeer herders

Reindeer pastoralism, ancient in origin in all its forms, represents models in the sustainable exploitation and management of northern terrestrial ecosystems based on generations of experience accumulated, conserved, developed and adapted to the climatic and political/economic systems of the North. Reindeer herders' traditional knowledge needs to be documented now before much of their understanding is lost owing to the socio-cultural transformations associated with globalisation.

Reindeer have major cultural and economic significance for indigenous peoples of the North. High sensitivity notwithstanding, little is known about the vulnerability of human-ecological systems to change. Understanding and measuring vulnerability requires assessment of systems' ability to adapt to impact and the extent to which freedom to adapt is constrained. *EALÁT* will therefore also examine the current state and changes of the polar environment. It will explore (i) the influence of climate variability and change on reindeer, reindeer pastoralism and herding societies and (ii) the extent to which institutions and governance constrain, or create opportunities in, herders' ability to cope with and to adapt to the effects of climate change. The limits of the adaptive capacity of reindeer pastoralism must be defined, documented and explored together with the potential role of herders' traditional understanding of, and techniques for, reducing their vulnerability for the effects of climate change.

We believe that valuing traditional and scientific knowledge equally and, hence, integrating herders' experience and competence within the scientific method will enable us to contribute towards reducing the vulnerability of reindeer husbandry to the effects of climate change. Local effects of warming of the

global climate during the next 30 to 50 years are likely to be pronounced over reindeer pastures in the north. *EALÁT* will adopt a multicultural approach in a multidisciplinary field that includes monitoring, research, outreach and communication.

Using this holistic approach, integrating social and natural science and reindeer herders' understanding in the co-production of knowledge, *EALÁT* will contribute to local competence building in the indigenous peoples' societies. It will develop a knowledge base for indigenous students in the Arctic and will encourage recruitment of these students to positions at indigenous peoples' research and management institutions.

Loss of grazing land

Reindeer herding is a highly extensive form of land use. For herders the principle issue is generally the securing of habitat in which to graze their reindeer. The progressive and effectively irreversible loss of the uncultivated lands which reindeer use as pasture is probably the single greatest threat to reindeer husbandry in Norway today. Preservation of rangeland is perhaps the single greatest priority for sustaining the resilience of reindeer herding confronted by changes in both the natural environment, as in the form of climate change, and the socio-economic environment (McCarthy *et al.* 2005).

Habitat loss occurs principally in two ways: (i) through physical destruction and (ii) through the effective, though non-destructive, removal of habitat or through a reduction in its value as a resource. Physical destruction of habitat is chiefly a result of the development of infrastructure, including the construction of artillery ranges, buildings, hydro-electricity facilities, pipelines, roads, etc. Of far greater concern is the gradual abandonment by reindeer of previously high-use areas as a result of their avoiding disturbance resulting from human activity (UNEP 2001, 2004). A range of studies have documented a reduction in use of rangeland by reindeer varying between 48% and 96% compared with pre-development distributions within a band ranging from 2.5 to 5.0 km of cabins, dams, power lines and roads (Vistnes and Nellemann 2001, Nellemann *et al.* 2003, Vistnes *et al.* 2004). Approximately 25% of reindeer range in the Barents Euro-Arctic Region has effectively been lost owing to disturbance resulting from infrastructure development; in some of the productive coastal ranges of Finnmark the figure is as high as 35%. As much as 1% of the summer grazing areas used traditionally by Saami reindeer herders along the coast of northern Norway are lost every year, which is similar to the grazing land used by one nomadic family in the summer (Jernsletten and Klovov 2002, UNEP 2004). Preservation of grazing land is one major task in re-

sponse to the warming of the Arctic. Furthermore, increased vegetation growth as an response to climate change is also one reason for loss of grazing land traditionally used by reindeer herders (Tyler *in press*). One consequence of loss of grazing land is increased trampling of the vegetation available.

Activity 2007-2008:

Communication and information

EALÁT-Information will communicate traditional knowledge from six selected reindeer herding regions and specific case herds including Sapmi (Norway, Sweden, Finland, NW Russia), Nenets AO, Yamal AO, Sakha Republic, Chukotka AO and Alaska. These include the world's major reindeer herding regions. Knowledge about traditional pasture use, snow change, reindeer terminology and herders' ability to adapt to changing conditions will have high priority. Information about the loss of grazing land and traditional adaptations to the loss of grazing land in each region will be a part of the project, in cooperation with UNEP GRID-Arendal. Historical temperature records from the five regions will stimulate the workshop discussions. Society-based meetings, including interviews with herders, will be organized in each region coordinated by local representatives of the WRH, the Reindeer Herders' Union of Russia and Kawerak, Alaska, in both years. Three workshops are planned for 2007 and three more in 2008, before the Arctic Council ministerial meeting. The ability to adapt to change is based on knowledge embodied in herders' specialised language, the institutions of herding and the actions of individual herders. Examples will be included in the final report to the Ministers, through a printed report and a web-based presentation. Each region will have a locally-based coordinator who will cooperate with ICR in the project.

Traditional knowledge related climatic change and urgent need for documentation

Documentation of elders' knowledge, particularly in relation to climate, local weather, pasture loss and the responses of herders and herders' institutions to variation in these parameters, is an ethical imperative. As the older generation decreases, the sum of non-written knowledge stored in peoples' memories and, thus, remaining in the indigenous society, is also declining. This knowledge is irreplaceable. With this in mind, the project has been developed in accordance with the intentions of international declarations and conventions for the collection, analysis and publication of the knowledge of indigenous peoples and local communities. Use of reindeer herders' language as part of these scientific analyses is important. The International Centre for Reindeer Husbandry has a special responsibility to document and disseminate traditional knowledge pertaining to reindeer husbandry.

Competence building in a changing society

It is intended that *EALÁT-Information* will make an important contribution to increasing local competence within herder societies and, in particular, to the development of new strategies for the conservation and management of reindeer husbandry based on an indigenous perspective. We believe the *EALÁT-Information* project is a pioneer project in understanding adaptation to climate change and changed use of the Arctic.

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ORGANISATION OF EALÁT-INFORMATION:

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Project leader: Director Anders Oskal and Svein D. Mathiesen (ICR)

Project participants:

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Chairman of ICR Johan Mathis Turi, Secretary General of Association of World Reindeer Herders (WRH)

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Vladimir Etylen, Reindeer Herders Union of Russia, Chukotka Autonomous Area

Russian coordinators, MSc Olga Etylen and Galina Rybkina, Moscow

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Reference group:

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Olav Mathis Eira, Saami Council

Mrs Berit Anne S Triumf, Information Officer, Responsible for outreach, Reindeer Husbandry Administration Norway

President Dmitry O. Khorolya, WRH

Chair Juha Magga, Saami Reindeer Herders' Association of Finland

Chair Per Gustav Idivuoma, National Union of Saami People, Sweden

Mr Øyvind Ravna, University of Tromsø. Not confirmed

REINDEER HERD WORKSHOP LOCATIONS

Locations	Coordinators
Sapmi: Norway, Finland, Sweden, Russia	Anders Oskal, Director ICR
Nenets Autonomous Area	
Yamal-Nenets Autonomous Area	Dmitry O. Khorolya, President of WRH
Sahka Republic	Maria Petrovna Pogodaeva, Vice President WRH
Chukotka Autonomous Area	Oleg Etylen, scientist
Alaska, USA	Tom Gray, Kawerak Reindeer Herders' Association

EALÁT KNOWLEDGE PARTNERS:

American Meteorological Association, USA
 Arctic Centre, University of Lapland, Finland
 Association of World Reindeer Herders
 Center for Human rights, University of Oslo, Norway
 Centre for Saami Studies, University of Tromsø, Norway
 CICERO, University of Oslo, Norway
 Department of Arctic Biology, University of Tromsø,
 Norway
 GRID Arendal, Norway
 Kawerak Reindeer Herders Association, Alaska
 Norwegian Meteorological Institute
 Norwegian School of Veterinary Medicine, Tromsø
 RAIPON, Russia

Reindeer Herders' Union of Russia
 Resource Centre for the Rights of Indigenous People,
 Kautokeino, Norway
 Russian Academy of Science, Chukotka Branch, Anadyr,
 Chukotka AO, Russia
 Sámi Reindeer Herders' Association of Norway.
 Sámi University College/Nordic Sámi Institute, Kauto-
 keino, Norway
 University of the Arctic
 University of Tromsø, Norway
 Yamal Polar Agricultural College, Salekhard, Yamal-
 Nenets AO, Russia

UN DRAFT DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES:
UN Indigenous Rights Declaration blocked

Clive Tesar

29 November 2006, Arctic Council, Indigenous Peoples' Secretariat, <http://www.arcticpeoples.org>

A United Nations declaration affirming the rights of the world's Indigenous Peoples has been set aside for further consultation. The declaration, which has been in negotiation for more than 20 years, was delayed after a resolution put forward by Namibia was backed by other African countries. Of the Arctic states, Canada and Russia voted in favour of Namibia's resolution, while the United States abstained. Finland, speaking on behalf of the European Union, spoke against it, calling the move a "groundless delay". Denmark, Iceland, Norway, and Sweden all joined Finland in voting against the delay.

In a joint statement, the Inuit Circumpolar Council (ICC) and the Saami Council say the African states should be ashamed of their action. The statement adds: "*On the purported basis that some of the African states did not had ample time to consider the*

import of the Declaration, today's action essentially derails the Declaration and fully rejects over 20 years of State and Indigenous Peoples work at the UN."

Reports suggest that the African states are concerned about some wording in the declaration that refers to the rights of Indigenous Peoples to self-determination.

The Namibian resolution calls for additional consultation on the wording of the declaration. It also says that consideration of the indigenous rights declaration should conclude by the end of the current General Assembly session in September 2007.

ICC and the Saami Council say it is now up to the African states to ensure that the United Nations meet that deadline.

Statement by RAIPON regarding the adoption of Namibia's draft resolution on the UN Declaration on the Rights of Indigenous Peoples by the Third Committee of the UN General Assembly

The indigenous peoples of the North, Siberia and the Far East of the Russian Federation have followed with great interest the discussion, in the 61st Session of the UN General Assembly, of the recommendations of the Human Rights Council, and in particular, of Resolution 2006/2 on the adoption of the UN Declaration on the Rights of Indigenous Peoples.

Leaders of the indigenous peoples' organizations of the North, Siberia and the Russian Far East and members of RAIPON's Coordinating Council gathered in Moscow on 25 November 2006 to discuss the current situation, and appealed to the President of the Russian Federation to reconsider the position of the Russian delegation, which has opposed the adoption of the Declaration on the Rights of Indigenous Peoples by the UN General Assembly.

On 28 November 2006, by a majority of votes, the Third Committee of the UN General Assembly adopted draft resolution /C.3/61/L.57/Rev.1, which was proposed by Namibia on behalf of a group of African governments. This initiative was intended to torpedo the process of adopting the Declaration on the Rights of Indigenous Peoples by the UN General Assembly.

The current situation is a classic example of the political manipulation of the opinions of less economically developed countries in order to satisfy the interests of countries such as the USA, Australia, and New Zealand, which have traditionally opposed a strong Declaration on the Rights of Indigenous Peoples, as well as Canada and the Russian Federation, whose true position has become evident only at the last stage of adopting the Declaration on the Rights of Indigenous Peoples.

The UN Declaration on the Rights of Indigenous Peoples has been in the making for more than twenty-one years. At all stages of this process, each of the member countries of the UN, including those in Africa, have had the opportunity to make their own proposals for the text of the document under discussion. All interested parties have taken an active part in the negotiation of the Declaration. Even within the open-ended inter-sessional Working Group on the draft declaration, established by the Commission on Human Rights, work on the declaration has taken eleven years.

As an active participant in all of the sessions of the UN Working Group on the draft declaration, RAIPON wishes to thank the Chairman of the Working Group, Mr. Luis Enrique Chavez, for his efforts in

achieving a text by mutual concession, which he then presented for consideration before the Human Rights Council, and which received overwhelming support from indigenous peoples and governments.

The UN Declaration on the Rights of Indigenous Peoples as adopted by the Human Rights Council proposes a set of minimal standards in the field of human rights enabling indigenous peoples to survive in the face of continuing discrimination and violation of their fundamental rights.

In view of the UN General Assembly Third Committee's adoption on 28 November 2006 of the draft resolution A/C.3/61/L.57/Rev.1 as proposed by Namibia, representing a group of African governments, RAIPON, on behalf of the indigenous peoples of the North, Siberia and the Far East of the Russian Federation:

- expresses its sincere disappointment with the decision to defer adoption of the UN Declaration on the Rights of Indigenous Peoples, an action that seriously hinders the goals and tasks put forward by the UN's Second International Decade of the World's Indigenous People;
- considers this event to be a negative remnant of the past, and an indicator of the weakness of the UN's reformed system, in which many decisions adopted earlier and that continue to be adopted serve the political interests of economically developed countries, and therefore are unnecessarily politicized;
- is alarmed by that fact that in the draft resolution there is no mention of the participation of indigenous peoples in those consultations that the member countries of the UN will conduct throughout the rest of the 61st session of the UN General Assembly, and as a result we fear that, without the participation of indigenous peoples, changes will be introduced to the text which will substantially weaken the Declaration;
- expresses its gratitude to Peru and the authoring countries of the draft resolution A/C.3/61/L.18/Rev.1 on the adoption by the UN General Assembly of the Declaration on the Rights of Indigenous Peoples;
- affirms its support for the text of the UN Declaration on the Rights of Indigenous Peoples as adopted by the Human Rights Council on 29 June 2006;
- expresses its willingness to continue further work on the adoption by the UN General Assembly of an effective Declaration on the Rights of Indigenous Peoples and calls upon all indigenous peoples of the world to unite their efforts toward this end.

NOTES:

Approval of a policy concept for the social and economic development of Northern indigenous peoples

Centre for Legal Resources, www.raipon.org

On 24 January 2007 a meeting was held under the chairmanship of Minister V.A. Yakovlev at the Ministry for Regional Development of the Russian Federation to discuss the concept of a *federal programme for the social and economic development of Northern indigenous peoples until 2015*. The designer of the concept was the state research institution Council for Industry.

The participants were State Duma deputies, members of the Russian Federation Council, representatives of Russian federal subunits, and the Union of Reindeer Herders. RAIPON was represented by P. Sulyandziga, M. Todyshev, R. Sulyandziga, D. Berezhkov and L. Abryutina.

As noted by the participants, the concept requires further refinement. RAIPON expressed its proposals and recommendations. According to RAIPON, the draft of the concept is more advanced and task-oriented than previous programmes. This concept is mostly oriented to the strengthening of indigenous land use, in contrast to the preceding programme, which was addressed toward building capital. However, the provided measures are considered inadequate, and their impact toward solving indigenous peoples' problems cannot be assured.

Any new programme connected to the indigenous peoples of Russia must be based on an analysis of the previous initiatives with respect to their implementation, efficacy and the underlying state policies. A look back at past years has revealed two key underlying problems – limitations with respect to self-governance and with respect to rights to land and natural resources. It is impossible to change indigenous peoples' social and economic predicament without addressing these fundamental problems.

It was decided to approve the concept and to take steps toward formulating the federal programme within the short term. The participants approved plans to engage RAIPON and the Russian Public Board for consultations and further development of the concept. The main goal must be to design legislation regarding indigenous territories. It was also agreed among the participants to work for consistency between this federal programme and other programmes.

Draft law on protection of indigenous peoples' homelands discussed in State Duma

Centre for Legal Resources, www.raipon.org

On 14 February 2007 a meeting of the State Duma Committee on Affairs of Nationalities took place. RAIPON was represented by vice-president Dmitri Berezhkov. The Committee considered the draft of the law On Protection of Aboriginal Habitat and Traditional Way of Life of the Indigenous Peoples of the Russian Federation. The draft law regulates issues of land use and aboriginal areas of residence.

The law incorporates a legal basis for forestry, mineral exploitation and harvesting of living resources by indigenous communities and other public indigenous organizations.

The draft law also establishes a system of restrictions for commercial and other economic activities within indigenous homelands. It provides for compensatory payments for indigenous people's economic activities which are not connected with traditional land use.

Mr. Berezhkov supported the draft law and proposed to develop mechanisms to create territories for traditional residence and subsistence practices. He also noted that it would be necessary to specify the kind of implementing mechanisms that were absent in the existing, and poorly implemented, Federal Law On Traditional Land Use.

It was approved to continue refining the draft law and to send it for hearing to the Committee deputies and the federal units of Russia.

Ministry of Foreign Affairs ready to support RAIPON's proposals

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On 7 February the annual meeting of the Russian Minister of Foreign Affairs, Sergey V. Lavrov, with the representatives of non-governmental organizations (NGOs) took place. Members of the Public Board of RF and the Russian Presidential Council for Development of Civic Institutions and Human Rights also attended. Pavel Sulyandziga, vice-president of RAIPON and member of the Public Board, participated.

The agenda comprised further relations between the Ministry of Foreign Affairs and NGOs, the input of NGOs in shaping foreign policy, hereunder the sup-

port of fellow countrymen, formulating an unbiased interpretation of democracy development in Russian society, and advancing the scientific and cultural achievements internationally.

After the official meeting Mr. Sulyandziga had a personal meeting with the Minister. He informed the Minister about the situation concerning the UN declaration on indigenous rights and about possibilities to reform Russian policy concerning the declaration. Mr. Lavrov claimed it was important to involve international experts in the joint work of RAIPON and the Russian Government.

Mr. Sulyandziga also informed the Minister that the UN Permanent Forum of Indigenous Issues is planning to hold two meetings in Russia. These are the international conference On the Interaction of Indige-

nous Peoples and Industrial Companies in Salekhard on 18-24 June and the international workshop Indigenous Peoples and the Environment in Khabarovsk on 27-28 August. The UN Permanent Forum of Indigenous Issues had invited the Minister to these meetings and he had expressed his support.

Among other issues, the EC, Norway and Iceland have signed the policy document on the Northern Dimension. One of the main targets is the joint financing of coordinated projects. A number of significant problems are under discussion, among them the status of indigenous peoples' homelands and public health. The Ministry of Foreign Affairs of RF is preparing an action plan in accordance with the policy of the Northern Dimension. Mr. Lavrov invited RAIPON to participate in the development of this action plan.

The International Polar Year

G. Diachkova

The scientific community has defined the years 2007 and 2008 as the International Polar Year (IPY). This name was formed for the first time in the 19th century when the scholars of some countries jointed their efforts to concentrate on Arctic studies. The first International Polar Year was organised in 1882-1883. In addition to geophysical, meteorological and other research, scientists also investigated indigenous knowledge: data accumulated through generations by Eskimos concerning their cultural adaptation to the Arctic, navigation and weather forecasting.

The second IPY, in spite of political tensions in the world, took place during 1932 and 1933 and contributed to the world's knowledge in geophysics, meteorology, geomagnetics, etc. The third IPY, known as the International Geophysical Year (1957-58), was concerned with similar investigations, but in the shadow of the Cold War and the nuclear arms race. The experiences from organising that event showed the necessity of integrating international efforts to jointly solve Arctic scientific questions.

The current fourth IPY is a remarkable one because the research projects will greatly extend their social dimension. The potential of social sciences will be widely incorporated. Particular attention is attached to the cooperation between different organisations and social institutions, among which indigenous peoples are considered to be partners in the study of the experience of Arctic life. The investigations are oriented

to solving ecological, social (including human rights and educational issues) and economic problems of far northern territories.

Individual countries have established their national committees to carry out the IPY in connection with this unprecedented emphasis on the social dimensions of the polar regions. A large number of research projects underwent a competitive selection. Many countries organised IPY youth committees. Special websites were developed to report about IPY-related issues.

Many projects will be going on in the Russian Arctic. One project is organised by geologists from Russia, USA, Canada and Germany about the lake El'gygytgyn (Chukchi language: "The lake of never thawing ice") in Chukotka, which was formed a few million years ago as a result of a meteorite impact or an ancient volcanic eruption. The ice, according to Russian scholars, has stored information on the environment and climate of past times. The project leader, geologist Julie Brigham-Grett, researcher from the University of Massachusetts, notes that the better we understand the functioning of the Earth, the better we will be ready for the future.

IPY is the right time to solve imminent ecological problems and social issues and to enhance cooperation between various public, state and research institutions.

