

# Development of Traditional Communities of the Khabarovsk Territory During the Population Policy of 1970s-1980s of Russia

Akhmetova Anna Valinurovna, Musalitina Evgeniya Aleksandrovna,  
Gorelikov Andrey Ivanovich & Jalilova Shems Sardar kyzy

Komsomolsk-na-Amure State University,  
Russia

ORCID No: 0000-0001-9273-6311

Email: norna-zine@mail.ru

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## Abstract

This paper examines the state demographic policy in relation to the indigenous minorities of the Khabarovsk Territory in 1970- 1980s in Russia. Its intention is to identify the factors and dynamics of quantitative changes in the national settlements of the region. The paper also aims to unravel the main directions of this policy and the implementation of its programs in various spheres.

It examines unpublished sources in a scientific review as a research method. This research is based on previously unknown documents, found in state and municipal archives, is brought into scientific field.

The paper identifies the main directions and particularities of the Soviet demographic policy, analyzes the implementation of the main programs in relation to the indigenous minorities of the Khabarovsk Territory, and evaluates the trends in the change of a number of indigenous minority ethnic groups during this period. It concludes that this policy has led to the establishment of a new form of education, construction of a new structure of national sectors functioning, and formation of a state system of medical education.

Finally, it argues that the implementation of the Soviet demographic policy has had controversial consequences for the development of the indigenous minorities.

**Keywords:** Indigenous minorities, Demography, Politics, the Khabarovsk Territory, Ethno-demography, Populations, Archive document.

## Introduction

According to Semennikova (1999) due to the accelerated processes of globalization, namely the establishment of united economic spaces and the development of scientific and technological progress in the late XX - early XXI centuries, new conditions and requirements for states aiming to establish economic and political leadership in the world have been created. In the course of the struggle, each country has applied measures that have affected the development of the population. Of particular note in this regard is the Soviet experience of

implementing national policies that has had positive impact on the population development in the periphery of the country.

In this context, the changes that have taken place in the life of the indigenous minorities in the Khabarovsk Territory and the impact these changes have had on the number and demographic characteristics of the population are immense. This is most notable in the consequences of the current socio-psychological situation in the ethnic districts of the region after the flood on the Amur River (August-October 2013). One of the consequences of the flood was the relocation of the indigenous population to other settlements as well as the renovation of the housing stock of the ethnic settlements. All these have caused relatively radical demographic changes. Especially since in 2019 (August-September), the Khabarovsk Territory has become the epicenter of the Amur River flooding again, with ethnic settlements more seriously affected than the other settlements.

Recently, there is a renewed academic interest in the process of adaptation of the indigenous population to the impact of civilizational changes of the 20th century. In this context, this study examines the local demographic material of the Khabarovsk Territory bordering with a 'strong neighbor' (the People's Republic of China), at the final stage of Soviet modernization.

The study is aimed at a comprehensive analysis of the demographic policy of the indigenous peoples of the Khabarovsk Territory in the 1970s and 1980s.

According to the purpose of the study the following tasks were identified:

1. to determine the main directions and specifics of the Soviet demographic policy;
2. to analyze the implementation of the main demographic policy programs in relation to the indigenous peoples of the Khabarovsk Territory;
3. to assess the trends in changes in the number of indigenous small-numbered ethnic groups in the period under study.

### Scientific Issue

According to Popkov (2014), the development of traditional societies of ethnic minorities under the conditions of Soviet modernization is a component of the general process of transformation of traditional lifestyles of autochthonous ethnic groups all over the world. In the 20th and early 21st centuries, the traditional way of life of the minorities were significantly affected by technological changes and it has raised an urgent problem in dealing with the traditional communities. This involves the various ethnic minorities occupying the Khabarovsk Territory, comprised of Evenks, Orochis, Ulchis, Udegeuts, Negidals, Nanais, and the Oroks.

According to the census data for 2021, the people of the North include them as follows:

Evenks 39226,  
Evens-21830,  
Orochi 527,  
Ulchis 2765,  
Udegeuts-1325  
Negidals-522  
Nanais-11623  
Oroks-346 (Rosstat, 1999).

**Table 1:** Number of people of the North in the Far East

Source: Demoscope: All-state population census of 1979 // Demographic research. – 2023. 14-27 February (no. 975-976).

	The Far Eastern Federal District- Distribution of Ethnic Minorities							
	People							
Total	31359	17685	441	2718	644	505	9116	298
Areas	The Evenks	The Evens	The Orochi	The Ulchi	The Udege	The Negidals	The Nanais	The Oroks
Sakha Yakutia Republic	21008	11657	-	-	-	-	-	-

The Khabarovsk Territory	4101	1272	441	2718	146	505	9013	-
Buryat Republic	2974	-	-	-	-	-	-	-
The Amur region	1481	-	-	-	-	-	-	-
The Zabaykalskiy Territory	1387	-	-	-	-	-	-	-
The Sakhalin Territory	209	1779	-	-	-	-	-	298
The Primorsky Territory	130	-	-	-	498	-	103	-
Jewish Autonomous District	72	-	-	-	-	-	-	-
Chukotka Autonomous Okrug	-	915	-	-	-	-	-	-
The Magadan Region	-	2062	-	-	-	-	-	-

All these indicate that there is a need for a comprehensive study of quantitative and qualitative changes in the indigenous communities of the Khabarovsk Territory at the end of the Soviet modernization period.

Given this, this study examines the demographic policy in relation to the indigenous minorities of the Khabarovsk Territory in 1970 - 1980s.

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1. to determine the main directions and specifics of the Soviet demographic policy;
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## Review of Literature

Many have examined the importance of demographic policy in the context of national security. They include the works of Vozzhenikov (2002), Prytkova (2010), Rybakovsky (2003), Rykhtic (2012), Tivodar (2007), Khvoshchev (2010), Yurchenko (2008), Yavchunovskaya (2008) and others.

Dergachev (1999), Lowe (2001), Lushnikov (2005), Maslova (1976), Privalova (2001), Radaev (1999), Shakhotko (2001) in their studies show that the number and health of population, its population potential, fertility, migration processes are a determining aspect of the country's national wealth, the main driving force of economic growth and the foundation for socio-economic and national security.

Special emphasis should be attached to researches of Ethnodemography on that is relatively new science which studies the structure, changes in numbers, location and migration of ethnic communities (Voitenkova, 2007; Florea & Lozanovska, 2020; Lizunova, 2022).

Certain aspects of the demographic policy in relation to the ethnic minorities of the Khabarovsk Territory are presented in the papers of the Russian scientists in various time periods: 1970 - 1980s. - Boyko (1973; 1988), Goncharova (1973), Gurvich (1981), Popkov (1990), 1990s - 2000s. - Borisov (1995), Donskoy (2006), Pikalov Yu. V. & Aseev (2009), Sviderskaya (2008), Motrich (2019). These researchers in their research consider the problems of fertility and mortality, migration and healthcare but the scientists do not devote a specific study to the subject matter of the project.

Sociodemographic problems of the Far East, in general, are studied by Borchaninova (1992), Vashchuk (1998), Sidorkina (1997).

Further a brief historiographical review on the problems of ethnic minorities in the Far East is presented. In 1970–1980<sup>th</sup> the main scientific directions in the field of studying the problems of development of indigenous peoples were determined: the non-capitalist way of development of indigenous peoples; historical and ethnographic studies of specific small ethnic groups of the region; sociological approach the founder of which is Boyko (1973, 1988).

Gurvich (1981) states that developing reforms the authorities should take into account not only the specifics of small ethnic groups in general but also the interests of each ethnic group in particular. Smolyak (1975, 1984) gave an extended description of the specifics of culture and life of the Tungus-Manchurian peoples in the South of the Far East, and also revealed mutual influence in cultural and economic sphere. The author conducted detailed research of the social system and religious ideas of the Amur region's peoples. influx of multinational population into the areas of traditional residence of small ethnic groups sharply increased. According to Popkov (1990, 2014), study of non-capitalist way is only one of the aspects of studying the features of transition of the indigenous population to socialism, since it characterizes their development from the position of internal movement from one socio-economic formation to the other one. This way became possible due to the comprehensive relations of the indigenous population with other peoples of the country.

It is typical for the early 1990s critical study of Soviet policy towards the indigenous population of the Far East. Considering the ethno-social problems of the indigenous population Zavalishin (1999) came to the conclusion that the Soviet national policy was based on the dominance of unified ideology, unified socio-economic policy, uniform cultural model based on the «presumption of complete moral freedom» in the introduction of «absolute and eternal» dogmas of Marxist-Leninist theory. According to Zavalishin, continuing to live in an atmosphere of tribal mentality, the small ethnic groups of the Far Eastern region entered the period of deep systemic crisis that hit their minds. Borisov (1995) on the basis of many years of sociological research summarized the process of transformation of life of small peoples in the 20th century. Borisov considers 1970–1980ss being the stage of degradation the causes of which were enlargement of collective farms and state farms, elimination of national settlements, resettlement of masses of newcomers as a result of intensive industrial development of the north of the Far East. A serious miscalculation of the Soviet national policy was the lack of scientific base in the form of deep research of the development processes of small ethnic groups, as well as taking into account public opinion of the representatives of the indigenous peoples themselves. Vakhtin (1993) gives an extremely negative assessment of the Soviet transformations in the development of small ethnic groups. The period of 1945–1985 he defines as «black years» and writes about the formation of the so-called «breaking generation». He gives the following characteristics of the mechanisms of national policy: Russification, national intolerance which, in the author's opinion, led to a deep systemic crisis of the indigenous population.

The period of the beginning of the XXI century in Russian historiography is associated with relative stabilization of opinions and approaches to the Soviet government and the activities that it carried out. Donskoy (2006) considers the ways of improvement of settlement of the peoples of the North, of intensifying living buildings and social infrastructure facilities, issues of organizing services for the nomadic and settled population, ensuring rational employment of small ethnic groups in social production and professional orientation of young people at various historical stages. Khakhovskaya analyzed the socio-economic and cultural dynamics of the small ethnic groups of the region, presented the evolution of the ethnonymic situation and characterized modern processes of ethnic identification. According to Khakhovskaya (2006), indigenous peoples, as well as the entire population of Russia, during the 20th century experienced the influence of modernization processes. In the course of the adaptation of traditional society to changing conditions an intelligentsia, or ethnic elite, was formed, which emerged from the most active part of the ethnos and served as a conductor of new trends. The authorities saw the fulfillment of the modernization tasks in overcoming socio-economic difficulties generated by traditionalism, technical backwardness of enterprises, backward social sphere of places of residence, low educational level of the population, etc.

As a result of the historiographic analysis of the problem under study, it was concluded that Soviet and modern domestic science made a great deal of collecting and accumulating factual material, as well as analyzing the main directions of the Soviet policy towards small ethnic groups. Demographic aspects of the state national policy within the period under study are studied fragmentarily, that is why novelty of the research is undoubted. The research provides an opportunity to expand the source base for studying the demographic processes of the indigenous minorities, to obtain new data on the dynamics of demographic indicators, to analyze the process of changing the type of population reproduction.

### Research Methods

This research employs the analysis of historical sources based on the theory of biopolitical control. The study examines the specific features of the demographic policy of the Soviet authorities in relation to the minorities in the period 1970s-1980s. The study is based on the analysis of historical-chronology method. New unpublished materials were obtained as a result of research work in archival institutions. The State Archives of the Khabarovsk Territory and the archive department of the Administration of the Komsomolsk Municipal District there are documents (legislative, secretarial, statistics, etc.) on the development of indigenous peoples in remote settlements of the region. It engages periodization of facts, mapping the development of minorities of the Far East in the consecutive stages, identifying the changes caused by the evolution of demographic policies of the USSR.

This systematic approach was used to investigate the content and consequences of demographic processes in the ethnic regions of the Far East. By these methods it is possible to comprehensively reveal transformations taking place and to show the dynamic processes of development of the Far East indigenous minorities in the Soviet society.

### Source Base

This research is based on previously unknown documents, found in state and municipal archives, is brought into scientific field.

The fund 35 "Khabarovsk Regional Committee of the Communist Party of the RSFSR, Khabarovsk, 1938-1991" was used in the State Archive of the Khabarovsk Territory. SAKhK. F. 35. Op. 19. D. 41. L. 157. The report on the activities of medical scientific expeditions to remote areas of the Khabarovsk Territory was found in this fund.

Fund 28 "Executive Committee of Komsomolsk District Deputies Council" of Komsomolsk Municipal District Administration Archives Department was investigated. KMDAAD. F. 28. Op. 1. D. 28. L. 133. KMDAAD. F. 28. Op. 1. D. 526. L. 60. KMDAAD. F. 28. Op. 1. D. 526. L. 70. KMDAAD. F. 28. Op. 1. D. 526. L. 71. Here the resolutions of the executive committee of the Komsomol Bureau on the development of education and culture in the national settlements of the region were found.

The photographic collection of the N.I. Grodekov Khabarovsk Territory Museum was used in this research. The museum contains undescribed photographic material (more than 100 photographs) about the development of the indigenous peoples of the Khabarovsk Territory, some of which (21) were published in the monograph by Bobyshev, Akhmetova (2014). This photographic material clearly shows the results of the demographic policy and their impact on the life and culture of the indigenous peoples of the region (the photographs were taken in educational and medical institutions, fishing collective farms, etc.).

The analysis of previously unpublished materials (resolutions of regional authorities, reports of scientific and medical expeditions, records of meetings of fishing collective farms, photographic documents, etc.) revealed economic, historical, cultural, and social-psychological factors that influenced the development of the indigenous minorities of the Far East.

## **Findings and Analysis: Demographic Policy of the USSR and the Indigenous Minorities of the Khabarovsk Territory**

Demographic policy is an activity of the government organizations and other social institutions aimed at regulating the process of population reproduction. As a rule, it is a system of measures directing the course of demographic processes towards the optimization of population reproduction, which means the formation of conscious demographic behavior among the population, corresponding to the concept of objective needs of social development (Medvedeva, 2012).

In Russia, the peculiarities of state policy in the Khabarovsk Territory were influenced by wavelike migrations and reduction of natural population growth. In fact, the Soviet government has attempted to control these processes, with the help of increasing the birth rate.

In addition, this strategic task allowed the state to strengthen its sovereignty and provided an opportunity to establish economically profitable relations between the Pacific countries. During 1970s-1980s, it was important to provide it with new resources such as hunting for fur and sea animals and walrus tusk which were of great value in the world market. Therefore, the development of the Far East, both socio-demographically and politically was considered of utmost importance.

Demographic policy was reflected in regional demographic approach, which aimed to create a population of certain quantity and quality in the Far East. Its implementation required a system of natural reproduction of the population. For this, the regional authorities engaged the use of statewide approaches. As a result however, the social provision of the population by the state caused the formation of the region's population at the expense of the local resources.

It is notable that the realization of demographic policy in the Khabarovsk Territory played an important role in changing the way of life of Northern ethnic minorities since it affected all spheres of their life including social, economic, and cultural spheres.

From the first days of the establishment of its authority, the Soviet government had a clear idea that radical changes in the lives of the minority ethnic groups of the Northern Far East with their vast territory and dispersed population, would happen faster than these people would settle down. That was the only way to build socialism and create a Soviet way of life and culture. The transition of ethnic minorities to a settled way of life became the priority of the Party and activities of the Soviet and Party organizations in the Northern regions. As a result of the measures taken, the indigenous ethnic groups, convinced of the advantages of new way of life, turned to a settled life (Donskoy, 2006).

The Nanai, Negidals, Nivkhs, Orochi, Udegeans, Ulchis, Evenks, and Evens have long lived in the Khabarovsk Territory. According to Gorelikov (2012), the realization of demographic policy in the Khabarovsk Territory have brought a lot of problems to the local population, and have determined their existence in the future. Such measures as resettlement of rural inhabitants, liquidation of 'non-perspective' settlements, concentration in large settlements and industrial villages have changed national lifestyles of the local population and have reduced ethnic schools, where native language was used for teaching.

For example, the Ulchi, who previously lived in more than 40 villages, were relocated to 10 large settlements. An overwhelming number of the Negidals scattered in the Amgun River basin moved to 3 settlements in its lower flow. The Nivkhs, who lived in the villages, were resettled in several large settlements. The Udege were relocated to the Bira settlement. The Orochi, settled in several areas along the banks of the Tumnin River, were united in an expanded collective farm 'Oroch', resettled in Uska-Orochnaya village. This caused a number of socio-economic and psychological problems. According to Semennikova (reference), industrial development of territories of traditional nature without taking into account the human interests and needs has destroyed unique natural resources, and has damaged the habitat of the natural communities (Semennikova, 1999).

Cultural transformations among the people of the North in the Soviet era should be considered as one of the ways of development of indigenous ethnic groups in the conditions of confrontation of traditional society and technological civilization. Turaev (2014) believe that the Soviet culturalism originated from the "progressive paradigm" of social development that

prevailed at the beginning of the last century. Illiteracy was considered a 'heritage of the old system', one of its worst rudiments, which must be fought by all means possible. At the same time, Soviet authorities did not take into account that so-called 'primitive people' of the North were in a state of homeostasis with the natural environment, and their educational level and the nature of their work were adequate ways of maintaining ecological balance with the environment. The value of education in the European context was not perceived by the people of the North (Turaev, 2014).

Thus, several directions and tasks of demographic policy can be highlighted:

1) the economic direction the task of which was to preserve and strengthen national economies and traditional kinds of craft;

2) the social direction, according to which there was a strategic task in relation to indigenous peoples – that is their transition to a settled way of life;

3) cultural and educational direction the task of which was to eliminate the illiteracy of the population and to train professional experts among representatives of indigenous peoples.

All these measures were supposed to positively influence the regulation of population reproduction and form conscious demographic behavior among the ethnic youth.

### **Implementation of Basic Programs of Demographic Policy in the Khabarovsk Territory Education**

In the second half of the 20th century in the USSR, the educational system of the Far East local inhabitants was significantly changed, with the number of ethnic schools rapidly being reduced. Thus, while the total number of schools increased from 66 in 1962 to 78 in 1975, the number of schools of the North people during these years decreased from 47 to 24 (Dikov, 1989).

Compulsory education was only in the form of boarding schools. Initially they were established to give education to children whose parents roamed the *tundra*, but soon, the new system was extended to toddlers and kindergarten-aged children and to the settled communities.

Notably, the system of compulsory boarding schools radically changed indigenous lifestyles, affecting social, economic, and demographic spheres. Children who received boarding school education were called the 'breakthrough generation' (Vakhtin, 1993). They were deprived of life skills, energy, and initiative. It is reported that the children's mental states were seriously hurt. As a result, at an early age, they have showed aggression, apathy and the strongest stresses resulting from a confrontation with the reality.

The liquidation of 'non-perspective' settlements, consolidation of collective farms and the growth in the number of newcomer population could not but affect the ethno-linguistic situation and the nature of assimilation processes in general. The enlargement had two serious negative consequences for the ethno-linguistic sphere. Forced relocation from their homes led to increase in the elderly death rate. Population growth from 1970 to 1979s decreased by 80% (absolute decline in population was noted for some of the peoples). From 1960 to early 1980s the average life expectancy among small ethnic groups decreased by 20 years, to 45 years for men and 55 years for women. Most of these deaths were related to alcohol consumption. In the indigenous group aged 20 to 34 the mortality rate was six times higher than in the Soviet Union as a whole (Makarova, 1984).

The premature and almost simultaneous death of grandparents - the main native speakers - could not but affect the nature of intra-family communication. There was no need to speak their native language to their parents who for the most part did not know it or knew it very poorly (Turaev, 2014).

The Soviet government was not so categorical about the local population, and yet attempts were made to improve the lifestyle of the local, involving cultural and living conditions and ensure their employment in social production. This thesis is proved by information obtained from archival funds. (KMDAAD. F. 28. Op. 1. D. 28. L. 133). According to the Komsomol Bureau executive committee resolution, 42 specialists with higher and secondary education worked in health care. In public education and culture institutions, the number of graduates from among

the North people increased every year. 443 students of the people from the North studied at schools of the district. 124 students were on full state support in Khalby boarding school (KMDAAD. F. 28. Op. 1. D. 28. L. 133).

### **Promotion of Arts and Culture**

Due to the policy the planning system for art crafts was improved, measures to increase interest among the indigenous population in the creation of art work (organization of competitions, exhibitions, etc.) were taken. The authorities organized workshops accommodating about thirty-five people from the Condon settlement and stationary workshops accommodating about thirty people in the Belgo settlement for the production of folk-art crafts and souvenirs.

Ethnic holidays were held in the summer in the Condon settlement and the Nizhniye Khalby settlement in order to develop and promote the distinctive national art of the North ethnic and popularize national sports. The government decrees prescribed the place and time of the event, awarding and program (cultural and sports).

The cultural program included amateur performances (performing folk songs, dances, interludes and dramatizations in the native language). The program was for 40-50 minutes for each team. All participants wore ethnic costumes during the holiday. The exhibitions of visual art and applied creativity were also organized. Exhibits (embroidery, leather and fur applications, wood and bone carvings) were provided to the culture department with the name, patronymic of the author, location of creation and residence (KMDAAD. F. 28. Op. 1. D. 526. L. 70).

National sports were separate for men and women. Men were engaged in wrestling, archery, skirmishing, throwing, jumping, tug of war and pentathlon. Women did the same, instead of throwing, they went jogging and did triathlon. Only athletes who passed a medical examination were allowed to participate (KMDAAD. F. 28. Op. 1. D. 526. L. 71).

Regional authorities paid attention to increasing the level of work on the communist education of northerners, involving them in active participation in labor and political life of the communities.

### **Health care System**

Healthcare system problems were complicated by the demand of medical and preventive institutions in the secondary medical education and medical staff. Doctors and other health sphere staff who were sent to the Northern regions by the government were in very uncomfortable conditions because of severe climatic conditions, ignorance of the language and the local customs. Thus, the need for training national specialists and establishing a state system in this field became important. The formation of national staff was not only of great political importance, as it was the key to a genuine rapprochement between the socialist nations but also of practical importance. The arrival of village and camp doctors from the surrounding areas, who knew the customs and rituals of the locals, played an important role in carrying out various preventive measures.

### **Medical Education and Expeditions**

In this regard, the state system of medical education which made it possible to solve the problem of qualitative improvement of medical care for the Northern population was established. After graduating from higher and secondary medical institutions, they adopted Soviet culture while studying in large centers. However, representatives of the North minorities after returning to the native areas, camps and settlements became active propagandists of multinational socialist culture and educators of national regions.

The work of medical expeditions turned out to be more effective in such conditions (SAKhK. F. 35. Op. 19. D. 41. L. 157). Their goal was to study the existing medical care, the state of hospitals, the availability of qualified personnel, the provision of medicines, as well as the examination of residents for diseases, the study of life and living conditions. Although the expeditions were not highly organized, nevertheless they were of great importance since they



could draw serious scientific and practical conclusions not only about the state of health but also about the living conditions of the indigenous population.

Thus, in the period of 1970-1980s central and regional authorities paid close attention to the medical and sanitary and hygienic services of the indigenous minorities of the Far East. The living conditions of the indigenous peoples were significantly improved. A great number of healthcare problems of the North peoples were solved or have been in the process of solving, for example, the construction and repair of medical centers in remote areas, and professional development of medical staff serving local residents, involvement of national personnel, sanitary and educational work.

### Consequences of the demographic policy in relation to the indigenous people of the Khabarovsk Territory

According to the census, as of January, 15, 1970, the number of ethnic rural population in the North of the Khabarovsk Territory was:

**Table 2:** Number of people in ethnic settlements

“Demoscope: All-state population census of 1979” (2023), Demographic research, 14-27 February, pp. 975-976.

Territory	Rural population		
	Total	Male	Female
Ayano-Maysky District (Ayan village)	3404	1797	1607
Tuguro-Chumikansky District (Chumikan village)	3311	1718	1593
village named after Polina Osipenko	7912	4039	3873
Ulchsky district (Bogorodskoye village)	27725	14106	13619
Komsomolsky and Solnechny districts	34308	18339	

The table represents the northern regions of the Khabarovsk Territory. The Evenks live in the Tuguro-Chumikansky and Ayano-Maysky districts; the Nivkhs in the Ulchi district. The Negidals live on the Amur, Amgun and Tugur rivers, near the lakes Chlya, Orel and Udyl (Solnechniy District). This is the state of population in 1970 (Library of Siberian local history, 2015). As a result of the nine-year program, as of January 17, 1979, the population in ethnic settlements was as follows.

**Table 3: Census of ethnic settlements**

Source: Shevchik, T.A. (2009), Administrative-territorial structure of the Khabarovsk Territory. 1938-2009: reference book, Khabarovsk, Publishing house "RIOTYPE" of the regional printing house

Territory	Rural population		
	Total	Male	Female
Ayano-Maysky District (Ayan village)	1407	739	668
Tuguro-Chumikansky District (Chumikan village)	1416	692	724
village named after Polina Osipenko	2139	1038	1101
Ulchsky district (Bogorodskoye village)	4607	2447	2160
Solnechny district (Berezoviy village)	5528	3260	2268

The state of the population rapidly deteriorated, which inevitably affected genetic and demographic structure of future generations. This is proved by the census of January 1979. There was a noticeable rapid decline in population during this period, and thus in the Northern areas of the region, the population reduced by 1979 (Demoscope, 2023).

There is no data about some settlements in the census. This is due to changes in administrative division of the districts of the Khabarovsk Territory. Here, there are changes concerning the above villages. These changes are as follows.

1. Declining birth rate among the peoples of the North, in addition to common reasons that were characteristic of modernization processes, was also due to a number of specific social phenomena.
2. During this period of time, there was an enlargement and transformation of collective farms,
3. Elimination of «non-perspective» settlements,
4. Resettlement to larger settlements.
5. Accelerated forced resettlement to new villages, led to poor living and housing conditions. For example, 2-3 families lived in one apartment.
6. Lack of places in kindergartens and nurseries.
7. Increase in the number of mixed marriages with
8. Single-parent families,
9. Unemployment
10. Decrease in the birth rate.
11. Numerous migrations to cities. Subsequently,
12. Rise of alcoholism.

It is no coincidence that the lowest population growth among the northern people was recorded in the 1970s. In 1959-1970s it was 16% throughout the USSR, while in 1970-1979s it was only 3% (The number and composition of the population of the USSR, 1985).

## Conclusion

Life support of the population is of great importance in any country of the world. Demographic processes are thus relevant. This, in turn, affect the development of all spheres of life. This research examined the USSR demographic policy involving the implementation of measures aimed at increasing the reproduction of the indigenous population of the Far East

This study concludes that the factors that affected the changes in the populations in the villages of the Khabarovsk Territory are as follows.

1. support of traditional types of fishing and consolidation of collective farms by the authorities
2. brining of the indigenous population to a settled way of life
3. resettlement and elimination of «unpromising» villages
4. elimination of illiteracy and training of national personnel
- 5 carrying out targeted cultural and educational work among the indigenous population
- 6 creation of health care and education systems and upbringing of representatives of the indigenous peoples.

The study notes that the demographic policy of indigenous minorities, in addition to reproduction, assumed that radical changes in the life of minorities of the North with their vast territory and dispersed population would occur faster than the natives would move to settled lifestyle. This was the only way to construct socialism, to create socialist lifestyle and culture. The change of indigenous minorities to settled lifestyle became the priority of the party, of Soviet and party organizations in the northern regions. As a result of the measures taken, most of the ethnic minority groups convinced of the advantages of new lifestyle, turned to settled ways of living.

During the implementation of the state program, namely elimination of non-perspective villages, settlements that received the status of "non-perspective" were abandoned.

Construction of important infrastructure such as shops, hospitals, clubs, and schools was canceled, which forced the indigenous population to leave their native villages and move to larger settlements.

Thus,

- 1) demographic policy as an activity of state bodies aimed at regulating the process of population reproduction had significant impact on creation of the regime for reproduction of the indigenous population and its demographic behavior.
- 2) for the purpose of radical change in the demographic processes of population reproduction in the ethnic regions the systems of medical care and boarding education, as well as a network of cultural and educational institutions for the indigenous peoples were created.
- 3) these measures, often carried out without taking into account the peculiarities of the traditional way of life, led to negative consequences in the demographic structure of the indigenous population of the Khabarovsk Territory, above all, to birth rate decrease.

The development of healthcare system, economic potential and socially significant indicators is characterized by increasing trend but a number of miscalculations and shortcomings in the implementation of these measures make their correctness towards indigenous peoples doubtful.

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