

THE WORLD IN FACES

Diversity of traditional cultures of the world through
the portraits of Indigenous Peoples

ABOUT THE ARTIST

Born in Siberia in 1970, **Alexander Khimushin** is a world citizen and photography artist. He has dedicated the last several years to working on his **The World In Faces** photo project, visiting remote communities of Indigenous Peoples around the world. Documenting these Indigenous Peoples and sharing their traditions and culture to the world through photography is Alexander's passion. The series has been featured in the media in more than 60 countries (National Geographic, Conde Nast, GEO, Daily Mail, Telegraph, Spiegel, CNN, Xinhua, Arab News, RT etc.) creating greater exposure and dialogue around Indigenous rights and Peoples.

PORTRAITS OF THE WORLD

In his nine years of travel, Alexander Khimushin has visited 85 countries and met thousands of people while following his love for photography.



Alexander Khimushin with Mongolian Kazakhs

МИР В ЛИЦАХ: НАРОДЫ СИБИРИ

КТО СПАСАЕТ ТУНЦА ОТ БРАКОНЬЕРОВ

ИНТЕЛЛЕКТ ПТИЦ: НОВЫЕ ДАННЫЕ

WWW.NAT-GEO.RU | ФЕВРАЛЬ 2018

NATIONAL GEOGRAPHIC

РОССИЯ

| ФОТО | ФОТОЖУРНАЛ



По часовой стрелке, начиная с левой верхней фотографии: Максим Заксор, на Нереке, Хабаровский край. 14 лет. Мечтает стать геологом. Сергей Сунгалин, Яр. Приморский край. 56 лет. Летом ходит по склонам на горючку — находит корешки Денуки, ульчи, Хабаровский край. 59 лет. Работает старожилом в национальном селе Булава. С детства занимался зимней подледной рыбакой. Макар Курин, Сая (Рахин). 59 лет. Потомственный оленевод. Сам сочиняет и поет песни на Доломы привозил с детьми — учит их национальным песням и танцам.

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Виктор Максимов, звеник, 75 лет.
Живет в поселке Иенгра,
Республика Саха (Якутия).
Зоотехник, оленевод. Жена,
Анна Ивановна, народный
мастер Республики Саха.

| ФОТО | ФОТОЖУРНАЛ



Мария Камдига, улугей.
32 года. Живет в селе Газово
Хабаровского края. Работает
учителем, по совместительству
занята в школе. По-улугейски



ix.
ii
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—70 лет
по тем
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о малочисленных народах, находящихся гибкой на грани исчезновения.

Работа над проектом привнесла меня в Сибирь — регион, где живут представители из коренного и малочисленного народа. Более чем за полтора автомобильного путешествия по Сибири (в проектировании сложности около 25 тысяч километров) мне удалось побывать только у половины из них. В ближайшие месяцы и планирую эту часть работы окончательно.

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#StandUp4HumanRights

In 2018 Alexander, by invitation of the Office of the UN High Commissioner for Human Rights, created an artwork for the #StandUpForHumanRights campaign celebrating the 70th Anniversary of the Declaration of Human Rights.



THE WORLD IN FACES

Photo project by Alexander Khimushin



UNIVERSAL DECLARATION OF
HUMAN RIGHTS
#STANDUP4HUMANRIGHTS

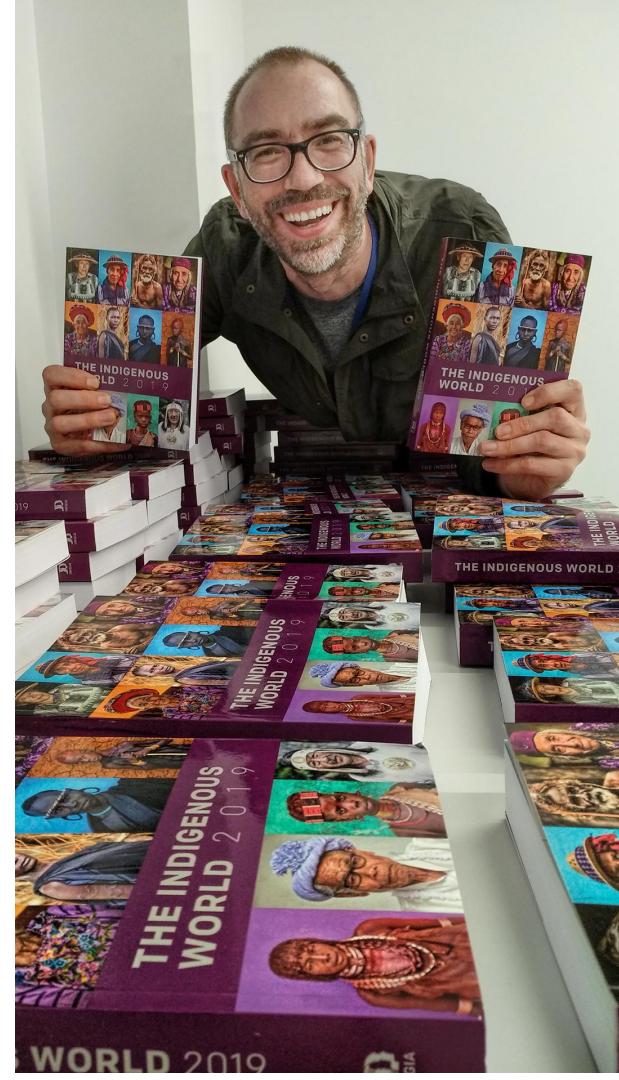


THE INDIGENOUS WORLD 2019



Alexander Khimushin designed a cover of Indigenous World 2019, the most comprehensive book on Indigenous People rights, published in Copenhagen by International Work Group of Indigenous Affairs.

The book was presented April 25th 2019 at the United Nations during the 18th Permanent Forum on Indigenous Issues.



INTRODUCTION TO THE EXHIBITION

The World in Faces

photo exhibition in Manhattan was displayed at the United Nation Headquarters for one month from 15 April - 15 May 2019.

There were 30 extra large portraits of 2x1.35m (78x53 inch) in size; art gallery quality photo prints applied on alloy panels.



A half of them were displayed outside on the 1st. Ave along the UN Headquarters .

Another half of the photographs were located in the main lobby of General Assembly of the United Nations.



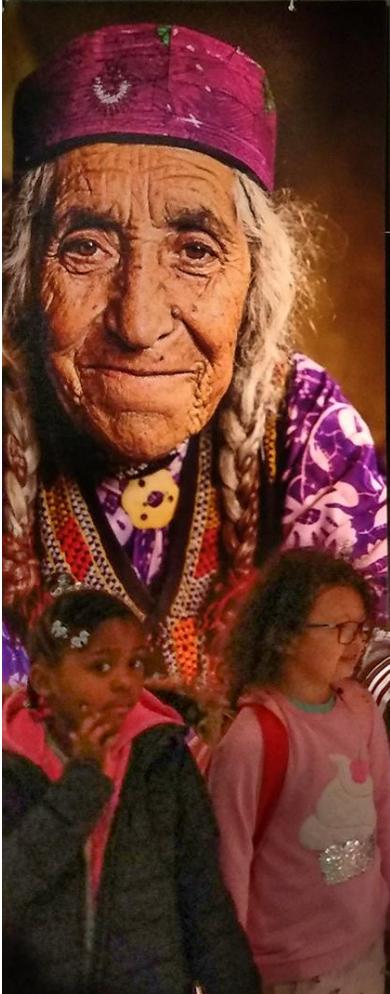
Exhibition at the UN Headquarters in NYC. Half of the artworks displayed at the main lobby on the ground floor.

THE WORLD IN FACES



The portraits of Indigenous People were displayed right next to the portraits of the UN Secretary Generals.





Kib woman.
Turkmenistan, Afghanistan

Photographer: Steve McCurry
The World of Steve McCurry



Sepik Papuan girl.
Ambunti, East Sepik river,
Papua New Guinea

Photographer: Michael Kenna
The World of Michael Kenna



Orbigny, Dene, Arctic
Man

Photographer: Steve McCurry
The World of Steve McCurry



The exhibition presents Indigenous Peoples' right to their cultures and traditions, a concept defined as the right of Indigenous Peoples to determine their own policies and strategies with respect to their cultural heritage and traditional systems. 2019 is the UN's International Year of Indigenous Languages, and information on the subjects' languages is included where relevant. The term "Indigenous Peoples" is a common denominator for more than 370 million people, spread across more than 90 countries around the world who, through historical processes, have been denied their right to control their own development. As distinct peoples, they claim the right to self-determination, including the right to control their own political, social, economic and cultural development. The exhibition showcases photographs that display the incredible diversity of Indigenous cultures through portraits of individuals from different parts of the world in their traditional clothing and environment.

Indigenous Knowledge

Indigenous Peoples have, over the course of generations, developed rich sets of knowledge about the natural world, health, technologies and techniques, rites and rituals and other cultural expressions. Culture is one of the six mandated areas of the Permanent Forum and is inextricably linked to Indigenous Peoples' identity. Traditions, cultural practices and values of Indigenous Peoples can play a critical and positive role in advancing and promoting equality and human rights.

But Indigenous cultures today are threatened with extinction. Traditional knowledge, languages, practices, and traditional resources have been managed by Indigenous and local communities since time immemorial. A great deal of that traditional knowledge, however, including customary law and folklore, has been undermined and destroyed by colonizers and post-colonial states who have imposed their own systems of law, knowledge and worldviews on Indigenous Peoples. Today, however, there is an increasing appreciation of the value and potential of traditional knowledge and cultures. Traditional designs can be found in major commercial brands, languages preserved, and international legal frameworks and mechanisms are operating to help ensure recognition of Indigenous Peoples and their rights.

Indigenous Peoples and their Lands

Indigenous Peoples worldwide share a deep and essential connectedness with nature. Loss of their lands and natural resources not only jeopardizes their survival as distinct peoples, but threatens their economic security, sociocultural cohesion and their human dignity. By uniting and organizing themselves, Indigenous Peoples are protecting their territories, livelihoods and knowledge from the influx of businesses, settlers, and other dominant or armed groups. Strategies including territorial self-governance, mobilization, rights-awareness campaigns and legal cases, among other initiatives, are helping to protect Indigenous Peoples and their rights. However, Indigenous Peoples' assertion of those rights has, in many cases, been answered with brutality and even murder.

The stories of these peoples demonstrate the interconnectivity of their culture and identity with their land. That connection and the drive to protect those resources has meant that Indigenous Peoples have long stood at the frontline of resistance against land grabbing and exploitation.

Despite being one of the most vulnerable and marginalized groups in the world, Indigenous Peoples have proven to be strong, resilient and able to organize and defend themselves. They still occupy many of their ancestral territories, celebrate and struggle to maintain their unique cultures, and act as the prime guardians of much of the world's cultural and biological diversity.

Indigenous peoples are an integral part of sustainability and natural resource management, their knowledge and understanding of our world are a key part of the solutions we need to achieve a more just, equal and sustainable future for all of humanity.

Progress for Indigenous Peoples at the International Level

Over the last forty years, Indigenous Peoples have made a major impact on the international political arena and have created new spaces, in the form of legal provisions and institutional mechanisms, for the promotion and protection of their rights. Concrete outcomes of Indigenous Peoples' struggle to gain recognition as subjects of international law have been the adoption of the UNDRIP (2007), the establishment of institutional mechanisms within the UN and regional human rights bodies dealing specifically with Indigenous Peoples' rights, and, at the national level, the adoption of laws and policies for the protection of the rights of Indigenous Peoples.

Despite Progress, Challenges Remain

However, despite the progress achieved at the international level the situation of Indigenous Peoples at the country level remains alarming, and several critical trends are not only continuing, but have in fact worsened in many countries over the last decade. Unfortunately, the reality today is that States rarely provide a systematic response to the recommendations made by international and regional human rights mechanisms, and that the recommendations made for more substantive reforms that will ensure the wellbeing of Indigenous Peoples on the ground tend to be ignored altogether. This is represented in Indigenous communities, where various reports and (the few available) statistics show that Indigenous Peoples remain among the poorest and most marginalized peoples in the world and that their individual and collective human rights continue to be grossly violated.

Communalities and Alliances

While the situation varies considerably between regions and countries, Indigenous Peoples generally face the same types of problems, including: lack of recognition as collective rights holders; exclusion from decision-making processes; overall discrimination by the mainstream society; lack of tenure security and therefore loss of land and resources; gross human rights violations; lack of access to justice; lack of institutional capacities; gender and generational discrimination; and lack of freedom of expression and/or access to media. Indigenous Peoples and their organizations are building networks and alliances to meet these challenges, and to share their best practices.

Looking forward

It is obvious that considering the urgency and seriousness of the threats Indigenous Peoples are facing in many countries, a firmer and more decided plan of action from the international community is urgently needed. Much more effort must be put into addressing the persistent, and even widening, implementation gap between the good intentions expressed in legal and institutional frameworks and the effective protection of Indigenous Peoples' human rights at the practical, everyday level.

The Exhibition

As you look at these photos, we hope that you will see not only the individual, but the communities and the Indigenous Peoples they represent.

**This exhibition is developed to highlight Indigenous Peoples' right to their traditional knowledge and cultures on the occasion of the Eighteenth Session of the Permanent Forum on Indigenous Issues, and its special theme: "Traditional knowledge: Generation, transmission and protection".*



Khik woman. Wakhan Valley, Badakhshan, Afghanistan.

Living in the valley between two of the world's highest mountain ranges, the Khik people are practically cut off from the rest of the world. Donkeys are used as the main mode of transportation. Khiks are traditionally a nomadic people, depending on their herds of yaks for survival. However, now many of them have settled in clay houses along the river Panj, where they practice agriculture. Due to their extreme isolation their traditions and culture, including their everyday clothing have remained intact.



Orochi woman. Coast of the Sea of Japan, Far East Siberia.

The Orochi are an Indigenous people living on the shores of the Sea of Japan, Far East of Siberia, just north of Japan. Ina Akunka was a spiritual leader who dedicated her life to preserve Orochi traditions and culture. Here she is pictured wearing the last traditional clothing made from salmon skin by a traditional master craftsman. That master is no longer with us, and their traditional knowledge died with them. The last person who could speak the Orochi language died 9 years ago. Ina, 64, passed away last year. She was one of the last of the Orochi people.



Dukha woman. Darkhad Valley, Khovsgol, Northern Mongolia

The Dukha people live in one of the most remote and inaccessible Mongolian taiga forests bordering the Tyva Republic in Siberia. They are the only Indigenous reindeer herders of Mongolia. Ulzii Sandag, 80, is one of only 282 Dukha people. If we count her 14 children, more than 60 grandchildren and a large number of great grandchildren, the total number of which she could not recall, it can be said that Ulzii is the progenitor of more than half of the Dukha people. In Ulzii's opinion the most important trait of a human character is humanity, "I wish all people of the world to live in peace and harmony!"



Bodi woman. Mago river, Debub Omo, Southern Nations Region, Ethiopia

Bodi people live in one of the most remote areas of South East Ethiopia along the Mago river. Bodi tribes are dependent on their livestock. There are more than 80 synonyms in their language describing their animals, differentiating them down to the smallest details in their color and physical appearance. Traditional foods consist of animal blood that is collected and stored and milk porridge. Scarification is widespread among both men and women and is intended to demonstrate both beauty and courage.



Sakha Shaman. Lena river, Sakha (Yakutia) Republic, North East Siberia.

The Sakha people live in the world's coldest region with winter temperatures often dipping below -96F/-71C. They speak Sakha - a Turkic language, despite Turkey being more than 7,000 mi/ 11300 km away from the Sakha Republic. There are less than 1 million people, spread across a region that is approximately $\frac{1}{3}$ the size of the United States. Many Sakha people practice their traditional spiritual practices, including shamanism. Although the Sakha Republic has been considered a part of Russia since the 17th century, the Sakha people have preserved their culture and traditions. Approximately 87 percent of them are fluent in their native language.



Papuan woman. Tambul, Eastern Highlands of Papua New Guinea

Kuku lives in Lagaim Village, Tambul District, in the Eastern Highlands province of Papua New Guinea. In this photo she has just applied her traditional make up made from local organic material. She is participating in a sing-sing, which is a gathering between a few villages, to peacefully exchange traditions. Each village has its own lineage, face-painting style and dance. A sing-sing is a big event celebrated once a year or on a special occasion. With over 800 Indigenous languages spoken in the country, there is an amazing diversity of people, culture, tradition and oral history. Only 18% of these groups live in urban areas.



Afar woman. Danakil Depression, North-East Ethiopia.

The Afar are Indigenous Peoples located in the Afar Triangle at the Horn of Africa. It is the lowest point of the continent, well below sea level. Affected by constant drought, it is also considered the hottest place on Earth. A skeleton found here in 1994 has been dated to 4.2 million years old. Paleontologists believe the Afar region is the cradle of humanity. The Afar people may well be the descendants of the first humans living on this planet.



Ulchi girl. Amur river, Far East of Siberia.

In a school of her native Bulava village Anastasia Kuchekta, 8, learns her people's language, dances and embroidery. She helps her mother engrave birch bark and process fish skin. The Ulchi are one of eight groups of Indigenous Peoples living along the 1,740 mile / 2,800 km long Amur river in the Far East of Siberia. Fishing is their primary livelihood. The Ulchi are a very small Indigenous group, living in just 2 villages, yet they have managed to preserve their traditions and national clothing. However the UN ranks the Ulchi language as critically endangered.



Mongolian Kazakh man. Targyn, Bayan-Ölgii, Western Mongolia.

Sailau Jaryk, 68, is a berkuchi - an eagle hunter. He has practiced his traditional hunting with a berkut bird for the last 37 years. He hunts on average 3 days a week. Over the last 37 years, Sailau has had 9 birds. While on average a Mongolian golden eagle's lifespan is about 25 years, Sailau has never kept a bird for more than 8. He believes they must also live free, and always releases his eagle after the time they hunt together. This is his peoples' tradition. While the Kazakh language is widely spoken in neighbouring Kazakhstan, the ancient tradition of eagle hunting is endangered. It only exists today among this small community of Mongolian Kazakhs.



Aboriginal woman. Lockhart River, Cape York, Queensland, Australia.

During the period of 1905-1969 Australian government authorities and the police were given power to transfer Aboriginal children to foster care, forcibly removing them from their families. The children who were taken were assimilated to Anglo-Australian culture. It is estimated that about 100,000 children in total, or just about every third Aboriginal person at that time, was forcibly removed from their families.



Papuan girl. Massy, Western Highlands of Papua New Guinea

Laftadio Kupayna, along with a group of other children from Massy village, takes part in a big sing-sing ceremony on the day of this photo. Her mother applied the traditional paint on her face and dressed her in their traditional clothing. Only the Massy decorate themselves in this distinctive way. A sing-sing is a gathering of a few villages to peacefully share traditions. Each village has its own face-painting style and dance. It is a major annual celebration, although they are sometimes called for special events.



Ixil girl. Santa María Nebaj, El Quiché, Guatemala.

Joselin Pamela Valdez and her family live in the Cuchumatan mountains of the Guatemalan Highlands. Due to its remoteness, the Ixil Community has largely maintained its traditional culture. Most women are weavers making the handmade traditional clothing that the Ixil women proudly wear in everyday life. Ixil are among the Indigenous Peoples who suffered horrific atrocities during the 36-year Guatemalan civil war which ended in 1996. In 2012 Rios Montt, ex-president of Guatemala, was found guilty of the massacre of 1,771 Ixil People, however, after an appeal which dismissed the conviction and before the second trial's final verdict, he died in 2018.



Nenets man. Tukhard, Taimyr Peninsula, Arctic Siberia.

Pavel Nikiforoff, 36, has a lot of responsibilities - he is the head of the administration of one of the most remote and northernmost settlements of Eurasia and of the world - the village of Tukhard. Until recently, Pavel had a herd of reindeer, but when the local residents elected him as a village Chief, he had to make a difficult choice. Leadership is a huge responsibility. Life in tundra is harsh, with temperatures below -40 F/ -40 C, but for Pavel it is his homeland, and his people's land. He doesn't dream of any other life.



Even girl. Sakha (Yakutia) Republic, North East Siberia.

Evens are a Siberian Indigenous people of Manchu-Tungus origin. Evens have a rich oral history, and have been living in this part of the world since the 1st millennium AD. Their language is spoken by communities of reindeer herders, scattered for thousands miles across the coldest and most isolated regions of Siberia. With only some 5,700 speakers the Even language is considered severely endangered.



Negidal woman. Amgun river, Far East of Siberia.

Negidal people live in a remote village on the Amgun river, accessible only by boat and surrounded by hundreds of miles of dense taiga forest. The art of making traditional clothing like these in the photo has been lost. The Negidal language today is only spoken by two local elderly women. They fear the language, identified as critically endangered by UNESCO, and the core traditions and culture of the Negidal will die with them.



Udege man. Krasny Yar, Primorie, Far East of Siberia.

Every summer Sergey Sulyandziga, 56, along with other Udege people go hunting for ginseng root. The Udege know how to find it. Ginseng is highly regarded in Chinese medicine, and can be found in the lush Bikin taiga known as the ‘Russian Amazon’. Sergey is a hunter, searching for roe deer and wild boar. Sergey shared memories from his youth, of how a tiger wandered out of the taiga and climbed the fence to rest in Sergey’s backyard. Ussuri tigers are sacred for the Udege people, and must be left alone. There are just over 100 speakers of the critically endangered Udege language.



Nganasan boy. Dudinka, Taimyr Peninsula, Arctic Siberia.

The Nganasan people of the Siberian Arctic are the northernmost people of Eurasia. There are just a few hundred Nganasans today. Their language is severely endangered according to UNESCO. There are only a few elders who can speak Nganasan fluently. Here a local boy, Venya, 15, is wearing authentic traditional clothes. These clothes are becoming exceptionally rare. The few remaining pieces like this one will be buried together with their owners, according to the Nganasan ancient funeral traditions. Once these are gone, there will be just a couple of costumes left as museum pieces.



Buryat woman. Baikal lake, Buryatia Republic, South East Siberia.

The Buryats are the largest indigenous group in Siberia, mainly concentrated in their homeland, the Buryat Republic. They also live in Mongolia and China, where they are an ethnic minority. Even though the total population of Buryats is close to half a million people, they comprise only about 26% of the population in their own republic. Only approximately half of them can speak the Buryat language today. UNESCO recognized their language as severely endangered.



Aboriginal man. Pormpuraaw, Gulf of Carpentaria, Cape York, Australia.

Cape York Peninsula is one of a few remaining places in the country with a significant population of Australian Aboriginals. When the first British settlers arrived, Australia had been inhabited by Aboriginals for more than 50 thousand years. 231 years later, although the population of Australia is over 24 million, only 2.8% of them are Indigenous.



Yukaghir man. Kolyma River, Sakha Republic, North East Siberia.

Makar Kurilov, 60, lives in one of the coldest and most remote areas of the world. He is a hereditary reindeer herder from along the Kolyma river in north eastern Siberia. Now retired, he composes and sings songs in the Yukaghir language and teaches children Yukaghir songs and dances. There are only approximately 1,500 Yukaghir people. Only around 70 of them claim fluency in their traditional language and it is considered critically endangered by UNESCO.



Hamar woman. Turmi, Debub Omo, South West Ethiopia.

A married Hamar woman (which is indicated by her top necklace) is pictured here during her visit to a weekly market at Turmi village to exchange local produce. The Hamar people are pastoralists, primarily dependent on their livestock (cattle). They celebrate a rich culture and traditions which focus on cattle. There are approximately 42,838 Hamar language speakers, and 42,448 self-identified Hamar people. They represent approximately 0.05% of Ethiopia's population.



Sepik Papuan girl. Ambunti, East Sepik river, Papua New Guinea.

The East Sepik river serves as the only 'road' into many Sepik villages, with little to no infrastructure, including electricity, shops or other amenities. This isolation has helped preserve the East Sepik culture for generations. However, there are fears that their remote paradise will soon be destroyed by mining. There are development plans to introduce a new gold and copper mine along the East Sepik. It is estimated that this area is one of the largest undeveloped copper-gold deposits in the world, but the risk of ecological catastrophe as a result of its exploitation may outweigh the possible benefits to the East Sepik peoples.



Tz'utujil woman. Lake Atitlán, Guatemalan Highlands, Guatemala.

Tz'utujil are one of the Maya Indigenous groups in the Americas. They are noted for their continuing adherence to traditional cultural and religious practices through their arts and crafts. Tz'utujil artisans are globally recognized for their traditional dyeing of thread from plants that are grown locally. Tz'utujil women present their unique style and identity through their clothing. A distinctive headdress is a common identifier of the Tz'utujil people.



Oroqen man. Alihe, Inner Mongolia province, People's Republic of China.

The Oroqen people live in a remote part of the Inner Mongolia Province in China, along the border with Siberia. The Oroqen language is not written until now; it is considered severely endangered. Traditionally Oroqens are hunters, however most of them have transitioned to other occupations to adhere to the new wildlife protection laws passed in China. The government has provided support and modern dwellings for those who are integrating and have left behind their traditional way of life.



Huli man. Tari, Hela Province, Papua New Guinea.

The Huli people have many vibrant and unique traditions - one, the making of wigs using their own hair, is presented in this photo. When boys enter puberty, they live separately from the female members of their clan for about a year. During this initiation, young men live under the direct guidance of male elders, growing their hair and, at the end, get it cut by a traditional wig making master. The wigs, decorated with feathers, are later used for ceremonies throughout the man's lifetime.



Mam man. Todos Santos, Huehuetenango, Guatemala.

The Indigenous Peoples of Guatemala celebrate their unique embroidery style and color scheme, especially in women's clothing. For the Mam, men also have their own style expressing their culture and identity. This clothing isn't costume for a special occasion, most Mam men in the Todos Santos Cuchumatan area wear the same hat and jacket on a daily basis.



Dolgan man. Dudinka, Taimyr Peninsula, Arctic Siberia.

Dolgan people are the Northernmost people of Eurasia, living on the edge of the Arctic Ocean. Dima Chuprin, 35, is a highly regarded traditional bone carver, working with both mammoth and reindeer bone. Dolgans are reindeer herders living an isolated life in one of the harshest climates on earth. An estimated 1,000 Dolgans of the approximately 8,000 remaining speak their language.



Karo woman. Omo River, South West Ethiopia.

The Karo people live on the banks of the Omo River. A deadly scourge of sleeping sickness drastically reduced their population at the end of the 19th century. Now numbering just over 1,500 people, they live in just two villages. The Karo predominantly practice flood cultivation, growing sorghum, maize, and beans. They also fish and breed cattle and goats. The Karo language is critically endangered.



Soyot man. Oka river, Buryatia Republic, South East Siberia.

Soyot people live in one of the most remote areas along the Russia/Mongolia border, hunting, fishing and grazing their yaks. There are just a couple of dozen people whose parents are both Soyot. Soyot identity is contested due to intermarriages with Buryat people. The Soyot language is extinct and very little of their culture remains today. This is Vladimir Rabdanovich Baldanov, 81, one of the last Soyots in the world.



Kaqchikel man. Los Encuentros, Solola, Guatemala.

One of key members of a cofradia - a unique form of brotherhood that is common throughout the region among the Maya Peoples. The process of becoming a member of a cofradia involves many steps and has traditionally been a way for a person to demonstrate their worth to the community. The Kaqchikel Maya are one of the 30 ethnic groups of Maya Peoples, 21 of whom live in Guatemala.