

## Historical background of the organization of education in nomadic schools of indigenous peoples of the North of the Russian Federation

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**Abstract:** In a modern society, the organization of an educational process in nomadic schools of indigenous peoples is necessary and it is in great demand to support nomadic families involved in traditional economic sectors. In the current sociocultural situation in places of traditional residence of indigenous peoples, the need to study the historical background of the organization of education in nomadic schools of indigenous peoples of the North of the Russian Federation has arisen. *Objective:* to study the historical background of the organization of education in nomadic schools of indigenous peoples of the North. *Research objectives:* to analyze the history of creation and organization of education in nomadic schools of indigenous peoples of the North. *Research methods:* theoretical (study of scientific literature in the research aspect), theoretical and empirical (description). Based on a study of the history of nomadic schools, we note that despite certain difficulties associated with insufficient material and technical equipment, a reduction in the number of deer, low wages, and a shortage of personnel in the regions of the North, Siberia, and the Far East of Russia, a nomadic school remains a popular form of preschool and school education.

**Keywords:** Nomadic schools, indigenous peoples, North of the Russian Federation.

### INTRODUCTION

The relevance of the research. In a modern society, the organization of an educational process in nomadic schools of indigenous peoples is necessary and it is in great demand to support nomadic families involved in traditional economic sectors. In the current sociocultural situation in places of traditional residence of indigenous peoples, the need to study the historical background of the organization of education in nomadic schools of indigenous peoples of the North of the Russian Federation has arisen.

### LITERATURE REVIEW

The topic of children's education in places of nomads in the pedagogical literature has been studied enough. In the studies of academic teachers, the issues of the "socio-pedagogical significance of the nomadic school in the national revival of the indigenous peoples of the North, the specifics of its activity, the ways and conditions for improving

the quality of the educational process, the holistic concept of the activities of the nomadic school as a mobile form of the school network in places of compact residence are considered indigenous peoples of the North "[6, p. 5].

The concepts of comprehensive nomadic schools have been developed [13]; studied the issues of socialization of children leading a nomadic lifestyle with their parents [8, p. 170-173]; a system of community education of the nomadic peoples of the North has been compiled [20]; the features of the involvement of children and adolescents to work [26, p. 403-410], nomadic way of life, traditional economic activity of indigenous peoples [27, p. 831-837] have been studied. These studies are of the greatest interest in the upbringing and education of children in nomadic conditions, expanding the scope of activity in pedagogical science and practice.

## MATERIALS AND METHODS

*Objective:* to study the historical background of the organization of education in nomadic schools of indigenous peoples of the North.

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*Research methods:* theoretical (study of scientific literature in the research aspect), theoretical and empirical (description).

## RESULTS AND DISCUSSIONS

Based on the results of the work, in order to determine the perspective directions of the development of education, the need for a detailed study of the historical background of the organization of education in the nomadic schools of the indigenous peoples of the North, Siberia and the Far East of the Russian Federation has been revealed. The idea of "the territorial approximation of the school to the local population" [20, p. 39] was introduced by the Pazrek priest K. Schekoldin in 1887. "By decree of the great sovereign and by order of the governor of Siberia, Prince. In the 18th century, N.N. Gagarin opened schools: in Kamchatka there were 14 schools, and in the Arkhangelsk North, 15 Nenets boys were forcibly taken out of the tundra to the Arkhangelsk gymnasium. In the city of Mezen, Arkhangelsk province, 16 Nenets boys were taken from the tundra [2, p. 27]. Despite the long training in missionary schools, the children did not know how to read and write, since the school tasks were reduced only to the implementation of the Christian faith.

By 1917, the peoples of the Far North had approached complete illiteracy. Among Evenks, only in Transbaikalia literacy reached 7%. In the eastern provinces and regions of Siberia, it was from 0.5% (in the Yakutsk region and in the Yenisei province), up to 1.2% in the Primorsky region. The entire native population of the Amur region was completely illiterate [2, p. 53]. The Committee of the North, created in 1924, concluded that the economy and culture can be raised with the help of integrated institutions organized in remote areas of the Far North. "Cultural bases" solved issues of servicing the population economically and culturally, creating an asset from among the native people themselves, and researching the region [2, p. 68].

In 1925, the Committee of the North held the First Native Congress with the participation of Evens, Evenks, Nanai, Nivkhs [2, p.69]. One of the main results of the congress was the expansion of the school education network, the opening of schools in

the taiga and tundra. Boarding schools with full state support were created. The transformation required a huge outreach. The joint meeting (1926) of the school commission of the Committee of the North and workers of the People's Commissariat of the RSFSR, chaired by A.V. Lunacharsky was of great importance for the further work of the schools of the North. The recommendations of the meeting formed the basis of the first curriculum for schools in the northern zone of the RSFSR. Much attention was paid to the study of the local nature, economy, crafts, familiarization with the institutions and organizations of this region. Separate schools kept deer, had their own lands, fishing equipment.

In 1929, new curricula were adopted for indigenous schools in the northern zone of Russia, which contained three options: reindeer-nomadic, settled-fishing, hunting-nomadic and semi-nomadic. "The school could take 2-3 plague, equipped with teaching aids and decorated with cultural objects attractive to children" [23, p. 46]. In 1929-1930, the first nomadic schools were opened in camps as branches of a basic school at a cultural base. They were the first institutions of culture, public education.

The Chukchi cultural base organized and ensured the successful operation of the nomadic school, which was very important at that time [4]. Referring to the fact that children were involved in chores, the Chukchi reindeer herders refused to send their children to school. Recognizing the need only for doctors and veterinarians, the nomads did not see any practical benefit from the activities of the teacher. This fact significantly impeded the activities of nomadic schools. "Dmitry Petrovich Korzh, a teacher of a nomadic school, managed to organize training for herders only after he showed his skill by repairing metal utensils, weapons, traps. The reindeer herders began to respect this teacher and entrusted their children to him, and at first they considered him an idler who plays with children for the sake of joy" [8].

The programs for the schools of the North were comprehensive, designed for three years and divided into four seasons: autumn, winter, spring, summer. The volume of knowledge was established for one or two years of teaching language, mathematics. Teachers were supposed to study the languages of northern peoples, their way of life, and culture. Of the first enthusiastic teachers who arrived in Chukotka, many scientists later grew up: I.S. Vdovin (Doctor of Historical Sciences), P.Ya. Skorik and G.A. Menovshchikov (doctors of philological sciences), L.V. Belikov (candidate of philological sciences), E.S. Rubtsova (candidate of philological sciences, compiler of the academic Eskimo-Russian dictionary) [4]. The experience of the first teachers showed that the national schools of the Far East need personnel with knowledge of the northern languages, textbooks and teaching aids. The history of priority tasks has been studied by such researchers as V.N. Cincius, A.G. Bazanov, M.G. Voskoboinikov, G.F. Sevilgaev and others.

In the 30s of the XX century, complex tasks were set for the development of the North of Russia. Firstly, the population was scattered over a vast territory; secondly, the level of the economy was extremely low; thirdly, national cadres were almost completely absent. In accordance with the decree of the All-Russian Central Executive Committee of December 10, 1930, in addition to the Nenets National District created in May 1929, another 8 national districts were formed: Ostyako-Vogulsky, Yamalo-Nenetsky, Taimyr, Evenki, Vitimo-Olekminsky, Chukotsky, Koryaksky, Okhotsky and 16 national areas. Movement schools were opened in winter camps. Nomadic schools also opened in Yakutia, the Amur Region, and Taimyr. "Movement schools opened on the Kola Peninsula in the Sami camps of Yokang and Lumbovka" [2, p. 96].

"In 1910, the governor of the Yakutsk region, I.I. Kraft ordered the opening of the first mobile schools for the children of the Chukchi and Lamut. It was decided to organize courses in Srednekolymysk to train translators and teachers for mobile schools" [19, p. 147]. Until 1956, the Ryzhov Even nomadic school with a coverage of 17 primary school students, which was closed in connection with the liquidation of small villages, worked on the Olenevod collective farm on the Srednekolymysky district of the YASSR. In 1950-1960, amid the enlargement of households and the transfer of the population to a sedentary lifestyle, all nomadic schools ceased to function. Children began to study in boarding schools. Thus, there was a gradual loss of native languages, reduced employment by traditional types of management.

Changes in the socio-political life of the country in the 90s of the twentieth century caused the revival of the languages and culture of the peoples, preservation of their identity. The priority tasks of the Concept of Renewal and Development of National Schools of the Republic of Sakha (1991) were determined to ensure the transmission of the centuries-old experience of the people, their moral principles from generation to generation. The implementation of this concept has created the conditions for the revival of the languages of small peoples of the North. The theoretical basis for the education of children of nations leading a nomadic lifestyle was laid down in the Concept "Parenting and education of children of the peoples of the North", developed by a creative group led by U. A. Vinokurov (1997).

At the initiative of parents and the public, nomadic schools began to be re-created; with the participation of teachers, scientists began the development of programs, teaching aids. In accordance with the order of the Ministry of Education of the Republic of Sakha (Yakutia) № 01-06 / 457 of 07/13/1990, from September 1, 1990, experimental low-grade nomadic schools were opened in Momskiy district [16, p. 86]: Negeinskaya Even nomadic school and school in the area of Burkhatymnakh. At the reindeer herding herd № 5 on the basis of the Kharyyalakh secondary school of the Oleneksky district, the Evenki nomadic kindergarten Kunalekeen worked with 3 primary school students and 2 kindergarten pupils. In the taiga zone of the Aldan region, a small-sized Evenki nomadic school was functioning at the Ugut clan community with a coverage of 6 people. The educational process was conducted on a rotational basis. In the collective tribal Evenki farm "Amma" was opened a school-garden "Ugun". In the tundra zone of the Anabar region, based on the industrial settlement of reindeer herders, hunters, and fishermen, the Ulakhan-Kuelsky Dolgan low-grade nomadic school with a coverage of 10 students worked.

Since 2002, in the Momsky district, children have received traditional education in the Nöltenke nomadic Even camp. In the early 2000s, the following were also opened: the Nergat Nomad Elementary School - a branch of the P. Sebyan-Kuel Secondary School named after P. Lamut Kobiai Ulus with a coverage of 3 students (2002), the Chukchi elementary school-kindergarten of the nomadic clan community "Nutendley" encompassing 10 students (2003).

Under the leadership of the academician, director of the Institute of the problems of small peoples of the North of the Siberian branch of the Russian Academy of Sciences, doctor of philological sciences V.A. In 2005, Robbek adopted the "Concept of a system of nomadic educational organizations of the Republic of Sakha (Yakutia). The creators of this document saw the role of a nomadic school in preserving the cultural and historical heritage of the peoples of the North and studying the school curriculum along with the development of labor skills related to traditional types of farming [24]. Opened in 2008,

the summer ethno-ecological Evenki nomadic camp Avdanna at the Tokka secondary general boarding school of Olekminsky ulus received the status of a republican experimental site. The location in the unique locality “Suruktah haya” promotes the study of the Evenki history and ethnography, ecology, the basics of life safety, etc.

The activities of nomadic schools, municipal educational authorities, and subordinate institutions of the Ministry of Education of the Republic of Sakha (Yakutia) were coordinated by the Center for the Development of Nomadic Educational Institutions of the Republic of Sakha (Yakutia), a structural unit of the Research Institute of National Schools of the Republic of Sakha (Yakutia) (2006-2009). In those years, under the leadership of the Center, the UNESCO project “Promoting literacy among indigenous schoolchildren by strengthening the capacity of the community education system among the indigenous peoples of the North” was successfully implemented.

At present, a sufficient legislative base has been formed in the Republic of Sakha (Yakutia): conditions are fixed that ensure the availability of compulsory secondary, general education, the choice of the language of instruction, state support for nomadic and rural schools, and guarantees for free pre-school and additional education. An important principle of educational policy is the formation of sociocultural competencies, taking into account the traditional way of life, the labor traditions of peoples and modern requirements for the results of education. Attention is paid to traditional knowledge, ethnocultural education in combination with ethnopedagogy of small nations. Educational activity is organized with the joint interaction of an adult and a child in the family, school, and society, as well as the formation of sociocultural competencies necessary to ensure life in a traditional way. Approaches are being taken to determine the content, structure and forms of education in a nomadic school, information technologies are applied, and conditions for remote communication through tutors and the Internet are created.

If we turn to the practice of nomadic schools in Siberia and the Far East of the Russian Federation, since 2013, the Yamalo-Nenets Autonomous Okrug has been actively working to preserve the ethnocultural values of the indigenous peoples of the North, nomadic schools are enshrined in the regional law. “One of the priority areas in this area is the organization of nomadic education of tundra children in their places of traditional residence. The purpose of this area of work is to create an effective educational system for children of small peoples of the North, to raise the status of the family, to maintain the inextricable connection of parents and children, to prepare an intellectual civilized person” [4, p. 4].

In the nomadic places “the network of educational organizations is represented by nine schools and kindergartens with coverage of 53 pupils (Priuralsky, Tazovsky, Purovsky, Shuryshkarsky, Nadym districts). Various models are tested in relation to the conditions of individual municipalities. In the Purovsky district, 2 nomadic groups were organized with a 5-hour work schedule covering 14 children aged 1.5-6 years in the Kharampurovskaya and Samburgsky tundra. In Tazovsky district, the work of 3 groups of short-term stay for 16 children leading a nomadic lifestyle with their parents was continued. In Shuryshkarsky district, a system of organizing nomadic groups in small towns (Khashgort village, Yamgort village, Ust-Voikary village), which is visited by children on a schedule 3 times a week for 3 hours, is built. Groups are structural units of kindergartens, which allows for organizational and methodological support of their activities, monitoring the quality of the provision of educational services” [12, 28, 29, 30].

Since 2004, in the village of Nyukzha, Tyndinsky District, Amur Region, two nomadic schools operated under the project "French-Evenki Nomadic School". The project of the French-Evenki nomadic school was formed at the initiative of families of Evenki taiga residents of the Yengra Republic of Sakha (Yakutia) and Ust-Nyukzha, Amur Region. In the Taimyr Dolgan-Nenets district of the Krasnoyarsk Territory, 4 nomadic schools functioned: in Taimyr - 3, in the deer-breeding brigade No. 4 of the village of Surindinsky Evenki district - 1 nomadic school.

## CONCLUSION

Based on a study of the history of nomadic schools, we note that despite certain difficulties associated with insufficient material and technical equipment, a reduction in the number of deer, low wages, and a shortage of personnel in the regions of the North, Siberia, and the Far East of Russia, a nomadic school remains a popular form of preschool and school education.

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