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ПЕДАГОГИЧЕСКИЕ ПОДХОДЫ В ВЫСШЕЙ ШКОЛЕ ДЛЯ ОБУЧЕНИЯ И АДАПТАЦИИ ПРЕДСТАВИТЕЛЕЙ КОРЕННЫХ МАЛОЧИСЛЕННЫХ НАРОДОВ СЕВЕРА*

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Проблема и цель. В статье представлены результаты научного исследования, направленного на разработку мер по улучшению адаптивной среды для коренных малочисленных народов Севера в высших учебных заведениях. Цель статьи – проанализировать современные эффективные педагогические подходы в высшей школе и систему практических действий по созданию адаптивной среды в образовательном пространстве вуза для выпускников из числа коренных малочисленных народов Севера на материале Красноярского края.

Методология. Применялись универсальные научные методы – анализ и синтез, и полевые и социологические исследования, проведенные с 2010 по 2017 гг. в северных районах Красноярского края, метод социального проектирования.

Результаты. Авторы выявили две модели организации образовательного пространства, позволяющего эффективно обучать в высшей школе представителей коренных малочисленных народов Севера: 1) создание специализированного учебного заведения, основным преимуществом которого является возможность преподавать на родных языках коренных народов и организовать в вузе адаптивную инфраструктуру, учитывающую особенности традиционного образа жизни; 2) интеграция представителей коренных малочисленных народов Севера в классическую образовательную систему любого вуза с условием создания специализированной адаптивной системы.

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***Заключение.** Современное социальное и культурное положение коренных малочисленных народов Севера вызывает тревогу в связи с низкой степенью интеграции коренных малочисленных народов в индустриальные и постиндустриальные практики XXI века. Обозначенная проблема может быть решена путем более интенсивного вовлечения коренных малочисленных народов в систему высшего образования. Предлагая ряд современных педагогических подходов для обучения представителей коренных малочисленных народов Севера в вузах, авторы делают вывод, что это может способствовать улучшению социальной ситуации в местах компактного проживания коренных малочисленных народов Севера.*

***Ключевые слова:** высшее образование; адаптивная среда; северные территории; коренные малочисленные народы; зарубежный опыт; этнокультурная идентичность; довузовская подготовка.*

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Pedagogical approaches to teaching and adaptation of indigenous minority peoples of the North in higher educational institutions

Abstract

Introduction. This article presents the results of the scientific study aimed to develop measures to improve the adaptive environment for the minority indigenous peoples of the North in higher educational institutions in order to increase their number in student population of Russian institutions of higher education. The objective of the paper is to describe effective contemporary pedagogical approaches in higher educational institutions and a system of practical techniques for creating an adaptive educational environment in institutions of higher education which would facilitate an increase in students and graduates from the minority indigenous peoples.

Materials and Methods. This article is based on the following universal scientific methods: analysis and synthesis, methods of field and sociological research from 2010 to 2017 in the northern districts of the Krasnoyarsk Territory, and the method of social design.

Results. The research revealed two models of academic environments which could contribute to academic achievement of the minority indigenous peoples of the North: 1) the establishment of a specialized educational institution, the main benefit of which is using the native languages of the minority indigenous peoples of the North as languages of instruction and creating an adaptive infrastructure based on the particularities of their traditional lifestyle; 2) the integration of representatives of the minority indigenous population into the classical academic system of existing higher education institutions providing that a specialized adaptive system should be set up.

Conclusions. The contemporary social and cultural situation of minority indigenous peoples of the North is worrisome in light of the fact that researchers are recording insufficient integration of these peoples into the industrial and post-industrial practices of the early 21st century. The problems outlined may be resolved by way of greater involvement of the indigenous minority peoples in the higher



education system. The authors hope that proposed modern pedagogical approaches to teaching the minority indigenous peoples of the North in higher education institutions may facilitate the improvement of the social situation in the places where they are resident.

Keywords

Higher education; Adaptive environment; Northern territories; Indigenous peoples; Foreign experience; Ethno-cultural identity; Pre-university training.

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Introduction

The purpose of the research is determined by two factors: firstly, the revival of the traditional culture of indigenous minority peoples in the North of the Krasnoyarsk Territory requires young specialists with professional competence to be trained in the field of traditional cultural practices, and at the same time competence in methods using modern technology, which predicates a demand for the development of new educational approaches to teaching students with indigenous minority backgrounds in the higher education system; secondly, experts in the field of higher education and indigenous culture are detect problems related to representatives of indigenous minority peoples adapting to studying at a higher educational institution stemming from language and cultural barriers, which raises the issue of the need to develop adaptive tools for the successful integration of representatives of indigenous minority peoples in the higher education system. The objective of the research is to develop the concept of an accommodating environment in a higher educational institution, ensuring representatives of indigenous minorities receive effective education (based on the example of the indigenous minority peoples of the Krasnoyarsk

Territory). Objectives: 1) to compile an analytical overview of the most reputable peer-reviewed scientific journals on the research subject in order to identify the spectrum of contemporary approaches to creating an accommodating environment in higher educational institutions for indigenous minority peoples; 2) to analyze academic programs in global and Russian higher educational institutions for indigenous minority peoples with the aim of identifying existing practices for indigenous minority peoples to adapt to university education; 3) to present the basic concepts for creating an adaptive environment in a higher educational institution for indigenous minority peoples which are suitable for the universities in the Krasnoyarsk Territory.

The problem of creating an accommodating environment in higher educational institutions is largely cited by researchers in Latin America countries, Canada, Australia, and New Zealand. The attention this problem has received is mainly owing to the historical struggle of the minority indigenous peoples of these countries for the right to education.

Many authors stress the inadmissibility of applying Western quality indicators to education for indigenous peoples. One of the basic



approaches to solving this problem is the establishment of specialized training courses. K. Manatunga [17] demonstrates in his article that assimilation approaches to establishing academic programs are built upon the absence of history, geography, and other cultural knowledge, while trans-cultural pedagogy is predicated on the centrality of place, the presence of the past, present and future, and a deep respect for diverse cultural knowledge. S. Gilbert and G. Tillman [12] provide examples of the Wollotuka Institute and the University of Newcastle in New South Wales, accredited by The World Indigenous Nations Higher Education Consortium (WINHEC). It is here where the protocols and cultural standards of local education were developed in as well as the course "Working with aboriginal communities". The classes involve students gaining experience in the field of cultural studies. S. L. Weuffen, F. Cahir and A. M. Pickford [26] propose the intercultural pedagogical approach based on a theoretical and practical connection, used in the Victorian regional university. This approach appeals to guest teachers to a greater degree, who do not represent indigenous peoples. M. S. Villagomez Rodriguez [25] provides the example of the Salesian Polytechnic University of Ecuador which teaches its students in two languages. This university offers a program "alternative teacher-training", which includes four program types depending on the course of study: assertion of identity, return to roots, interculturality and awareness of oppression in the past. Researchers N. Dreamson, G. Thomas, A. Lee Hong, S. Kim [11], V. Lin, Sh. Yang [16] considers culturally inclusive education enshrined in Australian University policy. They apply indigenous holistic pedagogic values taking four aspects into account: communication, cooperation, community, and interculturality of education.

As a counterweight to this approach, it is worth presenting the views of H. H. Tang and C. G. Tsui [24], who consider the University of Hong Kong as an innovative platform, allowing us to develop curricula, pedagogy, teaching ideas and the methods of evaluation through the inclusion of various international academic cultures and indigenous knowledge, and to teach outside the local context and within the international one.

These researchers have noted the great role of social movements among the minorities which cooperate with higher educational institutions in constructing new training programs focused on the needs of these ethnic groups. D. Mato [19], J. Bullen and H. Flavell [5] consider examples of cooperation between the high school teachers from both of indigenous and non-indigenous origin. In the course of this approach, it is important to create a common intercultural discussion. Researchers consider the impact of culturally responsible pedagogy on the introduction of a course developed in collaboration with local indigenous communities and the Faculty of Education at the University of British Columbia, Okanagan Campus. The development of cultural programs was also highlighted by L. N. Chiodo, C. C. Sonn, R. Morda [8] in the example of the Victoria University. They revealed students' mixed reactions on the inclusion of the cultural component in the academic programs since some did not understand why they need to learn this.

The importance of peer support for students belonging to indigenous minority peoples is noted. R. Masika and J. Jones [18] talk about the importance of mutual relationships and mentoring, the establishment of joint learning communities. Such a holistic approach aimed at supporting the social and emotional well-being of students sows the seeds of concepts and promotes the gradual use of reacquired skills. In their study,



T.R. McMahon, E.R. Griese, B. D. Kenyon [20] explores the Circle of Courage model to build a scientific learning environment and enhance the academic and professional development of indigenous students. Findings show that engaging native students in research experiences that prioritize the needs of belonging, mastery, independence, and generosity can be a successful means of fostering a positive learning environment, in which students feel like significant members of a research team, developed a greater understanding and appreciation of the role of science in education and its various applications to socially relevant issues. In their work, J. Carter, D. Hollinsworth, M. Raciti, K. Gilbey [6] also note relations with the teaching staff as a factor influencing the sense of belonging and identity of indigenous students. Students mainly stressed that flexibility and understanding of teachers and an individual approach to students are important for them.

Consideration is also given to factors influencing the quality of education, methods for ensuring the best conditions for mastering the programs and the issue of students' future employment. P. Acton, P. Salter, M. Lenoy, R. Stevenson [1], K. Bischooping, N. Fingerhut [3], E. Wikaire, E. Curtis, D. Cormack, Y. Jiang, L. McMillan, R. Loto, P. Reid [10], L. S. M. Cortes [9], J. E. Murphy [21] draw attention to enhancing the students diversity and the struggle to achieve fair academic results for indigenous students and those representing ethnic minorities. J. Bullen and H. Flavell [5] stress the need for students to become critically reflective and develop a capacity for ontological pluralism.

The problems and strategies for professional and special education in the Krasnoyarsk Territory and neighboring regions are considered by researchers A. A. Smirnaia, V. V. Ignatova [23] Yu. Yu. Bocharova [4], M. Kh. Belyanskaia [2], citing the low level of

program development. Particularities related to the population development in the Krasnoyarsk Territory, including representatives of indigenous minority peoples, and their inclusion in the overall cultural context are studied by I. P. Vorontsova, L. K. Vitkovskaya [25], N. P. Koptseva [14], K. V. Reznikova, N. N. Seredkina, Yu. S. Zamaraeva, [22], N. M. Libakova, E. A. Sertakova [15], M. A. Kolesnik, N. A. Sergeeva [13].

The overview of reputable peer-reviewed scientific journals on the research subject enables us to establish that the primary approach to creating an accommodating environment for the minority indigenous peoples in higher educational institutions is the development of special academic courses, particularly focusing on the history and culture of indigenous peoples. In addition, liaison with representatives of these peoples in the process of developing such programs is important. Great attention is paid to the institute of mentoring and the inclusion of students in collaborative study groups.

Materials and Methods

The study is based on both universal research methods: the analysis and synthesis for completing survey research with theoretical results; and applied methods: field and sociological studies (Turukhansky District, Evenkiysky and the Taymyr Dolgano-Nenets Districts of the Krasnoyarsk Territory) completed by the culturologists at the Siberian Federal University within the period from 2010 to 2017 to understand the specific problems experienced by representatives of indigenous minority peoples in receiving higher education; the method of social engineering, and the observation method, which was applied when working with indigenous students studying at the Siberian Federal University.



Results

The adaptation of Russia's minority indigenous peoples' younger generation to contemporary living conditions, including life in an urban environment, has been a topical issue on the table for many years. In addition, experts in the field of education identify not only the problem of youth from the northern territories being psychologically unprepared for an urban lifestyle and the need to find ways for them to adapt to a study routine in the context of accessing higher professional education. A major problem is the typical enduring discrepancy between the level of education of high school graduates from the territories where minority indigenous peoples of Siberia and the north reside and the level required of a prospective student, which suggests a transitional stage between school and a higher educational institution needs to be established for representatives of indigenous peoples. Higher education for minority indigenous peoples in practice remains a problematic area for the Krasnoyarsk Territory. According to the North and Indigenous Peoples Committee of Legislative Assembly, only about 5 % of the indigenous population have received higher education, and about 2 % have received no education at all¹. This occurs despite the fact that numerous preferences are given to indigenous peoples: indigenous peoples have the right to access higher educational institutions without taking examinations or on preferential terms (according to the Russian law, higher educational institutions assist in enrollment in preparatory departments in the case where school leavers represent certain categories of citizens in accordance with the Federal law of the Russian Federation N 82-FZ dated 30.04.99 "On granting the rights of small indigenous minorities of the Russian Federation",

which include the indigenous minorities of Northern Siberia) upon receiving positive grades at the entrance examinations or in an interview; they also have the right to travel to the place of study at the expense of budgetary funds and are entitled to receive material aid in the form of additional payments towards scholarships, food allowances, etc. However, the territories of indigenous peoples' residence do not have access to necessary resident experts, and the level of education among members of these ethnic groups remains low: according to the Information and Legal Affairs Center for the Minority Indigenous Peoples of the Krasnoyarsk Territory, today many students representing indigenous minority peoples unable to adapt to urban conditions give up studying, barely making it through to the 3rd year of education.

In the field of education, in contrast to other regions in Russia, the Krasnoyarsk Territory illustrates a fairly good situation in terms of the number of state (municipal) institutions of secondary vocational education and higher educational institutions in comparison with neighboring territories which are characterized by a high proportion of indigenous representatives among the population (according to Federal State Statistics Service of Russia and Geoinformation System "Statistics"): institutions of secondary vocational education: 49-90 in the Krasnoyarsk Territory, 15-31 in the Sakha/ Yakutia Republic and Khanty-Mansi Autonomous Okrug / Yugra; higher educational institutions: 9-22 in the Krasnoyarsk Territory, 3-9 in the Sakha / Yakutia Republic and Khanty-Mansi Autonomous Okrug / Yugra. Thus, the Krasnoyarsk Territory has great potential to increase the level of education for representatives of indigenous minority peoples living there, and therefore, to increase the

¹ Voloshinsky E. Negative on benefits: Higher education is a rarity for indigenous peoples. *Vecherniy Krasnoyarsk*,



level of local expertise, increase the number of experts, and as a consequence, to enhance the efficient adaptation of indigenous peoples to modern conditions, to raise the standard of living in the territories where they reside. However, according to the Federal State Statistics Service, the number of educational institutions in the Territory had fallen to almost half the number since the early 2000s: for example, according to data from the year 1990, the number of institutions in the Krasnoyarsk Territory (not yet combined with the territories Evenkia and Taymyr) amounted to 1968, this figure was 994 in 2005; in the Taymyr Autonomous Okrug educational institutions totaled 46 in 1990, and only 24 in 2005; while in the Evenk Autonomous Okrug there were 36 educational institutions in 1990 with 18 in 2005. Thus, the possibilities of children in the northern territories for obtaining basic schooling are reduced, which to some extent explains their low level of preparation as prospective students.

Although it is obvious that the reach of basic forms of education does not sufficiently extend to the younger generation of indigenous peoples (due to the remoteness and isolation of their compactly inhabited territories and the small number of schools in them), researchers actively discuss another issue as the main problem in the sphere of education—the compliance of basic forms (pre-school and school) of education with the lifestyle and culture of the Siberian and the

Northern peoples. According to some researchers, the beginning of the education system's deterioration in the northern territories (the period of 1960 – 1980)² was caused by the education system in the North itself, which made active use of boarding school education, resulting in "demographic losses" (the loss of children's original ethnic self-identification). The forms and methods of ethnopedagogy are proposed to be implemented as a means of restoring original identity. The implementation of ethnopedagogy alongside the development of new forms of schools and classes can be supported by article 8 of the Federal law "On guaranteeing the rights of small indigenous minorities of the Russian Federation", which ensures the right of indigenous peoples to receive assistance from the State in reforming the younger generation's forms of education and training taking the specificity of traditional livelihoods into account. But also in relation to this popular subject of discussion, two opposing opinions exist: indigenous peoples' acute need for ethnopedagogy to restore and preserve traditional cultures and lifestyles on the one hand³, and the need for multicultural education on the other, where ethnopedagogy is understood as an obstacle for the integration of members of indigenous minority peoples in contemporary society⁴. These two positions predicate the currently important trends: firstly, the need to maintain the unique lifestyle and economy of indigenous minority peoples for the

² Borisov M. N. *Small ethnic groups of the North: yesterday, today, tomorrow*. Rybinsk, 1995. URL:<https://search.rsl.ru/ru/record/01001740319>; Ivashchenko L. Ya. *Modern Russian enlighteners and researchers of the Far Eastern peoples of the North*. Vladivostok, 1996.

³ Frumak I. V. The history of education among the indigenous peoples of the Far East in modern Russian historiography. / *Siberia in the 17–20 centuries: a collection of articles*. Novosibirsk, 2002. URL:<http://zaimka.ru/frumak-education>; Momde V. S.

Ethnopedagogy of the small nationalities of Taimyr. *Taimyr Readings*, 2010, Norilsk, 2010. pp. 61–67; Belikova A. P. Ethno-pedagogy is the spiritual support of modern upbringing of the younger generation. *Ethnosocial processes in Siberia*, 2004, no. 6, pp. 206–208.

⁴ Kharitonova S. A. Educational aspects of polyethnic culture. *Ethnosocial processes in Siberia*. Issue 5. Novosibirsk, 2003, pp. 160–164; Litvinov S. V. Ethnocultural potential of modern education. *Ethnosocial processes in Siberia*, 2004, Issue 6, pp. 208–210.



sake of preserving these peoples, their ethnic identity and ecological balance in the resources of the Northern territories, and secondly, indigenous minority peoples' acute need for effective integration in modern society and its processes, the development of nations in a civilizational direction for the sake of improving their representatives' standard of living. Both problematic situations can be changed by taking the competent approach of actively training national experts. So far, researchers propose often mutually exclusive ways to resolve each of these issues. Another topical current trend is the demand for reforming the education system in the territories where indigenous minority peoples reside under the dominating conditions of any of the above-mentioned directions for problem solving. These solutions can be accommodated both through major educational reform and such a form of education as a transitional link between school and a higher educational institution, capable of also adapting the pool of knowledge acquired in the ethnically focused school and developing general civilizational forms of professional activity.

In contemporary Russia and in the world, there is experience of developing the education system with due regard to the interests of indigenous peoples. In global practice of solving the problem of training national experts among representatives of minority ethnic groups, the task of preparing indigenous youth to study in a higher educational institution is effectively resolved by eliminating the stark differences in the quality of education at pre-university level and the requirements set for studying at a higher educational institution. Active work in this area has been invested over the past 30 years, when the attitude to the indigenous peoples of the foreign North saw drastic changes towards a partnership relations between the indigenous and non-indigenous populations, indigenous peoples and

the State. Thus, in 1982 the Constitution Act of Canada recognized aboriginal rights, including the right to education and professional training, which stipulates mandatory investments in school education, vocational guidance of youth, training of national experts to work in leading industries: mining or oil and gas. Over the course these years in Canada, a whole system of educational institutions was established, including of a general education level, which ensures a quality education for indigenous youth and eliminates the difference between prospective students' preparation level from urban areas and territories of indigenous peoples residence. According to foreign experts, the preservation and development of traditional indigenous cultures holds great opportunities, and maintaining the biosphere balance of the territories where they reside is ensured by an education system, which is proven by the results achieved in recent years in this area in the USA (Alaska) and Canada (Nunavut). Currently, the education system for indigenous peoples in the West is focused on connecting the two above identified vectors of the development of these ethnic groups, which means providing the possibility to successfully integrate into a modern society and, at the same time, to preserve and develop traditional culture. The educational process is known to employ synthesis of modern and traditional knowledge, new and traditional teaching methods. Given the difficulties of indigenous peoples' socialization in the big city environment, new information technology is increasingly employed and the number of students receiving distance education is increasing. This primarily applies to training teachers to work in schools located in the northern territories, and also to training qualified lawyers, managers and economists for recently created national corporations. Having received the right to independently solve a great number of issues, the aboriginal peoples of Canada gained the



opportunity to create such a system of education that would enable them to develop their traditional culture and lifestyle in harsh conditions of the north, and at the same time to integrate into modern society. The idea of a community monitoring the status of indigenous education has become paramount in the establishment of a School Education Commission, the first territorial authority body in the northern part of Quebec responsible for school education in the new school district. Within a short period of time, new schools were built in all 14 communities that are considerably remote from each other, programs for teacher training were developed to enable the experts to teach children in their mother tongue at primary level, materials for teaching children in the Inuit language at all levels of education were prepared, adult education was commenced. With the view of reforming the education for aboriginal people in Canada, a special system of training teachers for the schools in the northern territories was introduced with due regard for the specificity of the students and their national culture⁵. The main changes in this area are indigenous peoples' education opportunities in achieving equality with the rest of the population in their social and economic position, which is mainly achieved through equality of education quality in the indigenous territories and urban centers. In this case, the adaptive environment is the entire educational journey: from school to vocational and higher education.

The system of higher education for indigenous peoples in the USA can be considered in the example of the State of Alaska. Every city in Alaska where there is a university offers the study of Eskimo culture, the policy and management of indigenous communities, etc. This course is particularly developed at the

University of Alaska in Fairbanks, where a wide range of educational programs, starting from an adaptive program "The Eskimo language" for further study at the University, continuing with a Bachelor's program "Native languages of Alaska", "Study of the indigenous Alaska", ending with the opportunity to obtain a PhD. The University's research program focuses on the study of the indigenous peoples of Alaska and the Arctic, as well as establishing an intercultural dialog between the indigenous peoples of the world. In many ways, the demand for higher education in the field of indigenous studies is determined by the content and the presentation of educational courses as courses enabling the undergraduate and postgraduate students to join the successful modern programs restoring and developing indigenous culture and the integration of these peoples in contemporary social processes. Thus, the University of Alaska in Fairbanks offers courses in the following programs: "Native Studies: Key Courses"; "Native Ways of Knowing"; "Alaska Native Education"; "Native Languages"; "Native Self-Government".

In Canada, the system of higher education for indigenous peoples can be considered in the example of the educational structure of Trent University in Peterborough, Ontario. Here, indigenous research is carried out at the premises of a specialized center, the Frost Center. The Center offers the Master's program "Canadian and Native Studies", the PhD program "Native Studies".

In addition to the USA and Canada, the Scandinavian countries are world leaders in the field of indigenous education (in particular, Norway, Finland, Denmark). One of the best higher educational institutions in the area of

⁵ Khayrullin R. Z. *Reform of the education of indigenous peoples of the North in Canada.*

URL: http://www.portalus.ru/modules/shkola/rus_re-adme.php?subaction=showfull&id=1193142698&archive=1196815145&start_from=&ucat=&



indigenous education is the Sámi University of Applied Sciences. The best adaptive environment for representatives of the northern indigenous peoples is created in this university: teaching is carried out in the native Sami language (knowledge of the Sami language is a prerequisite for admission to the university, where potential applicants are given the opportunity to undergo a preparatory course to learn the Sámi language); in addition to modern buildings that meet advanced educational requirements, the campus replicates the living conditions on traditional Sami reindeer-breeding farms, and also takes the social aspects of indigenous life into consideration, such as the establishment of the family at an early age, which is why a kindergarten for the children of students is run on campus. The university offers a bachelor's degree in "Reindeer Husbandry Studies" and a master's degree in "Sámi Journalism from an Indigenous Perspective".

In Finland, education for indigenous peoples is the focus of the Arctic Centre at the University of Lapland, which is located outside city limits and is the northernmost European Research Center (on the edge of the Arctic Circle), located in "the Arktikum building" on the banks of the river Ounasjoki in Rovaniemi (The Province of Lapland Administrative Center) where the Provincial Museum of Lapland is situated. Actually, the Arctic Centre is a research organization and not an educational organization, but students of the University of Lapland can study there independently, drafting their own curriculum from various modules: for example, the Faculty of Social Sciences offers such bachelor's modules as "Arctic Studies", "Sámi Studies"; the Faculty of Art and Design offers the master's program "Arctic Art and Design", etc. Teaching is through both Finnish and English.

In Russia, the challenges in the education sector previously cited concerning the minority indigenous peoples of Siberia and the North are

solved in two ways: 1) an educational approach that supports national tradition, and as a result the ethnic identity of the youth of indigenous minorities in Northern Siberia; 2) pre-university preparation that resolves the issue of adapting the school-leavers to studying at a higher educational institution both in terms of their acquisition of the basic level of knowledge necessary to receive professional education and the school-leavers' mastery of new forms of education and student life. In addition, this pre-university preparation is universal, not orientated towards different groups of prospective students, and therefore, not yet fit to cater for the problems specific to students representing indigenous minority peoples. Apart from this, pre-university preparation is not fully accessible to villagers and residents of other cities: for the tuition period, school-leavers are not provided with the dormitory accommodation, as this program is more orientated towards training high school students during their studies at school, and therefore, it is structured around the school timetable, taking place at the weekend and not during a full working week, often acting as an express course for subjects that are insufficiently covered by the school curriculum. Pre-university preparation in higher educational institutions today does not factor in the specificity of representatives of indigenous minorities, but is also essentially exclusively available to residents of the city where school-leavers reside, and possibly to the settlements adjacent to it. Thus, the present form of the pre-university preparation does not prove efficient as a mechanism to minimize the difference in the quality of education for high school leavers in the northern territories and the preparation level required for admission to a higher educational institution. Moreover, the contemporary high schools in the North do not generally meet the requirements set to preserve the national cultures of indigenous minority peoples, and to develop their ethnic



identity. According to experts, an education system adapted for indigenous people's national particularities is almost non-existent at present. The education of minority peoples' children is carried out in accordance with the general national curriculum, which contributes to the cultural assimilation of the younger generation of Northern ethnic groups and, as experts note, leads to such adverse aspects in school education as unmotivated dropout, formalized education, lack of interest in continuing, as well as a change in the youth's original identity. The issue of ethnic identity for the young indigenous peoples of Siberia and the North is considered fairly acute. A study dealing with regenerating signs of ethnocultural authenticity in the urban environment and their presence in social practices in the example of Northern Siberian indigenous minority youth concludes that an important role in regenerating the signs of ethnocultural authenticity in a metropolis is played by the young migrants' dislocation, who are distinguished by constant communication with their compatriots in the metropolis and annual trips to their "Lesser Motherland". When young people become distanced from such a context of communication, their identity is strongly exposed to and inclined towards the dominant national group ⁶. Psychologists record that the present state of indigenous children's ethnic identity is characterized by a contradictory and uncertain nature. This defines the importance of establishing techniques for the psychological support of children whose ethnic identity is vulnerable under the conditions of national

schools and higher educational institutions. Ethnopedagogy also acts as the condition for the development of a personal identity here, where a child's parents and close relatives perform the role of the main educators. In this case, the boarding school as a form of educational institution is contraindicated for indigenous minority peoples' children as it breaks the inheritance chain of ethnic identity. The results of the survey revealed that indigenous minority peoples' children form ethnic ideas and feelings later than Russian children, and ethnic identity in mixed ethnicity families is determined by the nationality of the indigenous representatives, which is often associated with the benefits that exist for such categories of citizens⁷.

The Krasnoyarsk Territory has experience of gradually teaching the national language with the aim of its revival and adoption in the realm of daily communication⁸. Thus, the Selkup, Evenk, and Ket languages are taught in schools in the villages of Farkovo, Sovrechka, Kelly, Vereshchagino, Surgutikha, and Bor. Moreover, there is a real possibility to continue studying the native language in the higher educational institutions' system: the Evenk, Ket, and Selkup languages are taught in the Institute of the People of the North at the Herzen State Pedagogical University of Russia. In this case, the failure is the gap in the education levels among high schools and the requirements set by higher educational institutions for school-leavers: the problem is the level of teaching materials' development.

Russia also has examples of systematically reforming the education system with the aim to

⁶ Davydov A. P. *Ethnocultural authenticity of representatives of young people from among indigenous peoples of the North in the Russian metropolis: the author's abstract*. M.: IC RAS, 2007.

⁷ Pavlov S., Mukhina V. Psychology of ethnic identity of children of indigenous minorities of the North. *Development of personality*, 2001, no. 3–4, pp. 55–75.

⁸ Majorova L.Yu. Teaching languages of indigenous peoples in schools of Turukhansk district. *Ethnoses of Siberia: Past. The present. Future*. Part 2, Krasnoyarsk, 2004. pp. 175–178.



enhance the ethnic identity of the population, starting with the younger generation, and continuing throughout the educational stages up to schools of higher education. For example, the ethnocultural educational system established in the Khanty-Mansi Autonomous Okrug covers all levels from pre-school to higher professional and postgraduate education. The district hosts 39 general education institutions with an ethnocultural component in the educational content, 6 high schools in the district areas (Khanty-Mansi, Beloyarskiy, Berezovsky, Nizhnevartovsk, Oktyabrsky and Surgut) working in an experimental regime focused on education in the ethnic culture based on the folk pedagogy traditions of the indigenous peoples of the North. According to the official internet resource, ethnocultural education in the Khanty-Mansi Autonomous Okrug is based on equality to preserve and develop the languages of the peoples living in the territory of the district, and is intended to protect and develop the culture and traditions of the indigenous minority peoples of the North (Khanty, Mansi, Nenets). Special attention is paid to the preservation and study of languages: about 30 % of indigenous children study their native language in the educational institutions of the district (schools are provided with learning and teaching support kits, textbooks, dictionaries, language development programs for children who do not speak their native language; scholarship support for students learning the languages of indigenous minority peoples in the form of awards granted by the governor of the Autonomous Okrug; advancing the qualifications of national language and literature teachers). However, according to official data from the Khanty-Mansi Autonomous Okrug, the preparation level of these general education institutions is effectively correlated with the level required to enrolled in the district's higher educational institutions. Nonetheless,

maintaining the traditional culture in education is achieved to a greater extent owing to professional guidance at schools of higher education: for example, the Institute of Language, History and Culture of the Yugra Peoples at the Yugra State University (Departments of "Finno-Ugrian Studies and General Linguistics", "Khanty Philology", "Mansi Philology"), Department of Ethno-education System Development for Ob-Ugrian Peoples at the Institute for Advanced Qualification and Regional Education Development, Ob-Ugrian Institute of Applied Research and Development (Department of Ethnology, Khanty and Mansi Philology and Folklore). The course of education in higher education that enables the acquisition of the peoples' traditional culture and supports the original identity of representatives of indigenous minority peoples is more likely to define the professional sphere of students who are already at the stage of obtaining higher education, and does not address the problem of the difference in school-leavers' preparation level and the knowledge required of them to enter a higher educational institution.

At present, the development of adaptation tools in the modern environment with the support of traditional culture for the youth of the minority indigenous peoples is recognized as one of the leading public policy needs concerning the indigenous peoples of the North and Siberia. This orientation was emphasized at the Federation Council round table discussion "On state measures to attract and sustain young people for work in the reclaimed areas of the North and the Arctic" held in October 2009. The elaborated recommendations outline ways to increase the availability of quality education for the minority indigenous peoples, including target quotas for budget-funded places in higher educational institutions, developing specialized forms of distance education, conducting targeted training



and retraining of young experts engaged in the traditional forms of these peoples' economic activity; improving the systems of higher, secondary and supplementary education in the regions of the North and the Arctic; developing and adopting regulatory legal acts on the issues of job quotas for graduates of secondary and higher professional education in organizations and enterprises located in the Far North and similar localities; organizing the work of adaptation centers for the youth of the minority peoples of the North in order to provide psychological and legal assistance and disseminate information among the youth of the indigenous ethnic groups. A possible adaptation mechanism in the field of education which avoids the drastic reformation of the entire education system is an adaptation platform at a higher educational institution, where high school leavers of indigenous and minority peoples would have the opportunity to gradually and consistently adapt to life in an urban environment and the routine of studying at a higher educational institution as well as access to pre-university tutorial, which facilitates the elevation of the knowledge they acquired at school to the level required at a higher educational institution.

Conclusions

As a result of the study, the following conclusions can be made on the contemporary problems and management in the higher education system for indigenous minority peoples of the North in general, and in the Krasnoyarsk Territory in particular.

1. Statical data shows and researchers record the fact that indigenous peoples' education in the Krasnoyarsk Territory endures systemic problems, i.e. starting from the level of preschool education and "stretching" to the level of higher education: low literacy rate (a significant proportion of indigenous peoples

have received a low level of school education or none whatsoever; a fraction of indigenous peoples enter higher educational institutions despite the governmental admission incentives; very few complete their higher education); at present, the principles of ethnopedagogy are rarely observed (teaching in the native languages of indigenous peoples, including lessons in traditional cultural, economic and sporting activities in the curriculum, creating a comfortable friendly environment and preserving ethnic identity), and outdated methods of teaching subjects from both the school and university curriculum in a uniform way are still being used, while modern requirements stipulate the preservation of ethnic culture, the development of unique and educational pathways orientated towards the individual and committed to deploying professional knowledge in specific and predetermined circumstances (in the case of indigenous minority peoples for example, in places of their traditional residence).

2. According to the experience of Canadian, American, Scandinavian and the best Russian higher educational institutions, which indigenous minority peoples may be taught, there area number of ways to address the problems identified: establishing a separate specialized institution of higher education focused on delivering higher education to indigenous peoples; creating an accommodating environment in the existing higher educational institutions in order to provide greater opportunities and more favorable conditions for the indigenous minority peoples of the North and Siberia to complete higher education. In addition, increasing involvement among students from indigenous minority peoples in general



student life, establishing the institute of mentoring.

3. The establishment of specialized institutions of higher education for indigenous minority peoples is a fairly widespread and effective practice, as global (Sami University of Applied Sciences) and Russian (the Herzen State Pedagogical University of Russia (the Institute of the People of the North) experience shows. The main advantage of a specialized higher educational institution is that it is possible to carry out teaching in the native languages of indigenous peoples for all subjects in the educational program, as well as create an additional adaptive educational environment (replication of deer farm activities, comfortable living conditions for indigenous peoples in an urban environment, a university campus catering for the cultural needs of indigenous minority peoples of the North, etc.) or locate the university or research center (the example of Finland) at places of traditional residence for the indigenous minorities of the North and Siberia. Despite the significant benefits of establishing a specialized higher educational institution, many problems exist in implementing this project, from financial and personnel problems to the conceptual contradiction of the modern educational mission to create an inclusive environment: The university becomes a separate microcosm with a multicultural and tolerant environment, where each student is guaranteed an individual educational path, where a young adult not only has to develop professional competences, but also develop skills of living together with various representatives of society (gifted students, students with HIA, international students, students representing indigenous minority peoples of the North and Siberia, and others).

Thus, establishing new stand-alone specialized educational institutions for certain categories of citizens, particularly for indigenous minority peoples, does not fully comply with the modern educational tendencies. A more acceptable option for the Krasnoyarsk Territory is to design a specialized institute of higher education for indigenous minority peoples of the North and Siberia existing within the system of a larger educational institution, where part of the disciplines can be taught to the students in their native languages bearing future professional competencies in mind and with due regard for cultural specificities; and part of the course can be studied on a par with all the other students at the higher educational institution.

4. The study revealed that in the current situation in the Krasnoyarsk Territory, the central interrelated problems faced by the representatives of indigenous minority peoples in receiving education are as follows: a serious gap between the level of school education in the major industrial centers of the Krasnoyarsk Territory (high level) and in places of indigenous peoples' traditional residence (low level), a lack of motivation among many representatives of indigenous minority peoples to pursue higher education because higher educational institutions rarely take the cultural specificities of indigenous minority peoples into account (5 % of the indigenous population receive higher education), the difficulty of completing university educational programs for indigenous minorities of the North and Siberia (as noted in the study, the majority of students drop out before the third year).

Global and Russian practice proposes the following effective methods to solve these problems. Firstly, the development of special



educational programs of pre-university preparation for indigenous minority peoples of the North and Siberia which should be available in the form of distance learning courses (the study provides detailed review of the difficulties caused by the physical inaccessibility of pre-university preparatory courses for representatives of indigenous minority peoples). Cooperation with representatives of indigenous minority peoples of the North and Siberia when developing specialized programs for higher educational institutions (focus directed towards prospective students' needs). In addition, the establishment of a mentoring institution. Secondly, the establishment of a specialized transition stage from secondary to higher education for the representatives of indigenous minority peoples of the North and Siberia, where they will receive help to adapt to meet the requirements of higher educational establishments, help to adapt to the lifestyle in an urban environment, and information about opportunities for successful professional development after graduating from a higher educational institution. The motivation of indigenous minority peoples of the North and

Siberia to obtain higher education can also be achieved through the professional orientation of pupils towards the possibility of applying their higher education in the future, as the Russian experience and other countries show, contemporary attractive areas for indigenous minority peoples of the North and Siberia to apply their knowledge may include: oil production and work in large industrial companies located on the territory where the indigenous peoples of the North and Siberia reside (the traditional knowledge of indigenous peoples about nature can be tapped into here to develop environmental management projects); ethnic tourism (designing ethnic complexes and maintaining their operation on the territory where the indigenous peoples of the North and Siberia reside); legal studies for indigenous peoples; linguistic studies (the preservation and development of the native languages of indigenous peoples); education (training teachers for indigenous children); agriculture and the fishing culture of indigenous minority peoples; the artistic culture of the indigenous peoples of the North.

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