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## Historiographic Review of Indigenous Peoples Research for the Years 2014-2018

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*The indigenous peoples today are in the focus of the researchers' attention. However, this interest has not been the same throughout the years, which is proven by the comparison of the early and current definitions of the indigenous people term: it has greatly evolved from paternalism, arising from the modernization plans of colonialism, to the opposite process of decolonization and acknowledgement of their right for preservation of their unique original culture, integrity of the values, practices and institutions. This determines the interest for the indigenous peoples of representatives of various spheres of study. The present article provides a review of research of the indigenous peoples, carried out in the years 2014-2018, to reveal the main tendencies in the studies of the indigenous peoples of the North. The review outlines the main issues the modern researchers are concerned about. Firstly, this is the problem of preserving ethnocultural identity, which, according to the researchers, is solved through art, traditional social practices and crafts, mythology and the original landscape. This issue is followed with social problems the indigenous peoples confront in the process of global transformations in their traditional lifestyle: related studies point out such spheres as health service and social inequality. Researchers are also engaged in studies of economic and legal problems, related to the traditional economic activities of the indigenous peoples of the North, their dialogue with the government and mining industry. The last but not least, there is the climate change problem that influences not only the lifestyle of the indigenous peoples, but also their physical and mental health. Russian research is dominantly focused on the problem of preserving the unique culture of the indigenous peoples and their communication with the state and businesses; foreign researchers are more concerned about the social wellbeing of indigenous peoples, and, particularly, in the issues of health service (Canada) and social abuse (USA).*

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In the last decades, the lives of the indigenous peoples, resident even in the most remote quarters of the world, have dramatically changed, bringing the unique worlds of these peoples back to the focus of researchers' attention. They represent different races, cultures, language families, religions, and live on all the inhabited continents, they stand at different stages of the social, economic and cultural development; for this reason, their needs and interests are also different. The antique autochthons, the mysterious "people of the outer land", the aborigines, or the indigenous peoples as they are called now, despite the great number of differences, are equally vulnerable to the global transformations of the 21<sup>st</sup> century. As Canadian researchers Murdena and Albert Marshall once expressed it, the indigenous people need to "keep both eyes open" to keep up with life in two worlds at the same time: "in their mother community and the dominating society of white immigrants" (Marshall, Marshall, Bartlett, 2015). The scholars refer to it as to the "guiding principle" for living in these two worlds, combining support on the strong sides of each person and integration of various cognition methods for the common benefit (Leeuw, Lindsay, Greenwood, 2015). However, the attitude towards the indigenous peoples has not always been like this.

Interest for the indigenous peoples' problems as an independent object of research first emerged in the 1920-30-s (Sokolova, 2012), but this interest was mostly paternalistic, fitting the framework of the modernization concept, justified with the task to bring the indigenous peoples together into the political, economic, and cultural space of the "titled" nation under the pretence of giving them the blessings of the civilization and progress, improving their living standards and work conditions. In fact, the interest was merely economic, which explains the specificity of the first definition of indigenous people: population of colonies, resident in their

historical motherland and immigrants from the colonies to the mother country (Recruiting of Indigenous Workers Convention).

However, since that time both science and the society have forged ahead. Today the value and significance of all cultures of the world are doubtless, one nation's right to choose its historical fate and way of life is not denied, and the words "decolonization", "positive ethnocultural identity" are heard more and more often. Modern definition of indigenous people is associated with the ILO Indigenous and Tribal Peoples Convention. The said international treaty acknowledged the contribution of the peoples "to the cultural diversity and social and ecological harmony of humankind and to international co-operation and understanding" (Indigenous and Tribal Peoples Convention), and marked a brand-new attitude to them, which is intended to preserve their original culture and to recognize the integrity of their values, practices and institutions.

Indigenous peoples are defined by the Convention as tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations.

According to the UN, the indigenous population of the planet counts 370 million people, resident in over 70 countries of the world (United Nations Permanent Forum on Indigenous Issues). Just like the USA, Canada and Scandinavian countries of the European Union, Russia with a large indigenous population of the North occupies an important place among them.

Today the indigenous peoples of the North present serious interest for both Russian and foreign researchers. For research, the North is integral; though different parts of it belong to different states, they have common problems that

sometimes require an urgent solution. This interest is explained by the dramatic change happening now in the Arctic lands, influencing all spheres of life of its indigenous population. The change comprises not only socio-cultural and economic processes (primarily, the globalization with all of its positive and negative consequences), but also climate change that cannot be ignored. All these factors make an enormous impact on the traditional lifestyle of the people, on one hand, solving many accumulated problems, but on the other, creating new ones. Therefore, modern research has several tasks to solve: to preserve the unique past of the indigenous peoples, to analyse their present and to forecast their future development.

The objective of this research is to outline the main trends in the contemporary studies of the indigenous peoples of the North carried out in the years 2014-2018 in different spheres.

As diverse are the small-numbered indigenous peoples of the North: Yakuts, Tuvans, Nenets, Khanty, Mansi, Evenki, Eveny, Chukchi, Dolgans, Selkups, so are the approaches applied to study them. Today indigenous peoples attract attention of not only culture experts and anthropologists, but also of environmentalists, economists, political scientists, lawyers and even geneticists.

Using the historiographic review method, let us outline the main themes that attract the researchers most of all.

### **Ethnocultural identity development**

Among the publications analysed by the authors, a special place is occupied by the works dedicated to the problem of preserving identity of the indigenous peoples by maintaining their unique culture.

As researchers notice, the question of forming positive ethnocultural identity is very important for indigenous peoples, as today it is

hard to preserve the unique traditional cultures under the impact of the “big” ones. However, here we find a curious paradox: the mechanisms that support and maintain the ethnical and cultural identity exist inside the culture itself, and one of such mechanisms is art. The capacity of art to preserve traditional cultural values is studied in the article by N.M. Libakova and E.A. Sertakova “Formation of Ethnic Identity of the Indigenous Peoples of the North in Arts and Crafts on the Example of Bone Carving”. The authors analyse pieces of decorative and applied art, created by the carvers from Taymyr, area in the North of the Krasnoyarsk Territory: visualizing signs and symbols, expressing traditional cultural values, they are “making the picture of the world, defining the place the man occupies in it, actualize the relations between the modern people and their ancestors” (Libakova, Sertakova, 2015). This way, they do not only “preserve the spiritual experience of the previous generations, but also embody the collective cultural memory of the whole ethnos” (Libakova, Sertakova, 2015), constructing its ethnic identity.

The idea that decorative and applied arts are “one of the leading means of preserving the cultural core of the Northern peoples” (Kistova, Pimenova, 2017), is shared by a great number of works, supplementing and developing it in their own ways. Thus, in the article by A.V. Kistova and N.N. Pimenova “Current Condition of Decorative and Applied Art of the Indigenous Peoples Resident in the Territory of the Evenki and Taymyr Municipal Districts (Economic and Socio-Cultural Practices)”, the current forms of existence of the decorative and applied arts of the indigenous peoples are regarded from the point of view of preservation. It has been found that “among the existing economic and socio-cultural practices of preserving the cultural heritage of the indigenous peoples of the North and Siberia, in the Krasnoyarsk Territory

(Krai) the prevailing forms are academic ones, such as museumification, conservation, scientific research and reconstruction” (Kistova, Pimenova, 2017). Besides such classic formats as exposition, scientific description and studies of sources, publications in collected works and catalogues, we may also speak of the involvement of the indigenous heritage into such modern Post-Modern museum practices as: themed exhibitions, educational events in the museum environment, interactive expositions that allow the visitors experience the exhibits, ethnocultural environment modelling. As for such efficient means of ethnocultural heritage translation as virtual museum tours or online exhibitions, they are still underestimated by the majority of museum centres.

The article by K.V. Reznikova, N.N. Seredkina and Iu.S. Zamaraeva “Perspective Formats for the Development of Decorative and Applied Art of the Indigenous Peoples of the Krasnoyarsk Territory” makes the next step, intending to “outline the prospective formats of developing this cultural practice” (Reznikova, Seredkina, Zamaraeva, 2017). As a result, the research lists the main trends in the modern decorative and applied arts of the indigenous peoples of the territory, “associated, first of all, with partial preservation of traditional activities (sewing clothes and footwear, beadwork), emergence of new decorative and applied practices (pike heads currying), and, on the other hand, with the loss of knowledge, craftsmanship, traditions of passing on the decorative and applied skills from one generation to another” (Reznikova, Seredkina, Zamaraeva, 2017).

The researchers also outline a series of efficient formats of developing decorative and applied arts, including organizing classes for children and workshops for adults, exchanging experience between the craftsmen, combining traditions and modern technologies, creating

new trends in line with the traditional culture, organization of private industries, celebrating ethnic holidays and announcing competitions, opening ethnoparks etc.

However, those are not only artistic traditions of the indigenous peoples that need preservation and development; those are also their unique socio-cultural practices playing the same role in the reproduction of cultures. The authors of the article “The Current State of Traditional Socio-Cultural Practices of Indigenous Peoples of the North (on the Example of Cultures of Selkups, Nenets and Essey Yakuts)” K.V. Reznikova, Iu.S. Zamaraeva, A.V. Kistova and N.N. Pimenova carried out a research of the modern condition of the traditional cultures of the said ethnic groups with the emphasis on their burial rituals. It helped them find the factors that preserve the traditional culture, its functionality and pride. As they concluded, “the ethnic groups that preserve their national pride, are able to maintain their ethnical culture much better” (Reznikova, Zamaraeva, Kistova, Pimenova, 2014) than those who show indifference to their roots. While pride preserves the traditional culture as a whole, the functionality factor keeps some of its components, such as traditional Nenets clothes that is perfect to wear in the extreme low Northern temperatures.

Another group of researchers, N.M. Libakova, A.A. Sitnikova, E.A. Sertakova, E.A. Kolesnik, M.I. Ilbeykina consider the mythologically poetic, epic heritage of the indigenous peoples, nurturing their art and socio-cultural traditions, to be the “mechanism for the determination and support of the ethnic integrity of the people” (Libakova, Sitnikova, et al., 2014). In their article “Modern Practices of Regional and Ethnic Identity of the Yakuts (North Asia, Russia)” they apply the methods of linguistic and cultural analysis to the traditional Yakut epos of Olonkho. Such properties of the epos as determining a place

occupied by the ethnic group in human history, the presence of universal heroes with supreme physical and spiritual qualities given by gods, and the sacral connection to the traditional everyday life are those that develop the specific integrated self-perception of the Yakuts.

The article titled “The Elements of Fire in Mythology of the People of Siberia: General and Special” is also dedicated to mythology of the indigenous peoples of the North as one of the underlying cultural components. With a comparative research method applied to the mythology of Turkic-Mongolian (Yakuts, Altai people, Khakass, Tuvans, Buryats) and Tungus-Manchuria peoples of Siberia (Evenki, Eveny), L.S. Efimova and N.V. Afanas’ev managed to find the similarities and differences in their ideas of fire. Thus, the authors concluded that the “mythology of all mentioned peoples is characterized with similar idea of the three worlds, which explains the identical idea of the two main kinds of fire: the celestial fire connected to the upper world, and the fire of the underworld” (Efimova, Afanas’ev, 2017). As for peculiarities, they are mostly associated with the image of the Fire Spirit. In the mythology of the Altai people, Tuvans, Khakass, majority of Buryats, Eveny and Evenki, it is typical to depict the Fire Spirit as a woman; only Yakuts and Western Buryats see it as a male.

Any culture is unthinkable without the landscape where it exists, which works as an environment, habitat and value at the same time (Kagansky, 1997). It is described in the article of T.M. Herrmann and L. Heinämäki “Experiencing and Safeguarding the Sacred in the Arctic: Sacred Natural Sites, Cultural Landscapes and Indigenous Peoples’ Rights” that is considered to be one of the most important components of the Northern people’s identity. “Landscapes are culture before they are nature; constructs of the imagination projected onto wood and water and rock...” (Schama, 1995).

Stating the fact, that the lands are regarded as sacred by many traditional worldviews of indigenous peoples, among the “living landscapes” of the Arctic the researchers find the Sacred Natural Sites, “associated with strong spiritual, or cultural intangible values of the natural elements” (Herrmann, Heinämäki, 2017). They are “at the interface between nature and culture, tangible and intangible values <...> and embody a closely woven net of connectedness between culture and nature and people’s identity” (Herrmann, Heinämäki, 2017), and their preservation was, and still is vitally important for the maintenance of the people’s identity and sustenance.

From the identity issue it is interesting to move to the question of self-identification of the indigenous peoples of the North studied by N.P. Koptseva and V.I. Kirko in their work “Ethnic Self-Identification of the Dolgans and the Kumandins: Indigenous Peoples of Eastern Siberia”. As they report, “assimilation in the Russian-speaking environment and threat of extinction of their mother tongues” (Koptseva, Kirko, 2017) make different impacts on the ethnic self-identification of these or those indigenous Siberian peoples. The authors confirm it by analysing the modern condition of the Dolgans and the Kumandins. Thus, the ethnic self-identification of the Dolgans is growing stronger, while that of the Kumandins is getting weaker. As the researchers conclude, “these processes are influenced by political management, economic and legal mechanisms, as well as the subjective value of the ethnic manifestation of various cultural groups resident in Eastern Siberia” (Koptseva, Kirko, 2017).

### **Social problems**

Many foreign researchers focus on describing and solving the social issues faced by indigenous peoples in the modern world. The

main of them are the problems of medical service and social oppression.

The most complete list of social challenges faced by the indigenous peoples in the age of global change is presented in the article titled "Health of Indigenous Peoples" by C.R. Vallengia and J.J. Snodgrass. As the researchers remark, indigenous peoples of all regions of the world suffer from social, cultural, demographic and psychoemotional changes that make a dramatic impact on their health. Regardless of the geographic position or the social-political situation, the general health indicators of the indigenous population are always lower in comparison with the rest of the population. As proven by their findings, the indigenous population suffers of lower life expectancy, high infant and child mortality rates, high maternal morbidity and mortality rates, heavy infectious disease loads, malnutrition, stunted growth, increasing levels of cardiovascular and other chronic diseases, substance abuse, and depression. Such reasons as "the devastating effects of colonization, the loss of ancestral land, and language and cultural barriers for access to health care are among the most salient themes characterizing the poor health situation of indigenous people (Vallengia, Snodgrass, 2015).

The problem of inequality of rights between the indigenous people and former colonists has been studied in a number of works that focus on the voice of the indigenous people and the way it is heard in the information space of the former "mother country".

Language is an important part of any culture, playing an important role in the development of the people's identity. The article by L. Sidorova, J. Ferguson and L. Vallikivi "Signs of Non-recognition: Colonized Linguistic Landscapes and Indigenous Peoples in Chersky (North-Eastern Siberia)" sets the objective to analyse the presence (or, to be more precise, the absence) of

local languages in the visual medium of Chersky, a small settlement in the extreme North-East of Yakutia (Nizhnekolymsky District). As the researchers remark, "the linguistic landscape – the elements of language present in public space – can be seen as a reflection of the sustainability of a language and indeed the cultural identity of a group" (Sidorova, Ferguson, Vallikivi, 2017). However, the assessment of Chersky linguistic landscape brings a disappointing result: despite the region being home to Russian, Sakha, Eveny, Chukchi, and Yukaghir speakers, not all of these languages are represented within the landscape. The indigenous Eveny, Chukchi and Yukaghir languages are excluded from the linguistic landscape in favour of Russian, Sakha, and even English. The researchers suggest that the reason is that "these local languages are subsumed within a discourse that highlights the region's belonging not only to the Republic of Sakha (Yakutia), but to the Russian Federation as a whole" (Sidorova, Ferguson, Vallikivi, 2017).

A similar situation of "non-recognition" we find in the article "Manifesting Destiny: Re/presentations of Indigenous Peoples in K-12 US History Standards". The author sets the question of representing indigenous peoples in the standard US curriculum, and, particularly, (a) What is the frequency of indigenous content (histories, cultures, current issues) covered in state-level US history standards? (b) What is the difference between the frequency of inclusion of pre-1900 Indigenous content and post-1900 indigenous content in US history standards? (c) How do the standards depict indigenous peoples in US history? US history curriculum standards from all 50 states and the District of Columbia were analysed using within-case analysis. The findings reveal that standards "overwhelmingly present indigenous peoples in a pre-1900 context and relegate the importance and presence of indigenous peoples to the distant past" (Shear, Knowles, et al., 2015).



However, more important than to be represented in the linguistic landscape of one's home town or to find one's place in the history books, is to find one's voice in the regional, national or even global information landscape. It is not randomly believed that if an event is not covered by the media, it is not real. The same can be said of people, voiceless for mass media, having no part in the choir of nations, and here the researchers are happy to present a positive example. The representation of the ethnic minorities in the information agenda of the country is the focus of the article titled "Digital Self-Development and Canadian First Peoples of the North" by L. Roth. As the researcher remarks, between 1973 and the present, indigenous peoples have convinced media policy-makers and managements to be more attentive to their specific needs by means of culturally persistent efforts and a range of technological and digital bypasses, familiarity with bureaucratic discourses, and strategic alliances (Roth, 2014). In broadcasting, these efforts culminated in a national channel, the Aboriginal Peoples Television Network (1999). While there are still many issues to be resolved in terms of infrastructure, program and project funding, and access to the Web in small Northern and remote communities, First Peoples, the author writes, have become articulate central players in building spaces for themselves within the new Canadian mediascape, assuring for themselves present and future places as national media citizens.

Speaking of social problems in the environment of the indigenous peoples, it is worthwhile mentioning the works whose authors consider different ways of solving them from the point of view of overcoming the cultural trauma that has irreversibly changed their lives as a result of colonization and its consequences.

Cultural trauma as "a new paradigm of social change" (Pimenova, 2016) that has

replaced the progressive change and crisis paradigms, is studied in the article by N.N Pimenova titled "Mechanisms of Socio-Cultural Change of the Small-Numbered Indigenous Peoples of Siberia and the North: Cultural Trauma Concept by P. Sztompka". As the author remarks, the term "trauma" has been frequently used for the description of such change to denote "the category of change in the social and cultural media that is experienced as a shock and occurs as a result of reaction to any traumatic events and circumstances" (Pimenova, 2016). On this basis, the famous Polish sociologist Piotr Sztompka defined cultural trauma as a significant event (memory of an important past event) that "hits the very basis of culture, or, to be more precise, is interpreted as absolutely inappropriate to the key values, the basics of identity, collective pride etc." (Sztompka, 2001). The author describes four types of cultural trauma: 1) recognition of a relevant event to be mismatching and contradicting the basic values; 2) representatives of a community find themselves in the situation of another culture domination; the varieties of this situation are the situations of migration and colonization (direct colonialism or cultural globalization, referred to as modernization); 3) conflict of updating lifestyle (under certain economic and political conditions) with the traditional culture, accompanied with the generation gap; 4) asynchronous development of different spheres of culture, discoveries mismatching the previous culture or requiring review of values (intracultural origins of trauma). Selecting the processes experienced by the indigenous peoples of the mentioned regions as the object of the research, the author applies the concept of P. Sztompka for the analysis of their modern ethno- and culture genesis in order to find different forms of reaction shown by the Northern peoples to cultural traumas, including innovation, riot, ritualism and retreatism. These mechanisms give rise to two possible scenarios:

aggravation of the traumatic situation or efficient resolution.

Foreign researchers also pay special attention to the cultural trauma concept, since they see it as a reason of many social problems, including drug addiction and high suicide rate. In their article “Cultural Wounds Demand Cultural Medicines”, M.J. Chandler and E.L. Dunlop concentrate on cultural identity as the essential indicator of well-being of the indigenous peoples. On the basis of their previous study of suicides among ethnic minorities, the authors call for wider and more specific understanding of “cultural wounds” as the main reason of social deprivation among the indigenous peoples of the world. According to them, “cultural factors act like hedge against suicide” (Chandler, Dunlop, 2015), and it is confirmed by the fact that indigenous communities with low to absent rates of suicide tend to be characterized by such things as ‘self-government,’ active involvement in attempts to restore title to traditional lands, to preserve Indigenous languages and culture, and to restore the historic place of women in tribal governance.

Similar ideas are expressed by J. Nutton and E. Fast in their article “Historical Trauma, Substance Use, and Indigenous Peoples: Seven Generations of Harm from a ‘Big Event’”. According to the researchers, indigenous peoples the world over have and continue to experience the devastating effects of colonialism including loss of life, land, language, culture, and identity. Indigenous peoples suffer disproportionately across many health risk factors including an increased risk of substance use. The authors use the term “Big Event” to describe the historical trauma attributed to colonial policies as a potential pathway to explain the disparity in rates of substance use among many Indigenous populations. They present “Big Solutions” that have the potential to buffer the negative effects

of the Big Event, including: (1) decolonizing strategies, (2) identity development, and (3) culturally adapted interventions (Nutton, Fast, 2015).

### **Economic and legal regulation**

From the economic point of view, the indigenous peoples present interest for researchers as the keepers of unique traditional economic practices that, nevertheless, may be irreversibly lost in the nearest future.

In her article “Current Economic Situation in Taymyr (the Siberian Arctic) and Prospects of Indigenous Peoples’ Traditional Economy”, N.P. Koptseva assesses the economic situation of the Taymyr and its indigenous peoples, such as Dolgans, Nenets, Nganasans, Eveny and Enets. Today the Siberian Arctic including the Taymyr Peninsula may be also referred to as a “re-industrialized area” (Koptseva, 2015), where the traditional economy of the small-numbered indigenous peoples collides with the global transformations, and the non-market economic relations typical for the indigenous peoples have suffered from the capitalistic market relations of the post-Soviet Russia. Traditional economic activity is 3-4 times less profitable than other kinds of business. Governmental subsidies do not smoothen the consequences of the impoverishment of the indigenous population, and traditional nature-protected zones that can be used by the indigenous population only slow the process down due to the poorly developed legal framework required for this.

In another article “Expert Analysis of the Main Trends of Northern Siberia’s Indigenous Small-Numbered Peoples Economic Development” the author sets the objective to “provide a long-term forecast of the traditional economic activity typical for the small-numbered indigenous peoples of the North of Siberia” (Koptseva, 2014), considering the collision of interests between the traditional



practices and the current needs of the local mining industry. Mineral resources are often mined by financial and industrial groups in the historical territories of the indigenous peoples. For this reason, the majority of experts forecast extremely negative trends in the development of traditional economic activities of the indigenous peoples of the Siberian North. As the researcher remarks, the radical modernization policy implemented in the territories of traditional residence of the indigenous peoples needs to be reviewed. “The fair dialogue between the indigenous peoples of the North of Siberia and mining companies from financial and industrial groups can only be successful when based on partnership and modern decolonization methods” (Koptseva, 2014).

It should be also noticed that the resource saving issues and the questions of the complicated relations between the indigenous peoples and the mining industry of different countries attracts special attention of the researchers of the indigenous peoples of the North. For this reason, it is interesting to mention the research “Mitigating the Risks of Resource Extraction for Industrial Actors and Northern Indigenous Peoples”. As the author notices, regulation of relations between indigenous peoples and industrial corporations is vitally important for both the USA and the Russian Federation. She inquires, “why cannot they cooperate in the mining projects, even if such trustful relations are profitable for both parties?” (Lerner, Koshurina, et al., 2017). The researcher explains that, firstly, the indigenous peoples have no official right for the land that would give them control over the resources and enable them to preserve their original culture, and, secondly, a neutral and unprejudiced intermediary, let it be the state or an international body, often remains silent in the process of negotiations. The settlement of relations in this sphere ensures both the stability for mining projects

and protection of the indigenous peoples from the “potential existential threats associated with territorial loss” (Lerner, Koshurina, et al., 2017).

In the article “What is the Social Licence to Operate? Local Perceptions of Oil and Gas Projects in Russia’s Komi Republic and Sakhalin Island”, E. Wilson draws attention to the fact that the oil and gas companies realize the important of gaining trust of the local communities and getting a “social licence” for their activity to supplement the official legal licenses and permissions. The author sets the aim to explore local perspectives on what constitutes a social licence and to better understand how a social licence is established in a particular local context. Comparative analysis of two cases (Komi Republic and Sakhalin Island) leads the author to the conclusion that the success of efforts to establish a social licence that benefits all parties depends on several factors. Among them, E. Wilson lists the following: 1) local expectations and historical experience in particular socio-cultural and political contexts; 2) willingness of all parties, including government, to engage in constructive dialogue; 3) the ability of industry proponents to understand local needs and culture; 4) the ability of local stakeholders to actively shape relations and outcomes to reflect their own values and expectations. Finally, it is worth mentioning that the case studies also demonstrate that a social licence may be in place where trust relations do not exist between industry, government and society, suggesting that the term “social licence” may be only partially useful as an analytical concept for understanding and defining the responsibilities of business towards society (Wilson, 2016).

### **Climate change**

Another important topic raised in a great number of articles is climate change, that makes a serious impact on the traditional economy of indigenous peoples. As V. Ignat’eva writes, for

many indigenous peoples of Siberia “climate change is not dim and distant future; it is the reality they experience and are trying to assimilate to today (Ignat’eva, 2018). The article titled “Influence of the Climatic Conditions on the Traditional Economy of Small-Numbered Indigenous Peoples of Taymyr Dolgano-Nenets Municipal District (the Krasnoyarsk Territory) arrives at an important conclusion on the necessity for governmental support to preserve traditional economic activity of the small-numbered indigenous peoples, since it to a great extent determines the complicated process of preserving traditional culture as an integral part of the global cultural heritage” (Avdeeva, Degtyarenko et al., 2017).

It is also worthwhile turning to the article “Examining Relationships Between Climate Change and Mental Health in the Circumpolar North” (Willox, Stephenson, et al., 2015). As a result, Northern indigenous peoples may be more sensitive to global climate change, which has implications for food security, cultural practices, and health and well-being. To date, the author remarks, most research on the human dimensions of climate change in the Circumpolar North has focused on biophysical issues and their consequences, such as changing sea ice regimes affecting travel to hunting grounds or the effects of melting permafrost on built infrastructure.

Less is known about how these changes in the environment affect mental health and well-being. The reasons may be changes to land, ice, snow, weather, and sense of place; impacts to physical health; damage to infrastructure; indirect impacts via media, research, and policy; and through the compounding of existing stress and distress. Therefore, climate change is likely an emerging mental health challenge for Circumpolar indigenous population.

### Conclusion

We may conclude that the indigenous research carried out within the last five years encompass all aspects of life of the ethnic minorities in different countries of the world. As for those resident in the severe conditions of the Extreme Northern territories of Russia, Canada, the USA and European countries, the following trends may be outlined: 1) ethno- and culture genesis processes intended for shape up their ethnocultural identity; 2) social problems and ways of their solution, including the issues of health service, social deprivation and oppression; 3) economic and legal regulation associated with the preservation of the traditional economic practices and building an efficient dialogue with the mining industry; 4) climatic change influencing not only the traditional lifestyle of the indigenous population, but also its physical and mental health.

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## **Историографический обзор исследований коренных народов за 2014-2018 гг.**

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Сегодня коренные народы являются объектом пристального интереса современного научного сообщества. Этот интерес со времен своего появления не оставался неизменным, о чем свидетельствует сравнение ранних и современных определений понятия «коренные народы»:

*он прошел путь от патернализма, сопутствовавшего модернизационным планам колониализма, до обратного ему процесса деколонизации, признания права на сохранение уникальной самобытной культуры, неприкосновенности ценностей, практик и институтов этих народов. Все это обуславливает внимание к коренным народам ученых – представителей самых разных сфер научного знания. В статье дается обзор коренных исследований за 2014-2018 гг. с целью определить основные тенденции в изучении коренных народов Севера. Обзор позволил выявить главные темы, волнующие современных исследователей. На первом месте находится проблема сохранения этнокультурной идентичности, механизмами формирования которой ученые называют искусство, традиционные социальные практики и промыслы, мифологию, а также ландшафт. Следом идут проблемы социального характера, с которыми коренные народы столкнулись в результате глобальных трансформаций их традиционного жизненного уклада; посвященные им статьи затрагивают в первую очередь такие темы, как здравоохранение и социальное неравенство. Особое внимание исследователей привлекают проблемы экономико-правового регулирования, касающиеся как традиционной экономической деятельности коренных народов Севера, так и их диалога с правительством и руководством добывающей промышленности. Наконец, немаловажной является проблема влияния климатических изменений не только на жизнь коренных народов, но и на их физическое и психическое здоровье. Среди отечественных исследований в качестве доминанты выступают проблемы сохранения уникальной культуры коренных народов и их взаимодействия с государством и бизнес-структурами, зарубежные исследователи больше озабочены социальным благополучием коренных народов, а именно проблемами здравоохранения (Канада) и социальных притеснений (США).*

*Ключевые слова: коренные народы, деколонизация, этнокультурная идентичность, социокультурные практики, традиционные экономические практики, совместное управление ресурсами, климатические изменения.*

*Исследование выполнено при поддержке Красноярского краевого фонда науки в рамках реализации проекта: «Разработка научно-методического обеспечения сохранения уникального культурного наследия для кетской и энецкой этнокультурных групп коренных малочисленных народов Севера, Сибири и Дальнего Востока, проживающих на территории Красноярского края.*

*Научная специальность: 24.00.00 – культурология.*

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