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ABSTRACT

The study is based on the scientific idea of the need to organize the education of children of the indigenous peoples of the North, Siberia and the Far East of Russia, leading a nomadic lifestyle with their parents. Globalization processes taking place in the world pose new challenges for the peoples of Russia. Accordingly, the study and analysis of the practice of education of indigenous children in the places of their natural residence and habitual economic activity in Russia becomes relevant. The authors, taking into account the historical background, present the results of a study on the study of the current state of the education system for children of indigenous small peoples of the North, Siberia and the Far East, leading a nomadic lifestyle with their parents, which has a certain specificity; identifying the main trends and scenarios for modeling nomadic education in Russia. As a result of the study, methodological recommendations were prepared for organizing the education of children leading a nomadic lifestyle with their parents.

Keywords: nomadic schools, education of nomadic peoples, modern trends.

INTRODUCTION

Education is one of the factors that can accelerate the assimilation of indigenous peoples and at the same time preserve elements of their traditional cultures and values in the era of changing civilizational picture of the world. At the beginning of the twenty-first century, nomadic culture and their inherent types of farming are still preserved in hard-to-reach and isolated places of the Russian Federation. Reindeer husbandry, fishing, hunting and fishing continue to occupy significant positions in the family economy of indigenous minorities. Despite the pressure of the technological order and the long-term desire of the state to assimilate nomadic peoples, they continue to adhere to their way of life, following the deer along centuries-old routes in search of better pastures. The historical path that the nomadic peoples of Russia traverse, the features of the organization of education for children who lead a nomadic lifestyle with their parents in the conditions of globalization and the evolutionary change of civilizations, present a challenge for modern researchers.

MATERIALS AND METHODS

The sample for the study included 8 regions of the Russian Federation, where it was revealed the presence of a nomadic lifestyle of a certain share of the population employed in pastoral (nomadic) reindeer husbandry, fishing, hunting and seasonal gathering. In 2019-2020, variable forms of nomadic education in the Amur region, in the Republic of Sakha (Yakutia), in the Taimyr region of Krasnoyarsk, in the Chukotka Federal State and the Yamal-Nenets Federal State were studied. In the course of the work, methods of observation, description, analysis, design and modeling were used. The observation made it possible to reveal the need of parents from among the reindeer herders to involve their relatives in pedagogical work, and the transformation of the basic values of the younger generation was revealed. Analysis, design and modeling of educational programs, regulatory and legal framework for the organization of the educational process in nomadic conditions made it possible to prepare recommendations for government structures with the allocation of models for organizing implementation and new forms of public-state and private-public partnership in the field of education. The analysis revealed gaps in official terminology, statistics and insufficient funding for the training of nomadic educators for family preschool groups.

LITERATURE REVIEW

The Russian and foreign literature has accumulated sufficient material on the education of indigenous peoples, including those leading a nomadic lifestyle. (Dyer, C (2016), A. D. Nikolaeva (2019), Y. Abdulrakhman (2016), S. Kraetli (2016), Koissaba, B.R. Ole (2017), J. Teria Nygasyike (2019), S.O. Olaniran (2018) and others).

From the point of view of modern followers of the civilizational approach, U.A. Vinokurova, Yu.V. Yakovets (2016) note that “science, education, culture, ideology and value system” are “the sociocultural component of the genotype of civilizations”, which is especially important for the emerging “Arctic circumpolar civilization” (U. A. Vinokurova (2018), to direct participants which includes indigenous peoples living there who maintain a mobile lifestyle, occupations, native languages and values. Ethnocultural and ethnoregional features of the organization of education for children of indigenous small peoples who lead a nomadic lifestyle with their parents, the influence of ethnopedagogical foundations on raising a child in harmony with nature are studied in the works of Z.S. Zhirkova (2018), V.P. Marfuslova (2019), G.M. Fedorova (2018), Patta Scott-Villiers et al (2015), Abdulrahman (2016, 2017), Birhanu Moges (2017), Dyer (2016), Robbek et al (2009) and others.

RESULTS

In the course of the study, the main historical, socio-cultural prerequisites and methodological foundations for the functioning and development of nomadic education were confirmed, the scientific foundations of the concept of education of children of indigenous minorities who lead a nomadic and (or) semi-nomadic lifestyle with their parents, in the context of modern socio-cultural transformation were identified. Organizations, organizational and legal forms of education have been developed, taking into account the involvement of clan communities in educational processes. Based on the results of field expeditions in 2007-2019 in nomadic schools with preschool groups within the framework of the Nomad Schools project, implemented jointly with the UNESCO Moscow Office, the priorities of tribal communities were established (Nikitina (2019), ethnocultural traditions of nomadic families (Nikolaeva et al. 2016, 2019), the impact of the state framework for the organization of education and educational policy in relation to the indigenous peoples of the North, Siberia and the Far East of Russia, on the formation of the civil and ethnic identity of the children of nomads.

It was revealed that the organization of education depends predominantly on the paternalism of the state (Vinokurova et al. (2016), which seeks to regulate regulatory, legal, financial issues, including the training of pedagogical personnel from among members of tribal communities of indigenous minorities (Neustroeva, 2016; Neustroeva et al (2018); improving their qualifications (Neustroeva & Shergina (2018), developing educational programs taking into account ethnocultural and ethnoregional characteristics (Fedorov (2018)), as well as pursuing a policy of state support for their cultures, native languages and literatures. It is important that we have noted modern trends in the education of nomadic peoples, such as democratization, mobility, openness, institutionalization of nomadic education and changes in the status of nomadic educators and teachers.. These trends have led to an increase in the coverage of children with preschool education in nomadic conditions and the preservation of the system of nomadic schools, as well as an increase in the share of parents satisfied with the quality of education, in particular with the content of preschool and primary general education. As a result of approbation of the model of organizing education for children of indigenous minorities, scientific and methodological recommendations have been developed for educational authorities, heads of educational organizations in order to facilitate the creation, development and further functioning of the system of conditions for resource support of nomadic education.

DISCUSSION

The authors, taking into account the historical background of the practice of education of indigenous children in Russia, present the results of a study on the study of the current state of the specific education system of indigenous peoples, identifying the main trends and scenarios for modeling nomadic education in Russia. In school education, the influence of the sociocultural environment is of no small importance. So, N.U. Yarychev (2008) distinguishes two levels of the socio-cultural environment: "macroenvironment (economic conditions, social relations, culture of society)" and "microenvironment (family, friends, specific institutions and enterprises, place of residence, specific natural landscape)" In the modern social and economic situation, new challenges have emerged for the education of children leading a nomadic or semi-nomadic lifestyle with their parents, associated with changes in federal and regional legislation regarding powers in the field of education; the social situation of nomadic families with Accordingly, the analysis and identification of trends in the current state of education in relation to the socio-cultural environment becomes relevant for determining scenarios for the development of education of indigenous small-numbered peoples leading a nomadic or semi-nomadic lifestyle. Before proceeding with the analysis and trends, it is necessary to briefly dwell on the origins of nomadic culture. So, since the end of the 19th century, missionaries have made attempts to bring Christian schools closer to the territories inhabited by the indigenous peoples of the North. At the beginning of the creation of Soviet power and the rooting of nomadic peoples in the educational system for the northern peoples, the tasks of determining its features were set: “The difficulty lies in this,, - noted A.V. Lunacharsky (1925), - that the northern peoples are nomadic, or even wandering ... The school must either become mobile, or turn into a boarding school.”. Thus, the practice has determined a special type of school for children of the peoples of the Far North - a boarding school. However, changes in the political and socio-economic life of Russia changed approaches to the nomadic way of life. Despite the administrative pressure and the policy of mass

collectivization of nomadic reindeer herding farms in Soviet times, the way of life of nomadic reindeer herders remained in the Far North, due to the peculiarities of organizing reindeer herding in conditions of scarce vegetation. At the same time, “the position of the official authorities in relation to the traditional economy of the nomads as to the production sphere of the agricultural sector devalued the cultural values of the nomadic communities. The transformation of the way of life caused a crisis of the nomadic family, interrupted the continuity of generations in nomadic communities, and contributed to the discrimination of the culture of nomadic ethnic groups. Nomadic tribal communities were revived in the 1990s of the last century as a form of ethnic self-organization of reindeer herders” as L.I. Vinokurova noted. and Grigoriev S.A. (2017), and also develops this theme by W.A. Vinokurov(2018). The practice of wandering with families demanded new approaches to ensuring the right of children to general education. The existing system of boarding schools in the North is actively criticized: “analysis of the state of the educational process in boarding schools has shown a number of negative consequences for the students of the aboriginal population, namely: the emergence of emotional deprivation of children associated with a long separation from the family; destruction of family ties; unpreparedness for family life; loss of work skills in traditional sectors of the economy; and as a result, the formation of socially passive, dependent-minded young people without a stable habit of systematic work”(Nikolaeva A. et al. (2019). The main features of state policy, adopted in the first quarter of the 20th century, find support more-less in the modern situation: for nomadic and semi-nomadic peoples, nomadic schools for primary general education are created, their curriculum is adapted to the seasonality of the parents' classes, the main type of school for the implementation of programs basic general education are boarding schools in villages. Today at the international level, including at the Russian level, the value of traditional knowledge and nomadic civilization for the sustainable development of the northern territories of our planet is recognized. In the Republic of Sakha (Yakutia) since 2007 and the Yamalo-Nenets Federal State of the Russian Federation since 2013, a comprehensive project "Nomadic School" has been implemented. On the example of these regions, nomadic schools were created in the Amur Territory, Krasnoyarsk Territory, Chukotka Federal State. The Concept of Reforming the System of Preschool, General Education and Training of Personnel from the Indigenous Minorities of the North (2001) suggests three possible options for the development of education systems in the future:

- for the indigenous population, continuing their traditional way of life, create favorable conditions for national and cultural autonomy, in which the habitual habitats of these people are protected by the state as a unique protected area with the territorial approximation of nomadic schools to the places of traditional residence;
- for the part of the indigenous population that is adapted to life among others, the task of the school is to provide an adequate basis for development according to the integrative option while preserving its national identity and culture through the system of boarding schools;
- general education according to unified state standards in the state Russian language with the provision of a guaranteed opportunity by law to study native languages and culture in the system of educational and extracurricular activities.

In 2005, the Concept of the System of Nomadic Educational Organizations of the Republic of Sakha (Yakutia) was adopted (Robbek et al. 2009), developed under the leadership of Academician, Director of the Institute for Problems of Indigenous Peoples of the North of the SB RAS, Doctor of Philology V.A. Robbek, a representative of the Evens village Berezovki of the Srednekolymsky district of Yakutia, which were rooted only in the 60s of the XX century. The creators of this concept saw the role of the nomadic school in the preservation of the cultural and historical heritage of the peoples of the North. Educational programs provided for not only the study of the school curriculum in accordance with state educational standards, but also the development of labor skills associated with specific types of business. The methodological basis for the concept was ecosophy, a natural philosophy of education.

Analysis of the situation and current trends in nomadic education

Analysis of the current situation in the sphere of education of indigenous peoples of Russia shows that in the conditions of the post-Soviet economy aimed at the development of territories, the expansion or change in the agricultural orientation of the way of life, the emergence of elements of business and the transition to private farming, changes in the education of nomadic and semi-nomadic peoples are related:

- with the delineation of powers in the field of education management at the federal, regional, municipal levels and at the level of the educational organization in the 1990s and changes in the legal field;
- with the improvement of the structure and content of education, modernization of the education system as a whole in the 2000s;
- with the population's need for digital inclusion and the growing demand for mobile e-education, for both children and adult members of nomadic peoples;
- with the demand of the population for additional education and education throughout life;

- with the emergence of public-private partnerships and the activation of the positions of the business sector, entrepreneurs and public organizations in organizing new models of education for children of indigenous minorities.

Taking into account the aspirations of the indigenous small-numbered peoples of the North, Siberia and the Far East of the Russian Federation, a new status has been identified for families who lead a nomadic and (or) semi-nomadic lifestyle and a significant number of children who wander with their parents all year round or seasonally. Table 1 "Data on the number of nomadic families of indigenous peoples of the North, Siberia and the Far East of the Russian Federation (as of December 2019)" shows that the nomadic way of life persists in regions with developed reindeer husbandry, where traditionally preschool and primary school children remain with parents in nomadic conditions.

Table 1: Data on the number of nomadic families of indigenous peoples of the North, Siberia and the Far East of the Russian Federation and children in them (as of December 2019)

№	Region name	Number of families leading a nomadic and semi-nomadic lifestyle	Number of children in nomadic families
1	Amur region	5	5
2.	Arhangelsk region	4	5
3	Nenets Federal State	74	127
4	The Republic of Sakha (Yakutia)	184	290
5	Krasnoyarsk region	365	617
6	Khabarovsk region	8	14
7	Chukotka Federal State	73	80
8.	Yamalo-Nenets Federal State	3908	5541
	Total	4621	6679

The monitoring of the current state of the education system of children leading a nomadic and (or) semi-nomadic lifestyle with their parents, carried out in the course of the study, carried out in 2019, and its analysis allow us to identify current trends. Trend 1. Manifestation of democratization. It is noted in the variability of education, the implementation of the right to choose the forms of education. The formed ethnocultural identity finds support in the state educational policy of the Russian Federation. In the regions of Russia, variable educational programs for preschool and primary general education are being developed. The data (T.A. Shergina (2015), Z.S Zhirkova (2018) and others confirm the presence of ethnocultural and ethnoregional features in the programs of preschool nomadic groups and nomadic schools. In accordance with the federal state standard of general content in the educational programs of preschool organizations and schools where children of indigenous minorities study, educational modules are allocated, which are implemented in the variable part of the curriculum, as well as in extracurricular activities. From table 2 "The introduction of educational modules of ethnocultural content in educational programs" it is clear that the modules are closely related to the real life of parents employed in traditional types of farming of indigenous peoples.

Table 2: Implementation of educational modules of ethnocultural content in educational programs

№	Region name	Number of educational institutions working in nomadic conditions	Names of educational modules of ethnocultural content in educational programs
1	Amur region	1	Native (Evenk) language, national crafts, culture of the people, hunting, traditional tools, traditional sewing.
2.	Arhangelsk region	Not	The native language and culture of the Sami people
3	Nenets Federal State	1	Basics of fishing, national types of fishing
4	The Republic of Sakha (Yakutia)	8	Native languages (Evenk, Chukchi, Even), reindeer husbandry, traditional sewing, snowmobile driving, the ability to live in the North (safety)
5	Krasnoyarsk region	3	Native (Evenk) language, reindeer husbandry, basics of fishing, snowmobile driving, bone and wood carving.
6	Khabarovsk region		Culture and native language
7	Chukotka Federal State		Native (Chukchi) language, the basics of fishing and reindeer husbandry.
8.	Yamalo-Nenets Federal State	11	Native (Nenets and Khanty) languages, keeper of the family hearth, mistress of the chum, small mechanization of the North, reindeer husbandry and fishing, northern craftswoman, making national clothes, private reindeer herding, life in the forest and others.
	Total	24	

Trend 2. Mobility or the need to move in space. The models developed in the study of the current state of nomadic education confirm such essential characteristics of mobility as mobility in space; teacher mobility; mobility of educational resources; mobility as an integral characteristic of personality. Mobility is also present as a qualitative characteristic of networked education. In the future, electronic education (Kondakov A.M. 2019) and others) and digital nomadism (John Peters (1998); Shahper Richter & Alexander Richter (2019) and others) will take a significant place in the education system for children and adults. According to monitoring data (2019), in the regions of the North, Siberia and the Far East of the Russian Federation, 6679 children in nomadic families follow the reindeer seasonally or all year round as part of their traditional lifestyle.

Trend 3. Openness. It manifests itself in an integrative approach and interagency interaction, in the formal and non-formal education of children wandering with their parents. Tribal communities, regional and municipal authorities in education, agriculture, the development of the Arctic and peoples' affairs are interested in the development of nomadic education.. In addition, special measures are being taken by health authorities, social protection authorities and industrial companies developing the territories of the Indigenous People. If earlier nomadic families led a rather closed lifestyle and rarely allowed "strangers" into the world of nomadic culture, now researchers, documentary filmmakers, teachers and medical workers have enough opportunities to communicate with representatives of the nomadic people. Thus, one of the indicators of openness is manifested - "focus on the need to involve various social institutions in solving educational problems" [9].

Technologies of distance learning, network participation of students in educational projects of nomadic and basic schools are a new phenomenon in the history of education of nomadic peoples and are included in the practice of nomadic education (Neustroev ND [18], Struchkova MI [27], Shergina T. A. [30] and others).

One of the priorities of the state policy in the field of education is to ensure digital equality of children studying in hard-to-reach territories, with the inclusion of educational organizations in the federal project "digital educational environment" and the involvement of business structures and employers in providing access to the Internet, including in nomadic conditions. The use of e-learning and distance learning technologies in the educational process for students can be a substitute for full-time education with the support of a tutor and the presence of a stable. In the Republic of Sakha (Yakutia), the project "Mobile Education: Equal Opportunities for All" was implemented for nomadic schools with the coverage of 15 nomadic teachers who acquired the skills to use computer technology and received a laptop for the teacher and tablets for each student.

In the Nenets Federal State, the project "Digital Educational Ring of the Nenets Federal State" is being developed, aimed at improving the efficiency of communications using video conferencing technology with educational organizations located on the territory of the Nenets Federal State. In our opinion, the trend has just begun to emerge, there are huge spaces, uncovered infrastructures, very expensive prices for satellite communication services at access points to the Internet. According to the results of a survey of 63 focus group participants (November 2019), only 2 respondents suggested that nomadic education is possible using distance technologies. The situation with the availability of distance learning opportunities is complex. It turned out that 49% of respondents have the opportunity to listen to regional radio. A third of the respondents believe that in places of nomadism there is an opportunity to watch regional television channels. 38% think that the Internet is available in places of nomadism. 19 % of respondents answered that in places of nomadism (camps) there is no opportunity to listen to radio, watch TV and use the Internet. A state policy should be formulated regarding the provision of affordable and high-quality digital services in the territories of traditional residence of nomadic and semi-nomadic peoples. The state, in partnership with communication providers, could take on such responsibility for providing mobile and e-learning by allocating satellite or other channels to deliver information packages to hard-to-reach places of residence of the indigenous peoples of the North, Siberia and the Far East of the Russian Federation.

Trend 4. Institutionalization nomad education in the Russian Federation. In order to include nomadic education in the system of preschool, primary and basic general education, a regional legal and regulatory framework is being developed, within which the educational authorities of the regions are making attempts to adapt the requirements of the supervisory authorities to the nomadic environment.. The educational environment in a nomad is very different from the standard conditions for the education of children in villages and cities. The Republic of Sakha (Yakutia) adopted a law (dated July 22, 2008 N 591-3 N 73-IV) "On nomad schools in the Republic of Sakha (Yakutia)". According to the Law "A nomadic school is created to ensure the availability of preschool, basic general and additional education without separating children from their parents leading a traditional nomadic lifestyle, restoring and preserving the traditional economic activities of the indigenous small-numbered peoples of the North, introducing children to the national culture, native language, traditions and customs, protection of the original habitat ". The structure of the educational process includes face-to-face sessions of students with teachers in reindeer herding brigades, face-to-face sessions in pivotal schools, teaching children about ethnoculture by their parents themselves as counselor-tutors, distance learning using Internet technologies, family education and self-education. Thus, at the regional level, nomadic structural subdivisions of preschool or general education organizations are being opened, the species diversity is presented in Table 4 "Distribution of educational organizations by status (types and types)".

Table 4: Distribution of educational institutions by status (types and kinds).

№	Region name	Number of educational institutions working in nomadic conditions	Status (type or kind)
1	Amur region	1	"Nomadic school" as a structural unit of a comprehensive school
2.	Arhangelsk region	Not	Comprehensive school with an ethnocultural educational program
3	Nenets Federal State	1	"Nomadic kindergarten" at the Nenets community
4	The Republic of Sakha (Yakutia)	8	"Nomadic school" as a structural unit of a comprehensive school "Nomadic school-garden" as a structural subdivision of a comprehensive school "Nomadic family preschool group" as a structural subdivision of a preschool organization "Nomad camp"
5	Krasnoyarsk region	3	"Nomadic school" as a structural unit of a comprehensive school
6	Khabarovsk region		Comprehensive school with an ethnocultural educational program
7	Chukotka Federal State		Comprehensive school with an ethnocultural educational program
8.	Yamalo-Nenets Federal State	11	"Nomadic school-garden" as a structural subdivision of a general educational organization Nomadic kindergarten "and" Nomadic preschool group "at a preschool educational organization.
	Total	24	

An analysis of the practice of organizing nomadic education revealed the need for a regulatory and legal framework at the federal level, which would take into account the peculiarities of nomadic education in financing educational organizations, licensing educational activities and indicators of the quality of education in nomadic conditions.

Trend 5. Changes in the status of nomadic educators and teachers. In Russia, a system of training personnel for nomadic schools and advanced training of teachers of preschool children and teachers of primary and secondary schools is being developed. Analysis of the staff of teachers of nomadic preschool groups and nomadic schools, including educators and teachers, in some cases - tutors, shows that teachers are members of nomadic communities, relatives, wives, sisters. Regional educational authorities of Russia organize training courses, seminars for advanced training for teachers of nomadic preschool groups and nomadic structural units. Recently, this is due to the introduction of new educational standards and information technologies of teaching. In the regions of Russia, the projects "Teachers of the Arctic", "Nomadic school" have been implemented, within the framework of which special lists of competencies have been developed for teachers of nomadic schools; measures are envisaged to increase the motivation of teachers by allocating subsidies from the state budget for the purchase of housing in villages and cities (Republic of Sakha (Yakutia)); the salary financing standards provide for additional payments for the traveling nature of the work of teachers and their assistants (Yamalo-Nenets Federal State), increasing coefficients have been introduced to the standard per student (Republic of Sakha (Yakutia). In the Republic of Sakha (Yakutia), the Yamalo-Nenets Federal State, future nomadic teachers and educators study the disciplines necessary for work: the methodology of teaching the native language, the culture of the indigenous peoples of the region, psychology, ethnology, theory and methodology for the development of children's speech. Meanwhile, it is necessary to further develop a system of professional retraining of personnel capable of teaching several subjects in integration, possessing methods of developmental, practice- and personality-oriented training, possessing competencies in the field of first aid with the qualifications of paramedics, capable of organizing the use of satellite Internet sources, television, mobile and radio communications for educational purposes, able to use alternative energy sources.

In the Amur, Arkhangelsk, Tyumen regions, the Nenets Federal State, the Republic of Sakha (Yakutia), the Krasnoyarsk Territory, the Khabarovsk Territory, the Khanty-Mansi Federal State - Yugra, the Chukotka Federal State, the Yamal-Nenets Federal State, state programs are being developed and implemented to support the development of the traditional lifestyle and traditional economic activities of indigenous minorities.

CONCLUSION

The identified trends allow us to actualize a number of problems, the solution of which would improve the legal and regulatory conditions for the functioning of nomadic educational organizations, nomadic structural units, family preschool nomadic groups and other types of nomadic education at the federal level.

First, the federal regulatory framework for education does not reflect the specifics of nomadic education: the basic concepts, norms and rules, as well as special conditions for the implementation of educational services in places of traditional residence and traditional economic activity of the indigenous peoples of the North, Siberia and the Far East of the Russian Federation are not defined.

Secondly, the scientific foundations of organizing the educational process for children leading a nomadic lifestyle with their parents, developed earlier, require rethinking and development, taking into account the socialization of children and youth in a changing world, the digital transformation of socio-economic life. It is necessary to develop indicators of the quality of education and the effectiveness of the activities of educational organizations related to nomadic education. Obviously, in the field of nomadic education, indicators related to property, land ownership and ownership of buildings cannot be applied. Non-standard conditions for organizing

education in tents, tents, modular rooms (trailers, beams) in nomadic conditions, in places of traditional economic activities of parents cannot meet the current requirements of sanitary norms and rules, fire safety. Thirdly, the educational and methodological support of the educational process requires the improvement of programs of variable content that develop in children the skills and abilities necessary for living in nomadic conditions, including ethno-ecological knowledge, the basics of safe life in extreme natural and climatic conditions. Thus, in the future, it is necessary to comprehend modern trends and prospects for the development of education of nomadic peoples, taking into account the best practice, as well as the productive experience of organizing the education of children and adults of nomadic and semi-nomadic peoples.

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