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## **Nomadic Schools in the System of the State National Policy in the Russian North: Advantages and Limitations**

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### **Abstract**

One of the main tasks of the state national policy in the Russian Federation is to ensure ethno-cultural and linguistic diversity through the improvement of the education system. At the same time, the strategic priorities for the development of the northern territories of the country are focused on increasing the availability of quality general education. Nomadic schools for indigenous small-numbered peoples of the North, leading a nomadic or semi-nomadic lifestyle, perform educational, socio-pedagogical, and sociocultural functions. The article presents the results of a qualitative content analysis of scientific literature (n=54) concerning functioning and description of the nomadic schools experience in the northern regions of Russia. Nomadic schools are characterized as ungraded schools with socio-cultural and national-regional components in education, and the flexibility of the educational process. Among the advantages of this form of education are the availability of education, and a differentiated approach to students. The cost of creation and functioning of nomadic schools, the lack of a regulatory framework for regulating their activities at the federal level, undeveloped organizational and scientific and methodological issues of nomadic education, as well as the shortage of teaching staff for this form of educational institution can be considered as disadvantages. Conclusions about the need to develop a unified approach to the testing and implementation of different types of nomadic schools are formulated.

**Keywords:** North, state national policy, nomadic school, nomadic and semi-nomadic way of life, indigenous small-numbered peoples of the North.

### **1. Introduction**

According to UNESCO, around 258 million children, adolescents and youth in the world are out of school ([New Methodology, 2019](#)). The lack of educational institutions in sparsely populated

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areas due to the lack of funding and the shortage of teaching staff are one of the reasons for the inaccessibility of education (Bagley, Hillyard, 2019; Moseley, Pahl, 2007). However, on the one hand, education has an impact on the integration of indigenous peoples into the economy, participation in political life (Gilbert, 2014), on the other hand, it continuously forms cultural identity (McGregor, 2013). In this regard, global and national political discourses consider education as flexible and diverse in order to broadly involve the nomadic population (Dyer, 2016).

One of the key directions in the state national policy of the Russian Federation is to ensure ethnocultural and linguistic diversity through the improvement of the education system (Ukaz..., 2012). The indicated direction of state policy is consistent with the Strategy for Developing the Russian Arctic Zone and Ensuring National Security until 2035 (Ukaz..., 2020). Increasing the availability of high-quality general education, providing conditions for additional education for children, including settlements located in remote areas and rural settlements, as well as the development of distance learning technologies in conditions of low population density in the Arctic zone of the Russian Federation (hereinafter referred to as the Russian Arctic), which is about 0.641 people/km (Fauzer et al., 2017), are among the measures of social development of the region.

Taking into account the peculiarities of the natural and geographical living environment, the nature of human economic activity in the northern latitudes, the cultural traditions of the local population and the state task of providing quality education, the search for the most optimal forms of education and training of the younger generation is being updated.

The existing network of residential educational establishment in the Russian North for children from families leading a semi-nomadic or nomadic lifestyle is becoming a factor in population migration. Students living away from their families receive education, for summer and winter holidays they come to their families in the tundra; and on leaving school they often do not return to their small homeland. For example, in the Yamal-Nenets Autonomous Okrug of Russia, about 500 children out of 700 who graduated from boarding schools do not return to the tundra, and choose cities and other settlements as their place of residence (Matsiong, 2022).

After the collapse of the USSR, the desire to overcome the outflow of the population from the northern territories, to level the risk of losing the native language, as well as breaking intergenerational ties, on the one hand, and the increased need to preserve the original culture, the traditional way of life, and to maintain forms of economic activity among the indigenous peoples of the North, on the other hand, actualized the revival of a nomadic school, which had its own history.

Despite the obvious optimal model for organizing the education of children of nomadic and semi-nomadic peoples, and the existing practice of its implementation in modern Russia, there are calls in scientific discourse to rethink current trends and prospects for education, taking into account best practices (Sitnikova, Nikolaeva, 2021). Thus, the relevance of the study is determined by the increasing importance of the issue of preserving the population and increasing human capital assets, which are the main resources for the development of the northern territories. The path of development of the Arctic and the North should be determined by the indigenous population, contributing to the maintenance of socio-cultural characteristics, lifestyle and traditional forms of economic activity. In this regard, the search for ways and mechanisms to ensure the preservation of the indigenous population comes to the fore. One of these mechanisms can be a nomadic school as a set of models for organizing educational activities for the indigenous children of the North, whose families lead a nomadic or semi-nomadic life and implement traditional forms of economic activity, in order not to separate children from their families and their familiar habitat, to give them access to the national culture and to preserve the native language.

## **2. Materials and methods**

This study is aimed at identifying the characteristic features of a nomadic school, determining the advantages and disadvantages of this form of education for nomadic or semi-nomadic children in the northern regions of Russia. The research problem is in the contradiction between the insufficiency of a comprehensive understanding of the variable practices of nomadic schools in the northern regions of Russia and the growing need for their generalization and the analysis for further scientific understanding and improvement of nomadic schools. Based on this, the problematic question of the study is as follows: "What are the advantages and limitations of the nomadic school in the system of state national policy in the north of Russia?". The authors for the

first time attempt to systematize the practice of organizing various models of a nomadic school in the north of Russia on the basis of highlighting its features, advantages and possibilities, limitations and disadvantages. This is the novelty of the study.

The study was implemented within the qualitative paradigm according to the following step-by-step scheme:

- primary immersion in the designated problem;
- development of methodologies;
- selection and substantiation of empirical research methods, determination of the mechanism and methods of material processing;
- accumulation and systematization of empirical material, determination of its sufficiency;
- filling in the content analysis matrix;
- thick description and interpretation of the obtained data.

The main research method is a qualitative content analysis of scientific literature describing the functioning practices and analysis of the activities of various models of nomadic schools. The choice of this method is due to the phenomenology, complexity, ambiguity and multidimensional nature of the phenomenon under study, which requires an objective interpretation and systematization of data from the standpoint of qualitative methodology. The total array of analyzed scientific publications amounted to 54 sources and was formed in 2 stages. At the first stage, a dictionary of 20 key words on the designated topics (including “education”, “ethnopedagogy”, “North”, “Arctic”, “indigenous peoples”, “indigenous peoples of the North”, “nomadic school”, “nomadic education”, etc.) for content analysis was compiled and a group of 66 publications for 2010-2022 was collected. The considered time period of publications is due to the very purpose of this article to analyze the modern practice of developing a nomadic school in the north of Russia as a form of educational organization. At the second stage, we screened out publications that were not presented in peer-reviewed publications, i.e. did not get approval and evaluation of the quality of published materials. The authors were guided by the following criteria for selecting publications for high-quality content analysis:

- authority of researchers in the field of nomadic education in the North; the research of nomadic schools is their research interests;
- scientific and practical significance of the presented material and its sufficiency for conducting a qualitative analysis;
- citedness of publications (publications from journals with a non-zero impact factor).

Thus, about 54 publications presented in journals indexed in the Web of Science, Scopus, Russian Science Citation Index (RSCI) databases, and included in the list of peer-reviewed scientific periodicals in which the key research insights of PhD dissertations and theses for a doctor's degree of the State Commission for Academic Degrees and Titles of the Ministry of Science and Higher Education of the Russian Federation should be published, were considered. The search for publications was carried out using the electronic library of scientific publications Library.ru.

The procedure for conducting a qualitative content analysis of the data array logically followed a two-phase, 8-stage study model proposed by M.R. Roller (Roller, 2019). A content analysis matrix, where each text was considered in 4 generalized categories, made up the research tools. After highlighting the text of interest, a description, systematization, comparison and analysis of the obtained data were compiled. The main categories of analysis were “models of a nomadic school”, “the nature of models of a nomadic school”, “advantages” and “disadvantages, limitations” of a nomadic school as a type of educational institution in the northern territories of Russia. It should be noted that these categories included smaller units of analysis. Thus, forms of organization, types, and options for the implementation of nomadic education were taken into account in the category of “a nomadic school model”. The category “a nature of the nomadic school model” included units regarding seasonality, form of work, time aspect, and the role of subjects of the educational process in a nomadic school. The category “advantages” included positive aspects, benefits, opportunities, and perspectives for development of the nomadic school. The category “disadvantages, limitations” contained disadvantages, negative costs, and problems of organizing a nomadic school.

### **3. Results**

A nomadic school is a generalized and rather ambiguous concept that includes several options for organizing education for nomad children. There are 10 models of nomadic educational

institutions: nomadic school, nomadic kindergarten-school, community school, tutor school, taiga school, stationary nomadic school, network school, summer school, Sunday school, family school (Neustroev, Neustroeva, 2013, Belianskaia, 2016). Each of the listed educational institutions differs in such parameters as:

- form of activity (moving with a nomadic family from camp to camp or a school at a fixed location in a small village or based on a production team);
- the role of the key subjects of the educational process in the nomadic school (the "parents-students" dyad, the "teachers-students" dyad or the "family-teacher-students" triad);
- time aspect (full-time, part-time education, residential sessions);
- seasonality (a stationary school or, for example, a summer ethnic camp).

The experience of nomadic schools in the Arctic zone of the Russian Federation (in the Nenets Autonomous Okrug, the Krasnoyarsk Territory, the Republic of Sakha (Yakutia), the Chukotka Autonomous Okrug, the Yamalo-Nenets Autonomous Okrug) indicates that they are limited by the level of primary education (Table 1). Basically, nomadic schools are represented by kindergartens (preschool group), schools for children of primary school age (as classes), and nomadic camps (ethnocamps). Thus, school students study at a boarding school from the 5th grade.

**Table 1.** Models of nomadic schools in the subjects of the Arctic zone of the Russian Federation, 1991-2022 (source: compiled by the authors based on public data)

Type/model of school	Name of nomadic school	Region/municipality
Nomadic (primary education)/nomadic kindergarten-school	Nerget Even nomadic school	Republic of Sakha (Yakutia)/Kobyaiskiy ulus (District)
Nomadic (primary education)	Nomadic school in the Tyanya village, Charoda community	Republic of Sakha (Yakutia)/Olekminskiy District
Nomadic (primary education)/teachers visit the camps of reindeer herding brigades	Seasonal nomadic elementary school	Yamalo-Nenets Autonomous Okrug/Shuryshkarskiy District
Nomadic (pre-school education)/nomadic kindergarten	Short stay groups, Rosinka Kindergarten, Kharampur village	Yamalo-Nenets Autonomous Okrug/Purovskiy District
	Short stay groups, Solnyshko Kindergarten, Khanymeï village	Yamalo-Nenets Autonomous Okrug/Purovskiy District
Nomadic (pre-school education)	Nomadic groups, Solnyshko Kindergarten, Yar-Sale village	Yamal-Nenets Autonomous Okrug/Yamal District
Nomadic (pre-school education)/teachers visit settlements 4-6 times a month	Nomadic school functioning on the principle of a "visiting teacher" activity	Yamalo-Nenets Autonomous Okrug/Shuryshkarskiy District
Nomadic (pre-school education)/nomadic school - kindergarten – pre-school education	Summer Nenets school, Yamb To community	Nenets Autonomous Okrug/Zapolyarniy District
	Malyshok nomadic short stay group of different ages	Yamalo-Nenets Autonomous Okrug/Nadymskiy District
	Umka seasonal summer nomadic short stay group, Olenyonok kindergarten, Seyakha village	Yamalo-Nenets Autonomous District/Yamal District
Nomadic (pre-school education)/Summer play-based school (vacation) – pre-school education	Yalemd nomadic school -Steps to the alphabet	Yamalo-Nenets Autonomous Okrug/Tazovskiy District

Stationary (primary education)/ungraded nomadic school	Amma Evenk community school	Republic of Sakha (Yakutia)/Aldanskiy District
	Ugut Evenk community school	Republic of Sakha (Yakutia)/Aldanskiy District
	Ulakhan-Kyuelsk nomadic ungraded elementary general education school	Republic of Sakha (Yakutia)/Anabarskiy national (Dolgan-Evenk) ulus (District)
Stationary/nomadic ungraded school (classes in the Evenki language, Evenki ethnography, hunting, reindeer herding, geography)	Avdanna summer ethno-ecological nomadic ungraded school	Yamalo-Nenets Autonomous Okrug/Olekminskiy District
Stationary school, Hinka fishing point (pre-school education)/pre-school training	Summer Nenets nomadic school – kindergarten, Noskovskaya tundra	Krasnoyarsk Territory/Taimyrskiy Dolgano-Nenets District
Nomadic school (primary education)/nomadic kindergarten school	Nerget Even nomadic school	Republic of Sakha (Yakutia)/Kobyaitskiy ulus (District)
Stationary kindergarten school (pre-school and primary education)/nomadic kindergarten school at the ancestral commune	Chukotka kindergarten school, Nutendli community	Republic of Sakha (Yakutia)/Nizhnekolymskiy District
Mixed type school	Keneleken nomadic school (2 stages of education)/I, II school terms – training takes place in a basic school, III, IV school terms – training in a nomadic mode. According to the Regulations, stage 1 – primary education (grades 1-4), stage 2 – grades 5-6 (with the possibility of educating up to grade 9)	Republic of Sakha (Yakutia)/Olenekskiy Evenk municipal district
	Nomadic school at Ulakhan - Chistai secondary school named after N.S. Tarabukin (primary education)/3 school terms in the nomad mode, 1 school term – in the basic school	Republic of Sakha (Yakutia)/Momskiy District
	Ulakhan-Kyuel School on the basis of the Mola community (elementary education)/stationary nomadic school	Republic of Sakha (Yakutia)/Verkhoyanskiy District
	Nomadic educational raw-hide tent (pre-school education): semi-nomadic kindergarten and taiga-nomadic mini-kindergarten	Krasnoyarsk Territory/Evenki District
	Pyaku-To nomadic school: profile practice of 7-9 grades students of the boarding school during the holidays in the	Yamalo-Nenets Autonomous Okrug/City of Muravlenko

	camps. Consulting short stay group of tundra children	
Stationary (pre-school education)/nomadic kindergarten	Evenk ungraded nomadic school – kindergarten at the Uradan community	Republic of Sakha (Yakutia)/Srednekolymskiy District
	Nenets nomadic school, Polikarpovsk village	Krasnoyarsk Territory/Taimyrskiy Dolgano-Nenetskiy District
	Preschool nomadic summer short stay group on the basis of the Skazka kindergarten, Samburg village	Yamalo-Nenets Autonomous Okrug/Purovskiy District
	Nomadic short stay group, Factoriya Yuribey village	Yamalo-Nenets Autonomous Okrug/Tazovskiy District
	Nomadic short-term stay groups in the inter-settlement territory, Antipayuta municipality (Zvezdochka kindergarten)	Yamalo-Nenets Autonomous Okrug/Tazovskiy District
	Short stay groups for nomadic and semi-nomadic families on the basis of the Snezhinka kindergarten (Nakhodka Boarding School of Primary General Education)	Yamalo-Nenets Autonomous Okrug/Tazovskiy District
Stationary school (primary education)/summer classes	Nomadic school at the Kaettyn transshipment base	Chukotka Autonomous Okrug/Bilibinskiy District
Stationary school (primary education)/September classes	Medvezhya Gora Seasonal school on the basis of the Kharampur boarding school, Kharampur village	Yamalo-Nenets Autonomous Okrug/Purovskiy District
Stationary school (pre-school and primary education)/Tundrovichok counseling center for pre-school children, Accessible Education Center for children of school age	Payuta Multifactorial educational center	Yamalo-Nenets Autonomous Okrug/Priuralskiy District
Stationary school (primary education)/Stationary school – ethnic camp. Nomadic school (primary education)/Yamdana-Sei nomadic school: teachers visit the camps	Anna Nerkaga School, Laborovaya village	Yamalo-Nenets Autonomous Okrug/Priuralskiy District
Nomadic school (pre-school education)/summer play (leisure) playgrounds for tundra children. Stationary school (pre-school education)/mobile seasonal	Azbuka tundrovichka nomadic pre-school	Yamalo-Nenets Autonomous Okrug/Nadymskiy District

playground for short-term stay of children of senior pre-school age in the period of their living in the village		
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The characteristic generalized features of the nomadic school include the following:

1. Ungraded schools with small class sizes, which do not exceed 12-15 people. Most often, from 3 to 6 children from one or two nomadic families study at the school.

2. The presence of a pronounced socio-cultural component. School, family, community, environment represent a single socio-cultural space for the formation of the personality of a growing child. As a rule, the educational process in a nomadic school is carried out on a bilingual basis - in Russian and in the children's native language (Evenki, Even, Nenets, Yukaghir, Dolgan, Chukot, etc.). This allows not only to solidify the knowledge of the native language, but also to eliminate its functional limitations if it were studied as an independent academic subject. Introducing children to a nomadic lifestyle and traditional economic activities contributes to the formation of national identity and a sense of belonging to the main family business, instilling ethnocultural traditions, and ensuring continuity between generations (Belianskaia, 2016).

3. Implementation of the national-regional component in education, both in terms of content and organization of the educational process (Neustroev, Neustroeva, 2013). The nomadic school makes it possible to compare optimally ethnic and national, international and national, regional and federal issues (Danilov et al., 2016). In the applied aspect, such a regionalization of education has a positive effect on the formation of the knowledge, skills and abilities necessary for a person in a nomadic environment.

4. Flexibility of the educational process. Due to the conditions of nomadism, and constant moving, it is difficult to introduce a traditional class-lesson system into a nomadic school. The specificity of training lies in the variability of the training schedule and the mode of training activities. At the same time, some restrictions in the distribution of study time do not interfere with the implementation of the principles of cultural and natural conformity, and practice-oriented education.

Nevertheless, such undeniable advantages of the nomadic school have some amendments, and in some cases – restrictions.

Firstly, the nomadic school ensures the availability of education for the children whose parents lead a nomadic or semi-nomadic lifestyle in the northern territories. The nomadic school makes it possible to strike a balance between receiving educational services in accordance with age and keeping the family upbringing. This transmits and instills ethno-cultural values, and reduces the risk of psychological trauma when getting subsequent education in a boarding school. However, in nomadic conditions it is not always possible to use innovative educational technologies, to ensure full and continuous access to the Internet information and communication network. In other words, the indicated accessibility of quality educational services remains very conditional.

Secondly, the interaction of a teacher with a family, the establishment of partnerships with parents and their full involvement in the educational process makes it possible to integrate adequately education and family upbringing. The teacher provides assistance in economic activities, often also lives in the dwelling of a nomadic family. At the same time, such interaction poses a risk of losing subordination in the "teacher-family" system, which can affect the reduction of the teacher's demands on the student in mastering the educational program.

Thirdly, due to the small number of students in a nomadic school, a teacher can implement a differentiated approach to students, take into account their interests and needs in the educational process, timely identify gaps in learning and carry out individual work to eliminate them. However, in nomadic conditions, the inclusion of children in the system of additional education, which focuses on areas related to traditional types of economic activity, is significantly limited. For example, it becomes impossible to visit sports clubs or dance studios due to their absence. The aforementioned calls into question the individualization of education: a child from a nomadic family does not receive all the opportunities and resources for building and implementing an individual educational trajectory, and becomes somewhat limited in choosing a further life experience.

Of course, despite these shortcomings, the advantages of the nomadic school determine its high pedagogical and ethnocultural potential. At the same time, the functioning of nomadic schools

encounters a number of criticisms both from the scientific and pedagogical community, and from the indigenous population, who, on the one hand, do not want “the school to come to the chum”, and, on the other hand, doubt the quality of education of the nomadic school. Let's imagine the main range of problems around nomadic schools identified as a result of content analysis.

Firstly, a nomadic school is a rather costly form of the educational system, requiring constant financial and resource investments at the stage of creation and maintenance. Until now, the nomadic school has been of a design and experimental nature; its functioning directly depends on the administrative will of local authorities and the manifestation of initiative and support from representatives of the indigenous peoples of the North. Due to the specifics of the nomadic school, control of its activities in general and the work of a teacher in particular cannot be carried out properly.

Secondly, the functioning of nomadic schools is not actually regulated at the federal level. The provisions of the current regulations do not cover all controversial issues related to the organization of a nomadic school, the protection of the rights of students, parents, teachers, since in many respects a nomadic school can contradict federal requirements for educational activities (in terms of material and technical, sanitary and hygienic support, educational and methodological equipment, etc.). The Republic of Sakha (Yakutia) remains the only region with a fully developed regulatory framework for the functioning of nomadic schools, where the law on nomadic schools was first adopted (Zakon., 2008).

Thirdly, the nomadic school remains undeveloped in organizational, scientific and methodological terms. There is no comprehensive statistics of nomadic schools, evaluation of their effectiveness and efficiency. The conceptual apparatus of the nomadic school is not unified; the variability of nomadic schools, the convergence of different educational approaches, forms of education and upbringing makes the criteria for their selection unclear, which may subsequently result in difficulties of a legal, scientific, educational, methodological, and sociocultural nature. For example, it is paradoxical that a nomadic school can mean a stationary school located in a camp, as well as a nomadic kindergarten that functions in the summer as preparation classes. In our opinion, a clear division of the types of nomadic schools is required for a better understanding of the specifics of their activities.

Fourth, there is the problem of training teachers for nomadic schools. Ideally, the teacher of a nomadic school should be a representative of the same socio-cultural environment, and speak his native language and Russian. In practice, this turns out to be very problematic, since non-local teachers are not always able to get involved in the life of a nomadic community quickly and adapt to the conditions of nomadism, and build interaction with parents; and the nomadic population is not always ready to connect their professional activities with the work in a nomadic school.

#### **4. Discussion**

At the beginning of the 19th century there were mobile schools for the Lamut and Chukchi children. Starting from 1925-1926, after the establishment of the Soviet regime and “the organization of the North committees in the center and localities, the emergence of cultural centers, which included the school, a network of schools and boarding schools was growing in the most remote corners of the Far North” (Krongauz, 1967). In the 1920-1930s, in the northern regions, mobile schools, camp schools, “red raw-hide tents”, “red yarangas” functioned as a kind of branches of stationary schools and were not only of educational, but also of cultural nature.

Depending on the season, the nomadic school migrated along with the local population. In autumn and winter, the school went into the tundra, in spring and summer - to the sea or river. The nomadic school housed in raw-hide tents or tents that could be easily carried. Therefore, this type of school successfully existed in the conditions of the lifestyle of the local population. Summer nomadic schools worked mainly in the spring and summer and partly in the autumn, other nomadic schools continued to work all year round, moving along with the indigenous population. Initially, in the 1920s, in the North, all types of educational institutions complemented and alternated with each other. After 1929, in connection with a change in the internal political course of the USSR, criticism of the nomadic school intensified, which was associated with the following problems of the educational model:

1) The work of a nomadic school often depended on the political and religious sentiments of the local population (in some cases, the school could even be unaccepted by the indigenous population);

2) The nomadic school of the 1920–1930s did not have the necessary educational equipment. It was characterized by a low sanitary and hygienic level;

3) In the early 1930s, the nomadic school was characterized as a temporary phenomenon, and a forced government measure. As part of the internal political course of I.V. Stalin, his ideological coercion and the growing trend towards unification in education, this type of school ceased to fit into the general socio-political framework.

The main goal of these formats was to eliminate illiteracy among the nomadic population – both children and adults. Gradually, the practice of creating nomadic schools in these formats came to naught largely due to the lack of teaching staff ready to work in nomadic conditions. The liquidation of nomadic schools began in 1938, although in the 1940s, in the Yakut Autonomous Soviet Socialist Republic (YASSR), the Ryzhovskaya Even nomadic school worked on the basis of the Olenevod collective farm; in the 1950s, a nomadic school functioned in the Siver camp. From the 1950s children of nomads were sent to study in boarding schools, which until the 1990s were considered the only possible place for education of the nomadic population. However, the practice of teaching nomad children in boarding schools was seriously criticized because of students' psychological trauma due to separation from the family, language environment, habitual living conditions; poor progress due to children's poor command of the Russian language; and the formation of students' deviant behavior and attitudes towards dependency. As a result, the younger generation could experience disruption of the intergenerational transmission of their languages (Zamyatin, 2012).

With the collapse of the Soviet Union, alternative educational institutions for children from nomadic families were created: small schools in the villages, and family-type boarding schools. Interest in nomadic schools manifested itself in the 1990s and intensified in connection with the adoption in 1994 of the federal target program "Children of the North" within the framework of the presidential program "Children of Russia" (Ukaz..., 1994). Approbation of different types of nomadic education started, mostly, in the project mode.

In contrast to the early Soviet period, in the 1990s the opportunity to receive different levels of education without leaving the family, as well as to restore, preserve and reproduce the traditional economy, culture and language (Terekhina, 2017), and to realize the right to universal education, taking into account the nomadic lifestyle (Terekhina, 2014), were considered as the goals of creating nomadic schools.

All publications considered in the framework of a qualitative content analysis are focused on any one aspect of the functioning of the nomadic school; and the study of its organization in the North does not actually go beyond the educational and ethnographic context. At the same time, their implementation is directly related to the concepts of the state national policy regarding the preservation of the traditional way of life and forms of management of the indigenous peoples of the North. This leads to the issue of developing the human capital of the Russian Arctic. Most of the scientific literature describes the implementation experience and individual models of the nomadic school (Terekhina, 2014, 2017; Belianskaia, 2016).

In the literature, the specificity of the educational environment of a nomadic school is considered from a pedagogical standpoint: taking into account the spatial-objective, social-communicative, and organizational-content components (Neustroev, Neustroeva, 2013). So, the spatial-subject component of the educational environment means proximity to the rhythm of life of the northern peoples, familiarization with traditional crafts, and inclusion in traditional life as a symbolic space. The social and communicative component of the educational environment is connected with the principle of eventfulness, family and domestic relationships, the absence of formality in the organization of the educational process, and harmonious participation in various cultural events. In turn, the organizational and content component implies dependence on natural and climatic conditions, an ethno-cultural component, an individual approach, and adaptation to the biorhythms of a nomadic lifestyle. Nomadic schools are also considered as the most important condition for preserving the traditional culture of indigenous peoples, while the focus is on the material and technical support and staffing of nomadic schools (Neustroev, et al., 2017).

However, some students' parents consider nomadic schools as another invention that is dictated on orders from above (Zamyatin, 2017), and can be considered in the context of contradictions between the worldviews of political authorities and local residents (Little Bear, 2000).

Education as a key institution for the socialization of the younger generation should be considered as an instrument of cooperation between all participants in the educational process. The system of nomadic education is aimed at consolidating the interests of the family, community and state (Zhirikova, 2018).

Nikiforova E. with co-authors describe nomadic schools in the Republic of Sakha (Yakutia), emphasizing the tasks of preserving languages, original culture and traditions of small-numbered peoples of the nation. The problems of nomadic schools are considered by the authors from the point of view of modernization of the education system. The development of a network of nomadic schools is associated with issues of improving the quality of life and well-being of the population of the Arctic territories (Nikiforova et al., 2019).

## 5. Conclusion

Thus, nomadic schools for children of the indigenous small-numbered peoples of the North, leading a nomadic or semi-nomadic lifestyle, perform specific educational, socio-pedagogical, and socio-cultural functions, which determine their special ethno-cultural and pedagogical potential. The results of the content analysis made it possible to identify the characteristic features of nomadic schools: small number of students, the presence of a socio-cultural component, the implementation of the national and regional component, and the flexibility of the educational process. The availability of education for children from nomadic families, the interaction of a nomadic teacher and a family, a differentiated approach to students are attributed to the advantages of this form of education. Among the problems of nomadic schools are the cost of their creation and activity, the lack of federal legislation to regulate their activities, the lack of elaboration of issues of nomadic education in organizational and scientific and methodological terms, as well as the problem of training teachers for this form of educational institution. Due to the experimental nature of nomadic schools and the non-systematic nature of their activities, it is necessary to develop a unified approach to testing and implementing different types of nomadic schools. The creation and functioning of nomadic schools should be carried out in close cooperation with the authorities, the scientific and pedagogical community, and civil society institutions representing the interests of the nomadic population.

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