

Presentation of a delegate of the Khanty peoples; Syazi Antonina Makarovna

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**Topic of the presentation: NOMADIC SCHOOLS OF TUNDRA AND THEIR ROLE
IN CHILD EDUCATION IN THE YAMALO-NENETS AUTONOMOUS DISTRICT**

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Dear Chairman! Dear guests!

On behalf of the indigenous peoples of the Yamal-Nenets Autonomous District, I welcome you and wish you good health and creativity for the benefit of our peoples.

There are a few Finno-Ugric and Samoyedic peoples living in the northern part of Russia, in the Arctic zone. Those peoples are obviously the Khanty, Mansi, Nenets, Enets, Selkup and Nganasan. Extensive settlement has been taking place in their residential area since the XVI century. It's notable that now the Samoyed peoples live mainly in the Yamalo-Nenets, Nenets and Dolgan-Nenets (Taimyr) Autonomous Districts. Khanty and Mansi live in the Khanty-Mansi and Yamalo-Nenets Autonomous Districts and in Tomsk region. The Selkups live on the territory of Tomsk region and the Yamalo-Nenets Autonomous District. The customs of these and other peoples predetermined their search for living grounds in places with natural resources necessary for successful survival. This primarily concerned the resources of the tundra and water resources.

During many centuries the peoples of the Far North have created a nomadic culture, a distinct unique civilization with its beliefs, customs and traditions. All in all, it formed a circumpolar Arctic culture, a unique part of the earth's civilization. For many centuries, they preserved their culture to this day, overcoming enormous obstacles. Thus, the indigenous peoples of the Arctic have expanded the springboard for human life on our planet and despite their dispersed population, they have retained unity of ethnic attributes: both oral and in written language, distinctive ethnic culture, a common material culture, way of life and traditional form of livelihood (reindeer herding, hunting and fishing).

Today's reality has set long-term objectives for the state and the peoples of the North: to look for a way out of the crisis which led them on the brink of ethnic catastrophe, as well as to provide an opportunity for ethnic survival and to strengthen the priority of original authentic living. It became clear that the education system of any nation cannot be built apart of practices and the way of life of the ethnic group itself. For reindeer herders, hunters and fishermen it means a nomadic and semi-nomadic lifestyle.

During a long period of time, certain cultural concepts of peoples were gradually developed. This is true for such spiritual heritage as folklore. In the folklore of Finno-Ugric and Samoyedic peoples of Siberia, there is an accumulation of vast experience in their historical knowledge, along with a rich knowledge of the people's worldview, its spiritual culture, ethnic psychology, as well as ethic, moral and legal standards.

The garment of our peoples is a unique invention. It protects you from cold, allowing you to feel comfortable in different climatic conditions. Today, the national garment still exists mainly among the reindeer herders and the population engaged in hunting. However, to this day, the indigenous population isn't the only one having demand for fur boots made of

reindeer hides as well as fur hats and mittens, made in the tradition of the peoples of Siberia. However, it is noteworthy that the traditions and customs of our people, their socio-cultural and socio-economic needs weren't always in a favorable position. In 1930, we had difficulties after establishing Ostyako-Vogul (from 1940 - Khanty-Mansi) National District. The most northern group of Khanty happened to remain on the territory of a neighboring Yamalo-Nenets Autonomous District. There were forced resettlements in boarding schools, children were taken away from their families.

The traditional way of life suffered a terrible shock in 1960-1980's during the industrial "development" of natural resources of the Western Siberian plains. Surgut Ob region became the main area for developing oil and gas sourcing in Western Siberia, coupled with the destruction of the ecological system and decimation of the natural basis of existence of different ethnic groups. Logging, construction of roads and pipelines, predatory industrial fishing and pollution of water bodies with diesel fuel, have played a negative role in the destruction of the ecological environment. The situation wasn't any better in the social and cultural spheres. In 1957, began massive resettlement of residents from camps and small villages to big ones. Since the late 50's, the indigenous population found itself isolated from its traditional activities and habitats. Many individuals of those populations began abusing alcohol out of awareness on what to do. In 60-70's, compulsory eight-year and then-year secondary education played a negative role in changing the traditional culture of our peoples. In fact, for us it meant forced separation of children from their parents and a partial loss of traditional cultural values and skills for the younger generation.

Collectively, certain circumstances have led to undesirable consequences. There was a decrease in the number of peoples, especially Khanty. Only 13.6 thousand Khanty called Khanty language their mother tongue in 1989. Assimilation of southern Khanty is also relevant to this phenomenon. Today, only northern Khanty (Shuryshkar, Syn, Kunovat, Ural and Kazym Khantys) have now a real chance to preserve their language and culture.

Let us pay special attention to educating and upbringing the children. Today, it is important to stimulate a positive impact on a child by its family. In Yamalo-Nenets Autonomous District, there are children living in boarding schools (of general and family type), coming from the indigenous peoples of the North, whose parents work as herdsmen in different regions of the district. It is necessary in these schools to have comfortable emotional environment for collaboration between teachers and parents. It is important to solve the challenge of approximating the boarding schools to nomadic settlements because when a child is brought up in isolation from his family and genus, he rarely returns to his native habitat. According to Interfax-Russia.ru, it also turns out that the current education system for indigenous peoples' children in boarding schools pulls them from the ethnically comfortable environment and at the same time "freezes" adaptation of graduates to a modern society. Typically, these graduates of boarding schools do not wish to return to their family at their home camp and engage in traditional forms of national livelihood. At the same time, they are willing to become entrepreneurs, but for that they need to be taught the right knowledge.

Here are very equitable and relevant words of our District Governor D. N. Kobylkin, who stated: "We must give the parents a freedom of choice. The nomadic school is an attempt to create an opportunity to receive education in a familiar environment, to become closer to the traditional way of living. Nomadic schools are a good alternative to boarding schools, which, of course, will continue their activities."

We believe that it is positive when we look at the fact that our government recognizes the need to maintain and increase the birth rate of indigenous peoples of the North, despite the fact that the exploitation of northern raw materials increasingly complicates their lives. For example, an increasing number of Nenets people on Yamal are deprived of their reindeer herds. The reason for this is a cut off area for industrial development. To survive, they need to master the livelihoods of fishermen (currently catching whitefish is also prohibited), hunters (there are many poachers that are not from the indigenous peoples), manufacturers of sledges

and harnesses (for local historical museums). That is why the creation of nomadic tribal schools can, at least partially, help the indigenous northern peoples not only to retain their identity, but also to pass their lifestyle, knowledge and skills and traditions on to their children.

Organizing education and upbringing of children in the family and productive nomadism conditions of the northern peoples as well as in-depth study of native languages in the natural conditions of life in course of work and traditional way of living, together with familiarizing with the living folk traditions and customs of the parents and instilling values of people's ethnic culture, *will lead the ancient peoples to salvation from extinction in the new historical conditions.*

The principles of educating and upbringing children must derive from the attributes of living conditions of the Northern people, such as:

- natural congruity;
- historical accuracy;
- scientific and pedagogical justness;
- openness and pragmatism, etc.

In the context of modernizing the Russian education, preservation of the traditional way of life is considered as a developing factor of languages and cultures of indigenous peoples of Northern Russia.

Basic regional curriculum was introduced including a national and regional component.

Development of national cultural traditions is being implemented, also the educational and living conditions of indigenous peoples' children were improved.

The structure and content of preschool education were updated by introducing new organizational and financial and management programs that enable short-term care for children in kindergarten.

Promoting creation of new forms of learning that implement programs with spiritual, moral, and ethno-cultural emphasis (nomadic school, nomadic kindergarten). The educational Nomadic School Project has been taking place in the Yamalo-Nenets Autonomous District since 2011 receiving a regulatory consolidation in 2012. Its implementation required complex decisions, investments and solid scientific and methodological support. At the regional level, there is grant support for implementation of innovative projects that develop nomadic education. **These assets are designated to reaching the following objectives:**

- developing a network of nomadic schools and other specific school models in areas of traditional residence and economic activities;
- supporting small kindergartens and schools;
- equipping schools with modern equipment, thus providing a high level of educational process;
- introducing modern technologies for distance learning;
- increasing the level and quality of vocational education of nomadic schools teachers as well as teachers of other educational institutions;
- organizing training and retraining of personnel whose professional specialties are related to carrying out traditional economic activities;
- studying the native language, national culture and the basics of traditional economy;
- developing and publishing educational multimedia textbooks and electronic material for studying native languages and cultures of Northern minorities.

The Nomadic School Project allows to bring educational services to a maximal proximity of the family's residential area. The project is implemented by boarding schools that are centers of educational districts. Thus, at the present time, any parent can write an application for including their child in nomadic education and boarding schools should create conditions for the implementation of this educational service.

The following must be created at the boarding schools:

Organizations of ethno-cultural orientation (ethno-park, ethno-camp, museum complex).

Workshops for making handicrafts (of materials like: wood, bone, leather, cloth, beads).

Language nests (where only native language is spoken).

Organizing holidays in the traditional cultural environment of the Northern peoples.

Nomadic forms of education are better suited for preparing the children for formal education in boarding schools. It is necessary for each secondary boarding school to create conditions for studying the history of the native land, district, village, school, family, man (the worker, storyteller, artist, etc.). If the educational needs of nomadic peoples of the North will be solved in practice, the problem of restoring the broken ties between the generations of the Arctic peoples will be solved as well.

There are necessary coordinational ways of creating nomadic forms of education for preparing students in basic educational institutions. Those forms are nomadic schools and kindergartens (preschools) on the territory of the entire Yamal-Nenets Autonomous District.

Intermediate results of the Nomadic School Project are summarized at workshops of the Regional Institute of Development of Education which is a State Autonomous Establishment of Additional Vocational Education of Yamal-Nenets Autonomous District. The intermediate results of the project are also summarized at meetings of the Public Council under the Department of Education of Yamal-Nenets Autonomous District, as well as at meetings of above mentioned Department, at meetings of the working group on the Nomadic School Project and the Regional Council on innovations in the education system of Yamal-Nenets Autonomous District as well as at meetings with the deputy Governor of the Yamalo-Nenets Autonomous District, T.V. Buchkova on the issues of education development in nomadic regions.

Positive aspects of semi-stationary and nomadic schools were noted at these meetings as follows: in working conditions of reindeer herding and fishing brigades along the nomadic routes, the most appropriate form of husbandry is a family succession, where children are given the opportunity, from an early age, to take up traditional livelihoods of their parents and to become involved in the self-sufficient materialistic and spiritual culture of their native people;

- students are not cut off from their parents, from their family hearth;

- from an early age, the children are brought up to feel themselves a host in their native land;

- nomadic school is a center of education and culture for all members of reindeer herding and fishing brigades;

- opening of the schools simultaneously solves production and housing issues of reindeer breeders, hunters, fishermen and provides work for women, whose duty is to educate their children.

Ethno-cultural component brings the individual into a dialogue with a polyethnic environment, not only revealing nationally special and unique factors in the national cultures, but also general and universal factors. In other words, the ethno-cultural component leads to knowledge of other national cultures. As pointed out by V.D. Shadrinov, "to live and to know – that's where the profound differences of organizing a pedagogical process are with regard to native cultures."

Preservation of family traditions makes a space of transmitting spiritual and material values from one generation to another in everyday life. Folk art crafts by indigenous peoples and the folklore become a fount of folk pedagogy. Through that specifically, given the lack of written sources, today's younger generation becomes familiar with the spiritual world of their ancestors.

Thank you for your attention.