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## Tribal communities of South Yakutia in industrial development



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### Abstract

In this article, tribal communities are regarded as a social organization and as a formal, given its characteristics, are considered objective and subjective indicators of the state. And also to investigate social problems and prospects of tribal communities in the new industrial development of South Yakutia. Developed guidelines for their further development.

**Keywords:** *tribal community, the content of the labor problems of the tribal community, the relationships in the collective attitude of the nomadic population to industry.*

Transformation processes are strongly influenced by indigenous peoples of the North engaged in the traditional sphere of activity, since their livelihoods are closely linked to the natural conditions and is a natural economy. Over the last decade, slight stabilization trends in the development of agricultural industries have not caused significant changes in the production of traditional farms of the North, the majority of whom are in the critical condition. This situation requires a sociological studies, research methods and ways of improvement of the socio-economic status of tribal communities, the development of state measures to counter the crisis. The output of such a situation is possible in predicting the effects of the industrial development of natural resources in areas traditionally inhabited by indigenous ethnic groups, creating favorable financial, economic and legal environment for the development of traditional industries, the formation of the socio-economic programs and the organization of the contractual relationship between mining companies and the nomadic tribal communities, and monitoring and regulation of their relations.

The reformation of the economy led to a change of the institutional structure of the agricultural sector. The transition from a centrally planned to a market economy has led to the creation of a mixed economy, and thus contributed to the emergence of various forms of ownership in agriculture. In the central regions of Russia there were various forms of agribusiness, including farming, and in the northern regions of Yakutia - agricultural enterprises, including farming and tribal communities. This also contributed to the democratization of Russian society, securing the rights of indigenous peoples in the Constitution and the adoption of relevant laws and regulations, in particular, the Federal Law № 104-FZ dated 20 July 2000 "On general principles of organization of indigenous minorities of the North, Siberia and the Russian Far East. "

Tribal communities in Yakutia are adaptive model in terms of the socio-economic transformation in the society. They accumulate in wildlife ethno-cultural traditions. Many researchers and policy makers see it as the conservation of a unique identity and characteristics of the ethnic group [1]. Others, mostly industrialists and their supporters - as competitors for the natural resources that hinder the development of big business. Formally, the tribal communities emerged in the Republic of Sakha (Yakutia) in the collapse of the state-owned agricultural enterprises. In 1991, Resolution 1 of the Congress of the Association of Indigenous Peoples of the North by the will of the people themselves, it was decided to establish various forms of self-organization of ethnic groups in order to survive, herders, hunters and anglers. Currently, tribal communities are agricultural enterprises and organizations engaged in the traditional sectors of the economy (reindeer herding, hunting and fishing).

The federal law "On general principles of the organization of communities of Indigenous People of the different forms: Siberia and the Far East" provides definitions of indigenous people communities, family (tribal) community and neighborly, unions (associations) communities. The law of the Republic of Sakha (Yakutia) "On the tribal, nomadic tribal community of Indigenous People of the North" from October 17, 2003 contains the following statement: tribal, nomadic tribal community - a form of self-organization of persons belonging to indigenous people of the North and linked by kinship (family, genus), and (or) neighborly features created on the basis of union membership and property shares contributions for joint action in order to protect their native habitat, preservation and promotion of traditional way of life, farming, crafts and culture. The definitions of tribal communities and the federal and republican laws, in general, are similar. However, in the national law of the legislators' attention focused on a concept of tribal, nomadic tribal community.

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Thus, the tribal community is a form of the economic activity in order to achieve and satisfy not only the economic benefits but also ethnosotsi-material needs, that is, protection of native habitat, preservation and the development of the traditional nomadic way of life, crafts and culture. Thus, the main difference between the tribal communities of other agricultural structures is that it has the functions of the preservation and the development of the ethnic components (traditions, customs, language and cultures of the ethnic groups reindeer). At the same time, tribal communities

are commercial organizations and can be in the form of agricultural production co-operatives (APC), unions tribal communities (Union PO), Nomadic Tribal Communities (KRO), joint stock companies (JSC indigenous peoples). These companies and organizations are established voluntarily by citizens for the production, processing and marketing of products of traditional industries by combining property shares, money and land.

Currently, the implementation of the economic reforms and the development of the natural resources in the North must assume the existence of the economic models that are designed to answer the main question: what should be the ethnic sector is to achieve a balance in the development of traditional agriculture and industry, which is necessary for the preservation and development of tribal communities. In a market economy the northern agriculture is driven by government support. In particular, in Yakutia tribal communities were created in the process of restructuring of large collective farms (farms). This determined the strategy and tactics of the government policy of our country's agricultural production.

Republican legislation regulates tribal communities by industry. For example, the law of the Republic of Sakha (Yakutia), "On the northern domestic reindeer" from June 25, 1997 government regulation aims to determine the general policy of reindeer in the country, the development and implementation of the program of the state support of reindeer husbandry, which includes: the provision of the social guarantees herders and their families; implementation of the arrangement of production and household complexes reindeer herds in the field nomads, centralized supply of fuel, oil and lubricants, and logistical resources, organization of work against predators, as well as our-dance of wild reindeer, providing free veterinary service animal science, aviation, medical, commercial and cultural services herders, organization and conduct of deer grazing land management, regulation of relations arising in the field of management of reindeer between the administrative-territorial units, establishing the order of reparation reindeer and reindeer pastures caused by the construction, transportation, industrial development Nedrovo wealth<sup>1</sup>.

Modern tribal community – are legally admissible organization. It has a small composition (average of 7-10 and 15-20). Small communities (the composition of 7-10 people.) - It's mostly kinship communities, large (the composition of 15-20 people.) - Neighborly. The composition of communities dependent on the availability of natural resources and the northern territories of the area of land use, as well as the standards set by the Ministry of Agriculture Republic of Sakha (Yakutia). As a formal social group, tribal community consists of the head of the community, an accountant, team leader, a mentor, a veterinarian or animal husbandry, reindeer and chumrabortnitsy.

Profession "reindeer" was put on the list of the Single wage-rate jobs and occupations of workers (ETCS) in 1970 (issue of "Work and career in animal husbandry"). In the labor content of reindeer include: grazing, feeding, watering, holding a rut and calving animals, veterinary and other care work for deer. "Chumrabortnitsa" as a profession is not included in the ETS. Basically chumrabortnitsami working women who are being engaged in, preparing food, cleaning of premises, repairs,

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<sup>1</sup>The law of Sakha (Yakutia), "On the northern domestic reindeer" from June 25, 1997 / / status of indigenous minorities-numbered people of Russia. Legal acts. Moscow, 2007.

clothing, shoes, and other maintenance work on labor herders. Team leader and mentor are people with a certain experience in the reindeer herding and who know the terrain, they help young students to learn and hard work of reindeer.

As of January 1, 2010 in the Republic of Sakha (Yakutia) functioned only 4,547 agricultural organizations, including in the areas inhabited by indigenous people 481. Among them: the agricultural organizations of the Ministry of Agriculture (MoA) of Sakha (Yakutia) - 86 tribal communities - 231 farms of non-agricultural organizations - 6 (peasant) farms and individual entrepreneurs - 170. In all categories of farms at the beginning of the year there were 200,861 head of deer, including agricultural enterprises - 135681 (67.55%); farms - 720 (0.36%); tribal communities - 44728 (22.27%); farms - 43 (0.02%), private farms (PSF) of the population - 19,689 (9.8%). More than two thirds of reindeer found in the agricultural enterprises in tribal communities 22,27%, less than ten percent of the reindeer belong to their individual farms, and so on.

In the Southern region of Yakutia, according to the state statistics on January 1, 2010 to Neryungri registered 20 Nomadic Tribal Communities (KRO), staffed by 168 people., Aldan - 25 KRO (259 pers.). According to the Ministry of Agriculture:

- a. the Republic of Sakha (Yakutia) - 1,382 households engaged in agriculture, of which 394 units. - Nomadic families;
- b. in Aldan region - 118 households, including 66 nomadic families (55.9%);
- c. in Neryungri District 63 households engaged in traditional industries, including 31 families (49.2%) are nomadic.

Resource: Some of the indicators of the socio-economic status of the territories of the indigenous people of the North for 1990-2009. Territorial body of the Federal State Statistics Service of Sakha (Yakutia).

Table 1

**Livestock of the domestick reindeers on the South Yakutia (at the end of the year, thousands)**

	In all catwgories of farms					including in agricultural enterprises, farms and tribal communities					2008 to 1990, in %
	1990	1995	2000	2005	2010	1990	1995	2000	2005	2010	
Totally in the region	26,8	25,7	15,7	15,9	18,4	21,8	23,1	13,0	14,7	18,2	
Also Aldanskiy	14,8	13,7	10,6	9,9	12,2	11,5	11,8	8,3	9,0	12,2	82,4
Nerungrinskiy	12,0	12,0	5,1	6,0	6,2	10,3	11,3	4,7	5,7	6,0	56,6

Source: Some of the indicators of socio-economic status of the territories of indigenous people of the North for 1990-2009. Territorial body of the Federal State Statistics Service of Sakha (Yakutia).

As the table shows, from 1995 to 2000 there was a decline of reindeers. Since 2005, the Government of the Republic of Sakha (Yakutia) is monitoring the conservation herd of deer, which over the last five years has yielded positive results.

We held in September 2010, the surveys were members of tribal communities. The survey covered 34 people, or 7.9% of the total number of reindeer Neruyngri and Al-Danskoi areas. Random sampling, as travel to places nomadic tribal communities was not possible, so were interviewed only present in existing towns herders. Among them: community leaders - 4 people. (11.8%), accountants - 4 people. (11.8%); lineup clamps mentors - 2 people. (5.9%); herders - 12 people. (35.3%); chumrabortnits - 7 persons. (20.6%) Other - 5 people. (14.7%). Demographic characteris-

tics of the respondents among the respondents 55.9% of men and 44.1% women. 82.4% were married, 8.8% widowed, 2.9% divorced, 5.9% idle. One child are 2.9%, two - 32.4%, three - 23.5%, four or more children - 20.6%, not 17.6% have children. The level of education. Among the respondents, higher and incomplete higher educations are 17.6%, secondary vocational education - 23.5%. Most herders (58.8%) have a general education. On the age of the respondents was as follows: a group of 20 to 30 years - 17.6%, from 31 to 45 years - 20.6%, from 46 to 60 years - 44.2%, from 61 and older - 17.6 %.

The Analysis of the survey shows that the majority of the members of tribal communities working life associated with traditional activities. Thus, 84.8% work in the tribal communities of 7 years or more, 6.1% - 4 to 6 years and 3% - from 1 year to 3 years. Almost all the workers of traditional industries are hereditary herders. Only one person answered "no" to the question "roam your parents?", And one - difficult to answer. At least half of the reindeer family (41.2% - a spouse, 44.1% - son) migrate continuously, the rest - seasonally.

Table 2

**Distribution of answers to the question "Does your family  
Nomadise and at what time of the year?" (%)**

No	The members of the family	Constantly	Seasonally (Spring, summer, autumn)	From time to time
1	wife	41,2	23,5	14,7
2	Son	44,1	17,6	5,9
3	Daughter	5,9	23,5	26,5
4	Other relatives	55,9	5,9	5,9

Since childhood, engaged in the traditional activities of indigenous origin: Reindeer - 76.5%, and hunting - 55.9%, and fishing - 55.9% (Table 3). Now 91, 2% have their own reindeer herders, others hope and strive to ensure that the deer have also privately owned. These data indicate the stability and the stability of the team, on their intrinsic motivation. In addition, positive motivation is characterized by: the attractiveness of the community, family traditions and the ability to roam (82.5%), job satisfaction (88.2%). Completely dissatisfied with their work there. Wages are not satisfied with 70.6%, 20.6% partially satisfied, quite satisfied with 2.9%, 2.9% were undecided. Despite the dissatisfaction with wages do not wish to move to another job 55.9% and 26.5% did not think. Of those (17.6%) who want to change jobs, the reason for this low wages, physical fatigue and prestige of the job. 85.3% of the reindeer believe that remuneration does not meet the degree of workload, 8.8% - in part corresponds to 2.9% - undecided.

Table 3

**Distribution of answers to the question "How long do you use traditional land?" (%)**

No	Traditional activities	From 1 year upto 3 years	from 4 upto 6 years	from 7 and more years	From childhood
1	Reindeer breeding	5,9	5,9	8,8	76,5
2	Hunting	5,9	0	20,6	55,9
3	Fishing	0	0	17,6	55,9

A positive attitude to work also depends on the relationship between the collective. Our questionnaire surveys have identified a "basically good relationship" in the team (67.6%), total goodwill and mutual assistance (29.4%). Respondents their relationships with colleagues assessed whether

as a completely normal (100%), with the foreman - as quite normal (85.3%) had a hard - 14.7%, with the head of the community - as a completely normal (82.4%), not very good - 2.9%, a loss - 5.9%. However, most still trust the head of the community, and it is addressed in emergency cases 85.3%, the foreman - 8.8%, to colleagues - 5.9%. When production problems led to a 38.2% turn, to the foreman - 38.2%, to colleagues - 17.6%. In general, the corre-you indicate positive relationships in the team, goodwill, mutual assistance and rescue.

Over the last decade in our country in terms of modernization of employment and the nature of work has changed, and attitude. However, in agriculture, in fact in the traditional life of herders, significant changes are observed. This trend is confirmed by our study: 76.5% of herders have characterized his work as a way of life, familiar from childhood, 14.7% - as difficult and exhausting, tranquil - 2.9%, boring - 0, found it difficult to answer - 2.9% . Mode of operation as indicated 52.9% of non-stop, two-shift - 26.5%, and the rest were undecided. During the summer migrations from 70.6% herders sometimes free time, in 26.6% there is no free time and only 2.8% is the time for something other than work. During the winter migrations from 79.4% sometimes have spare time, 14.7% did not happen, and only 5.9% is the time for something else. Specificity of the traditional activities are not comparable to the mental work, rather it is associated with positive emotional and physical stress. So the moral and psychological climate in the team is quite favorable for both the young and older generations, despite the lack of free time.

In the current difficult conditions, the main problems of the tribal communities are: the development of industry in the region (70.6%), low pay (80.2), the unresolved land issue and the lack of pasture (42.6), environmental degradation (17.6). Due to the deterioration of ecology believe that over the last 5-10 years has deteriorated condition of reindeer - 41.2% of the Evenki, has changed - 17.6%, 29.4% noted improvement and 11.8% were undecided respondents. On the adequacy of deer grazing areas indicated 41.2%, in the future plan to expand 41.2% is not enough, and would like to expand the current 14.7% found it difficult to answer - 2.9% of herders.

In order to identify the well-being of the ethnic society, we asked respondents to rate their material well-being in terms of: the poor, the poor (except the food money on what is missing), average income, the rich and the very rich. Consider themselves poor 61.8% of the respondents moderately well - 32.4%, poor - 5.9%. Among the indigenous people who identify themselves as "rich" and "very rich" are not available. At first, the 90 economic reforms in Russia led to a worsening financial situation almost the entire population of the country. But over time, the indexation of wages in the public sector has somewhat stabilized the situation. But the reindeer in Yakutia has no significant sources of income other than state subsidies, and standards of living are lower cost of living. With this financial situation, many would to seek other work. But for various reasons, the indigenous people do not leave their land and traditional occupation. Among the main motivations - the lack of education and work in the countryside, as well as the habit of living in nomadic environments.

Thus, herding, have a central function in the ethnic community, is in a very dire financial situation. Poverty and deprivation – are the lot of many northern people of Yakutia. In the future, it will



affect the lower the prestige of working in traditional sectors of the North among young people who do not want to tie their future to the profession herder, hunter-trappers, fishermen and nomadic way of life.

The negative attitude of the respondents to the industry characterized by the fact that everything indicated that the route nomads are industrial-scale facilities that are bad for their traditional livelihoods. More than half (58.8%) of the respondents are negative to the construction of the Cancun plant and other facilities in the area, as they believe that they will degrade the environment and destroy the system of traditional management, 29.4% are "somewhat negative" because they think that he's Only the "oligarchs" and "corrupt" and the rest undecided. In addition, many herders observed as a negative phenomenon rejection of land for the construction of industrial facilities in South Yakutia. Nomads are also concerned that the construction of hydroelectric power station will be contaminated waters (rivers and lakes), forest ecosystems (degradation, deforestation), broken water regimes over large areas (for drainage or irrigation). According to them, there will be comprehensive desertification as a result of violations of soils and vegetation, destruction of natural habitats for many wild animals and birds, and as a consequence, the extinction and disappearance of rare species of fauna and flora. Thus, the indigenous population in the face of industry sees only the destroyer of ecology and traditional livelihoods. On the effectiveness and future of the socio-economic development of the tribal communities in the modern conditions it is difficult to judge. Rather, we should speak about "survival." First, because in the intensive exploitation of the natural resources of the earth are rejected, and second, there is still no market for products of the traditional farming. Reception and sales of furs is purchasing organizations at a disadvantage for tribal communities. Third, government subsidies of reindeer are not a living wage.

The research found that the tribal communities for indigenous people of Yakutia are a model of the survival and preservation of the ethnic group. Labor activity is accompanied by internal motivations such as family traditions and social ties. Negative factors in the life of communities marked the development of the industry, low wages, failure to resolve the land issue and the pollution of the environment, lack of legal and the socio-economic conditions for the effective functioning of Aboriginal households. However, in my life met a nomadic Evenki way of life and the availability of work, although the material well-being is below the subsistence level.

To exit from the crisis of tribal communities need to hold their diagnostics on the system of the economic indicators (profitability, efficiency, cost-profit, etc.). Based on the analysis of the data is to be formed anti-crisis program and justified mechanism to overcome the crisis. One important aspect of the program would be to create learning centers (accounting basis and the right knowledge) and further support the development of the traditional management. You also need the other activities, such as processing, marketing and sale of the agricultural products (construction of a mini-factory, the introduction of non-waste technology), cellular farming and handlers, providing a variety of services (tourism, educational, environmental, etc.), artisanal mining of mineral resources.

In our opinion, these results should be considered by the experts in the field of the settlement of the relations between industry and the Communities, Amending the regulations to protect the rights of indigenous people in the development of the plans for the social and economic development.

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