

The information basis for formation of positive ethnic identities in the process of acculturation of indigenous peoples of the Arctic Siberia (Krasnoyarsk, Russia)

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Abstract: The article is devoted to the problem of formation of positive ethnic identity of indigenous peoples of the Arctic Siberia. In this article are discussed the results of applied research in 2010-2014. Were used focus groups, questionnaires, personal interviews, expert opinion. In the study were directly involved Evenks, compactly living in Krasnoyarsk and in Evenkia. Were identified difficulties in interethnic communication between ethnic groups of indigenous peoples of the Arctic Siberia and the Russian ethnic group. The main reason of difficulties between the Evenks and Russians is that a large number of residents of the city of Krasnoyarsk and the Krasnoyarsk region have no information about the unique culture of the indigenous peoples of the Arctic Siberia. Evenks are afraid that endangered is their own unique culture. Are proposed measures to strengthen state support to preserve the unique culture of the Evenks.

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1. Introduction

Arctic Siberia is the subject of study of many fundamental and applied Sciences (Slezkin, 2008). Research of a way of life and relationship with the natural environment of indigenous peoples living in the Arctic Siberia, are of priority importance in contemporary studies of the Arctic (Konyshov and Sergunin, 2011). In Arctic Siberia live indigenous peoples of the North and Siberia. Arctic area of the Krasnoyarsk region is a place of compact residence of the Nenets, Evenk, Enets, Nganasans and Dolgans (Krivonogov, 2007). Currently, Arctic Siberia becomes a space of active industrial development. The unique cultures of the indigenous peoples living in the Arctic zone of Siberia are endangered. One of the conditions of preservation of unique ethnic cultures of indigenous peoples of the North and Siberia is purposeful formation of public opinion, the formation of positive ethnic identities of indigenous peoples of the North and Siberia (Kadykova, 2007). Formation of positive ethnic identities of indigenous peoples of the North and Siberia is by the saturation of the information space of visual, verbal, auditory texts which reveal the uniqueness and cultural diversity indigenous peoples of the North and Siberia.

Franz Boas and his followers established the principle of integrity of each ethnic culture (Boas, 1922). J. Murdoch has developed a classification system of crop traits that allow you to find universal cultural patterns (Murdoch, 1949). These two great scientists complement the theory each other. Ethnic

culture of each indigenous people of the Arctic Siberia contains both universal and unique qualities. The principle of mutual additions cultural universals and unique cultural traits was established J. Berry and he applied it's for cross-cultural research (Berry et al., 2002).

Indigenous peoples of the Arctic Siberia currently exist within a complex cultural space. Today, there are no indigenous peoples, which would be in social isolation. Each indigenous people of the Arctic Siberia are included into a complex system of inter-ethnic communication. Indigenous peoples of the Arctic Siberia are participants of inter-ethnic communication of 3 and more ethnic cultural groups. The process of the meeting and mutual influence of the two cultural groups to each other, J. Berry (2002) called 'acculturation'. He created a model of acculturation and described the basic strategy of acculturation (2005). Indigenous peoples of the Arctic Siberia have complex cross-cultural communication, which includes them. Second participant of this communication are the representatives of the Russian cultural and ethnic group, a third party - other indigenous peoples who are 'neighbors' for the first ethnic group (Krivonogov, 2013).

Interethnic communication is a process that takes place spontaneously and directly. However, there is a possibility of management of processes of intercultural communication using 'soft power' cultural development, in order to prevent any inter-

ethnic conflicts, promote processes of integration of different ethnic and cultural groups in a holistic, multi-cultural community (so-called 'Big pluralistic society,' a term J. Berry (2002)).

The purpose of the study is to identify problem issues, existing nowadays in the sphere of intercultural communications indigenous peoples of the North with representatives of other ethnic groups in the Krasnoyarsk region (first of all, Russian ethnic group), and to identify the main parameters of the information base for formation of positive ethnic identity of indigenous peoples of the Arctic Siberia in the 'Big pluralistic society'.

To achieve this goal it was necessary to conduct applied research, first of all, features and issues of intercultural communication from the perspective of indigenous peoples, secondly, from the point of view of the inhabitants of Krasnoyarsk region, and thirdly, from the perspective of experts on issues of the North. Study the above aspects will help to develop criteria for the creation of an information campaign aimed at the development of ethnic and cultural tolerance.

2. Material and Methods

From 2010 at Siberian Federal University are applied quantitative and qualitative methods for studying the processes of inter-ethnic communication of indigenous peoples of the North and Siberia in conditions of global transformations (Reznikova; 2013, Semenova and Bralkova, 2011, Pimenova, 2014; Sitnikova, 2014). In 2010-2014 field surveys were undertaken in places of compact residence of indigenous peoples of the Arctic Siberia (Palchin, 2013). In Krasnoyarsk live Evenks, including representatives of creative intelligentsia of the Evenk ethnic group. These people acted as research participants, they helped to find out important principles of interethnic and intercultural relations Evenks at the present stage (Batashev, 2013).

For realization of the tasks the research team of the Siberian Federal University was aimed at finding and updating social and cultural preconditions for the formation of positive intercultural communication indigenous peoples of the Arctic Siberia in the Krasnoyarsk region. Methodological strategy was the integration of quantitative and qualitative methods of ethnic studies. The main methods were used: 1) focus group; 2) personal interview; 3) questionnaires; 4) a survey of expert opinion (Libakova and Sertakova, 2014).

The methods conducted this ethnic study:

1) Focus group: in the framework of identifying problems of inter-ethnic communication. On the basis of the Department of cultural studies of the Siberian Federal University, April 6, 2010 there was held a round table with representatives of indigenous

peoples of the Arctic Siberia – Evenks, living in the city of Krasnoyarsk. A focus group is a qualitative research method, which consists in providing group-depth interviews.

The purpose of focus groups is to clarify the relation of the participants to the problem of this study. In the focus group was attended by the residents of the Evenk municipal district of the Krasnoyarsk region: Salatkin Valery, author of books on traditional crafts, Trofimchuk Galina - the official representative of Evenkia in the Krasnoyarsk region, formerly Deputy of the USSR, Kochneva Zinaida, author of textbooks on the Evenk language and Marina A. Nemtushkina, head of representative office of Evenkia in the city of Krasnoyarsk, the daughter of the famous Evenk poet Anatoly Nemtushkin. The moderator of focus groups was by the head by the Department of Cultural Science of Siberian Federal University, pr. N. Koptseva.

2) Personal interview: April 10, 2010 held a meeting of the students of the Siberian Federal University faculty of arts and culture with Salatkin Valery - representative of the creative intelligentsia of Evenks, an active defender of the interests of Evenks, an author of books on folk crafts of Evenkia, its traditions, national features of the indigenous population of the Arctic Siberia. The method of personal interview was selected for this study with the purpose of reception of answers to questions of high complexity, because personal communication involves a more narrative and in-depth study of the issues.

3) The analysis of public opinion of the residents of the city of Krasnoyarsk concerning the ethnic groups of indigenous peoples of the Arctic Siberia. The definition of public opinion it is necessary to examine the problem from the outside, from the perspective of the residents of the Krasnoyarsk Territory. The aim of this study was to identify the awareness of the residents of the Krasnoyarsk Territory on indigenous peoples, their cultures, and also revealing of interest of residents in the study of traditional culture, lifestyle representatives of these ethnic groups. The data was conducted using a survey questionnaire. The survey is a method of direct or indirect collection of primary verbal information by socio-psychological interaction between interviewer and interviewee. The specificity of the method is that when using it, the source of sociological information is the person (Respondent) - a direct participant in the studied social processes and phenomena.

For the implementation of this study was compiled questionnaire, which were recorded highlights of interest to researchers. Were used mainly open-ended questions involving self answer

of the Respondent using the same words that he deems to be the most convincing. The study involved 45 respondents (25 women and 20 men) who are students of the Siberian Federal University, aged 19 to 24 years.

4) The Survey of expert opinion. Another type of research, which was applied in the study of cultures of indigenous and small peoples of the North, as well as to identify problematic issues existing in intercultural communication indigenous peoples of the Arctic Siberia and other ethnic groups, is a survey of expert opinion, carried out in the form of interviews with representatives of government structures involved in the formation of policy of ethnic tolerance. During the survey of expert opinion we conducted interviews with the head of Evenkia, Suvorov Petr, as well as with the former Deputy Head of Evenkia Karnauhova Tatiana. In the interviews it was revealed the main problems of the Northern territories through the prism of political communication.

3. Results

The main results of the focus group are as follows.

First, during the round table has taken place direct acquaintance and communication with representatives of indigenous peoples of the Arctic Siberia.

Secondly, this study assumes a basic understanding of national character, mentality, world picture and a personal understanding of the indigenous peoples of the Arctic Siberia of threats by negative dynamics in the process of socialization and adaptation in a complex social environment of the Krasnoyarsk region.

Third, during the meeting there was a discussion of urgent crisis moments in the life and culture of indigenous peoples of the Arctic Siberia, among which there is a trend to the disappearance of the native language, and as a result, depletion of literary and folk cultural heritage, problems of impoverishment and loss of unique ethnic culture associated with the departure of local residents from their traditional lifestyle, activities, rules and norms of everyday behavior.

The purpose of the interviews was to determine the reasons for the ineffective communication of the Northern ethnics and people Russian ethnicity. Among the objectives of the conversation with Salatkin Valery is possible to allocate the study of the peculiarities of mentality, the specific nature of indigenous peoples of the Arctic Siberia (Krasnoyarsk Region) with the help of direct, live communication with the representative of the Evenks ethnic community. In Interview included a number of questions, the answers to which should allow us to

determine the main problems existing in modern inter-ethnic communication, and to outline ways of solving these problems with the help of social communication.

The procedure of the meeting of the interview was divided into three stages. The first phase consisted of a presentation of the activities, which has dedicated his life to Saladin Valery, the results of his scientific and creative work and research on issues of interest to us. The second part of the conversation can be described as free monologue Valery Salatkin about modern problems of Evenkia, its population, about the difficulties of communication and understanding between representatives of Evenkia and other ethnic groups, in particular, the prevailing on the territory of Krasnoyarsk Region of the Russian population, as well as on possible ways of solving actual problems. The third part, the actual interview was held in the form 'question-answer', we were interviewing the informant with help of the designed questionnaire.

During the personal interview we recorded the existence of problems in the adaptation of traditional culture of indigenous peoples of the Arctic Siberia to the modern reality of the Krasnoyarsk Region, the root of which is the lack of knowledge of the culture of indigenous peoples of the Arctic Siberia representatives of Russian ethnicity (and other ethnic groups). Result is negative ethnic images interfering occurrence of positive inter-ethnic communication.

The results of the research expert opinion have allowed drawing the following conclusions:

1) There is no integrated management of cultural policy of the Arctic zone of Siberia, giving rise actions in different direction; there is no overall effect and, therefore, low efficiency measures.

2) There was a loss of cultural traditions of indigenous peoples of the Arctic Siberia, and therefore there is impoverishment of their unique cultures.

3) Difficulties to preserve the unique culture of the indigenous peoples of the Arctic are associated with the lack of a unified state legislative base that significantly hinders the development of this region.

4) There is a confusion of the regulatory framework for the recognition of the special status of the territory in Arctic Siberia, as well as the adjustment of all regions under the average for the state support, which is unacceptable to apply to the Northern territories because of natural and social conditions do not allow to consider these territories as equal in climate and landscape.

According to research results of expert opinion has become possible to identify the main problem areas of conservation of the unique cultures of indigenous peoples of the Arctic Siberia. These

problem areas are linked, first, with the complexity of adaptation of indigenous cultures to the modern post-industrial society, secondly, the need for a seamless integration of culture in Russian cultural space without loss of original features, unique traditions and way of life. There is a psychological problem of self-determination for indigenous ethnic groups, when lost the traditional way of life, but integration into innovative social system is not happening. This causes acute social problems: alcoholism, unemployment, etc.

The main problem of intercultural communication indigenous peoples of the Arctic Siberia with representatives of other ethnic groups, primarily with representatives of Russian ethnicity, is the low awareness, ignorance of the residents of the Krasnoyarsk territory about traditions and peculiarities of ethnic groups, which are native to this area. Due to ignorance formed stereotypes about the residents of the North, which hinders the development of positive communication.

To find out the attitudes of the inhabitants of the city of Krasnoyarsk about the unique cultures of indigenous peoples of the Arctic Siberia was carried out a sociological survey. In response to the request to name the ethnic groups that are indigenous to the territory of Krasnoyarsk region, the majority of the respondents named the following people: the Evenks, Evens, Khakas, Dolgans, Tuvinians, Nenets, Chukchi, Yakuts. The following question is asked to describe the culture of indigenous peoples of the Arctic Siberia, 33.3% of respondents were undecided, 20% of respondents know only the name and approximate anthropological portrait of indigenous peoples of the North (appearance, economic life), 22.2% of respondents called the indigenous peoples of the North underdeveloped, half-savage people. 66, 6% of respondents point to the small number represented ethnic groups. Some respondents describe the plight of the indigenous peoples of the North, assimilation with the Russian culture, the loss of roots. 31.1% of respondents point to the existence of the problem of alcoholism among indigenous ethnic groups of the Arctic Siberia.

On the question of the readiness and willingness of respondents to communicate with representatives of indigenous peoples of the Arctic Siberia, the respondents were divided as follows: 64.4% of the respondents would like to communicate with representatives of ethnic groups of indigenous people, 26.7% of the respondents would not want to get in contact with indigenous people, and 8.9% of respondents would take if necessary.

On the question about the interest of the respondents in the study of the culture of the peoples of the Arctic Siberia, on this issue and 82.2% of

respondents answered positively, and 17.8% - negative.

To the question about preferred means of obtaining information, 62.2% of respondents would like to receive information from movies, TV shows, 46.6% of respondents - through social advertising, 26.7% - from personal communication, 15.5% - through immersed in a cultural environment and 6.7% of the respondents - through books.

Thus, the residents of the Krasnoyarsk territory is poorly informed about the cultures of indigenous peoples of the Arctic Siberia. Residents of city Krasnoyarsk called the main representatives of these ethnic groups, although with a certain degree of error, however, awareness data about the culture of ethnic groups is very weak, and subject to the stereotypes. The respondents want fix their low awareness and configured to receive more information on this issue, and the preferred means of obtaining the information is television (movies, TV shows), social advertising, social networks and other mass media.

4. Conclusions

1) Intercultural communication, which is an indispensable condition for the existence and development of different cultures, applied to the conditions of interaction of indigenous peoples of the Arctic Siberia to the Russian ethnos is difficult because not developed a system of signs of communication.

2) The Content and results diverse intercultural contacts largely depend on the ability of the participants to understand each other and to reach agreement, which is mainly determined by the ethnic culture of each of the communicating parties, psychology of peoples, prevailing in a particular culture values.

3) In modern space of the Krasnoyarsk territory there are a number of barriers to positive inter-ethnic communication.

4) Indigenous peoples of the Arctic Siberia, living on the territory of the Krasnoyarsk Region, have preserved the ethnic nucleus; they exist simultaneously and in a traditional 'ethnic dimension' and have close communications (up to assimilation with social groups of industrial and post-industrial type of culture and economics. But this existence in different planes predetermines numerous problems and threatened by the destruction of the unique culture of the indigenous peoples of Siberia.

5) There is the problem of alienation and isolation of culture of indigenous peoples of the Arctic Siberia, the difficulty of integrating the ethnic culture of the Northern peoples in the General structure of social and cultural space of the Krasnoyarsk Region, first of all due to low awareness

of residents of Krasnoyarsk Region about the culture of indigenous peoples of the North.

6) There is a lack of systematic and orderly manner in the management of the territories North of the Krasnoyarsk Region, which, in turn, negatively affects the socio-economic development and the preservation of the cultural heritage of indigenous peoples of the Arctic Siberia.

7) There is the problem of psychological adaptation to the conditions of modern society ethnic groups of indigenous peoples related to lack of knowledge and, consequently, rejection of this integration with ethnic culture from most of the residents of Krasnoyarsk Region, representatives of Russian ethnic group.

8) We recorded the problem of losing their ethnic kernel - representatives of the indigenous ethnic groups, wishing to integrate into the modern industrial and post-industrial society, they lose their culture, language, but at the same time unable to exist harmoniously in the industrial society, because the society does not accept them, which leads to numerous group and personal problems.

The solution to these problems can be positive intercultural communications, dialogue of cultures', in which basis - the adoption of the culture of the opponent as important, , necessary for the opposite side of communication - Russian ethnic group.

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Formation of positive ethnic identities of indigenous peoples of the North and Siberia is by the saturation of the information space of visual, verbal, auditory texts which reveal the uniqueness and cultural diversity indigenous peoples of the North and Siberia. Franz Boas and his followers established the principle of integrity of each ethnic culture (Boas, 1922). J. Murdock has developed a classification system of crop traits that allow you to find universal cultural patterns (Murdock, 1949). "peoples of the Arctic Siberia" Evenks, living in the city of Krasnoyarsk. A focus group is a qualitative research method, which consists in providing group-depth interviews. The purpose of focus groups is to clarify the relation of the participants to the problem of this study. Keywords: Indigenous People, The Siberian Arctic, Ethnicity, The North

1. INTRODUCTION 2. MATERIALS AND METHODS

Limitations of proven reserves of natural resources and Arctic Siberia now-is the zone where the processes of the continued industrial and economic development of secondary industrialization. In the harsh climatic countries in Asia (China, India, etc.) will lead to the fact conditions in the Arctic Siberia many centuries that in the next 10-20 years, the Arctic and circumpolar Indigenous Peoples live (Slezkin, 2008; Krivinogov, zone area will become a place of political, economic and Ethnic identity is composed of some objective and subjective cultural, social, and political components that realize in a certain humane group (Burton, 2001) which distinguish it from other counterpart groups, as identity should be consistent with the reality of that given group. Castles writes that ethnicity, as the source of identity, is becoming paler, not against the ethnicities, rather against nation and gender (2001). However, the concept of ethnic identity, in spite of its vanishing nature, reveals a series of imposed limitations on the roles one can apply for, and the parts that are el Ethnic identity becomes salient as part of the acculturation process that takes place when immigrants come to a new society. The distinction between the. Ethnic Identity, Immigration, and Well-Being. 495. The process of ethnic identity formation has been conceptualized in terms of a progression, with an individual moving from the unexamined attitudes of childhood, through a moratorium or period of exploration, to a secure achieved ethnic identity at the end of adolescence (Phinney, 1989). Immigrant Policies and Identity. An aspect of the setting that may interact with identity choices is the immi-grant policy of the host country, in particular, the extent to which a country sup-ports the process of integration by respecting cultural diversity.

Among the positive consequences of globalization what follows are noteworthy: increasing collaborations, interaction, exchange, balance, tolerance, regenerating human awareness, and promoting the meditational potentials of national identities. The present paper attempts to evaluate the process of globalization as well as ethnic identity in the context of the Middle East while taking a critical sociological perspective; in doing so, it will take advantages of the attitudes of the protagonists and antagonists of globalization and ethnic identity, then, the internal and external forces that leverage these matters will be discussed in a. However, the concept of ethnic identity, in spite of its vanishing nature, reveals a series The long-term psychological consequences of this process of acculturation are highly variable, depending on social and personal variables that reside in the society of origin, the society of settlement. and phenomena that both exist prior to, and arise during, the course of acculturation. In the former, acculturation is a change in the culture of the group; in the latter, acculturation is a change in the psychology of the individual. One distinguishing feature, however, is the interest in the formation of new cultures in the intercultural, more than in the acculturation, approach. Given these rather broad similarities, this article will employ the term acculturation to refer to the general processes and outcomes (both cultural and psychological) of intercultural contact. Plural Societies. National (ethnic) loyalties can be strong among the people in Britain whose ancestors were not English. For many people living in England who call themselves Scottish, Welsh or Irish, this loyalty is little more than a matter of emotional attachment. But for others, it goes a bit further and they may even join one of the sporting and social clubs for "exiles" from one of these nations. However, the feeling of being Scottish is not that simple. This is partly because of the historical cultural split between highland and lowland Scotland. A specifically Scottish Gaelic sense of cultural identity is, in modern times, felt only by a few tens of thousands of people in some of the Western Isles of Scotland and the adjoining mainland. These people speak Scottish Gaelic (which they call "Galic" as a first language. The relationship between social identities and acculturation strategies of the ethnic minority. And majority in the republic of north ossetia-alania: an intergenerational analysis. 33. This paper examines relationship between social identities and acculturation strategies of Russians (the ethnic minority) and Ossetians (the ethnic majority) in the Republic of North Ossetia-Alania (RNO-A). This study reveals the similarities and differences in relationships between social identities and acculturation strategies of integration and assimilation in three generations of Russians and Ossetians, livi