

LOUWRENS HACQUEBORD

# Back to the Future

## The Past, Present and Future of Resource Development in a Changing Arctic

**ABSTRACT** In 2007 a Russian flag was placed on the seafloor at the North Pole to mark the Russian United Nation Convention on the Law of the Sea (UNCLOS) territorial claim on the slope of the continental shelf in the Arctic Ocean. This activity drew the attention of the world to the North Pole region and the resources expected to be found there. It also made clear that a new race for the natural resources in the North Pole region was at the point of beginning. This article will discuss the relation between climate change, resource development and geopolitics. It will place recent political events in a historical context and will finish by considering some future political developments.

ELSE MUNDAL

# The Relationship between Sami and Nordic Peoples Expressed in Terms of Family Associations

**ABSTRACT** The article investigates motifs from medieval sources and sources from early modern times in which the relationship between the Sami people and their Nordic neighbours is expressed in terms of family associations. During Romanticism it became a custom among Scandinavians to speak about each other as *broderfolk*, which in English is *sister nations*. In Old Norse sources it was the Sami people who were spoken of as "family," but of a slightly more distant type than siblings. Haraldr hárfagri, who united Norway, married a Sami girl, Snæfriðr. Their marriage, which was a complicated one, may be seen as a symbolic expression of the problematic and loving relationship between two peoples. The king was the foster-son of the Sami people. To express the relationship between two peoples in terms of foster-child/foster-parent relations creates a picture with a very clear symbolic meaning. The kings of Norway from Haraldr harðráði on traced their family back to a Sami girl, and the earls of Hlaðir traced their family back to Sæmingr, probably the Proto-Sami. It may have been important, at least as a symbolic expression of community, that the princely houses of Norway had family roots in both peoples of the kingdom.

ÅSA NILSSON DAHLSTRÖM

# The Two-Way Appropriation of Indigenous Knowledge

## Environmental Management Policies and the Laponia Process

**ABSTRACT** In the face of climatic changes and environmental problems, indigenous knowledge is increasingly being accepted as an alternative to Western science in conservation policies. While indigenous knowledge may help indigenous empowerment, it is also placed under the control of the authorities whose science and structures it is meant to challenge. Indigenous knowledge is therefore the subject of a two-way appropriation by indigenous peoples as well as environmental authorities. This process is illustrated by the Sami reindeer herders in the World Heritage site of Laponia in Arctic Sweden, who are negotiating a new joint management scheme with Swedish authorities, including a Sami majority on the park board. Sami indigenous knowledge will form the basis for the new management policies, but with minimal changes to existing national legislation. While the Sami will gain some political control, Swedish authorities will also gain access to and control over Sami indigenous knowledge, hence a two-way appropriation.

TATIANA BULGAKOVA

# Collective Clan Disease among the Nanay

**ABSTRACT** According to Nanay emic ideas, shamanic disease, which affects a shaman in the period of his or her formation, also affects his or her relatives, who begin to suffer from nervous disorders and other problems but recover at their new shaman's incarnation. A similar spiritual correlation within the group of relatives becomes apparent also when a shaman is involved in a situation which connects him or her with the spiritual world (murder, death, incest, etc.), so that the consequences of such events influence not only the shaman, but also his or her kin.

From the emic perspective, relations with the spirits have not only spiritual, but also biological components (emerging for instance, in the idea about the possibility of human-spiritual cohabitation), which opens up possibilities for spirituality to be inherited by descendants. These circumstances suggest that the social factors that unite the clan (exogamy etc.), are secondary to the religious factors, and probably used as a means to adapt to the spiritual problems that shamanists face. Running the danger of collective clan disease, people have to remember their clan peculiarity and exclusiveness and undertake common efforts for its avoidance. Being aware of their patrilineal descent and of their own place in it, people can define the circle of possible persons who are subject to similar mental and other troubles and who should look together for the means of a cure. The wish to ensure spiritual security results in the social prescriptions and taboos that form the patrilineal clan.

WAYNE EDWARDS & TARA NATARAJAN

# Rural Society and Barriers to Well-Being

**ABSTRACT** Service availability, access, and delivery are universal problems every society faces. Invariably, some members of any society are unable to access all of the services they need. This article identifies crucial factors that create service access barriers by using a modified Social Fabric Matrix (SFM) methodology. The components of the matrix go to the core of the question of well-being and are ideally suited to clarifying access rigidities. The primary result of the described research is that, while measures of service access rigidities are broadly consistent with other measures in explaining geographical variation in well-being, access rigidity measures also reveal differences not seen in other analyses.

DAVIN HOLEN

# A Resilient Subsistence Salmon Fishery in Southwest Alaska

## A Case Study of Fish Camps in Nondalton

**ABSTRACT** Harvesting and processing salmon is a significant subsistence activity for the residents of Nondalton, a predominantly Dena'ina Athabaskan community in Southwest Alaska. The Nondalton fishery, as a resilient social-ecological system, has had to adapt to change in order to maintain continuity over time. This paper will explore adaptation in a resilient salmon fishery through an ethnographic research project that documents the socio-cultural, economic, and environmental circumstances of fishing, mainly sockeye salmon (*Oncorhynchus nerka*), in the Kvichak Watershed of Southwest