

The place of the research: Dudinka

Russia

Although the indigenous, small-numbered peoples investigated in the present paper live in territories of Russia that at least partly hold their ethnonym in their official name, being a titular ethnic group in an autonomous okrug does not allow to have or to create a wide range of language rights. The Russian Federation consists of various kinds of subjects, among which only the republics have constitutions and the rights to establish state languages, while autonomous okrugs can introduce only some official functions for their titular languages (Zamyatin 2014:15). The fundamental acts regulating language policy in relation to the indigenous small-numbered peoples of Siberia, the North, and the Far East of the Russian Federation are the Russian Constitution, the Constitution of the Russian Federation Law "On Education", the Law "On languages of peoples of the RSFSR", the Law "On guarantees of the rights of indigenous peoples of the Russian Federation", the concept of the Russian Federation's national education policy and a number of other federal and regional regulations (Lekhanova 2008: 28). These acts recognize the equality of the languages of all peoples and guarantee the right of every citizen to preserve their native language and to create conditions for its study and development.

On the territory of the Khanty-Mansi Autonomous Okrug – Ugra 10 primary schools offer Mansi language classes at present (cf. Horváth 2015), all of which are found on the outskirts of the Okrug in villages and smaller towns. According to the figures in the annual reports of the Department of Education of the Khanty-Mansi Autonomous Okrug – Ugra, 453 children studied the Mansi language at governmental schools in 2011, and 423 in 2012 (Šestálová 2011, 2012). While approximately 250 Mansi children study in Khanty-Mansiysk, there is no kindergarten, primary or vocational school offering full training or at least some of the classes with Mansi as the language of instruction. Studies in the field of Mansi language or culture are available at the Teacher Training College and – to a limited extent – at Ugra State University. The language of instruction in the programs of tertiary education is Russian.

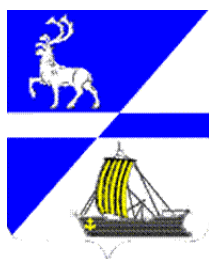
Alternative educational institutions - that is, institutions offering extracurricular courses teaching Mansi language and culture - exist in two settlements in the Khanty-Mansi Autonomous Okrug – Ugra: Saranpaul and Khanty-Mansiysk. Alternative institutions were founded in larger, urbanised settlements to complement Mansi children's knowledge of their heritage, culture and language. These institutions were established to teach children with limited or no knowledge of Mansi culture and no competence in the Mansi language at all. They attempt to find a solution to the problems governmental education has faced for decades, and they do so by developing new teaching materials (e.g. Norova 2010) and teaching methodology (e.g. Norova 2011). There are no official statistics available on the students of alternative institutions, but according to the estimation of the teachers working at the alternative institution in Khanty-Mansiysk, approximately a hundred students attend these two educational institutions in the Okrug.

In spite of its numerically significant native minority, schools in Dudinka lack traditions in teaching indigenous languages at any school level. The informants during my fieldworks (in 2008 and 2016) reported that, since 2010, new attempts to teach Dolgan, Nganasan and Evenki have been made only once or twice a week in School Number 1 with its adjacent boarding school. In School Number 1 teaching Tundra Nenets has a longer tradition. In the Taimyrsky

Kolledž, an institute of higher secondary and practical education, language classes have been organized for Dolgan, Tundra Nenets, Nganasan, Forest Enets and Evenki, as well as some basic training in educational sciences. In 2006, special evening classes in Tundra Nenets were organised at the City Centre of Folk Art. It was limited to only six months, and was a one-time opportunity. The idea of a language nest was initiated which had strong local support but the role of these initiatives has so far remained symbolic (Siegl 2013: 12, 23).

Summing up other fieldworkers' notes on Tundra Nenets and Dolgan, the two titular indigenous peoples are comparatively safe and the language has a good chance of survival, though they are still endangered due to relatively compact settlement areas and a larger number of speakers. Nganasan is on the path towards extinction, and both Enets and Taimyrian Evenki are critically endangered.

Dudinka



Dudinka is the administrative centre of the Taimyrsky Dolgano-Nenetsky District of Krasnoyarsk Krai, Russia. It is located above the Arctic Circle, in the zone of forest tundra. Officially, the five Taimyrian villages of Volochanka, Leniskye Pesky, Potapovo, Ust-Avam and Hantayskoe Ozero also belong to the town. They are located in the tundra, at a distance of 90 km and 340 km from Dudinka. The city processes and sends cargo via Norilsk railway to the Norilsk Mining and Smelting Factory and also ships non-ferrous metals, coal and ore. Dudinka is the most important port in the lower reaches of the Yenisei River accessible to seagoing ships. Thanks to its important strategic position, Dudinka is declared to be a closed area. As a result, tourism and globalization work slowly here. Dudinka - a modern city with infrastructure, all of whose objects - schools, hospitals, kindergartens, apartment houses - built on permafrost. The city has a sports complex, swimming pool, kino, Center for Children and Youth Sports School and School of the Arts. In 2009, commissioned a new building Taimyr museum.

Dudinka was founded in 1667 as a winter settlement «ясаином зимовье Дудино», Dudinka village was the administrative and cultural centre of the territory from 1930 and it was granted town status in 1951.

Dudinka is a multiethnic city. The five peoples officially recognized as the indigenous to the Taimyr are Tundra Nenetses, Dolgans, Nganasans, Enetses, and Evenkis. Linguistically, Nenets, Enets and Nganasan belong to the Samoyedic languages of the Uralic family, Dolgan is a Turkic language and Evenki belongs to the northern branch of the Tungusic family. Apart from the city's significant indigenous population and descendants from the political prisoners who have stayed here, Russians, Ukrainians and White Russians, Azeris and other people from Central Asia can be frequently encountered.

The most problematic matter is the absence of any accurate demographic and sociolinguistic data regarding the city of Dudinka. The only data available are from the census

of 2010 covering only the Krasnoyarsk Krai. According to the official homepage of the Taimyr Municipality Area in 2008 there were 5,517 Dolgans, 3,486 (Tundra) Nenetses, 749 Nganasans, 270 Evenkis and 168 Enetses (cf. Vizitnaya kartochka munitsipalnogo rayona). According to some statistical data from 2005, Dudinka had 25 000 inhabitants, out of whom 1328, 5.3% of the urban population, belonged to indigenous communities (Siegl 2013). According to the city's official website in January 2016, the population of the city was 23 559. The city is Russian-speaking. The official language of the territory is Russian, which is the dominating language in Dudinka.

Population:

Demographic Evolution (Perepis')								
1939	1959	1970	1979	1989	1996	2002	2007	2010
13 900	16 300	19 700	24 800	32 300	33 700	25 132	24 600	23 923

2017.01.01.	Dudinka		Potapovo	Volochanka	Hantayskoe ozero	Levinskie peski	Ust Avam
Population	21 978	8,9 %	402	604	364	170	628
Dolgan	1715/786	45,8%	26	295	184	97	327
Nenets	550/390	70,9 %	149	3	0	7	1
Nganasan	654/111	16,9%	10	266	0	7	260
Evenki	260/71	27,3%	40	0	148	0	1
Enets	37/24	64,8%	11	0	2	0	0
	3216 -1245 1971		236	564	334	111	589

On the basis of fieldworkers' notes and my own observations, the language skills of the members of indigenous communities appear to be quite diverse. Language usage is highly variable. It is especially the older generation that can speak and use the native language fluently. These activists work mostly in educational and cultural centres, or in the media, where the indigenous minority culture, language and identity are preserved.