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MULTIFACETED APPROACH TO NATURAL RESOURCE MANAGEMENT: ETHNOLOGY, GEOGRAPHY, CULTURE

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Abstract: Nowadays, the issue of interaction between man and nature is one of the most pressing challenges. One of the aspects of this interaction, as well as one of the prior scientific directions and use of natural resources, is natural resource management. A limited amount of many resources and the limits of environmental capacity of nature raise questions of equity to the interests of different generations, which implies the need to decide on the optimal use of natural resource potential of territories currently and in the future. The complex nature of the relationships that form the structure of resources management as a complex system, dictates the need for a comprehensive approach to its study. System analysis is this type of approach. It allows holding studies of the functions of resources management and identifying problems to its development.

Key words: multifaceted approach, natural resource management, ethnology, geography, culture

Introduction

System analysis of environmental management allows you to proceed to the consideration of its adaptive mechanisms to humanitarian positions as well as geo-environment and economics (Krasovskaya, 1998). Cycles of social and cultural change, which influence the nature of resource management, are determined not only by the depletion of natural resources, but also by the change in spiritual culture, including the philosophical foundations of the culture of environmental management. Thus, socio-cultural, including ethno-cultural, environmental analysis is a necessary element in the study of regional peculiarities of the use, taking into account the ethno-cultural aspect of sustainable development of the territory, due to the need to ensure the preservation of the cultural and ethnic diversity.

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The main theoretical position

Ethno-cultural approach to the analysis of environmental Sciences is better described in the Yuri Vedenin's thesis (1997): "Earth Space forms culture, and culture forms space". Unfortunately, in the environmental studies not enough attention is paid to the humanitarian aspect, which concerns human life, culture exploration of the space around it, against the rapid depletion of natural resources, the irrational use of nature is largely determined by the decay of spiritual culture, including the spiritual foundations of culture management.

It should be noted that at the present time when more people realize exhaustibility of natural resources, in studying the geography of natural resources there should be spatial as well as temporal (historical) features of process of development of geographical space people. Therefore, in the system analysis of environmental management it is necessary to include also the study of the historical experience of the use of natural resources and traditional forms of nature management in certain areas as examples of cultural and economic adaptation to natural conditions — analysis of such features can provide important prognostic material for the construction of regional and local schemes of balanced development. The framework of socio-cultural analysis of this nature involves the study of the history of settlement and development of the territory, conducting historical retrospective analysis of the nature of the pre-industrial period, identifying cultural heritage, conduct toponymic and sociological research using appropriate methods.

In the pre-industrialised time, development of territories was determined by the traditional land of the aboriginal inhabitants, which was characterized by adaptation type nature development (Klokov, 1997). Such nations are still carriers of unique centuries-old experience of communing with nature on specific territories; it is the experience of nature, which is now called "sustainable". In fact interrupted in the middle of the twentieth century, now this type of management is beginning to revive. The culture of each nation is unique, "carries" a special specifics. The need for awareness of the importance of preserving cultural heritage occurs, if people are scarce, and living on the same territory for a long period of time if the outside influence on the features of his lifestyle during this time was minimal, if at the moment still alive native language and traditions of their ancestors, if preserved many interesting objects of cultural heritage.

The changing nature of nature was accompanied by the development of a variety of cultural landscapes, which are successively superimposed one upon the other,

forming a kind of palimpsest (Vorobyevskaya & Evseev, 2010). The cultural landscape here refers to the culture of the local community, formed as a result of its activity under certain environmental conditions (Kalutskov, 2008). The first cultural landscapes in any territory were formed by the culture of aboriginal peoples and their management was based on biosphero-centrism models in which man was a part of nature. This kind of cultural landscapes gradually began to disappear with the development of industrial management in the early 1930s of the last century. However, in many respects aboriginal cultural landscapes still preserved its integrity and identity. The integrity of the cultural landscape determines its backbone structure: the local community, its language system (including place names), spiritual culture, local economy, resettlement system and the natural landscape (Kalutskov, 2006). Such cultural landscapes are enshrined in traditional folk culture, language and artistic images. Perfectly preserved its components — toponymy, significant fragments slightly changed natural landscapes, folklore, historical and ethnographic documents, and conversations with people of aboriginal ethnicity — native speakers of invaluable information about the past, allow for visual reconstruction and create the appropriate maps.

In that case, if the territory is an example of a well-preserved natural and cultural heritage of aboriginal people, we can say that this territory is unique (i.e., special, different from all others). This feature lies in the combination of preserved natural (“nursing” and “sacred” landscapes) and the indigenous population — the custodian of the culture of data management in specific natural conditions. In this case, it is especially important in the restoration and preservation of historically economic frame of sustenance and, ultimately, the preservation of ethnic minorities through the establishment of protected areas - territories of traditional nature use (TNU). In the modern view, to the territories of traditional nature use of indigenous numerically small peoples are natural complexes in which they historically inhabited, use of natural resources potential and exercise their traditional economy (Miagkov, 2002). Now, the justification of the creation and allocation of such protected areas is one of the current socio-economic and socio-environmental problems in the majority of regions, including Russia. Such a protected area must be no reserve, and is actively developing a special system of farming; it should work and be multifunctional. This can be, for example, the area intergeneric associations that are engaged in traditional activities (in the context of modernization of the material base), and other forms of land use (e.g., tourism, ethno-cultural, resource harvesting, etc.) under conditions of careful attitude to nature and new ways of management.

Another point is about the moral side of the need to preserve cultural and historical heritage. Globalization processes occurring in our society, more and more unify the styles of behavior, ways of thinking of different people (Kozlov et al., 2005). At the same time, the more gain the momentum integration processes, the stronger the aspiration of a person or certain groups of people to maintain their individuality, uniqueness and exclusivity. The presence of these two trends is the key to the development of society as a whole and its individual parts. However, more importantly, the interaction of two opposite currents, the result of which is the creation of integrated structures, models, relationships, along with global issues take into account the uniqueness of the individual or group.

Indigenous peoples in situations of technogenic influence on the territory of their homelands, use their affiliation to the genus, the earth, nature as a way to express their uniqueness and individuality. Therefore, with the change of the external environment indigenous peoples' transformed goal becomes important for them to survive, to stay unique in a "harsh social climate" that is changing constantly and rapidly. Scenarios development paths are many; the real question is which ones are most effective, which will allow them to go on a new path of development, while not losing their roots and identity. In our opinion, the development of indigenous peoples should not go towards the preservation of traditional structures (traditional types of farming, the relationship only within the genus), and the introduction of new models of development on a particular national soil.

For example, the development of tourism, including Ethnography; modernization of the material base of traditional economic management; creation of inter-tribal associations, such as associations, unions, parliaments — this can be a development, provided support by the state of communities of traditional nature use (TNU) and the creation of Territories of traditional nature use (Naprasnikov et al., 2005), engaged in economic activities, based on the experience of our ancestors with the modern experience of environmental management in the European countries of similar natural areas and possibly integrating into its operations other, uncharacteristic of traditional types, for example, the organization of tourism. This variant can be called innovative (from the Latin "novatio", which means "update" (or "change") and the prefix "in" which translates as "in the direction", literally "Innovatio" — "direction of change"). You need to make "innovation" in the way of life of indigenous peoples is obvious: no one will be able to dispense with the use of modern technology, medical advances, new ways of managing and influencing the government in order to achieve recognition of their rights. In addition, we should

not forget that aboriginal residents have unique knowledge of the characteristics; capabilities management in specific natural conditions when planning any business activity in modern conditions, this experience can be very useful.

Thus, the preservation of traditional nature use mostly legislated for the reference territories should determine the formation of examples of good housekeeping, improvement of the ecological state of the entire economic sector in many regions, ensuring a reliable system of protection of individuals from possible adverse consequences of his life. Traditional management is focused primarily on reasonable and sustainable consumption of natural resources and inscribed in natural ecosystems as a natural element. Therefore, its functioning especially the “entered” into the system of protected areas can be considered as one of possible variants of realization of the concept of sustainable development.

Faculty of Geography MSU research

Studies on the system analysis of nature, conducted by staff, graduates and students of the Department of environmental management, Faculty of geography of the Moscow State University on a number of model territories, include the Arctic zone of Russia (the Kola Peninsula) and the Baikal region (the Republic of Buryatia). In the analysis, besides the study of natural and economic aspects, there was part of a special unit focused on regional (territorial) study of culture, Ethnology and Ethnography. Study area anciently inhabited by people: on the Kola Peninsula Saami, in the Buryat, Evenk, the Soyots, Buryats, Russians and other nations who have largely preserved their unique culture development of the region.

Information about the features of traditional nature use given by indigenous inhabitants was not always straightforward. Moreover, there is scarce cartographic material on the subject. In the first phase of works the toponymic research was carried out, which showed that the safety of toponymy in this study is high, the elements of the economic order and the ancient notions of the aboriginal inhabitants of the world are clearly reflected in place names. To clarify the history of indigenous peoples, long time had no written language, the value that is preserved in the toponymy is priceless, and its fixation on the map, popularized contributes to the formation of the image of the region with its rich history, bearing the unique culture of the aboriginal people. The study of place names, typification, “binding” them to decrypt the map, along with archaeological research, is almost the only source for the recovery of the history of wildlife in a particular area and, in terms of lack of material data, acquires the character of the document.

In the course of the research it was managed to recreate the picture of settlement and nature of some families of ancient Sami and Evenki in childbirth around the end of the 19th century up to the 1920s. Objects of their material and spiritual culture were laid down on the map: the industrial places, the sites of former settlements of different types; cult objects and so the mapping is an important task in the system research of natural resources, since the maps of historical-geographical reconstruction of the economic use of the territory allows us to trace the dynamics of natural resources on a specific historical period to the present day. They reflect the geographic distribution of natural resources throughout the region, the specifics of their traditional use, leading to irreversible destruction of the natural environment, and allow us to trace the specifics of the settlement and development of the territory. The experience of studying traditional nature use and mapping, as well as retrospective analysis of natural resources, is extremely important, as it gives valuable analytical material in the formation of modern ideas about balanced development of the territory for the future.

Conclusions

There is a point of view that the development of the market economy leaves no chance for the preservation of traditional nature use, many see it as a throwback, useless “uncivilized” thing that prevents the progressive development of territories. However, in our opinion, it is not. While not denying the need to improve the social conditions of aboriginal people, we believe that the means by which this goal is achieved, gradually destroyed the traditional culture of nature, which many “civilized” people, it would be nice to learn. In addition, the significance of modern researchers of nature to traditional also dictated, in that it focused primarily on reasonable and sustainable consumption of natural resources and inscribed in natural ecosystems as a natural element.

Thus, indigenous knowledge, culture, nature is a special category of cultural heritage and the territory on which they originally reside and conduct their economic activities — part of the natural heritage. This question is important for many of the regions where the actual problem of mapping socio-economic benefits of preserving the natural environment with industrial or other economic use of the territory, which has well-preserved natural landscapes and unique surviving “live” the culture of the indigenous population. Contemporary reinterpretation of the experience of the formation of the cultural landscape of indigenous nations can form the foundations of innovational regional land-use types.

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