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A stylized illustration by V. Teders from 1967. It depicts a woman in a red and white hooded parka carrying a baby in a blue sling. The background is split: the left side is a dark blue night sky with a teepee and reindeer silhouettes, while the right side is a warm yellow-orange scene of a wooden building and reindeer. The text 'International Conference Gender Shifts and Resource Politics in the Arctic' is overlaid in white.

International Conference
**Gender Shifts and Resource
Politics in the Arctic**

„Грудному ребёнку место в яслях, а не в тундре” В. Тедерс, 1967, www.plakaty.ru

CONFERENCE PROGRAMME

ABSTRACTS

LIST OF PARTICIPANTS



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Universität Hamburg
DER FORSCHUNG | DER LEHRE | DER BILDUNG

Gender Shifts and Resource Politics in the Arctic

International Conference

Museum Gustavianum,
21-23 February 2017

Organizers:

Vladislava Vladimirova, Uppsala University

J. Otto Habeck, University of Hamburg

Yulian Konstantinov, Bulgarian Society for Regional Cultural Studies;
Murmansk Arctic State University

CONFERENCE PROGRAMME

Monday, 20 February

Arrival of participants

Uppsala Centre for Russian and Eurasian Studies (UCRS), Gamla Torget 3

18:00 Conference reception including a short book presentation by Ann-Mari Sätre (UCRS) and Leo Granberg (Helsinki)

Tuesday, 21 February

Museum Gustavianum, Auditorium Minus, Akademigatan 3

08:00-08:15 *Registration*

08:15-08:30 Opening and welcome speech

Claes Levinsson (Director, UCRS), Jevgenija Gehsbarga (Information Officer, UCRS), and the conference organizers

08:30-09:15 Keynote speech: Hugh Beach (UCRS)

Ongoing gender discrimination among Indigenous Saami resulting from Swedish legislation: an historical analysis of how the ideal of land use utilitarianism has led to the infringement of Saami women's civil liberties

09:15-10:00 Keynote speech: Barbara Bodenhorn (Cambridge, UK)

Mixing it up on the North Slope of Alaska: a 21st century account of gender and environment

10:00-10:15 *Tea and coffee break*

- 10:15-12:00 Panel 1: Female political leadership: a resource and a challenge**
 Chair: Alex Wilson (Saskatoon)
 Discussant: Nikolai Ssorin-Chaikov (St. Petersburg)
- 10:15-10:35 Andrew Wiget (Las Cruces, NM/Moscow) and Olga Balalaeva (Khanty-Mansiisk)
 Gendering politics: the emergence of indigenous women leaders in Western Siberia
- 10:35-10:55 Damaris Parsitau (Nakuru)
 Multiple marginalities, enslaving culture! Maasai women navigating culture, tradition and patriarchy in their quest for political leadership in Kenya
- 10:55-11:15 Gulnara Ibraeva (Bishkek)
 Challenges for women's political leadership in the "liquid modernity" of Kyrgyzstan
- 11:15-11:35 Ann-Mari Sätre (Uppsala) and Leo Granberg (Helsinki)
 Women in local politics in the Other Russia: coping with poverty and strategies for development
- 11:35-12:00 Discussion
- Library, Uppsala Centre for Russian and Eurasian Studies (UCRS), Gamla Torget 3*
- 12:00-13:00 *Lunch*
- Museum Gustavianum, Auditorium Minus, Akademigatan 3*
- 13:00-14:45 Panel 2: Masculinities in the Far North and beyond (tradition and innovation)**
 Chair: Joachim Otto Habeck (Hamburg)
 Discussant: Sverker Finnström (Uppsala)
- 13:00-13:20 Gulnara Aitpaeva (Bishkek)
 Who has the right to speak for the great Kyrgyz epic "Manas"?
- 13:20-13:40 Robert Alexander Innes (Saskatoon)
 Confronting shame, confronting violence: Indigenous men's responses to violence against Indigenous women

- 13:40-14:00 Veronika Simonova (St Petersburg)
Militant masculinity in the North: consequences or a condition of gender asymmetries?
- 14:00-14:20 Aimar Ventsel (Tartu)
Blurring masculinities in the Russian Far East
- 14:20-14:45 Discussion
- 14:45-15:00 *Tea and coffee break*
- 15:00-15:45 Keynote speech: Siri Gerrard (Tromsø)**
Gender, gender contracts and nobility in the North – an example from Finnmark, Norway
- 15:45-17:00 Panel 3: Debating normative perspectives on gender in law and politics**
Chair: Larry Hamilton (Durham, NH)
Discussant: Charlotta Widmark (Uppsala)
- 15:45-16:05 Elena Liarskaya (St. Petersburg)
From the East to the North? Early Soviet policy concerning Native women in the North
- 16:05-16:25 Yulia Gradszkova (Stockholm)
Women, Empires, and Emancipation in the first half of the 20th century: Conflicts and Contradictions (considering examples from the Volga-Ural region)
- 16:25-16:45 Nathan Light (Uppsala)
Culturally intimate icebergs: bride kidnapping (marriage by capture/abduction) among Kyrgyz and what we might look for in other regions of Eurasia
- 16:45-17:00 Discussion
- Dept of Cultural Anthropology and Ethnology, Uppsala University
Engelska Parken, Thunbergsv 3H*
- 18:00 *Dinner*

Wednesday, 22 February

Museum Gustavianum, Auditorium Minus, Akademigatan 3

08:00-08:45 Keynote speech: Kim Anderson (Guelph)

Indigenous gender relations, truth and reconciliation in Canada

08:45-10:00 Panel 4: Debating dominant paradigms of gender in science and religion

Chair: Gulnara Aitpaeva (Bishkek)

Discussant: Barbara Bodenhorn (Cambridge, UK)

08:45-09:05 Gunilla Larsson (Uppsala)

Gender projections in Archaeological reconstructions of Sámi Sites in Sweden

09:05-09:25 Stephan Dudeck (Rovaniemi/St. Petersburg) and Virginie Vaté (Paris)
Religion and the transformations of gender roles among circumpolar Indigenous people

09:25-09:45 Thomas F. Thornton (Oxford)

Beyond materialism: the unexpected power of women in certain Alaskan and Far North economies

09:45-10:00 Discussion

10:00-10:15 Tea and coffee break

10:15-12:00 Panel 5: Evolving family relations and economies

Chair: Yulian Konstantinov (Sofia/Murmansk)

Discussant: Yulia Gradska (Stockholm)

10:15-10:35 Zoya Tarasova (Yakutsk) and Elena Khlinovskaya Rockhill (Cambridge)
The growing spousal autonomy and hyper-biologisation of parent-child relatedness among the Sakha of north-eastern Siberia

10:35-10:55 Janne Flora (Copenhagen)

No great hunter without a wife

10:55-11:15 Elizaveta Yaptik (Yar-Sale)

Ethnically mixed marriages in Yamal Region

11:15-11:35 Vera Kuklina (Washington, DC), Olga Povoroznyuk (Vienna/Moscow) and Getrude Saxinger (Vienna)
Railroad rhythms and gendered labor: professional and family lives of workers on the Baikal-Amur Mainline

11:35-12:00 Discussion

*Library, Uppsala Centre for Russian and Eurasian Studies (UCRS),
Gamla Torget 3*

12:00-13:00 *Lunch*

Museum Gustavianum, Auditoriet, Akademigatan 3

13:00-13:45 **Keynote speech: Larry Hamilton (Durham, NH)**
Female outmigration from Arctic settlements

13:45-15:30 **Panel 6: Nature and gendered patterns of power and self-determination**
Chair: Virginie Vaté (Paris)
Discussant: Robert Alexander Innes (Saskatoon)

13:45-14:05 Alex Wilson (Saskatoon)
Our Coming In Stories: queerness, body sovereignty, and gender self determination

14:05-14:25 May-Britt Öhman (Uppsala)
Feminist interventions and everyday struggles for the protection of Forest Sámi cultures against “environmentally friendly” power production and other colonial and racist technoaggressions

14:25-14:45 Margaretha Uttjek (Umeå)
Efforts against violence towards Sámi women – shifting social and power relations

14:45-15:05 Anne Kubai (Uppsala)
Female warriors: shifting gender roles among pastoral nomadic Turkana communities in Kenya

15:05-15:30 Discussion

15:30-15:45 *Tea and coffee break*

15:45-17:00 Panel 7: Gender and security

Chair: Olga Povoroznyuk (Vienna/Moscow)

Discussant: Ildikó Asztalos Morell (Uppsala)

15:45-16:05 Tahnee Prior (Waterloo, Ontario)
Human security & the Arctic: where do Arctic women stand?

16:05-16:25 Petia Mankova (Tromsø)
Care and accessibility: caretakers, disabled people and elders in a remote tundra village

16:25-16:45 Jon Petter Stoor (Karasjok/Tromsø)
Psychosocial health and suicide among Sámi in Sweden: a men's health issue?

16:45-17:00 Discussion

*Library, Uppsala Centre for Russian and Eurasian Studies (UCRS),
Gamla Torget 3*

17:30-18:30 Film screening

Valentina Sovkina (Lovozero): "The time of Gavavuohta"
Discussant: Vladislava Vladimirova (Uppsala)

Norrlands Nation, Västra Ågatan 14

19:00 *Conference banquet*

Thursday, 23 February

Museum Gustavianum, Auditorium Minus, Akademigatan 3

09:00-09:45 Keynote speech: Nikolai Ssorin-Chaikov (St- Petersburg)
Gender asymmetries as affective landscape

09:45-10:00 *Tea and coffee break*

10:00-12:00 Panel 7: Transcending the center/periphery divide: gender in place, gender as an asset

Chair: Kim Anderson (Guelph)

Discussants: Elena Khlinovskaya Rockhill (Cambridge, UK) and May-Britt Öhman (Uppsala)

Museum Gustavianum, Auditorium Minus, Akademigatan 3

10:00-10:20 Timothy Heleniak (Stockholm)
Gender and settlement in the Nordic Arctic

10:20-10:40 Joachim Otto Habeck (Hamburg)
Remoteness as an asset

10:40-11:00 Rasmus Ole Rasmussen (Stockholm)
Gender, education and population flows: the role of path dependencies

11:00-11:20 Kirill Istomin (Syktyvkar)
Why tundra girls are going out and village girls are coming in: gender displacement and gender replacement among Komi reindeer herders of Bolshezemelskaya Tundra

11:20-11:40 Yulian Konstantinov (Sofia/Murmansk)
“Hyper-gender” asymmetries: women’s absence in illegal taking from nature (notes from Bulgaria and Murmansk Region, NW Russia)

11:40-12:10 Discussion

12:10-13:00 General discussion
Chairs: Hugh Beach (Uppsala) and Siri Gerrard (Tromsö)

Library, Uppsala Centre for Russian and Eurasian Studies (UCRS), Gamla Torget 3

13:00-14:30 *Sandwich lunch*

Alva Myrdal Salen, UCRS, Gamla Torget 3

14:30-17:00 Networking and project design meeting (for conference organizers and steering committee)

ABSTRACTS

(in alphabetical order, author's surname)

Gulnara Aitpaeva

Aigine Cultural Research Center, Bishkek

Who has the right to speak for the great Kyrgyz epic "Manas"?

The paper is aimed to analyze the conflict is taking place in the Kyrgyz-speaking communities around the great Kyrgyz epic "Manas", a set of historically and genealogically interrelated parts of the orally transmitted story. The difference of the Kyrgyz epic from other ancient epics is its active existence and evolvement today. Custodians and bearers of the epic stories are known as manaschy, the epic reciters. Traditionally, the epic, its public performance and transmission has been the domain of exclusively male activity.

Traditionally, women were excluded from the epic-related public events and activities. In 1995-2005, "Aikol Manas", a written interpretation of the epic "Manas", has been produced by a female author and published as a book by her followers. Currently this book is going under the court case and being condemned as "extremist", which undermines the high status of the national epic tradition. The paper argues that this court case is rooted in and based on the traditional gender asymmetry in Kyrgyz society. The paper is exploring the hypothesis that this accusation of the female written interpretation of the epic story through the legal system is a male approach to control the public understanding of the tradition and to retain the prestige associated with being patrons of the Manas tradition.

Kim Anderson

The University of Guelph, Ontario

Indigenous gender relations, truth and reconciliation in Canada

In Canada there has been increasing public discourse about settler-Indigenous "truth and reconciliation" in the wake of reporting on the Indian residential school system that interned Indigenous children for most of the 20th century. Indian residential schools were one colonial tool that dismantled Indigenous family systems and created the intergenerational trauma that Indigenous communities are working to heal today. Indigenous women have been at the forefront of the healing movement in Canada since its inception in the 1960s, but there has been very little research about reconciling the position of men in Indigenous families and communities, nor about reconciling the relations between the multiples genders we once knew – a process involving mentoring and knowledge transfer. This presentation will share the findings of the Bidwewidam Indigenous masculinities project, in which Indigenous

peoples across Canada talked about men, masculinities, and the learning and sharing that can contribute to wellness.

Hugh Beach

Department of Cultural Anthropology and Ethnology, Uppsala University

Ongoing gender discrimination among Indigenous Saami resulting from Swedish legislation: an historical analysis of how the ideal of land use utilitarianism has led to the infringement of Saami women's civil liberties

In this presentation, I hope to demonstrate how the so-called "parallel theory" of land use as it was conceived from the earliest of times during Swedish colonialism of the North came (with increasing loss of flexibility) to entail ways of limiting indigenous user categories: what parts of, and how they could use the land, but also WHO and by extension, how this category of WHO might be phased out. In short, I want to show the continuity between the legislation which was designed on the one hand to phase out herding practitioners (by demanding herding engagement somewhere over the last two generations at least) with that legislation which (until 1971) demanded that Saami herding women would have to give up their *sameby* membership should they marry a non-Saami. I also wish to demonstrate how the rationalization program framing herding as an industry rather than a way of life and designed to eliminate excess labor from the *samebys* also led to the discrimination of women through the "guardian of reindeer property" (Sw.: *husbonde*) concept. In closing, I can show the results on the matter from the Survey of Living Conditions in the Arctic (SLiCA) project and analyze why these discriminatory practices remain despite awareness of them. As a general theme, this presentation reflects upon gender asymmetry among herding Saami as a matter of intent and/or unintended consequence.

Barbara Bodenhorn

Fellow Emerita, Pembroke College, Cambridge

Mixing it up on the North Slope of Alaska: a 21st century account of gender and environment

A look at the Barrow Alaska telephone book reflects that community's 19th century history as a magnet: Yankee whaling captains' names appear alongside those of Utuqaaggmiut, Nuvungmiut, Tikiigagmiut, Utqiagvingmiut, the occasional Athapaskan, missionaries and school teachers, amongst others. Indeed, my Inupiaq grandmother, Mattie Bodfish (whose own 'mail order husband' was the son of an itinerant whaling captain) used to tease me that Barrow was 'all mixed up.' Although she was referring to the multiple roots of Inupiaq incomers, the same could be said at a more general level. The dual strategies of mobility and

settlement in response to abrupt environmental shifts such as changes in the sea ice, famine, and epidemics have left their traces on the landscape (Sheehan) and in oral narratives (Harcharek, Oquilluk, Brower) both before and after that long 19th century moment.

The focus of the present paper, however, is on more recent pattern shifts which have implications for the social relations involved. In 2015, the Barrow Middle School's graduation ceremony included seven languages: Inupiaq, English, Yupik, Tagalog, Spanish, Samoan, and Korean. Inupiat continue – just – as the majority population in Barrow, but significant numbers of Filipinos, Samoans and Mexicans – men, women, and families – are arriving to live, often marrying in, bringing up children and taking an active part in community social, economic and political life. Powerful, culturally inflected notions of what it means to be a 'properly' gendered person are underpinned or overlaid with equally powerful gendered ideologies of the religious institutions which have proliferated over recent decades. In some contexts these ideologies erupt in lively tension; in others, I hear a refusal on the part of at least some young people to be 'boxed in' ('my mum's Hawaiian; my dad's Inupiaq; my grandfather was white – I am all of my relatives; you can't make me choose') – a sentiment I hear in the UK as well. At the same time, what draws people away – whether temporarily or for good – and who those people are, has a constant impact on the shifting mosaic of local social relations.

Thus it would be foolish to talk about 'the gender order' on the North Slope today even while it is extremely important to consider patterns of shifts in gendered relations which refuse any easy categorization.

Stephan Dudeck

Arctic Centre, University of Lapland, Rovaniemi; European University at St. Petersburg

Virginie Vaté

Groupe Sociétés, Religions, Laïcités, CNRS, Paris

Religion and the transformations of gender roles among circumpolar indigenous people

Drawing on our field research in Northern Siberia and in Alaska, our paper aims to provide an analytical review of a variety of anthropological accounts dealing with the link between gender and religion among circumpolar indigenous people. It will investigate and problematize the relation some people see between animism/shamanism and cross-, inter- and transgender phenomena. It will question categories provided by Western researchers such as "third sex or gender", "sacred gender" or "two spirits" and their resonance for Arctic Indigenous communities today. The scientific discussion of these phenomena went in diverse directions in the West (in particular with reference to North America, Greenland and Fennoscandia) and in Russia (with reference to the Russian North). We aim to look more closely at literature coming from indigenous feminism, queer movements, and post-feminism to assess their relevance in the context of the Russian Arctic.

We will also look at the recent developments of the articulations between gender and religious practices in Northern indigenous communities. Indeed, current gender roles and relations are related not only to 'traditional' religious practices and knowledge, but they are also under the influence of other religious configurations, in most cases Christianity (with a predominance of various forms of Protestantism and Orthodoxy in our field sites). These in turn must be seen against the backdrop of Soviet State atheism and current patriotic ideas about the Nation.

Janne Flora

Department of Anthropology, University of Copenhagen

No great hunter without a wife

This paper is based upon research carried out among Inughuit in Northwest Greenland. It discusses how the image and perception of a great hunter locally is not only manifested in how much catch he brings home or shares. It is as much dependent upon the extent to which his wife is willing to be a hunter's wife and commit herself to working producing meat, fur, clothes, raising children etc. The extent to which a hunters' wife is 'busy' is almost a direct a reflection of her husband's accomplishment as a hunter, just as the accomplishment of a hunter is a reflection of his wife's skill and hard work. Gender and gender roles, though clearly defined in this regard, are also intimately co-constituted. The paper will also try to explore how global demands, cash economy, climate change, and commercial fisheries affect vocational hunting, the role of the hunter, and therefore also the role of the hunters' wife.

Siri Gerrard

Department of Sociology, Political Science and Community Planning, UiT – The Arctic University of Norway, Tromsø

Gender, gender contracts and mobility in the North – an example from Finnmark, Norway

This presentation addresses the relationship between gender contracts and mobility practices, including emigration, immigration, and various forms of commuting, in a fishery community of Norway's High North.

By combining perspectives from social sciences, mainly from gender research, anthropology and geography, this presentation may hopefully contribute to a greater understanding of the interrelations between structural, material, and cultural changes in the context of small-scale coastal fishing. The perspective applied, is inspired by the Norwegian anthropologist Ingrid Rudie's concept of practices as well as the Swedish geographer Gunnel Forsberg's concept of gender contracts, a concept emphasizing the informal agreement of women and men's

everyday life, related to practices and to specific places and regions. My main question is whether changes in mobility practices, for example related to restructuring of the fisheries by means of a quota-system, Norway's agreement with the European Union (EEA) and other changes that have taken place in the Norwegian context, have had impacts on gender contracts and in what way.

The data collection is based on a lifelong engagement on gender questions in fisheries and fishery villages. I have read newspapers and registers and used qualitative methods, mainly interviews and participant observation in small fishery villages, especially Skarsvåg in Finnmark – the northernmost fishing village in Norway through several research projects. Emphasis lies on some of the changes in gender contracts related to mobility practices that have taken place in the post-war period and until today.

Yulia Gradszkova

School of Historical and Contemporary Studies, Södertörn University, Stockholm

Women, empires, and emancipation in the first half of the 20th century: conflicts and contradictions (considering examples from the Volga-Ural region)

The presentation is dedicated to the analysis of the Soviet emancipation of the non-Russian women in the context of women's emancipation movements of the first half of the 20th century. While for a long time emancipation of women was studied mainly from the europocentric perspective, I apply decolonial approach to the history of Soviet emancipation (see works by Walter Mignolo and Madina Tlostanova). In many cases movements for national liberation, originating in colonies and borderlands, questioned scenarios of modernization and emancipation written from outside (from the West) and developed their own visions and programs for progress, including the progress of women.

My special focus of interest is the Volga-Ural region where in the beginning of the 20th century women were seen as the "mothers of the nation" and where the jadidist Islamic scholars supported rights for women. In the first part of my presentation I will discuss the Bolshevik politics of emancipation of "women of the East" and connection of their ideas and practices with the logic of modernity/ coloniality. The second part of my presentation is dedicated to the discussion on the place of the Soviet politics in the context of movements for emancipation of women and nations in a broader geographical perspective.

Joachim Otto Habeck

Institute of Social and Cultural Anthropology, University of Hamburg

Remoteness as an asset

In this paper I present the idea that a remoteness itself can turn into a cultural, and consequently, economic asset. More specifically, extreme remoteness can be one among several positive factors that define how rural residents succeed in making their place a viable and attractive one, with the potential for mitigating out-migration.

Many studies from the circumpolar North (and beyond) point to the “lure of the city”, i.e., to the problem of rural out-migration, which affects social groups differentially, with women being more likely to move to urban areas. The notion of remoteness plays an important role in this process. It is from the perspective of urban residents that this notion emanates, and it comes to influence the self-perception of rural dwellers. However, remoteness is not necessarily a disadvantage. Very distant, isolated and secluded places can be attractive in the sense that they evoke romantic imaginations of urban residents. Yet, the outsiders’ perception of a place as highly remote can turn into an asset only if local inhabitants manage to put it to use and to cater for romantic expectations, by highlighting closeness to “nature”, emphasising regional particularities (“tradition”) and conveying a sense of social integrity within the community. This implies that social relations – including gender relations – are represented in a positive light. From my earlier research in Russia, it emerges that representations of tradition and social integrity are produced in the official cultural sphere, where women more often than men take a leading role. Along with cultural workers, female political activists (*obshchestvennitsy*) attain the main responsibility for making a remote place viable and promoting a positive community image that can be rendered to the outside world. Remoteness, along with social integrity, are components of such positive imagery, which may not only attract visitors but also contribute to curbing out-migration.

In presenting this idea, I rely on earlier publications on remoteness by anthropologists (i.a., Caroline Humphrey), studies in tourism, and insights of Vladislava Vladimirova, Yulian Konstantinov, Kirill Istomin and other conference participants conducting field research in the Russian Far North.

Larry Hamilton

Department of Sociology, University of New Hampshire, Durham

Female outmigration from Arctic settlements

In the early 1990s, surveys of high school students in predominantly Native towns and villages of Arctic Alaska discovered that girls more often expected to leave. Analysis of population data subsequently confirmed a broad pattern of disproportionately female outmigration from smaller settlements. Correlations between sex ratio and community

size, consistent with the Alaska pattern, were subsequently documented for other Northern places including Newfoundland, Greenland, Iceland, the Faroe Islands, and Norway. Greenland provides some of the clearest data on indigenous women leaving the North, and on historical sex ratios that varied with socioeconomic conditions. Alaska data from 2000 and 2010 censuses indicate female outmigration is still shaping rural communities there. Reasons for female outmigration are a mix of gender-specific push and pull factors. The consequences reach into many aspects of life in small communities and cities alike.

Timothy Heleniak

Senior Research Fellow, Nordregio, Stockholm

Gender and settlement size in the Nordic Arctic

This paper examines the disparities in gender composition and settlement size in the Nordic Arctic – Greenland, Iceland, the Faroes Islands, and the northern regions of Norway, Sweden and Finland. There has been research documenting higher rates of female out-migration in selected Arctic countries and regions. The pattern seems to be one of higher rates of female migration up the urban hierarchy into settlements with more diversified economies. This paper examines these patterns across the Nordic Arctic. It draws upon the detailed register data that the Nordic countries possess to document the extent that the gender composition varies by settlement size. It then examines the causes of these differentials, focusing on differences in educational levels between men and women. It concludes by discussing the consequences for settlements with highly skewed gender ratios.

Елизавета Яптик (Elizaveta Yaptik)

Начальник, Ямальского отдела службы ЗАГС

Магистрант РАНХиГС

Межнациональные браки в Ямальском районе ЯНАО

Презентация сравнивает ситуацию с межнациональными браками между коренными народами и остальными жителями Ямальского района ЯНАО во время распада СССР с той, что существует сегодня; демонстрирует изменения в наборе потенциальных брачных партнеров коренных жителей Ямала и рассказывает о том, как меняются взгляды коренных жителей на подобные браки с разными группами приезжих. В основе сообщения статистические данные ЗАГСа Ямальского района и собственный опыт автора – ямальской ненки, выросшей в тундровой семье, много лет работающей начальницей ямальского районного ЗАГСа.

Gulnara Ibraeva

American University of Central Asia, Bishkek

Challenges for women's political leadership in the "liquid modernity" of Kyrgyzstan

Women's political leadership in modern Kyrgyzstan is the most controversial and paradoxical question. On the one hand, society has not forgotten the communist ideals of the past: women, who were equally active in professional and public life and in private sphere, in family, are still there. On the other hand, liquid modernity brings a completely different gender conventional forms and types:

- 1) members of OBON groups – women from protest movement, who are considered as those beyond the norms and morality, but are actively involved into the local politics;
- 2) the leaders of the non-governmental organizations, who are considered as powerful and democratic;
- 3) women from religious extremist groups, accepting new gender regime and the serving status in the name of faith;
- 4) the female representatives of local and national bureaucracy, embedded in the existing structure of power and control;
- 5) apolitical women, who are immersed in the family life and restrict their leadership capacity in terms of family hierarchy.

The spectrum is not limited [to the] mentioned types and does not have a dominant one.

Kyrgyzstan is the only country in the Central Asia region and even among the former Soviet Union (excluding Latvia), in which a woman has achieved the highest position – President of the country. At the same time, in the recent history, Kyrgyzstan had a zero female representativeness within national Parliament and the statistics of women's involvement in local governance shows a steady decline over the last decade.

Current work represents an attempt to explain the sources and factors of formation, construction of conflicting patterns and models of female political leadership in Kyrgyzstan based on the data of last three years Gender Studies, as well as analysis of the media discourse evolution on women's political participation and leadership.

Perspectives and challenges of women's political participation are analyzed utilizing R. Connell's "gender regime" approach and critical discourse analysis.

Robert Alexander Innes

Department of Indigenous Studies, University of Saskatchewan, Saskatoon

Confronting shame, confronting violence: Indigenous men's responses to violence against Indigenous women

Within the Indigenous community discussing Indigenous male violence towards Indigenous women is difficult. For many, these kinds of discussions reinforce negative stereotypes attached to Indigenous men. Others believe that focusing on violence committed by Indigenous men wrongly shifts attention to them and away from the violence white men inflict on Indigenous women, while others still see it as a means of relieving the government of its responsibility. However, some Indigenous men have begun to acknowledge the level of violence Indigenous men have perpetrated against Indigenous women. This presentation explores the ways in which some are talking about the violence they or other Indigenous men have committed against Indigenous women that challenges their notions of Indigenous masculinity as a means of taking on violence within our communities in hopes of building healthier families and futures.

Kirill V. Istomin

Institute of Language, Literature and History, Komi Science Center, Ural Division, Russian Academy of Science, Syktyvkar

Why tundra girls are going out and village girls are coming in? Gender displacement and gender replacement among Komi reindeer herders of Bolshezemelskaya Tundra

In contrast to most other reindeer herding nomads in Russia, Komi reindeer herders have always existed alongside a relatively large settled population of the same language and ethnic identity. Nomadic and settled Komi have been keeping close connections to each other and marriages between them have always been rather common. Still, such marriages accounted for only a minority of marriages before the 1970s. An interesting aspect of the gender shift (gender displacement), which has been actively going on among Komi reindeer herders since the 1970s, consists in a sharp increase of such between-group marriages, which seem to represent a majority of marriage alliances among the nomads by now. As a result, there are not only fewer women in Komi reindeer-herding camps now: most of these women, in contrast to men, are not from reindeer herding families. They switched to a nomadic way of life only after their marriage, mostly in the age of 18 to 25, and had to go through a painful process of adaptation to life in the tundra. In my paper, I use the recently collected field data to document various aspects of this process of gender replacement (women who were born in tundra, marrying out and being replaced in camps by women born in villages). I pay attention to various explanations of why village girls marry reindeer herders, notably explanations offered by village residents and by the herders (the explanations offered by the girls themselves always stress romantic feelings), to the effects the

gender replacement has on changing patterns of life in tundra, and to the ways in which older generations of reindeer herders react to this process. An analysis of literature shows that a certain influx of girls from settled families occurs also in other regions and groups affected by the gender shift processes. Although the process of gender replacement is usually too weak to mitigate the gender disproportion created by the gender displacement, it is important to analyze this process in order to achieve a complete and unbiased picture of the gender shift.

Yulian Konstantinov

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**'Hyper-gender' ssymmetries: women's absence in illegal taking from nature
(notes from Bulgaria and Murmansk Region, NW Russia)**

The paper addresses a little examined surface expression of gender asymmetry: the absence of women in game poaching. Observations of the phenomenon in rural Bulgaria and the reindeer-husbandry part of Murmansk Region point to a type of boundary extremely rarely crossed by women and thus yielding to being described as an instance of 'hyper-gender' asymmetry. The radicalism of this divide and the nature of its construction and sustaining weakens a popular thesis in 'culture/nature' debate: of boundaries as the work of empowered subjecthood in a teleology of domination. I argue, instead, for the possibility of boundary constructivism 'from below' of which 'hyper-gender' asymmetry in the realm of illegal taking from nature provides a case.

Anne Kubai

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Female warriors: shifting gender roles among pastoral nomadic Turkana communities in Kenya

Traditionally, in the arid, flat, often treeless vast terrain in the north-western region of Kenya where the Turkana live with their livestock, protecting families and livestock has been a male responsibility, as men have been both the agents and targets of livestock-related threats and conflicts. Women in the Turkana community played a subordinate role in livestock production, though they exercised a relatively significant amount of informal influence over their sons and husbands in decision-making on the management of livestock. Women also owned some livestock and this often enhanced their influence in decision-making.

However, relative to the rest of the country, this region is one of the least developed and therefore lack of infrastructure, inaccessibility, poverty, harsh climatic conditions, local and national political dynamics and the ineluctable social change and transformation intersect to shape the changing gender roles and interpersonal relations in this hitherto traditional-oriented pastoral nomadic community. Added to these is the commercialization of livestock raiding, an ancient cultural practice among pastoralists, whereby raids on neighboring communities were sanctioned by elders in order to replenish stocks when they were depleted by long dry spells which resulted in lack of water and pasture. But one of the most remarkable changes is that the elders are losing the traditional moral authority that they used to restrain the young warriors and keep the raids civil and effectively enforce traditional rules and regulations governing raids. In the last few decades, raiding has been characterized by extreme violence – women have been raped and thousands of people have been killed during the raids. As a result, many of the women who have lost their husbands and sons have taken up the responsibility of protecting their families and livestock. This contribution examines the ways in which the harsh climatic conditions, social change, local and global dynamics have turned Turkana women into warriors. We explore how gender roles are shifting as women are increasingly taking up male responsibilities for protection and livestock management; as the elders are losing their moral authority over the youth, who carry out raids often for revenge and also for money.

Vera Kuklina

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Railroad rhythms and gendered labor: professional and family lives of workers on the Baikal-Amur Mainline

The construction of the Baikal-Amur Mainline (BAM) in the sparsely populated region of Siberia in the 1980s has been a large-scale project of technological and social engineering. Today the railroad, administered by the Russian Railroads Company, continues to play a central role for community development and is a prime employer in the region. The BAM imposes a variety of rhythms on professional and family lives of railroad workers, which resume and reinforce gender-based hierarchies.

While the schedule of trains has been kept with a minute-precision, the schedule of railroad workers is subject of fluctuations and uncertainties, causing concerns for their families. Reconciling professional and household rhythms of railroad workers is in particular challenging for families with children. Within the gender regime, predominating in Russia, it's mostly women who carry this specific responsibility in contrast to men who often escape from the domestic sphere.

This paper explores the contexts of everyday and professional life of railroad workers, in which existing gender regimes are contested and reinforced from the perspectives of anthropology of infrastructure and feminist intersectionality. The case study draws upon interviews with railroad workers in BAM towns such as Ust'-Kut, Tynda and Severo-baikal'sk.

Gunilla Larsson

Technoscience Research Group, Centre for Gender Research, Uppsala University

Gender projections in Archaeological reconstructions of Sámi sites in Sweden

This paper is about theories and methods for engendering Sámi archaeology. Sámi have been marginalised, and especially Sámi women, in archaeological and historical studies. The researchers have been, and is still often considered to be, white men. Archaeology has as focus to investigate the life of humans from archaeological sources. But the silent norm is a male world and male activities, whereas the life of women is invisible in academic research and in the textbooks used in education, or added as a complementary literature for the interested, such as "Viking age women". The same is the case with Sámi archaeology. In the few cases when Forest Sámi archaeology has been touched upon, it is from a male, Swedish and white perspective. Based on my preliminary results, I will show how research results and representations of history will be completely different using indigenous and decolonizing methodology, together with a gender and a Sámi perspective on the material. With examples from my two research areas in Lule and Ljusnan river valleys, I will show that Forest Sámi culture can only be understood if the strong role of the Sámi women in economy and society is considered. High status of women and equality principles in economy and inheritance prevailed and did not give way for male, oppressive structures until Swedish influence and discriminating laws penetrated and forever changed society.

Elena Liarskaya

Centre for Arctic Social Studies, European University, St. Petersburg

From the East to the North? Early Soviet policy concerning native women in the North

The Soviet modernization of the Far North was connected with policy of women's emancipation from the early beginning. How this policy was formed, what were the sources of the women's policy and framework for it? How it was put into practice by local powers and how the policy in the North did related to the similar policy in other part of the Soviet Union? Those questions will be in the focus of my presentation.

Nathan Light

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Culturally intimate icebergs: bride kidnapping (marriage by capture/abduction) among Kyrgyz and what we might look for in other regions of Eurasia

The practice of bride kidnapping in Kyrgyzstan and Kazakhstan has been widely addressed over the past 15 years, with both researchers and activist organizations focusing attention on the problem. This presentation gives an overview of the basic pattern of kidnapping, and describes its prevalence and some possible contributing factors. It reviews recent published research and suggests that this topic has been better studied in these two countries not only because of its prevalence but because of relative ease of access for fieldwork, and more active resistance to the practice by locals. Since the practice of marriage by abduction is generally officially illegal and suppressed as a "culturally intimate" or deviant practice that reflects poorly on local people, social scientists relying upon interviews with established members of society have readily ignored it. One reason that bride kidnapping succeeds is that the victim and her parents are ashamed to admit it happened, and when this is combined with ineffective legal institutions, there is often no reason to publicize the fact that a marriage arose in this manner. Further, such forced marriages are significantly more common in rural settings, less likely to be reported in media, and more likely to victimize women with lower socio-economic status who cannot counter such a crime effectively. Hence researchers have to remain alert to the possibility that this and other modes of forced marriage are much more common than reported to researchers, or recognized in the society. It is important to recognize what aspects of ethnographic method improve research into such topics, and to consider the possibility that rare media reports or statements by informants may point to a broader phenomenon.

Petia Mankova

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Care and accessibility: caretakers, disabled people and elders in a remote tundra village

In the remote tundra villages on the Kola Peninsula, bodily disabled people are unable to get institutional and specialized care; thus many families prefer informal home care. New forms of relatedness and kinship, based on such factors as physical and medical needs, emotional demands, medical and transportation costs, pensions and social benefits, evolve around disabled individuals and span between the remote villages and the urban centers.

Caretaking is still a very gendered task, and the caretakers are dependent on additional resources, as a rule, female relatives. These informal care networks provide a safety net around the disabled, but are also themselves subject to constant rearrangements. In my presentation I shall sketch out how different social and material factors contribute to and shape the 'care assemblages' in a remote tundra village, how they affect the disabled, the care-takers and the community and how they evoke a 'new kinship imaginary' (Rapp and Ginsburg 2011). In this way, the care assemblages also challenge conventional ideas about urban-rural and center-periphery divides.

Reference:

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May-Britt Öhman

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Feminist interventions and everyday struggles for the protection of Forest Sámi cultures against "environmentally friendly" power production and other colonial and racist technoaggressions

Representatives of the Swedish state commonly present Sweden as being in the global front regarding democracy, human rights and environmentally sustainability.

Meanwhile the Swedish state is performing genocide against its Indigenous people.

State supported/encouraged industrial exploitations such as mining, hydropower, forestry, windpower, militarization, roads and railroads is increasingly environmentally destroying Sámi territory, endangering the future for Sámi reindeer herding as well as all other Sámi traditional and local livelihoods.

A more than century long aggressive colonial racist policy has taken and continues to take its toll on Sámi communities and individuals as well as other local inhabitants. However, the Sámi have never given up.

This presentation provides insight into the everyday struggles of Henrik Andersson, a 36 year old Forest Sámi and reindeer herder of Gällivare Forest Sámi village, CEO of his own company where he also works with the building of traditional Sámi timber corals and goatje.

Andersson has worked with the strengthening of reindeer herding and other Sámi traditions since young age. A film and research project collaboration involving Andersson, filmmaker Petri Storlöpare and Dr. Öhman (also Forest Sámi), puts focus on the one hand Andersson's daily struggles to protect the important forests and lands for reindeer herding, in particular against the threat of wind power constructions by the state owned company Vattenfall and the private Vasavind. On the other hand the presentation is one out of Öhman's many Feminist/Indigenous technoscience interventions, challenging the colonial and racist Swedish energy politics where Sámi voices are strategically excluded.

Damaris Parsitau

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Multiple marginalities, enslaving culture! Maasai women navigating culture, tradition and patriarchy in their quest for political leadership in Kenya

Although women's status in Kenya has improved remarkably since independence in 1963, Maasai women like many pastoralist women in Africa continue to lack access to resources, power, voice and leadership. Various social and cultural beliefs as well political and economic marginalization stand in the way of women participation in politics and public life. Maasai women in particular face multiple marginalities in their quest for public life especially in the sphere of political leadership and decision making. This paper highlights the tensions that Maasai women seeking greater leadership roles, elective politics, decision making and voice grapple with in their quest for public life. It argues that Maasai women's lack of access to political participation is embedded in deeply rooted, complex and multiple marginalities ingrained in an equally complex patriarchal culture that traditionally equates women to children. These tensions are exemplified and embodied in the life and journey of one brave Maasai woman, the Hon Peris Pesi Tobiko, who braced being 'cursed by elders', dislocated patriarchy, culture and tradition to become the first ever Maasai woman to be elected to Parliament in Kenya since independence in 1963. Based on face to face interviews, ethnographic data, personal reflections and experiences of this author, coupled with first-hand knowledge and understanding of Maasai culture as well as participant observations with Maasai women and men, this study highlights the myriads of multiple socio-cultural and traditional marginalities that conspire to exclude Maasai women from contesting politics and leadership in Kenya. What emerges from the findings of this paper is that for Maasai women seeking political offices, navigating culture, tradition and patriarchy is often a delicate balancing act that puts them between a rock and a hard place and can feel like they are on the 'horn of a dilemma' literally speaking. Yet, the success of the Hon Peris Tobiko is

an indicator that it is possible for women to dislocate patriarchy and may even be a pointer of new changes sweeping across Maasailand as well as other pastoralist communities.

Tahnee Prior

Balsillie School of International Affairs, University of Waterloo

Human security & the Arctic: where do Arctic women stand?

The Arctic is changing at an unprecedented rate. While traditional security issues may not be a source of tension, non-traditional security challenges like climate change, increased resource extraction and its associated demographic shifts can, and already do, pose significant challenges for northern communities. In this paper, I argue that women are particularly vulnerable to such shifts, but are often marginalized in discussions on human and societal security in the Arctic.

While sparse, existing research provides evidence of ongoing and potential threats to women's security in the Arctic. Challenges associated with a heightened presence of extractive industries can come with significant consequences including gender pay gaps and human trafficking, for example (Sweet 2014; Alaska Economic Trends 2016: 3). Questions relating to the self-determination and rights of indigenous women come to the forefront in the context of climate change (Prior et al. 2013). And women's health is compromised by the presence of persistent organic pollutants and long distances in the context of childbirth. However, despite a laundry list of challenges and plenty of anecdotal evidence, (gender-disaggregated) data on women in the Arctic remains largely absent, and women often remain invisible in decision-making processes across multiple levels of governance.

Engaging with a theoretical framework of human security, this paper broadly focuses on how social-ecological change can threaten the roles of indigenous and non-indigenous women in community adaptation and in shaping change in the Arctic. First, I unpack ongoing discussions surrounding women and human security. Second, I examine the impact of social-ecological change on Arctic women, in particular. Third, I delve into why current approaches to understanding women's roles in societal security are insufficient. Finally, I outline how a focus on the human security of women might serve as a promotional tool for societal security in the Arctic.

Rasmus Ole Rasmussen

Senior Research Fellow, Nordregio, Stockholm

Gender, education and population flows: the role of path dependencies

The presentation has its take-off in a comprehensive overview of mobility within and between the Nordic countries emphasizing the population changes over the past decades, and in this context identifying the relationship between changes, labor markets, education opportunities and net migration in relation to gender, age, and family structures.

Based on this the presentation will provide a closer look into what has been emerging as attractions for the younger population, what is causing dropping-out from the educational systems, and by extension, discuss what has been – and in future will be – decisive in responding to the choice of remain or leaving.

A third point is concerning the issue of gender differences in relation to adapting to new demands and needs in a globalized world. Following the above discussion this focus will be on the role of local discourses and the openness to changes, and specifically around the issue of path-dependency in development.

Regarding the topic of work and work-related activities, the discussion will go into the questions of why men have not found it easy to move on from what once were considered key activities but now constitute only a minor percentage of the available jobs, and why females, in contrary to this, are socialized into collective activities by being more attentive to others' needs and consequently much more open to change and becoming less limited by specific job characteristics.

Consequently, males seem to be socialized into path dependency and have difficulty in accepting other paths and changes, while females tend to be socialized into situations in which adjustment and change are required, leaving them prepared to move between job categories and job options, and thereby become much more mobile, both socially and geographically.

Males, on the contrary, are luring themselves into a kind of catch-22. They are socialized into maintaining traditional work activities that no longer enable them to ensure the proper investments needed in order to modernize and expand their activities. And without a wife with a second income, the investments are absent. Simultaneously they lack the education that might provide them with alternatives; hence they are left stuck without options for mobility, both geographically and socially.

Ann-Mari Sätre

Uppsala Centre for Russian and Eurasian Studies, Uppsala University

Leo Granberg

Aleksanteri Institute, University of Helsinki

Women in local politics in the Other Russia: coping with poverty and strategies for development

In historical continuation from the Soviet Union, social policy is predominantly a female responsibility. While the state leadership decides about reforms, setting new formal rules, local politicians develop their own routines and strategies. The present paper focuses on women in local politics, who have an important role in local change, and who among others cope with poverty and try to solve reasons and consequences of poverty. Based on interviews and observations the paper analyzes how women's entrepreneurial skills of handling various shortcomings in the Soviet system are reflected in their strategies for social development in local contexts in post-soviet Russia. Being responsible for organising social welfare, interviewed female politicians told about how they use different strategies; adopted practices are likely to be more heterogeneous than before. It seems important to both rely on useful norms inherited from the Soviet time, while also basing developing strategies on new possibilities, arising as a result of reforms. The empirical data is based on interviews from northern Russia, conducted in 2002 to 2016.

Veronika Simonova

Centre for Social Research in the North, European University, St. Petersburg

Militant masculinity in the North: consequences or a condition of gender asymmetries?

Gender Asymmetry in the Russian North is a reality which many anthropologists encounter over the course of their fieldwork. Men work in the tundra/taiga spaces while women prefer to occupy sedentary territories of villages and town-like settlements – a very general model discussed as socially problematic by many distinguished scholars from different countries [who] devoted their work to the Russian North. This condition of gender asymmetry brought a number of consequences such as female flight or temporary work. At the same time, those who live in the context of gender asymmetry create their own “culture” and models of self-representations. In my paper I will focus on one of the social dimensions which I see as an outcome of gender-asymmetry reality: militarisation of consciousness of those men who constitute a part of gender-asymmetry Northern realities. I will examine how militarisation of consciousness resulted in creation of certain views of how relationships with the environment, family, and larger audiences should be organised. I will argue by using ethnographic examples from Kola tundra and Baikalian taiga that the process of militarisation of consciousness colonises everyday mundane [life] and now is shared as a social norm.

Nikolai Ssorin-Chaikov

National Research University Higher School of Economics in St. Petersburg

Gender asymmetries as affective landscape

How do theories of affect illuminate the social landscape of gender relations? In particular, how does the temporality of the affective states and their non-discursive character highlight the everyday workings of gender asymmetries and hierarchies? And, conversely, how might what I call 'micro-ethnography' of gender advance theories of affect? Drawing on Evenki material and comparative literature, this paper discusses these questions, and their implications for the anthropology of indigenous Siberia and post-socialism.

Jon Petter Stoor

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Psychosocial health and suicide among Sámi in Sweden: a men's health issue?

A recent scoping review on psychosocial health of Sámi in Sweden included scientific findings from six different psychosocial health domains, including: suicide and suicidal behavior, mental health, drugs and alcohol, exposure to violence, ethnic discrimination and health care research (Stoor, 2016). The review concluded that there are severe knowledge gaps within all aforementioned domains, and that the most serious issue is the lack of quantitative studies (within all domains) representative enough to allow for conclusions in regard to the general psychosocial health of Sámi in Sweden. However, the report states that the available knowledge suggests that Sámi in Sweden might have less good psychosocial health, as compared to Swedes, and that the most troubling findings are on mental health, suicidality and suicide – especially amongst reindeer herding Sámi men.

A study employing focus group discussions (FGD) with Sámi participants investigated how Sámi in Sweden made sense of suicide and suicidality amongst them, that is; the cultural meaning(s) of suicide (Stoor, Kaiser, Jacobsson, Renberg, & Silviken, 2015). Findings indicated that Sámi in Sweden made sense of suicide in relation to power and identity within a threatened Sámi cultural context. Suicide was then understood as an act that takes place and makes sense to others when a Sámi no longer has the power to maintain a Sámi identity, resulting in being disconnected from the Sámi world and placed in an existential void where suicide is a solution.

In spite of the fact that men die by suicide at several times the rate of women worldwide (except for China), and that this also is true among Sámi and other indigenous peoples of the North, gender is often overlooked as an explanation. Drawing from both medical research findings included in the scoping review and the cultural meaning(s) of suicide as discussed in the FGDs, this presentation will argue that gender, and in particular masculinity, is a factor of importance when understanding suicide and psychosocial health among Sámi in Sweden.

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Zoya Tarasova

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The growing spousal autonomy and hyper-biologisation of parent-child relatedness among the Sakha of north-eastern Siberia

In this paper we argue that in post-Soviet Sakha (Yakutia), the ongoing rapid urbanization and modernization of traditional lifestyle and household structure are accompanied by transformations in both gender and parent-child relations. The shift from shared household economy to increasing individualization of kin members, and the promotion of exclusive spousal bonds through consumer media, make a young generation of Sakha couples strive for a greater social, moral, and, as we shall show, reproductive autonomy from their parents and other kin.

This new exclusivity of a conjugal bond is most vividly manifest in people's desire to have 'their own' children with whom they would have a direct biological connection, often enabled by new and expensive reproductive technologies. This stands in a stark contrast with the previous kinship arrangements where child circulation between related households was done on the basis of social, not necessarily only biological, kinship. The paper explores the Sakha people's articulation of the combined effects [of] the post-socialist gender and economic changes and a new consumer ideology.

Thomas F. Thornton

School of Geography and the Environment, University of Oxford

Beyond materialism: the unexpected power of women in certain Alaskan and Far North economies

In a classic essay on gender asymmetry among hunter-gatherers, anthropologist Ernestine Friedl hypothesized that: “the source of male power among hunter-gatherers lies in their control of a scarce, hard to acquire, but necessary nutrient-animal protein” (1975:263). This materialist explanation made for compelling analysis of Arctic asymmetries, where mammal hunting was especially important (*vis-à-vis* other hunting and gathering) for protein, and asymmetries were thus skewed toward their male hunters—whaling captains and the like—who not only organized and carried out the hunt but oversaw the distribution of meat. Yet, Friedl’s thesis has been criticized in part for its neglect of the control [of] other-than-meat resources, which include such things as financial, cultural, and moral capital, as well as other high value cultural foods. The control of these resources in fact often lies with women in the Far North, both in traditional ideology and contemporary practice. This paper explores these dynamics, and the “unexpected” power of women in the environmental politics surrounding subsistence, heritage, and industrial economies of Alaska, with comparative reference to other indigenous economies of conservation and development in the Far North.

Margaretha Uttjek

Umeå University

Efforts against violence towards Sámi women – shifting social and power relations

After the United Nations’ criticism regarding the absence of actions to stop violence against Sámi women, the Swedish government in 2007 adopted a plan regarding men’s violence against women, especially focused on the special needs that women in “minority” groups may have. For example, Sámi women do not turn to Swedish women’s shelters for support in the first place. However, Sámi women’s rights as “indigenous” people are not considered. This plan is now under revision, and not yet finished.

In my current study, I examine violence addressed at Sámi women, at various levels in Sámi society. The findings showed for example, that in developing measures and services a social and power shift is appropriate, recognizing Sámi women’s rights as indigenous. Such rights are, for example, the right to speak for themselves. This is a basic human right, however not obvious in issues on Sámi women’s rights. The study also suggests efforts against such violence. This study draws on qualitative interviews with Sámi women and men, and privileges as much as possible the informants’ own words. Appropriate ethical guidelines for Indigenous research are followed, and the study is approved by the Regional Ethical Review Board at Umeå university. In particular, I use a decolonizing theoretical framework, that also

helps me to examine resilience among Sámi women and children in northern Europe with regard to cultural context.

Aimar Ventsel

Department of Anthropology, University of Tartu

Blurring masculinities in the Russian Far East

Siberia in general and the Russian Far East in particular have been traditionally a region where men are expected to be masculine. This perception is related to the history of the region – the mastering of the North means heavy work in a harsh climate. ‘Bringing civilisation’ to the region was in direct relation to building settlements, roads and mines or with physical work. According to the ethos of *sibiriak*, a ‘real’ man should be a tough guy, heavy worker and heavy drinker. With the urbanization and appearance of new enterprises this perception is changing. The new urban professional class works in offices and is engaged with non-physical work. In the first part of my talk I focus on socioeconomic factors and how they have historically shaped the perception of masculinity in the Russian Far East. In the second part I discuss soft and hard masculinity in the Republic of Sakha. My main argument is that certain views on masculinity continue to exist – like reliability, responsibility, loyalty – whereas lifestyle changes have produced new perceptions when it comes to toughness and physical appearance.

Andrew Wiget

New Mexico State University
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Olga Balalaeva

Independent Scholar, and Consultant, Native Assembly of the Duma of KMAO-Iugra

Gendering politics: the emergence of indigenous women leaders in Western Siberia

Beginning around 1990, the collapse of Soviet power and the unleashing of the *dikii kapitalizm* of the oil and gas industries together radically politicized the cultural field in western Siberia. This stimulated the near-simultaneous creation at that time of *Spasenie Yugra*, the Ob-Ugrian cultural advocacy organization, and of a separate, third chamber of indigenous deputies in the KMAO Duma, the Native Assembly. In both instances, indigenous women emerged as activist/organizers and public political figures. At first glance, the highly visible leadership role played by indigenous women was striking because, despite Soviet ideology of gender equality, the exercise of power remained fundamentally patriarchal. But a closer

examination reveals how the prominence of indigenous women political leaders calls attention to important vectors of social change that are unsettling conventional assumptions about gender roles in hunter-gathering societies, like those of western Siberia.

[KMAO: *Khanty-Mansiiskii avtonomnyi okrug-Iugra*/Autonomous District of Khanty and Mansi-Iugra]

Alex Wilson

Aboriginal Education Research Centre, University of Saskatchewan, Saskatoon

Our coming in stories: queerness, body sovereignty, and gender self determination

This presentation will share an understanding of Cree traditional law and discuss its contemporary application in relation to gender and sexual diversity and the centrality of land. I will offer a brief history of how the sexuality and bodies of Indigenous, specifically Cree two spirit (LGBTQ) people became regulated through governmental and church policy and discuss how the social movement *Idle No More* has validated traditional understandings and practices. Through research and examples, personal observations, stories and experiences, the meaning and importance of body sovereignty and gender self-determination and expression will be presented as necessary aspects of undoing systemic forms of oppression and revisioning as a positive 'coming in' process.

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International Conference Gender Shifts and Resource Politics in the Arctic

„Грудному ребёнку место в яслях, а не в тундре” В. Teders, 1967, www.plakaty.ru

Gender asymmetries and their manifold impacts have been the subject of debate among local communities, scholars, politicians, and international organizations. Empirical descriptions of gender asymmetries have thus far been local (or at best regional) and do not yet build up to a coherent circumpolar synthesis. A major goal of this conference is to consider each particular situation from a global Arctic perspective as well as to seek

parallels outside the Arctic. Conference participants will investigate cases of gender asymmetries with diverse historical, environmental, political, social, religious and cultural characteristics. The conference aims to provide an understanding of the complex intersection of such processes in different locations, including the global and local forces influencing them, in order to build a comparative analytical framework.

When: 21–23 February 2017

Where: Museum Gustavianum, Auditorium Minus, Akademigatan 3, Uppsala

Contact: To sign up to attend, e-mail to registration@ucrs.uu.se

The conference programme is available at www.ucrs.uu.se/conference-gender-arctic

Admission is free of charge and open to the public

The conference is organized by the Uppsala Centre for Russian and Eurasian Studies, Department of Cultural Anthropology and Ethnology, Centre for Gender Studies in cooperation with Universität Hamburg with financial support from the Swedish Research Council and the Riksbankens Jubileumsfond.