

Ecology of the Arctic and North

UDK [621.311.21+502.1+325.454](=1-81)(571.56)(045)

Influence of the building of the Kankun hydropower on the environment: assessment by the aboriginals of South Yakutia



© *Baisheva* Sargylana, Ph. D. in economics, senior researcher of sector ethnology of Institute of Humanitarian Researches and Problems of the Small People of the North of the Siberian Branch of the Russian Academy of Science. Priority research topics: socio-cultural adaptation, socio-economic development of Northern indigenous peoples, small businesses, the level and quality of life. Contact Phone: 8 (4112) 35-49-96. E-mail: baisargy09@yandex.ru.

Abstract

South Yakutia is the territory of residence of the native population (Evenki) and intensive industrial development. Sector studies have shown the presence of permanent factors that substantially affect the process of adaptation to the realities of life. Rapid changes of socio-economic structure of modern society have led to the emergence of new social and socio-political factors that have an intense impact on the Aboriginal community Evenki. The system of belief, constant communion with nature help to survive in the harsh environment of Evensk taiga, uncomfortable conditions of the national settlement with one hand. On the other, the invasion of industry on the territory of traditional nature compels Aboriginal community to increase their civic position, be able to assert their rights.

Keywords: *aboriginal people, natural resources, traditional aboriginal activities, transformation of social processes, the implementation of the rights of indigenous ethnic groups.*

The Republic of Sakha (Yakutia) is one of the most attractive in terms of investment regions of Russia, due to the significant natural resources potential. The regional government has initiated the project "Integrated Development of South Yakutia", which aims to develop the industrial processing of raw materials and production of strategic goods (uranium ore, iron ore, coking concentrate, phosphorus ore, gas chemical products). Creating a new industrial area of Yakutia will be formed on the basis of hydropower and the cluster of industrial production, consumption Barking energy power plant. According to the developers of the project, in the long run it will affect the realization of revenue growth, improved living standards and will strengthen the position of the Russian state in Southeast Asia, including through increased exports of domestic products.

The construction of the Cancun hydro capacity of 1,200 MW is planned on the river in Timpton 200.7 km from the mouth. Experts believe that the power generated by the hydroelectric power stations on Mountain Rivers is less safe for the environment and economically viable, that the

point of no return is passed, and the task of the discussion is to find ways to minimize the impact of the upcoming construction on the environment and maintaining the traditional territory of the economy. Operation of hydropower intends to spend on a rotational basis, thus reducing the load on the natural landscape of the Aldan and Neruyngri areas of the Republic of Sakha (Yakutia). At the same time the construction and operation of the plant affected by the area of residence and the traditional nature of Indigenous Peoples of the North, who are not only the storeroom of natural resources (timber, fish, animals, wild plants), but also the area of traditional trades and occupations.

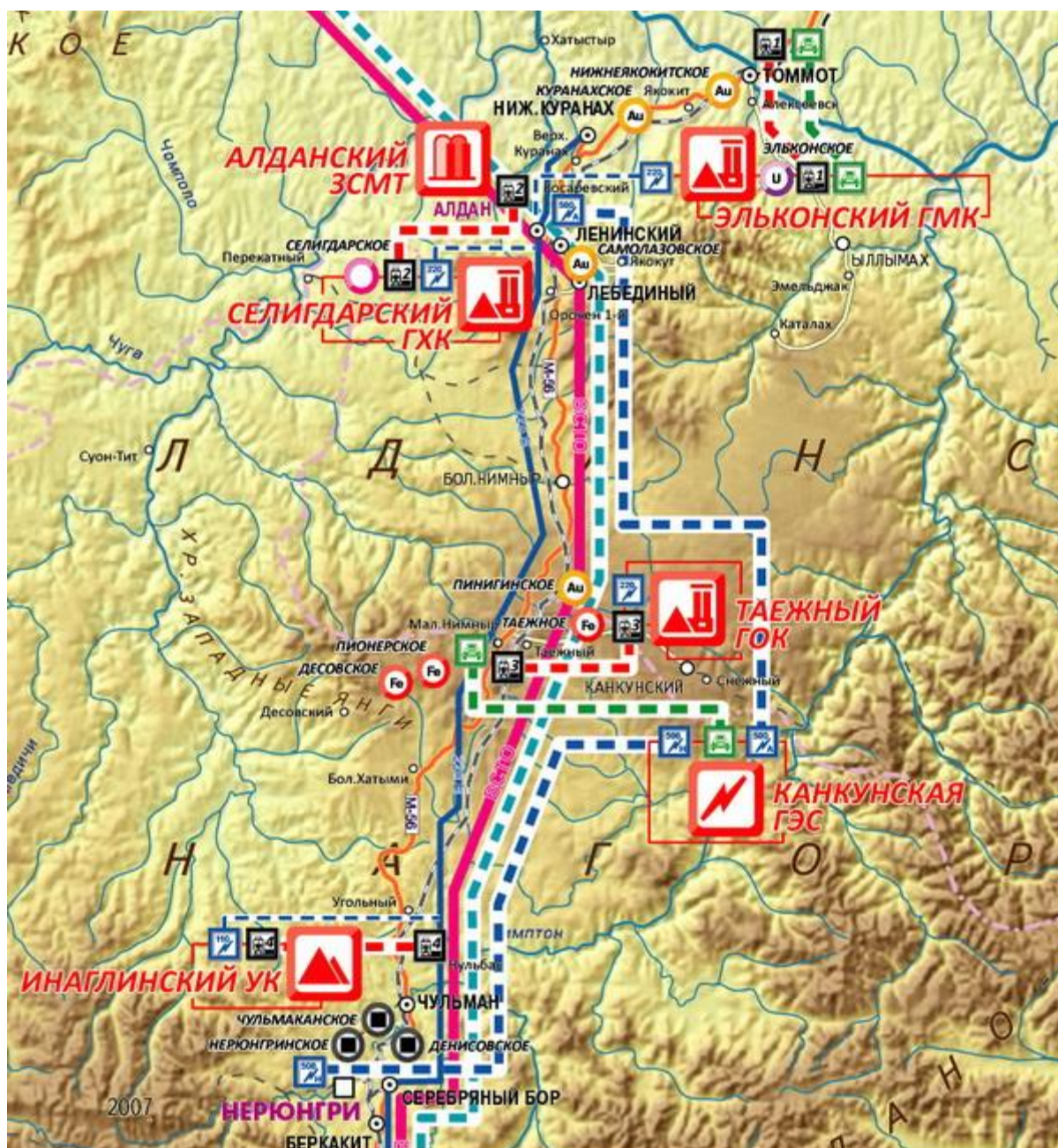


Fig. 1. Kankunskiy GES: The point of no return (26 мая 2011). URL: <http://www.aykhal.info/novosti/regionalnye/kankunskaja-gyes-tochka-nevozvrata-proidena.html> (Date of access: 12.11.2011)

With the adoption of the federal law "On Guarantees of the Rights of Indigenous Peoples of the Russian Federation" (1999), "On general principles of organization of indigenous minorities of the North, Siberia and Far East of the Russian Federation" (2000), "On territories of traditional nature

of Indigenous Peoples North, Siberia and Far East of the Russian Federation "(2001) marked a new stage in the management and protection of the rights of indigenous peoples. In all of these laws provide for the possibility of accounting practices and the traditions of indigenous people in accordance with the basic provisions contained in the international instruments¹. According to the Constitution of the Russian Federation (item "m" Art. 72), namely "the protection of the native habitat and the traditional way of life of the small ethnic communities" is the subject of the joint jurisdiction of the state authorities of the Russian Federation and bodies of the state power of its subjects. It should be noted that the inclusion of this provision in the Constitution of the Russian Federation stressed the priority and importance of this task for the state. Characteristic is the recognition of the special status of indigenous minorities of the North, where there is maintenance of their particular way of life based on the traditional land. It must be emphasized that the provisions of the above-mentioned part of the federal and regional laws allow it differentiated approach to the northern community, suggest the possibility of an adequate protection of both individual and collective rights of indigenous people [Laws 2000; 1999; 2001; 2006; 2005; 2003.] ².

In modern conditions of the South Yakutia local groups Evenki are a traditional way of life in the territories of the historic settlement of their ancestors, and so on that basis may qualify for the special status. Evenki of old, mastering the vast expanses of tundra and taiga, retained traditional economic sectors: herding, hunting, fishing and gathering. Traditional economy is complex because of the nature of its development, and the optimal combination of industry depends primarily on the natural and geographical, local climatic conditions, seasons and skills of the indigenous population. In connection with the implementation of major investment projects, because of the rejection of ancestral lands of the aboriginal community for the construction of the industrial facilities in the first place will be subject to change lifestyle Evenki. In addition, it is difficult to predict the impact of industrial development of the region on the originality of language, ethnic culture, bearing the imprint of natural balance and complexity of the historical path of the ethnic group.

Over the last decade living in the lands of native Evenki formed a diverse tangle of economic, social, cultural, environmental, legal and policy issues related to the industrial development of the territory. This is confirmed by research staff IGLiPMNS SB RAS, numerous publications, scientific

¹ The Declaration of the United Nations "Rights of Indigenous Peoples", adopted by the General Assembly on 13.09.2007, used only one term - "indigenous peoples." URL: http://www.un.org/ru/documents/decl_conv/declarations/indigenous_rights.shtml (date of access: 16.10.2011). Note the magazine "the Arctic and the North."

² On general principles of organization of indigenous minorities of the North, Siberia and Far East of the Russian Federation: the Federal Law of July 20, 2000 № 104-FZ (as amended. From 02.02.2006). On guarantees of the rights of the indigenous peoples of the Russian Federation: the Federal Law of April 30, 1999 № 82-FZ (as amended. On 22/08/2004). On territories of traditional nature of Indigenous Peoples of the North, Siberia and Far East of the Russian Federation: the Federal Act of May 7, 2001 № 49-FZ. On territories of traditional nature use and traditional economic activities of indigenous people of Sakha (Yakutia): The Law of Republic of Sakha (Yakutia) on July 13, 2006 370-W № 755-111. On the Legal Status of Indigenous Peoples: The Law of Republic of Sakha (Yakutia) on March 31, 2005 227-W № 461-111. About tribal, nomadic tribal community of Indigenous Peoples: The Law of Republic of Sakha (Yakutia) on October 17, 2003 82-W № 175-111 / / ATP "Consultant Plus".

conferences at various levels. It is important to balance interests of the indigenous population (mainly indigenous) and structures of public-private partnership, provided the application of least harm to the environment, preservation of the principles of the traditional nature, meet social and ethno-cultural needs of the indigenous population.

The social living conditions in the municipalities' Neryungrinsky area "and" Aldan district "of Sakha (Yakutia) in the zone of potential influence of the industry are characterized by permanent factors, substantially influencing the process of adaptation to the harsh realities of life.

The rapid changes of the socio-economic structure of the modern society have led to the emergence of the new social and socio-political challenges that have an intense impact on the Aboriginal community. Evenki, according to generally accepted ideas, regarded as well-adapted to the environmental conditions in which there are centuries, but they are not adapted to the market economy. Our studies have confirmed that the socio-political structure and socio-economic development of the region has a significant impact on the health and quality of the life of the aboriginal population.

On the one hand, the system of philosophy, constant contact with nature helps to survive in the harsh environment of the taiga, the uncomfortable conditions of national settlement. However, the invasion of industry in the territory of traditional nature forces the Aboriginal community to increase their civic position, learn to defend their rights. Industrial development of the region is used for positive-minded Aboriginal specific motivation for the self-realization and self-assertion of personality, perfect-existence of life, social activity of the person.

Based on the key provisions of the role of households in providing social comfort and social optimism, all the family can be divided into three groups: a) a household in which there is an adequate level of the social support and satisfaction with life in general, and b) a household in which the observed average indicators of social support and life satisfaction, and c) a family in which there are low rates of the social support and dissatisfaction with life.

Indicators of the social activity to a large extent depend on the employment of Aboriginal employment. Labor in the traditional sector is accompanied by a set of unresolved problems of the social profile and focused on survival, overcoming administrative barriers. In order to protect the native habitat, preservation and development of traditional land use and traditional sectors of the North, folk arts and crafts, language, and to provide indigenous organic food and consumer goods in the region were created by nomadic (tribal) community.

During the historical period of time the natives persistently mastered the huge areas of grazing (deer) land, the wealth of nature, thus gaining job skills, and developing national traditions. The traditional economic activities of the Evenki still are predominantly a consumer nature. The main form of life of the community - reindeer, simultaneously developing hunting, fishing, gathering, national sewing (mostly fur and clothing).

The majority of Aboriginal households (tribal communities) are forced to survive on their own use of nature's gifts (berries, mushrooms, medicinal raw materials and technology, waterfowl) and the implementation of the black-market products of hunting (meat of wild reindeer furs). The reasons for the low marketability of the products of the traditional industries due to lack of a protectionist policy of the state as a whole. With the invasion of industrial organizations in the traditional territories of indigenous subsistence scattered, small tribal communities can not produce marketable products to the extent that is possible, on the basis of the available material, technical and human resources. They have to deal not only with the main activity - reindeer and passing prey fish, hunting, gathering wild plants, waste time on numerous migrations, unsustainable grazing technique, but also distracted from the production process at every possible means of survival (occupation), for practical purposes, sometimes "studding threshold" of the bureaucracy in search of funds. Vital functions of tribal communities hampered by ignorance of the laws natives to protect native habitat, a market economy, and the aggregate social attitudes of the individual.

The ethno-sector employees IGLIPMNS RAS in September 2010, a survey was conducted of the national households 2 areas. The object of study – is aboriginal family, the territory of the traditional economic activities which fall under the impact of the construction of hydro power Cancun. Total households surveyed 204 members, including 162 people. at p. Hatystyr MO "Aldan district" and 42 people. at p. Iengra MO "Neryungrinsky area" of the Republic of Sakha (Yakutia). The questionnaire consisted of 8 blocks, two of which included the relevant issues concerning the standard of living of Aboriginal people. Our earlier studies have suggested that the social problems of the population of Yakutia are most pronounced in areas where minorities of the North, in particular the Evenki.

The general characteristics of the respondents indicated that members of the tribal community 40% have a profession that is not applicable to the production sphere of the traditional industries. To the question "Would you like to move to another job?" Answered "no" 71% "yes" - 19%, a loss - 10%. Willing to change jobs because of low wages 54%, toil - 8%, psychological fatigue, lack of prestige of work - by 7%, other reasons - 24% of the respondent. "You want to get a higher education?" Answered "no" 64% "yes" - 30% found it difficult to answer - 6%. The educational level of the population surveyed in two settlements: 42.0% - primary or general secondary education, only 14.0% of the members of households have higher or incomplete higher education, no education or primary - 25.5%, primary and secondary vocational - 18 5%.

At this point in the ethnic community still dominated by traditional values in the form of a nomadic way of life, customs, traditions and social interest. At the same time, gradually begin to form new market value: broader social interest in wanting to get an education, change of activity and sedentary lifestyles. Increasing dependency burden by persons of retirement age dictates a disproportionate increase in costs for the social security and social services for the population.

Due to rapid invasion of the industry on Aboriginal land in front of us had a task - to identify the most pressing social problems and to attempt to determine the degree of differentiation of living conditions, depending on where you live different aboriginal groups, the presence of various sub-

jective and objective factors that affect the degree of satisfaction with the Evenki living conditions. Some of the answers to the questions caused trouble among the indigenous population, especially of expenditure. This is due to the mentality of Aboriginal people, most of whom are not accustomed to plan your life in some of the expenses are not adapted to live on the categories of the market economy. Us in the poll was taken into account that Aboriginal family (household) consumption at the same time carries out and takes a collective (group) participated in the social process.

It is common knowledge that most of the Evenki, in contrast to the rest of the population of South Yakutia, no personal farms, so their revenues are wages and social benefits (pensions and benefits). Brings together Aboriginal absence of privatized housing, land adjacent territories, as well as records from the sale of the products of the traditional industries of the North "on the black market." Average per capita income of workers of traditional industries of the North has always been below the poverty line [1, 2006]. The main component of household expenditure is spent on the Evenki consumer goods, particularly food. In the consumption of food nutritional science identifies five groups of the workers that differ by type of employment. Accordingly, employees of the traditional industries of the North are among the groups IV and V, which is engaged in heavy and very heavy physical work [2, 1997]. The daily requirement of food for these groups of men aged 18-29 years of 3700-4300 kcal, 30-39 - 3600-4200 kcal, 50-59 - 3350-3950 kcal.

Collective and individual needs of the household members in the diet are funded by the personal family budget. Provide them with food, once considered the first measure of 90.0% of families with. Iengra and 61.3% of families. Hatystyr, so they gave the answer that in their budget money for food, "enough is enough." Nearly, each four households village Hatystyr and every ten seconds. Iengra only "sometimes" have enough money for food. This means that people are forced to because of the limited budget to look for other sources of food, and the priority in the acquisition are hunting tools, fuel, or durable goods that will in the future benefit of all members of the community. As a result of interviews and public opinion poll on clothes and shoes natives spend a little money. They acquire, mainly clothing or seasonal shoes. Winter (fur) clothes and shoes sew themselves in order to save money, preserve the traditions and skills transfer sewing younger generation.

Durable goods become permanent only 6.7% of the households - Hata-Styr, Iengra. But iengrin-skih 70.0% and 46.7% hatystyrskih Evenki acquire "sometimes" boats, vehicles (boats - mo-turn and rubber boats, motorcycles, snowmobiles, "Buran", less cars with high traffic, mainly "UAZ"), so they need in the forest for homemaking reindeer herding, hunting parallel to the beast, catching fish. Almost every family has televisions, refrigerators, in rare cases - other appliances (computers, electric and microwave ovens, etc.).

Collectivist principle, inherent in the indigenous ethnic groups, allowing them to survive, despite the fact that prices are going up literally on all types of goods and services and their incomes remain virtually unchanged for a long time. In tribal communities working people united by kinship or sustainable linkages, so durable goods they acquire a loan or pool their savings by combining

several tools households. Almost half of the households Hatystyra and one-third of households Iengra, despite the desire to purchase durable goods, can not afford it, because they "never enough" money for the purchase of expensive consumer goods (Table 1).

Table 1

The distribution of the answers of the households to the question: "Do you think, Do you have enough money on consumer goods? "?"

The expenditure items of the family budget	The number of the families					
	units			%		
	Totally	including		Totally	including	
		I*	II**		I*	II**
<i>nourishment</i>	41	31	10	100,0	100,0	100,0
- Enough	28	19	9	68,3	61,3	90,0
- Sometimes	9	8	1	22,0	25,8	10,0
- Sometimes not enough	4	4	-	9,7	12,9	-
<i>Clothers and shoes</i>	41	31	10	100,0	100,0	100,0
- Enough	19	14	5	46,3	45,2	50,0
- Sometimes	13	9	4	31,7	29,0	40,0
- Sometimes not enough	9	8	1	22,0	25,8	10,0
<i>Durable goods</i>	40	30	10	100,0	100,0	100,0
- Enough	2	2	-	5,0	6,7	-
- Sometimes	21	14	4	52,5	46,7	70,0
- Sometimes not enough	17	14	3	42,5	46,6	30,0

Note: * - p. Hatystyr ** - p. Iengra.

Modern Evenki want to travel outside of their homeland at a time to see a different world, a different civilization. But they can not fulfill their desire due to everyday problems, limited funds for their existence. So, do not have the ability to allow proper rest with your family on vacation or leaving more than 80% of the Evenki. More than 70% of Aboriginal people in the region "never enough money" to teach children in schools or secondary special schools, for treatment in the city of Yakutsk (if you will even get the direction of the local doctors at the complex diagnosis), the more the purchase of gold jewelry. The main part of the Evenki households (63.4%) spend on food than 10,000 rubles, or per Aborigine not less than 2000 rubles, which, in our opinion, very little to nutrition, even if we take into account unreported products of hunting and fishing. However, there is considerable differentiation in the cost of the consumer goods between the families of the same aboriginal settlement. It depends on many factors, first of all, the availability of secured land for the tribal community or households, whether hunting, fishing grounds or reindeer pastures. Second, the ability to manage efficiently the territory of the traditional nature, including natural gifts. Third, from workforce planning, finance, the use of the modern equipment (transport, tools, etc.). According to our survey, the purchase of non-food items Aboriginal families spend a month from a few hundred to a few tens of thousands of rubles, that is, the average family spends every month Evenki at least 2600 rubles.

The monthly food expenses of up to 5,000 rubles. typical for 12.2% of the aboriginal family, including in a. Hatystyr - 9.7%, in a. Iengra - for each fifth of the rural family. At the same time, the purchase of food products, according to the respondents, is in the month from 5,001 to 10,000 rubles. half of households Nerjungri area and 16.1% of the households Aldan region. In the family budget spending non-food items are a month: up to 1000 rubles. of 70% of the surveyed households Iengra and more than half (51.6%) of families Hatystyra, from 1001 to 5000 rubles. - 10.0%

and 38.7%, from 5,001 to 10,000 rubles. - 10.0% and 3.2%, more than 10,000 rubles. - 10.0% and 6.5% respectively.

Equally important in the distribution of the family income are fees and expenses, without which the life of a modern family. Mandatory in the North, regardless of the social status, and other factors, is the payment of the utility bills for the central heating or the wood - firewood, supply of drinking water to the population. Representatives of the private sector in the budget of the local administration pay an annual tax for the land. Payment of the loans is a small fraction of the costs of family budget. Contemporary Aboriginal family can not do without telephone service, transportation. Road transport is rarely used primarily for the transport of goods between the settlements. In the summer of used motor boats in the winter - snowmobiling, year-round to deliver products of the essential commodities in the herd, for the migrations from one pasture to another - the deer as transport animals.

More than half of the households with monthly household budget spending to 1000 rubles. for utilities, payment of loans, other services. The same amount will cover the vast majority (93.6%) of Aboriginal families. Hatystyr in taxes (mainly land, occasionally transport). Significant for the family budget Aboriginal expenses within 5,000 rubles. month is almost half of the households in 'transport costs', more than 40% - in' telecommunications services. "

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According to our observations, the Evenki Aldana us seemed more adventurous. Perhaps this is due to an earlier invasion of the industry on earth Aldan Evenk and an early influence on the local community of travelers who, disregarding the opinion of Aboriginal people, not respecting their customs and traditions, hunted animals, fished, mostly for fun.

According to the opinion poll conducted in 2 national settlements of South Yakutia, the maintenance of one of the Evenki monthly household spent 41.4 million rubles. or a native 8.3 thousand rubles. (based on 1 Evenk family of the region consists of 5 persons). According to our calculations, the cost per household per month Evenki are within 50-60 thousand rubles. or only for the survival of a native in South Yakutia need at least 10-12 thousand rubles.

The sociological survey showed that respondents are interested in improving the material living standards of Aboriginal families. We know that local governments in areas inhabited by indigenous peoples of Sakha (Yakutia) insist on raising the wage herders. At this time, herders receive official 7600 rubles a month from the national budget, accounting for 82.6% of the minimum subsistence level (9200 rubles) in Yakutia. Due to the increase in the number of reindeer herds in the level of regional government addresses the issue of how to provide in the budget means for the introduction of additional staff herders. However, workers in the field of traditional industries in

the North are limited sources of income and in the application of their labor. The data show that monthly family income is fully satisfied with. Hatystyr only 6.7% of households participating in the opinion polls, while in s. Iengra those not appeared at all. Answered "somewhat dissatisfied" in both settlements is celebrated the same ratio (33.3%). In categorical terms, "not at all" 44.4% answered in seconds. Iengra against 26.7% of the respondents in a. Hatystyr. Material standard of living are not satisfied with even more of the respondents in the region (71.8%), including s. Iengra such absolute majority (88.9%), and c. Hatystyr - 66.7%.

Interview with the results of the poll of households showed that the natives try to "live within its means, as far as possible." In most cases, the family income is generated from the revenue of each member. Use of the income heads of households (54.1% of cases) or after collegial discussion (45.9%) income allocated to priority needs of the family. The purchase of the expensive goods most of the natives, that is, 70% of households with members. Iengra or 54.8% of s. Hatystyr respectively, take the money, "to borrow from relatives (friends)." This fact confirms the predominance of the value orientations of the Evenki traditional values of the northern peoples: a sense of community, the presence of friends, close relationships with relatives or members of their own nationality, etc. Credit can not take advantage of many Aboriginal households are insolvent because they have little or no opportunity to carry out the proposed scheme of payments banking institutions do not have collateral or guarantors. Only 14 households (34.1%) Evenk took out a loan at the bank, of which the major share of falls on families Hatystyr (35.5%). Recently, popular among rural inhabitants use financial credit (leasing). At lease purchase woodworking machinery, equipment, vehicles, equipment for meat, skins of wild animals, and so on loan parents buy young modern means of communication (cell phones, cordless phones, laptops, etc.).

The residents of the remote northern communities and national settlements Evenki South Yakutia combines low of living space. Some Aboriginal families still do not have their own housing, rent premises adapted for housing. Individual housing construction slowed for a number of reasons, chief among them - a lack of funding and the high cost of building materials, transport services. In the matter of improving the living conditions of Aboriginal people pin their hopes on the support of the government and big business, which aims to develop the natural resources of the region. Analysis of the results of the interviews with the representatives of households shows that 58.5% of households live in houses of the last century, with the home hatystyrskih Evenki earlier construction than iengrinskih relatives. Until the 1980s, 41.9% of the houses are built of families interviewed with. Hatystyr against 20.0% in a. Iengra. Since 2000, more active themselves Evenki, starting with the construction of the individual Hatystyr. The quality of construction is poor. Accomplishment of homes on the lower level. The vast majority of the houses in which they live with the natives. Hatystyr, built of wood construction (93.5%), in a. Iengra construction of houses made of concrete (44.4% of the households). According to the poll, in the Aldan region mostly populated by aborigines in private one-storey houses (83.9%), whereas in Neryungri - 2 in multi-storey buildings (55.6%). The degree of the improvement of homes iengrinskih Evenki slightly higher than hatystyrskih natives. Industrial centers have always had an impact on the development of infrastructure in rural settlements and the building, including housing. Iengra village is

located near the new industrial center of the republic - Neriungri (age 35 years), Aldan was formed in the 40-ies of the XIX century, and it tends to. Hatystyr. The oldest house built in 1955, is the new - 2009.

To determine the degree of the social well-being of Aboriginal we asked a number of the questions for clarification. Sociological survey confirmed once again optimistic aborigines despite the concerns of the social and economic problems. According to the survey observed that out of the entire set of respondents in 73.2% sure, or are inclined to think "more confident" in the future.

Table 2

Distribution of answers of households of natives						
	The number of families, who took a part in the poll					
	totally	Including		Totally	%	
		I*	II**		I*	II**
<i>Are you confident in tomorrow?</i>	41	31	10	100,0	100,0	100,0
- Yeah sure	10	8	2	24,4	25,8	20,0
- More confident	20	17	3	48,8	54,8	30,0
- Probably not sure	9	6	3	22,0	19,4	30,0
- No, not sure	2	–	2	4,9	–	20,0
<i>Do you expect to improve their living standards over the next 3-4 years?</i>	41	31	10	100,0	100,0	100,0
- Probably yes	20	17	3	48,8	54,8	30,0
- Probably not	18	13	5	43,9	41,9	50,0
- More likely to be worse	3	1	2	7,3	3,2	20,0
<i>What you need to improve your standard of living?</i>	41	31	10	100,0	100,0	100,0
- Good work	11	7	4	26,8	22,6	40,0
- It all depends on my work	8	7	1	19,5	22,6	10,0
- state support	21	17	4	51,2	54,8	40,0
- Others	1	–	1	2,4	–	10,0

Note: * - p. Hatystyr ** - p. Iengra.

In v. Hatystyr every fourth family firmly believes in improving their lives, more than half of the households expects rise in the living standards in the next 3 to 4 years we lived. In p. Iengra only every fifth family believes in a better future, less than one-third of Aboriginal households believed that increase the level and quality of the existence of inhabitants for the next 3-4 years. More than half (51.2%) Evenk family believe that without government support, they will not be able to raise the standard of living in the countryside. In every fifth household used to rely on their own efforts, abilities and their own capabilities. And in terms of quantity and percentage (twice) in the ratio of those with more. Hatystyr than in Iengra. To improve the standard of living of the important factor, according to the natives, is the availability of well-paying, stable job. So says 40% of households with members. Iengra and 22.6% since. Hatystyr.

Table 3

The distribution of the responses of households to the question: "Are you satisfied with the overall your life now? "

	The number of families					
				%		
	Totally	including		Totally	including	
		I*	II**		I*	II**
	41	31	10	100,0	100,0	100,0
Total households	23	20	3	56,1	64,5	30,0
- Yes, I have a job, family	10	8	2	24,4	25,8	20,0
- Not really, in the future I do not see the positive	6	2	4	14,6	6,5	40,0
- No, not satisfied	2	1	1	4,9	3,2	10,0

Note: * - p. Hatystyr ** - p. Iengra.

To the question "Have you Adapted to a market economy?" Aboriginal families give ambiguously answer. Fully adapted to the market conditions 20.0 and 16.1% of households Yen-Plays and Hatystyra respectively. Doubters in the first settlement of 40% in the second - 51.6% were not able to get comfortable in the market as a percentage of approximately the same in both populations. Difficult to answer this question 20.0% and 12.9% of households in the village. And Iengra. Hatystyr respectively.

In order to assess the level of the current financial situation and prospects in life with heads of tribal communities were interviewed, of which it became clear that the natives of considerable interest not only to improve their financial situation, but also opportunities to improve the social status, the possibility of self-realization. Daily life in the forest requires not only physical strength, but also the considerable expenses deer-water chumrabotnitsy, hunting.

For the nomadic life support, aboriginal families are paramount revenues from sales of traditional industries of the North, in the second place - the social transfers (pensions and benefits) that are timely, and only the third - the payment from the federal and republican budgets for the work in reindeer herding or hunting fisheries. Life prospects of senior and middle generation of Aboriginal links to the conduct of the traditional sectors of the economy. Those with income above subsistence level about their future as positive, confirming the direct relationship with the perception of the material conditions of life prospects.

Official statistics show an improvement in the economic performance in the recent years. However, our studies suggest that in the conduct of socio-economic and legal policy of the respondents do not trust almost 50% of the district leadership, undecided 38%, and trust only 12% of respondents. To the activities of the Russian authorities in carrying out political and legal work: undecided 70% of those surveyed, 13% do not trust and have complete trust in only 3% of the respondents.

The interaction of social groups is evaluated through a sense of "fair distribution of social benefits." To the question "Is it fair to allocate natural, material and financial benefits between the Communities?" Received positive and negative responses by 42 and 40% were undecided - 18%. To the question "Is it fair to spread the good to between industry and the Communities?" Was answered, «rather unfair» - 22% «fair» - 60% found it difficult to answer - 18%. To the question "Is it fair to spread the good to between indigenous and migrant population?" Were answered, "unfair" - 71% found it difficult to answer - 18%. Thus, the indigenous ethnic groups see themselves as an isolated social group, remoteness from civilization, infringement of rights and a complete lack of protection in the heavy industrial development of the territory.

The planned power plant rejects Cancun is not only part of the territory, but also threatens the stability of the ecosystem biobalance Basin Timpson. Currently, according to the natives, the displacement of their living space, which affects the social well-being? Thus, 58% of respondents said that the construction of hydroelectric power station and the further development of industry in the region will lead to the extinction of indigenous ethnic groups, the loss of traditional ways of life.

To clarify the legal situation and the degree of legal literacy questions were asked: "Do existing laws Protect the rights of indigenous peoples?", "Are the in your area of human rights and indigenous peoples?", "Do you know the constitutional guarantees for indigenous peoples ? "affirmative answer all th 7%, 2% and 15%, respectively. Despite the denial of their rights, most people do not resort to any active way to defend and protect them. For protection of their rights in the court addressed only 17% of respondents, of which 56% have won the case. The members of the clan of communities most studied those regulations that may apply in your everyday life. According to the survey, the natives do not know the legal basis of their livelihood, do not have specialized information databases because of lack of expertise and new information technologies. The current situation is also due to legal illiteracy, lack of experience in the protection of their rights and interests and contradictions of the existing laws, which indicates a low level of human rights capacity of the indigenous community as a whole. The study found that there are violations of the rights of Aboriginal people in the challenge and design of land and in the activities of mining communities. Thus, the social and legal expectations of ethnic groups are not met, there are doubts about the effectiveness of laws and legal institutions.

To measure social well-being of the indigenous population, we used indicators such as emotional state, self-esteem of the individual and of relating themselves to a certain segment of the population, his attitude to life and the expectation of the future. His emotional state assessed as positive ("in my life is good: at home and at work, and health is normal") - 45%, "so-so, average" ("not at work, but health is normal or vice versa") - 30%, the negative ("bad mood, I wake up with irritation and think how to solve the problem") - 20% "worse than ever" - 5% of the respondents. In general, the analysis of information by combining three indicators - life satisfaction, self-assessment of their own position in the new environment and the perception of the future - was allocated to 3 groups of respondents with different social well-being (good, with a "so-so, average";

poor). According to the survey revealed that the majority (55%) of today has a "so-so, average" social well-being or feel the social and psychological discomfort. Social tension is manifested at the psychological level as dissatisfaction with the daily life of people, distrust of the authorities, or the failure to resolve misunderstandings, inability to solve social problems.

To identify the relationship of indigenous people to the construction of hydropower Cancun we were asked the following question: "How do you feel about the construction of hydropower plants in the Cancun area? ". Almost 83% have a negative attitude, positive - 12% rather good 5% of indigenous ethnic groups. Sources of information about the construction of hydroelectric power station: the organs of state power - 37%, the media - 26%, acquaintances - 29% No - 8%. Violation of the constitutional rights of indigenous peoples, rights to land, natural resources, traditional landmark 88%, undecided 12% of respondents. The negative impact of the construction of hydroelectric power stations, according to the natives, is expressed in the destruction of the system of traditional natural resources - 29%, deterioration of the ecology area - 26%, decline in quality of life - 19% increase in the unemployment rate - 3%. Difficult to answer 20%, only 3% reported improvement in the quality of social services.

When asked, "If, after the construction of power plants worsen your life, what will you do?" Received mixed responses. Thus, 57% of Aboriginal people, "undecided", 18% suggested that "will protest," 15% "will look for another source of income," 3% "will move to another area," 7% "do not take." Alarming fact that among those surveyed 68% are willing to support community organizations, if they start protests, willing to organize themselves - 8% ready to give moral support - 13% do not support - 5%, do not know what to do - 6% . Ethnic revival became the ideology of the majority of the indigenous population of the North, because, according to the aboriginal community, expresses and protects their vital interests.

The existence of the social problems points to the difficulty in the solving them, and the immutability of the negative impact on the living standards of the population. Among the most significant problems of the Evenki emit low wages and prospects for the survival and development of tribal communities. Alcohol abuse, especially among young people, concerned about the aboriginal community because it affects the reproduction of the ethnic groups and is a common factor for early mortality. Unfortunately, the implementation of mega-projects carried out by the conversion did not meet the vital interests of the Evenki. The indigenous population is concerned about the future construction of the hydroelectric power station and the Cancun intends to enforce their rights and defend interests. Judging from the available responses, the discussion assessment materials on the environment, tribal communities insist on signing contracts socio-economic partnership. They should be the rights and obligations of the parties, ie, industrial companies and businesses aboriginal (tribal communities).

Hopes to raise the standard of living due to the economic potential in the country, the population of South Yakutia connects with the possibilities of new industrial land development and implementation of several mega-projects (ESPO, railway construction, the federal highways). Future construction of hydropower Cancun is a mixed assessment of the indigenous people of the region.

Set of questions on the environmental assessment showed that the interviewed representatives of indigenous people most concerned with water pollution, degradation of forests and soil pollution. This concern is due to a real industrial pollution of natural resources. Air pollution is more concerned about people Iengra, because live near Neryungri coal mine. Least of all respondents concerned about global warming and the melting of permafrost. This is due to the fact that the respondents are not yet aware of the extent and consequences of the actual problem. Causes deterioration of the state of water, according to the respondents in the first place is the work of mining communities in the region. Because of the gold mining river water is dirty and muddy, decreased taste. The condition of forests affected by fires and massive deforestation. The deterioration of the soil occurs as a result of flooding and water logging areas, due to heavy rains and floods, as well as industrial activities. Poor, poor residents noted with air. Iengra who live close to the coal mine.

Adverse effects of industrial development of the territory on human health, in practice, due to the dependence of disease from climate change, air pollution, water, move from their homes and assimilated into other unfamiliar places. Decreasing diversity of both animal and plant life also leads to stressful situations, negative effect on the psyche (a disorder of the nervous system), impoverishes the aboriginal diet affects lifespan. You must specify the fact of living of the population of South Yakutia in the area with an extreme climate, where higher incomes should partially offset the adverse climatic conditions. Taking this into consideration the real standard of living of the majority of the population in the study area, with a relatively high cash income is much lower. It should be added that both in the ulus and densely populated settlements of Aboriginal people there is a significant differentiation in the level and quality of life. People's lives are defined not only by their income in relation to a regional cost of living, but also a variety of other factors, such as climatic conditions, housing, access to transportation, the environment and other factors. Taking them into account differences in the quality of life of residents of different areas of the region even more polar. At one extreme - the urban settlements of the Southern Region (Neryungri, Aldan, towns Tommot, Silver Forest, etc.), with a significant backlog of them - centers naslezhnyh administrations (p. Hatystyr, Iengra), on the other - the territories of traditional nature where Aboriginal people live almost constantly and is a traditional way of life. According to our calculations, the poorest quality of life of the population is currently remote from civilization nomadic herders. In the relatively prosperous centers naslegov countryside actually degraded as a habitat. This is clearly confirmed by the data of budget surveys conducted by statistical data of opinion polls and interviews with representatives of the aboriginal population. In fact, the population of the region's quality of life is found in different dimensions. Of course, these calculations are based not only on official statistics. Expert can be said that in view of the potential ulus in obtaining unrecorded revenues quality of life in them can be a bit higher, but it is offset by the non-reported expenses, improve housing services, the high cost of transportation and other expenses. In general, the real differentiation in living standards between the individual layers of the population is dependent on access to the sources of income.

The need to protect the native habitat of the indigenous people is provided by the laws of the Russian Federation and international treaties and is due to the fact that as a result of the develop-

ment of the natural resources on lands traditionally inhabited indigenous peoples were disturbed natural ecosystems: the reduced size of reindeer pastures and hunting grounds, gathering sites for drug-technical plants, fungi, and berries. This, in turn, leads to a denial of traditional land in accordance with the customs of the indigenous peoples [3, 2007]. According to many experts, the Russian Federation has developed the legal framework that reflects the majority of the provisions of the ILO Convention. One of the hardest things is still the property right of indigenous peoples to land (v. 14). On this occasion, it should be noted that for the indigenous peoples of Yakutia, as well as for the indigenous people of the West Nordic countries (Norway, Greenland), a more appropriate form of land use is a land use (reindeer pastures, hunting grounds) and the natural resources on a priority basis at no charge basis.

Violation of the rights of indigenous people reflected in the fact that it is impossible nearby industrial facilities fully complies with the traditional way of life, the traditional economy. The lack of legal status of specially protected territories of traditional nature use on land where native Evenk live and other minority ethnic groups, are also difficult to protect the legitimate interests of Aboriginal people from the invasion of businesses whose activities are incompatible with the principles of the respect for nature. This situation can lead to the disappearance of native habitat and indigenous peoples themselves.

This situation exacerbates the negative trends in the region, forms the chronic poverty of the population of the individual types of the settlements, severe intra-contradictions. Thus, changes in the conditions of the native habitats actualized the need for a comprehensive social policies aimed at reducing poverty in the region in all its forms, smoothing unjustified differences in the quality of life of the indigenous population. In our opinion, the state structures in the region are not fully work in the direction to create the conditions for those who were able to earn a decent living and provide financial support to those social groups that are objective reasons alone can not ensure its existence.

During the construction of the hydroelectric certainly expected negative impact on the traditional way of life of the indigenous peoples of the North, which already have herders and hunters: go fur-bearing animals and ungulates - the objects of hunting. According to the heads of tribal communities, thriving poaching reindeer, fur-bearing animals. Historical and socio-economic experience of the last decades has shown that indigenous and local rural population has not been able to recover from the effects of administrative relocations associated with the policy of consolidation of rural settlements and transfer to sedentary life is transient and is not able to change the traditional outlook, strategies, environmental management and livelihoods. Rash actions by the government, abrupt changes in the socio-political and economic considerations often ended in mass alcoholism, lumpenization, unemployment, and the extinction of the indigenous population.

The legal regulation of the social relations with indigenous people is still very fragmented, the legislation of the Russian Federation and the Republic of Sakha (Yakutia) contains a significant number of gaps and conflicts of laws that hinder the implementation of a statutory right. In international legal documents state that "throughout the history of mankind whenever nations domi-

nate their neighbors, expanding their territory or when the immigrants from afar force conquered new lands, culture and livelihoods, or even the existence of indigenous peoples, compromised "[4, 1992]. To address the issues of the sustainable development in the zone of the influence of the Evenki Cancun plant is necessary to unite the efforts of the legislative, state and local governments and institutions of civil society, including associations of the small people of the North and the people themselves.

The most important elements of the public policy in the industrial development of Yakutia are: legal regulation of property relations and management, providing effective measures for compensation and restitution for the local population, primarily aboriginal, creating mutually beneficial mechanisms of the economic relations between the different entities in the territory inhabited by indigenous Peoples of the North, an effective governance structure environment, taking into account environmental vulnerability and the division of the powers in the governance between the federal, regional and local levels, the organization of territories of traditional nature use and traditional economic activities of indigenous peoples to maintain traditional lifestyles, the solution of economic, social, demographic problems, the conclusion of regional agreements on the protection of the environment, the organization of inter-regional centers specialized types of monitoring of natural resources: fish, water, wood, etc.; greening of all kinds of human activity, the preservation of the natural environment for the reproduction of biological resources, the protection of flora and fauna, support and changed resources of the economic activities in the areas inhabited by indigenous peoples, government support for scientific research and educational programs in the field of ecology, environment and conservation in areas inhabited by indigenous minorities of the North.

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*Reviewer – Shraga M.H.,
Doctor of Medecine, Professor*