

**Input for the Report to 60th Session of the HRC  
of the UN Special Rapporteur on the rights of Indigenous Peoples**

**“Recognition of Indigenous Peoples”**

**The case of the Russian Federation**

**By Anti-Discrimination Centre Memorial Brussels and International Committee of Indigenous Peoples of Russia**

**March 2025**

**Response to the Key questions**

**1. What are the distinguishing characteristics of those recognised as Indigenous Peoples in your country, jurisdiction or sector of work?**

Russian legislation grants special rights only to those Indigenous peoples whose number does not exceed 50,000 people, and uses the term “small-numbered Indigenous peoples, which means "peoples living in the territories of traditional settlement of their ancestors, preserving traditional ways of life, farming and crafts, numbering less than 50,000 people in the Russian Federation, and recognizing themselves as independent ethnic communities".

This term is most often used in relation to the 40 peoples of the North, Siberia and the Far East, although 7 peoples living in other regions are also officially recognized as small-numbered Indigenous ones.

**2. What are the constitutional and legal provisions regulating the recognition of Indigenous Peoples in your country, jurisdictions or sector of work?**

Article 69 of the Constitution of the Russian Federation guarantees the rights of small-numbered Indigenous peoples "in accordance with the generally recognized principles and norms of international law and international treaties of the Russian Federation." In addition, Article 72, Part 1 states that "the Russian Federation and the subjects of the Russian Federation are jointly responsible for: ... (m) the protection of the ancestral habitat and traditional way of life of small ethnic communities."

Besides, Articles 9 and 36 regulating the rights of citizens to land and its resources, are also related to the respective rights of Indigenous peoples.

In the context of protecting the rights of Indigenous peoples, it is important that the Constitution of the Russian Federation proclaims the priority of international law over national law in Article 15, Part 4: "The generally recognized principles and norms of international law and international treaties of the Russian Federation are an integral part of its legal system. If an international treaty of the Russian Federation establishes rules other than those stipulated by law, the rules of the international treaty shall apply."

Serious concerns of experts about the principle of the priority of international law over national law were caused by amendments to the Constitution of the Russian Federation (2020). In particular, the original text of article 79 ("The Russian Federation may participate in interstate associations and transfer part of its powers to them in accordance with international treaties, if this does not entail restrictions on human and civil rights and freedoms and does not contradict the foundations of the constitutional order of the Russian Federation.") was supplemented by the following provision: "Decisions of interstate bodies adopted by on the basis of the provisions of international treaties of the Russian Federation in their interpretation, contrary to the Constitution of the Russian Federation, are not enforceable in the Russian Federation."

Another point of concern is raised by the fact that the amendments of the Constitution (2020), in the article on the state language and other languages used in the Russian Federation, granted the ethnic Russian people a status of "a state-forming people" (art.68.1: “The official language of the Russian Federation

throughout its territory is Russian as the language of the state-forming people, which is part of the multinational union of equal-in-rights peoples of the Russian Federation”).

The relevant federal legislation on small-numbered Indigenous peoples includes:

**Federal Law "On Guarantees of the Rights of Small-numbered Indigenous Peoples of the Russian Federation" (1999).**

This law regulates the rights of the Indigenous small-numbered peoples of Russia to protect and use their native habitat, traditional way of life and traditional economic activities (especially fishing and hunting). According to this law, Indigenous peoples have the right to establish territorial self-government bodies in their places of dense residence, form communities and other organizations, manage their educational structures in accordance with their traditional way of life, receive compensation for damage caused to their ancestral habitat as a result of industrial activities, as well as the right to judicial protection, taking into account their traditions and customs. This law also establishes the requirement that, within the framework of federal and regional programs, federal executive authorities must ensure the protection of the traditional rights of Indigenous peoples to land ownership/land use, community management of natural resources, etc.

**Federal Law "On General Principles of Organization of Communities of Small-numbered Indigenous Peoples of the North, Siberia and the Far East" (2000)**

This law establishes the rules for the organization and functioning of a special type of public associations – communities of small Indigenous peoples. These are legal entities that are created on a voluntary basis through a general meeting (gathering), with elected governing bodies (the community board), a charter, and membership. According to the law, communities are created to "protect their ancestral habitat, traditional way of life, and the rights and legitimate interests of these Indigenous peoples."

**Federal Law "On Territories of Traditional Nature Use of Small-numbered Indigenous Small-numbered Peoples of the North, Siberia and the Far East of the Russian Federation" (2001)**

The Law establishes the possibility of assigning the status of a "territory of traditional nature use" (TPP) to a piece of land that is used by a community of a small-numbered Indigenous people for its traditional activities, as well as the possibility of assigning this plot to this community for gratuitous use during a certain period of time.

**3. What are the practices and processes followed by Indigenous Peoples and/or State authorities to identify Indigenous Peoples in your country, jurisdiction or area of work?**

Currently, the Unified List of Indigenous Small-numbered (less than 50,000 people) Peoples of the Russian Federation, approved by the government of the Russian Federation (2000), includes 47 peoples, most of which (40) live in the North, Siberia and the Far East of the Russian Federation. Amendments to the List are made by the government of the Russian Federation, in response to the suggestion of the Federal Agency for Ethnic/National Affairs (FADN) which should be based on representations from senior officials of the subjects of the Russian Federation (heads of the highest executive bodies of state power of the subjects (regions) of the Russian Federation), in whose territories small-numbered Indigenous peoples live (Decree of the government of the Russian Federation No. 255, March 24, 2000).

In addition to recognizing small-numbered Indigenous peoples as communities, individual belonging to small-numbered Indigenous peoples has recently been documented in a special register. Since 2020, a List of persons belonging to the Indigenous peoples of the Russian Federation has been formed in Russia. The collection and storage of personal information about such persons and the maintenance of the List in electronic form has been delegated to the Federal Agency for Ethnic/National Affairs (FADN) as an integral part of monitoring interethnic and interfaith relations and early warning of conflict situations (Decree of the Government of the Russian Federation dated 08/19/2020 No. 1257, supplement to Decree of the Government of the Russian Federation dated 10/28/2017 No. 1312).

Even at the stage of adoption, the idea of the List caused controversy. On the one hand, its declared goal was to simplify the obtaining of benefits and preferences already guaranteed to Indigenous minorities by relevant legislation, in particular, when leading a traditional lifestyle in the territories of traditional nature use, or when exercising the right to a pension at an earlier age. According to the FADN, the fact of registration in the List should save representatives of Indigenous peoples from having to prove their right to benefits or government support measures every time.

On the other hand, Indigenous activists criticized both the approach to creating the List (focused on benefits/restrictions rather than rights) and the technical requirements that are difficult to meet in places where Indigenous peoples live, given the difficulty of communication, access to notaries, etc. In addition, questions have arisen about the verification of documents on belonging to Indigenous peoples (belonging to an Indigenous people in case of a shortage of supporting documents has to be done through the court, the courts do not accept self-declaration of Indigenous identity as an argument); about those representatives of Indigenous peoples who

do not live permanently in traditional territories and/or engage in traditional economic activities from time to time; about territories of traditional residence as such, which are not legally established everywhere where Indigenous peoples live; about the discrepancy between the role of the FADN and the stated goals of the List, and others.

Currently, the possibilities to apply for inclusion in the List have been expanded (while previously this could only be done through a personal appeal to the FADN in Moscow or by post, now the application can be submitted through Multifunctional Document Processing Centers and on the website of State Public Services). However, the functioning of the List and its benefits for the realization of the rights of Indigenous peoples are still unclear. In addition, there is concern that in the current context of modern Russia, the List may be used for repressive purposes, including for the purpose of mobilizing for the war against Ukraine.

#### **4. Are there Indigenous Peoples in your country that are negatively viewed as culturally backwards and whose way of life is considered by the majority society as inappropriate in current times?**

Various ethnic stereotypes are widespread in the Russian society, including those related to representatives of small Indigenous peoples (in particular, the genre of jokes/anecdotes is widespread, portraying the Northern peoples with generalized ridiculous characters and behavior). However, in general, the traditional way of life is not considered unacceptable – on the contrary, the Russian state declares the priority of preserving the culture and traditional way of life of Indigenous peoples, at least its external manifestations.

This approach – supporting the external sides of culture without sufficient attention to the rights of Indigenous peoples, ensuring their economic well-being, and preserving traditional territories – is criticized by activists and defenders of Indigenous peoples' rights for "festivalization of the inter-ethnic/national policy of the state" (cf. a [comment](#) by Dmitry Berezhkov, activist of the International Committee of Indigenous Peoples of Russia and founder of the Indigenous Russia analytical portal, 2023).

Talking about the level of awareness of Indigenous peoples in the Russian society, it should be said that, according to studies of interethnic stereotypes about the Indigenous peoples of the North, even in their places of residence (in particular, the Magadan region), where Indigenous and non-Indigenous peoples live in close proximity, the non-Indigenous population has an inadequate perception of Indigenous peoples and low interethnic competence in relation to the Indigenous neighbors (most of the non-Indigenous respondents do not distinguish between different Indigenous peoples and perceive them as a single group).

Thus, the study revealed a reduced attractiveness and sympathy of the representatives of the Indigenous population in the perception of the non-national population; the dominance of non-Indigenous ethnic groups over the Indigenous ones; representatives of the Indigenous population are perceived by the non-Indigenous population as passive and less sociable. Representatives of the Indigenous population believe that representatives of non-Indigenous ethnic groups evaluate them less positively, but in fact, representatives of the non-Indigenous population evaluate them even worse than the estimates of the auto-hetero-stereotype. (M.A. Ryabova. The specifics of interethnic stereotypes of representatives of Indigenous minorities of the North // Bulletin of KRAUNTS, series "Humanities", № 1 (21), 2013, ISSN 1816-8280 Psychology; M.A. Ryabova, V.P. Serkin Semantic assessments of ethnic stereotypes and lifestyle of representatives of Indigenous peoples of the North // Bulletin of the RUDN University, series "Pedagogy and Psychology", No. 3, 2016).

These data show that the educational efforts undertaken are insufficient to fully inform Russian society about the situation of Indigenous peoples, to overcome existing stereotypes and perception aberrations, and to gain a deeper understanding of the topic of Indigenous peoples' rights by both government officials and the general public.

It should be emphasized that historically established prejudices and stereotypes towards Indigenous peoples are an integral part of the general background of xenophobia and racism, which remains at a high level and, according to some estimates, is growing in the Russian Federation in relation to migrants, ethnic minorities, visually identifiable representatives of non-Slavic peoples, and in the last decade – to Ukrainians.

An open military attack (2022) against Ukraine (despite the fact that many Russian citizens have family, friendly, and business ties with Ukrainians), which turned into the war, became possible and did not raised mass public protest, inter alia because the efforts of the state propaganda over the past decade and the shaped discourse about Russia's exclusivity, its "special historical path" and "traditional values," superiority in the ownership of natural resources and, consequently, the dependence of the whole world on Russian energy resources.

At the same time, propaganda skillfully played the card of "internationalism" and "antifascism", convincing the Russia's population that Ukraine is dominated by a "neo-Nazi regime" supported by the West,

which infringes on Russian-speaking citizens of Ukraine and threatens Russia. The propaganda also plays the "concern for Indigenous peoples" card, denying the colonial nature of the policy of the Russian Empire and later the Soviet Union towards Indigenous peoples. Any discussions on this topic are stigmatized as a manifestation of separatism and destruction of the constitutional order of the Russian Federation, and those who try to initiate such discussions are subjected to repression.

Russia's war against Ukraine has had a catastrophic impact on ethnic minorities and Indigenous peoples. Conscription and the imposition of contract army service have mostly affected the poorest regions of Russia, especially those where ethnic minorities live, thus they disproportionately suffer from mobilization. For Indigenous peoples, involvement in the war threatens their physical survival, while environmental risks caused by the destruction of their traditional territories by mining companies also remain.

#### **5. What are the main challenges facing Indigenous Peoples to achieve recognition from State authorities in your country, jurisdiction or sector of work?**

Criminalization of civil activism and human rights activities of Indigenous peoples has become the most sensitive issue of recent times, relevant to all aspects of the life of the Indigenous peoples of Russia, including their right to recognition. In 2024, both the activists who were forced to emigrate and those who remained in the country, and their formal and informal organizations and groups were recognized first as "extremists" and then as "terrorists", and were included into the respective state registers. This entails criminal prosecution and leaves no practical opportunity to participate in public activities guaranteed by law, including in making decisions concerning Indigenous peoples, insisting on their position when interacting with government agencies or businesses, and fully participating in public discussions.

#### **6. Does the term 'Indigenous Peoples' cause any fears or concerns by State authorities in your country? If yes, please provide examples.**

The term "Indigenous peoples" as such is not used in Russian legislation, although it is presumed that an Indigenous people is an ethnic community that historically has been shaped on the territory of modern Russia. In this sense, many dozens of peoples living within the borders of the modern Russian Federation can be considered "Indigenous". Cf. Introduction to the [Concept](#) of Sustainable Development of the Small-Numbered Indigenous Peoples of the North, Siberia and the Far East of the Russian Federation" dated February 4, 2009: "The Russian Federation is one of the largest multinational states in the world, home to more than 160 peoples, each of whom has unique features of material and spiritual culture. The overwhelming majority of the country's peoples have developed over the centuries as ethnic communities on the territory of Russia, and in this sense, they are Indigenous peoples who have played a historical role in the formation of the Russian state."

The relevant legislation uses and defines the term "a small-numbered Indigenous people", with the following components of the content: 1) small-numbered (up to 50,000 people) = vulnerable due to this reason, requiring special protection; 2) Indigenous = local, living on the territory of ancestral settlement, i.e. indefinitely long ago; 3) preserving the traditional way of life, management and crafts; 4) self-identity as an independent ethnic community.

It should be noted that this definition does not mention such criteria for classifying Indigenous peoples as a non-dominant position in society, as well as the criterion of colonization/conquest of the ancestral territory of a given Indigenous people and historical continuity with precolonial societies, which is important for international law. This happens due to the fact that the Russian government does not allow any discussions on the subject of the colonial character of the Russian state in the past and present, being extremely sensitive to any attempts to criticize state policy on regulating interethnic relations.

The following problems can be identified related to the aspects of the term "small-numbered Indigenous people" in the Russian context:

1) Small number: the threshold of 50,000 people seems too low and deprives the recognition and additional legal protection of peoples with a "borderline" population (slightly more than specified);

2) "Indigenusness": The legal certainty of Indigenous peoples is hindered by the fact that not only in Russian, but also in international legislation, the unified definition is not given, due to the complexity of the phenomenon itself (the relevant UN documents propose a set of criteria by which a person can be classified as an Indigenous people). The Russian legislation has not adopted a loan (international) word for this term (for instance, "aboriginal", "autochthonous"), which would be more neutral. Instead, as a translation of "Indigenous peoples", the Russian-language term *коренные народы* is used; literally "rooted peoples", which is by no means neutral and has a variety of connotations.

Russian nationalists often use the words *коренной народ/житель*; literally “a rooted people/inhabitant”, to contrast the Russian ethnic group with migrants and, in general, "others", "aliens", "newcomers". At the same time, a clear definition of "Indigenous people" would inevitably lead to the need for a historical assessment of the expansion of Russians in the East of the country, setting a time frame for determining which ethnic group appeared in a given territory before another, and this, in turn, would inevitably lead to the conclusion that the "first" and "Indigenous" in the territories to the east of the middle Volga was not the Russians, but other peoples who were conquered and colonized. This conclusion is not beneficial to Russian nationalists at all, while the Russian government fears an escalation of interethnic relations – therefore, the term "Indigenous peoples" remains uncertain, as the problem of the historical responsibility of the Russian state for the current disadvantaged situation of Indigenous peoples remains not discussed and articulated.

The need to clarify what an "Indigenous people" is and which peoples are "Indigenous" was pointed out by activists of the Indigenous peoples' movement (in the 2000s, when such discussions were still allowed and not persecuted by the Russian government - cf. "The main challenges facing Indigenous peoples in modern Russia", a speech by S.N. Haryuchi, Chairman of the Duma of the Yamalo-Nenets Autonomous Okrug, at that time the President of the Association of Indigenous Peoples of the North, Siberia and the Far East of the Russian Federation, at the conference "Indigenous Peoples of the North in the Modern Politics of the Russian Federation", May 15, 2008, Civic Chamber, Moscow).

There is a precedent in regional legislation for determining which peoples in a given territory are "Indigenous" – and this appeared to be not a small people, but the ethnic majority and even the titular people of a subject/region of the Russian Federation. Thus, in 2016, the Constitutional Court of the Republic of Sakha (Yakutia) issued a ruling declaring the Yakuts the Indigenous people of Yakutia, contrasting the Yakuts with “Russians and other old-timers”, as well as with “small-numbered Indigenous peoples of the North”. In the federal media, this decision was precepted as scandalous, almost separatist, undermining federalism, threatening the rights of ethnic Russians (despite the fact that the Constitution of the RS (Yakutia) explicitly contains guarantees of the rights of the Russian population).

3) The criterion of leading a traditional way of life: The question arises about those people who consider themselves representatives of an Indigenous small-numbered people, but do not lead a traditional way of life (for example, due to urbanization, or other reasons). In the Russia contemporary context, a decision of the Constitutional Court was required to confirm the rights of such people (the case of Andrei Danilov, representing Saami (2021, Murmansk region) on the right to hunt for representatives of Indigenous peoples living in the city; the case of Gennady Shchukin, a Dolgan (2019, Taimyr district of the Krasnoyarsk Territory) on delegating the right to hunt to another representative of the community).

4) Self-determination: in fact, recognition of an Indigenous small-numbered people is carried out not on the basis of self-determination of people, but through a bureaucratic and complex process of inclusion in the Unified List of Small-numbered Indigenous Peoples established by a decree of the Government of the Russian Federation (2000).

**7. What are the positive and/or negative results and practices associated with the current framework for recognition of Indigenous Peoples in your country, jurisdiction or sector of work?**

**and**

**8. What initiatives have been undertaken to raise awareness about the recognition of Indigenous Peoples within society and governmental institutions?**

During the Soviet and post-Soviet times, the languages and cultures of Indigenous peoples were actively and deeply studied mainly by linguists, ethnographers and other academicians, while criticism of state policy and, in general, the topic of special rights and recognition of Indigenous peoples became possible to discuss publicly only after the collapse of the Soviet Union. Right then, the Russian Federation adopted global trends and concepts related to the rights of Indigenous peoples; a social movement of Indigenous peoples began on the ground; and relevant legislative provisions were adopted (federal laws "On Guarantees of the Rights of Small-Numbered Indigenous Peoples of the Russian Federation" (1999), "On General Principles of Organizing Communities of Small-Numbered Indigenous Peoples of the North, Siberia and the Far East of the Russian Federation" (2000), "On the Territories of Traditional Nature use of the Small-Numbered Indigenous Peoples of the North, Siberia and the Far East of the Russian Federation" (2001); regional laws), in some regions, forms of representation and the institution of the Ombudsman for the Rights of Indigenous minorities have been established.



Formally, many executive bodies of the regions of the Russian Federation have established structural divisions for Indigenous peoples, coordinating the implementation of regional programs. Councils of representatives of small Indigenous peoples have been formed under the heads and governments of the regions. Independent institutions of ombudsmen for the rights of Indigenous peoples have been established in the Kamchatka and Krasnoyarsk Krays, the Sakhalin Region, the Republic of Sakha (Yakutia) and Buryatia. However, the actual participation of Indigenous peoples in matters directly related to them is limited for the following reasons.

Firstly, the activities of independent activists and defenders of the rights of Indigenous peoples are criminalized. The Russian authorities' repression against civil society has escalated over the past decade, and such forms of persecution as recognition as a "foreign agent" have also affected Indigenous organizations. After the outbreak of Russia's war against Ukraine, the persecution intensified and in 2024 it reached the point that the leading formal and informal groups of Indigenous activists were first listed as "extremist" organizations (Aborigen Forum, International Committee of Indigenous Peoples of Russia, Indigenous Russia), and then as "terrorist" ones (Aborigen Forum, International Committee of Indigenous Peoples of Russia).

Secondly, independent activists are being replaced by loyal representatives of Indigenous NGOs, which are in fact funded by the state and mining companies. At the international level, representatives of Indigenous GONGOs (state-dependent NGOs) promote the positions of the Russian authorities and lobby for the lifting of sanctions against Russian businesses. See for more details the [report](#) of the Inter-National Committee of the Indigenous Peoples of Russia "RAIPON: transformation from an independent agent of change into a tool of state propaganda." The control upon the RAIPON is ensured not only through government pressure and the introduction of loyal leaders there, but also through the financing of the association by large mining companies, in particular Norilsk Nickel. See also the [investigation](#) by Arctida, Verstka Layout and 7x7 "They work for the benefit of the elite." How the Association of Small Indigenous Peoples became an instrument of enrichment and lobbying", highlighting the dependence on business structures and lobbying in favor of large companies, affiliation with the United Russia party and government agencies, corrupt ties of officials who make money on the topic of Indigenous peoples. The report emphasizes that through the public statements of loyal representatives of Indigenous peoples at the UN, the lifting of sanctions against Russian companies is being lobbied.

In these circumstances, any participation in public, human rights, and political activities in the field of Indigenous peoples' rights, including those related to the right to a traditional economy, can be outlawed, which opens up a huge field for manipulation by business structures and state authorities.

The Russian authorities are extremely sensitive to criticism of policies towards Indigenous peoples and, more broadly, interethnic issues in general. Russia is particularly opposed to the international activity of independent representatives of the Indigenous peoples of Russia in the UN bodies. See, for example, the official [release](#) on the website of the Russian Embassy in Norway reflecting the state position against independent Indigenous activists and their international activities:

"Western countries are actively using the issue of ensuring the rights and legitimate interests of the small-numbered Indigenous peoples of the North for political and propaganda purposes. Our opponents see it as one of Russia's "pressure points", trying to exploit real and imaginary problems to stimulate protest sentiments and destabilize the situation in a number of subjects of the Russian Federation, on the territory of which the small-numbered Indigenous peoples of the North live. The idea of the disadvantaged position of these peoples in the Russian Federation is being instilled in the public discourse; these are being discussed about the lack of political representation of Indigenous peoples in government bodies, the declarative nature of relevant legislation and the weakness of its law enforcement practice; the negative impact of industrial development of territories where Indigenous peoples traditionally live, and the poor state of the natural environment. <...>

Similarly, the West is intensifying its use of modern "network" methods of mobilizing public support, collecting necessary information, consolidating and coordinating the actions of pro-Western representatives and associations of the small-numbered Indigenous peoples of the North, including on international platforms. In this context, the UN and OSCE are conducting a campaign to discredit Russian legislation on foreign agents, which recognizes a number of organizations representing the interests of the small-numbered Indigenous peoples of the North. <...>

Among such organizations, the following ones are active on international platforms: The Aborigine Forum, the International Committee of the Indigenous Peoples of Russia (Norway), the Center for the Promotion of Small-Numbered Indigenous Peoples of the North, the Saami Heritage and Development Foundation, the Arctic Consult Agency (Norway), the Batani International Foundation for Indigenous Solidarity (USA). Representatives of these organizations are citizens of the Russian Federation, most of whom have dual citizenship (some have applied for asylum in foreign countries under the pretext of persecution). Their main goal is to create Internet

networks and platforms (funded by Western funds) to conduct information campaigns in order to attract public attention, prepare biased reports on alleged gross violations of the rights, repression and persecution of the Indigenous peoples of Russia.

Despite the fact that anti-Russian activists have long lost touch with the Russian Indigenous community and their traditional way of life, it does not prevent them from participating in competitions and being elected from the Russian Federation as members of the UN Permanent Forum on Indigenous Issues and the Expert Mechanism on the Rights of Indigenous Peoples, with the support of the West. As a rule, their anti-Russian views in the current international situation and the involvement of international organizations themselves allow agents of influence, quasi-experts to pass competitive tests. This happens, in particular, due to their instruction by well-trained Western political strategists. Thus, after their appointment, anti-government experts skillfully manipulate their international "independent" status to denigrate the policy of the Russian Federation in the field of ensuring the rights and legitimate interests of Indigenous peoples.

Since 2022, representatives of the above-mentioned organizations have been actively exploiting the topic of militarization of Indigenous peoples' lands on international platforms in connection with Russia's special military operation in Ukraine. At the same time, the United Nations Permanent Forum on Indigenous Issues and the UN Expert Mechanism on the Rights of Indigenous Peoples of the United Nations Human Rights Council are working to discredit the activities and revoke special consultative status with the ECOSOC (through the Secretariats of PFKN and EMPKN) of constructively minded Russian organizations: Associations of Indigenous Peoples of the North, Siberia and the Far East Of the Russian Federation (RAYPON), the Association of Finno-Ugric Peoples of Russia, and the Inter-regional Public Organization Lyoravetlian”.

Obviously, this state position – in fact, discrediting the efforts of independent Indigenous activists and international organisations working in the field of Indigenous rights, needs to be responded by the international bodies involved into advocacy of Indigenous rights, including the UN level.

**9. What initiatives and mechanisms are needed for Indigenous Peoples to further promote adequate recognition? Please provide examples of good practices if available.**

It is necessary to stop criminalizing Indigenous activism and the movement for the protection of the Indigenous rights. Organizations of ethnic minorities and Indigenous peoples should not be stigmatized or included in repressive lists ("extremist", "terrorist", "undesirable"). It is important to have an open public discussion – from the perspective of Indigenous peoples and modern human rights standards – forming critical analysis of the state policy towards Indigenous peoples, both in modern times and in history (the Russian Empire before the modern Russian Federation). The voices of Indigenous peoples, the academic community, and human rights defenders who are currently deprived of the opportunity to speak freely should be heard in this discussion.

Currently, against the background of Russia's full-scale war against Ukraine, there is an increased interest in anti-colonial discussions around Russian history and current politics. However, the safe development of anti-colonial discourse is possible only for those activists who are outside the Russian Federation, having been forced into exile.

For the full recognition of the Indigenous peoples of Russia, international structures, including the UN structures, must receive truthful information about the situation with the rights of Indigenous peoples in Russia and be critical of what is broadcast by the Russian authorities directly or through loyal activists of Indigenous peoples who are in various kinds of dependence on government and business structures.

**10. Are there examples from your country, jurisdiction or area of work, of conflation of Indigenous Peoples and other groups, such as minorities, local communities, vulnerable groups, among other? If yes, what are the lessons learned in that regard.**

**11. Are there examples from your country, jurisdiction or area or work of alliances between Indigenous Peoples and other groups, such as minorities, local communities, vulnerable groups, among other? If yes, what are the lessons learned in that regard.**

Since February 2022, the beginning of Russia's full-scale war against Ukraine, activists from Indigenous peoples and ethnic minorities have been participating together in the anti-war movement and anti-colonial discussions, mainly from forced exile. At the same time, in its repressive practices, the Russian state does not distinguish between these groups (cf. the inclusion of dozens of organizations and activist groups, formal and non-formal, related to inter-ethnic issues, regionalism, federalism, Indigenous rights, in the lists of "extremists" and "terrorists").