

UDC 371.487

DOI: 10.23951/2782-2575-2021-1-64-74

EVENT-DRIVEN EDUCATION OF NORTHERNERS IN THE NOMADIC ARCTIC REGION*

E.A. Tomtosova, M.S. Yakushkina

Institute of Education Management, Russian Academy of Education, St. Petersburg, Russian Federation

The article was prepared within the framework of a research project supported by the RFBR grant No. 19-013-00012.

Introduction. The nomadic peoples of the North, belonging to the Arctic world, can be regarded as a unique result of the development dynamics of world civilization. For many centuries, they managed to preserve a distinctive way of life and a nomadic lifestyle as the basis for the evolution of Arctic culture. Today, specialists are concerned about the traditional cultural norms, values, and ethnic characteristics of the northern territory peoples, established for centuries and which have now been partly lost.

The goal is to characterize the educational process in the modern nomadic Arctic region.

Materials and methods. Pedagogical literature analysis, the study of normative documentation regarding the education, systematization of the experience and practice from preschool and basic educational organizations in Yakutia, participant observation, questionnaire survey, expert assessment, use of the obtained results in the pedagogical practice.

Results and Discussion. This study was carried out based on the following: regional educational space monitoring (the Republic of Sakha (Yakutia)), community and family education surveys, the study of the relevance of national holidays, and the demand for nomadic educational structures. The study of inherent upbringing processes among the peoples of the northern territories expands the existing ideas about the variety of means and forms of upbringing and new opportunities for individuality and subjectivity formation among Northerners in the harsh conditions of the Arctic region. The intertwining of cultures among the peoples inhabiting modern Yakutia pushes us to study the educational traditions using ethnocultural experience. Ethnocultural traditions are passed from generation to generation and are considered to be historically formed and transmitted through behavior patterns and folk-education practices, which include behavioral rules of everyday life, lifestyle, occupation traditions, social environment, systems of value orientations, spirituality, and language. Creating preschool educational space in a nomadic structure and a nomadic basic education organization in the Arctic region with nomadic settlements is analyzed. It is substantiated that a nomadic preschool's educational space is considered an environment where self-organization is the value-oriented meetings between a teacher and a child, pedagogical events with the participation of children and parents, and other adults who are significant for the child. The study of the upbringing history among the peoples of the northern territories expands the understanding of the diversity in upbringing practices. The intertwining of cultures pushes us to update the ethnocultural experience. The choice of the language of communication between subjects of the educational space plays an important role and affects the formation of labor skills, and guarantees the development of traditional folk crafts in the Arctic territories with harsh local climatic conditions. The study revealed original upbringing practices associated with the use, for example, of the Even traditional

* Original Russian language version of the article: Tomtosova E.A., Yakushkina M.S. Osobennosti vospitatel'nogo protsesa v arkticheskom regione [Features of the Upbringing Process in the Nomadic Arctic Region]. *Vestnik Tomskogo gosudarstvennogo pedagogicheskogo universiteta – TSPU Bulletin*, 2019, vol. 1 (198), pp. 113–127. DOI 10.23951/1609-624X-2020-6-9-19

calendar, folklore texts, ditties (keinairsya), riddles (tumta), sayings (bodü), myths, and songs (Balyh).

Conclusion. The upbringing process of the northerner schoolchild can be represented by a logical sequence, expressed in the form of a chain: family, community, preschool, and basic school upbringing. The chain can be disseminated into different territorial entities. The nomadic way of life being revived today must have legal legitimacy justified by the current state legislation and be recognized as a free choice of the Northerner's life path.

Key words: *education, educational space, nomadism, Arctic conditions, folk traditions, preschoolers, schoolchildren, cultural values, events, ethnopedagogy, nomadic educational organization, children and adults community.*

Introduction

The modern society is interested in preserving the ethnicity of the peoples inhabiting a particular state [1], reflecting the idea of national preservation of the age-old historical and cultural heritage [2], the development of positive ethnocultural traditions, the use of the teachers' experience in the ethnic environment for obtaining results in the field of education and socialization of new generations of children and schoolchildren, researched in the works by B.T. Likhachev, A.B. Pankin, A.Yu. Aksenova. The nomadic peoples of the North, belonging to the Arctic world, can be regarded as a unique result of the development dynamics of world civilization. For many centuries, they managed to preserve a unique way of life and a nomadic lifestyle, presented today as the basis for the evolution of the nomadic peoples' arctic culture. The signs of tribal and communal governance, which make up a particular way of their life, are manifested in management organization and survival in harsh natural conditions by the entire tribal community [3]. Over time, each nation has formed traditions in the forms of management and traditions inherent only to this nation, in material culture, spiritual culture [4], and language [5]. The lifestyle of the indigenous population of the Arctic directly depends (innate, genetically, psychophysiological) on the natural living conditions, that is, the lifestyle, existence in the natural environment that surrounds the Northerner (U.A. Vinokurova, I.S. Gurvich, V.A. Robbeck). Specialists are concerned (N.I. Novikov, A.L. Bugaeva, A.S. Nesmelaya) that the traditional cultural norms and values, and ethnic characteristics established for centuries are partially lost [6, 7]. This situation updates the study of the conditions for the upbringing and personality development (K.A. Abulkhanova-Slavskaya, N.V. Bordovskaya, A.A. Rean) of a nomadic northerner preschooler and a schoolchild [8–10]. Sociocultural processes that take place in the Arctic region cause a change in the role of the Arctic peoples in the modern world and attitudes towards them [11, 12]. That leads to the understanding and acceptance of new educational processes [13, 14] and, therefore, requires scientific substantiation of the phenomena occurring in modern education and the upbringing of the peoples of the North [15, 16].

The goal is to characterize the educational process in the modern nomadic Arctic region.

Materials and methods

Pedagogical literature analysis, the study of normative education documentation, systematization of the experience and practice from preschool and general education organizations in Yakutia, participant observation, questionnaire survey, expert assessment, implementation of the obtained results into the pedagogical practice were performed.

Results and discussion

This study was carried out based on the following: regional educational space monitoring (the Republic of Sakha (Yakutia)), community and family education surveys, the study of the relevance of national holidays, and the demand for nomadic educational structures. The study of

inherent upbringing processes among the peoples of the northern territories expands the existing ideas about the variety of means and forms of upbringing and new opportunities for individuality and subjectivity formation among northerners in the harsh conditions of the Arctic region [17]. The intertwining of cultures among the peoples inhabiting modern Yakutia pushes us to study the educational traditions using ethnocultural experience. Ethnocultural traditions are passed from generation to generation and are considered to be historically formed and transmitted through behavior patterns and folk-education practices. These include behavioural rules of everyday life, lifestyle, occupation traditions, social environment, systems of value orientations, spirituality, and language (V.S. Kukushkin, T.G. Stefanenko, V.I. Slobodchikov), including meanings and experience comprehension of the folk upbringing practices [18], the analysis of which is presented in the works of K.D. Ushinsky, V.A. Sukhomlinsky, I.I. Valeev, G.N. Volkov. Various aspects of ethnocultural education and upbringing were considered in the works of A.F. Golovin, E.V. Golovneva, B.T. Likhachev, I.Z. Skovorodkina.

As shown by the analysis of the sociocultural situation and topical upbringing issues in the Republic of Sakha (Yakutia), presented in the publications of V.A. Robbeck, and U.A. Vinokurova, O.A. Murashko, the most topical issues are the theoretical understanding and implementation of the educational space concept in educational organizations and the region.

The concept of “educational space” first appeared in the works of L.I. Novikova in the 1990s. Further, it was mentioned in the theoretical ideas and education practices of N.L. Selivanov, E.V. Bondarevskaya, and N.M. Borytko; then analyzed under the sociocultural contexts (V.G. Bocharova, M.M. Plotkin, N.Ye. Shchurkova, M.S. Yakushkina), of the educational space development [19] (L.M. Gustokashina, M.R. Ilakavichus, V.I. Slobodchikov, M.V. Shakurova, I.G. Shendrick) in different organizations and territories of the Arctic region with nomadic settlements.

In this study, creating preschool educational space in a nomadic structure and a nomadic basic education organization in the Arctic region with nomadic settlements was analyzed in detail.

Within the framework of the study, the following key definitions were accepted: The educational space of a nomadic preschool educational structure (authors) is an environment whose self-organization mechanism is value-oriented meetings of the teacher and the child, pedagogical co-existence with the participation of children and parents, and other adults important for the child. According to D.V. Grigoriev, L.I. Novikova, N.L. Selivanova, and other researchers, educational space is an effective means for a child’s personal growth.

The nomadic school educational space (authors) results from the schoolchildren, parents, teachers, social partners (communities, jobs), activities characterized by the search and intergenerational coordination of the meaning of living space and their appropriation. Functioning in a natural and, consequently, educational environment of the Arctic, in addition to its educational functions, the village school actualizes and constantly looks for solutions to a number of socially significant problems, among which the most important is the preservation of the Arctic Ocean ethnic groups culture.

We study the possibility of forming an educational space within the framework of the region’s space (circumpolar, otherwise – Arctic). The educational space is considered as a form of people’s existence, functioning, and self-organization. A broader concept is the regional circumpolar upbringing space, which includes the educational space. The educational space is based on the formation of an educational policy of existence, functioning, and self-organization. It is important to note that the subject of the regional educational space is an individual or a group of people capable of forming a complex network of interactions, relationships, and co-existential practices in the educational field (D.V. Grigoriev, N.L. Selivanova, V.I. Slobodchikov) that influence

educational processes. The network in this semantic context is considered not so much as a geographical one, but as event-driven [20, 21], educational, reflecting the dynamic interconnection of pedagogical events [22], created in the co-existence environment (daily living together), and the dialogues between schoolchildren and teachers [23]. The structure of the upbringing space is a complex, ramified network of educational organizations, including social and tribal structures. Based on the pragmatic research approach in the social sciences, including the event philosophy of M. Heidegger, L. Wittgenstein, the idea of everyday life by M. Gardiner, B. Highmore, the concept of P. Bourdieu, revealing the sequential process of the subjectivity formation in children and adults, research by V.V. Volkov, O.V. Kharkhordin created the theory of practices [24], we consider real-life practices as educational practices that lead to changes in the activity, worldview, relations with ethnocultural signs systems associated with traditions that have survived through the centuries, in this case, among nomadic peoples [25, 26].

The analysis of literature on theoretical ideas and methodological developments concerning the problems of upbringing using the folk experience and regional ethnocultural traditions is offered in the works of R.S. Nikitin, A.V. Krivoshapkin [27], U.A. Vinokurov [28], and others. The basis of educational processes in the Arctic territories is undoubtedly the intergenerational transmission of the significant ethnic and cultural experience of the northern (Arctic) nomadic peoples to the child, accompanied by the development of national consciousness and the formation of national identity [29]. Following the same logic, the integral process of upbringing is presented as the following sequential chain: family, community, public (preschool and school) upbringing [30].

Experimental work and analysis of educational practices have shown that the optimal mechanism for the education system development is the modeling of educational space with the nomadic representatives' participation. The educational space, formed through the interaction of its various subjects and the creation of network structures [31], makes it possible to include parents in the educational process and make them active participants of the created educational space. However, modeling the educational space in the Arctic territories has certain features:

1. The peculiarity of creating any educational space in the Arctic territory (educational organizations, territorial associations, region) lies in the fact that at the start of the educational space development, there are parents with a high motivation to participate. This is because many parents today do not want to part with their children for a long time, sending them to boarding schools. Thus, at the first stage, teachers of the future nomadic educational structures effortlessly create groups of parents motivated to participate, identify territories with educational systems that existed or still exist (family, preschool, tribal, school), they look for clan community representatives and family contacts who can participate, for example, in early career guidance for children and schoolchildren.

2. The next stage is to search for directions to develop the educational organization and perform its coordination with the territorial community representatives. Example: ethnocultural development, early vocational guidance, environmental education (environmental design in joint co-existential child-adult, uneven-aged activities).

3. At this stage, methodological foundations are being determined to justify the logic, the algorithm for the educational space development. The activity approach will make it possible to focus on the new experience of joint activities for children and adults of different ages (the most significant in these conditions are the joint children and parents activities, that contribute to the inclusion of the latter in the processes of upbringing) [32]. The anthropological approach will make it possible to focus on the forms and means of teaching parents and other adult participants.

The choice of an event-driven approach will focus the participants' attention on new experiences and new meanings of joint co-existent activity between children and parents [33].

4. Further, the participants need to evaluate the resources and ways of using them when developing educational space (courses, masterclasses, holidays, social projects, and new programs) [34]. This stage of implementation resulted in the methodically devised program "Nomadic teacher" [35].

5. The next stage seems to be very important. Spheres of independence are identified; a strategy for the participants' interaction management and the educational space are developed and justified. During this stage, the foundations for the development of each category of participants' subjective position were formed.

6. The choice of the language of communication between subjects of the educational space plays an important role and affects the formation of labor skills and guarantees the development of traditional folk crafts in the Arctic territories with harsh local climatic conditions. During this period, a set of powerful gaming technologies and methods of national games revival is formed [36].

7. Indicators of the developed and formed educational space can be considered: a) openness of the educational organizations, communities, and creative groups; b) the presence of multiple connections between partners in a nomadic environment; c) free choice of programs, projects, and technologies.

The step-by-step process of creating an integral educational space considered above is invariant for both the preschool organization and the school. However, each educational organization differs in the organization's development direction, the age of the students, the characteristics of the territory, etc., may have modular and model differences. The variability of modules and models ensures the integrity of educational policy in the region.

Thus, the integrity of the educational process for both preschool and basic school in the Arctic region is ensured by the existence of an ideal of a Northerner (G.N. Volkov), characterized by harmonious development, hard work, a healthy lifestyle, unity with the natural environment, love for the Motherland, and respect for the ancestors. These human qualities are significant for every Northerner, and necessary for a person's existence. They can be called the components of the Northern nomadic peoples' culture, which are based on the Northerners' ideas about the world order image, a unique state of consciousness, the worldview of a Northerner, and their lives [37]. In the ethno-pedagogical traditions of the peoples inhabiting the North, the most important value for them, according to E.V. Larichev, is love for Motherland, their ancestors, and their people. It is formed in preschoolers within the family and then in clan communities. The values are reflected in the knowledge about the native nature, acquired in childhood, playing and communicating in the native language, folk music, songs, and folklore works [38]. Fairy tales, legends, epic poetry, and folk wisdom show the child the heroic lines of their people's history, fights with enemies, where the heroes were the national Bogatyrs and were sure to win. Nature is presented as a living thing in folk art.

Along with the national heroes and ordinary people, it becomes a "shield" for the Motherland, helps people fight enemies, it is characterized by a kind attitude towards people, and protects them. In epic rhythmic legends – sittäbs, heroes and their great deeds are sung. They always accompanied the long dark evenings of the nga-nasans living in the Taimyr tundra. Popular ones are folklore, ditties (keinairsya), riddles (tumta), sayings (bodu), myths, songs (bahls). Nursery rhymes – n'uona bahls, lullaby songs – n'uol'anters created by parents for children individually.

In the course of experimental work on the use of ethnocultural traditions in the upbringing of preschoolers, primary school students, and adolescent schoolchildren, it was noted that building

the pedagogical process of mastering folk traditions during a year cycle is of great importance. For each nation, all traditional economic activities, cultural and ceremonial life go in a specific cycle, equated to the seasons, particular area, and community activities, which is currently interpreted as an annual calendar. All peoples have a calendar, and each has its differences [39]. The basis for the emergence and development of the Northern peoples' calendar is the historical characteristics of a particular period of life, the natural and geographical conditions of economic management and living, in fact, the economic activity and observation of nature. The calendars of the nomadic peoples of the North reflected the main types of farming and professional activities – reindeer husbandry, hunting, and fishing. The calendar plays a unique role in the life of every nation. According to the indigenous people, the calendar regulates the time intervals, affects household practices, and forms the ritual cycle. When forming the annual cycle of traditional folklore holidays for children, timed to coincide with the annual cycle of the Northern peoples of Yakutia, it is necessary to take into account the following calendars: the Evens' traditional calendar, the everyday life and fishing calendar of the Lower Indigirskaya tundra inhabitants, the Evenks' calendar of the Amur region, the Yukagir calendar, the Chukchi calendar and holidays held during these months [40]. Today each calendar is accompanied by scenarios of traditional calendar holidays. Specialists of cultural and leisure institutions interested in the development, promotion of the original culture and folk art of the indigenous peoples of the North use them in their work.

Let us consider the potential of the Even traditional calendar for the formation of preschool upbringing practices. In scientific research, it is noted that the folk calendar of the Evens has origins dating back to ancient times. One of the most exciting features essential for a child is the original, apparently very ancient form of the folk calendar. The seasons in the calendar are calculated following certain parts of the human body. The Evens' calendar year consists of thirteen lunar months. Parts of the head represent each month, arms, legs, and movements, such as a rising shoulder, a rising elbow, a rising wrist, head top "hae," a falling shoulder, etc. The months in the calendar are counted starting from the right-hand fingers.

Further, the list of months is indicated by the movements of body parts raising to the head and then lowering down, moving along the left hand. The day of the summer solstice is very significant for every Even: the Evens considered it simultaneously the beginning of the year and the beginning of summer. The Evens do not have four seasons, as we have, but six. Thus, according to the Yakutia Evens' ideas, the year (annani) in addition to the four main seasons (dugani – summer, boloni – autumn, tugeni – winter, nolkeni – spring), the Evens distinguish two additional – transitional seasons: nolkarep – pre-spring, mooltense – pre-winter.

The calculation of days, months, seasons using body parts was traditional not only among the Evens but also among other nomadic Siberian peoples and peoples of Central Asia. In pre-revolutionary times, time counting following "body parts" was first recorded in the works of V.G. Bogoraz, who revealed this fact among the Anadyr Evens (Magadan region). In Soviet times, this was recorded by researchers V.I. Tsintsius, V.A. Tugolukov, and U.G. Popova; in the modern period by the researcher A.A. Alekseev [41]. The famous Siberia researcher V.A. Tugolukov emphasized that the Evens adopted the archaic Evenks calendar. This fact has historical roots – Evens and Evenks were once one people.

The well-known Orthodox calendar greatly influenced the structure and content of the Evens' hunting and reindeer husbandry calendar. As a result, the Evens began to use pascals in determining the time. Nevertheless, the archaic calendar has not lost its relevance. This calendar is still in use amongst older people living with reindeer herds. Perhaps, it is convenient for calculating the six seasons, which are directly related to the nomads' grazing places, the timing

of the reindeer birth, and other economic factors. It reflects the knowledge about nomadic life, the annual economic cycle of hunters and reindeer herders, weather conditions, fauna, and flora of the northern territories. In the Even lunar year, the month begins with a new moon. Each month consists of 29 or 30 days. The days marked by the solstice and equinox were very well known to the peoples inhabiting Siberia. The holidays of the summer solstice among the Evens, Yakuts, and other peoples of the Arctic territories reflect the ancient solar cult inherent in the culture of paganism.

The formation of the annual cycle of customs, reflected in the calendar, is based on the customs and traditions of the nomad life image, determined by the demands of the northern economic and cultural structure, which was reflected in the transport reindeer husbandry, traditional hunting, and fishing. Without a doubt, the calendar was created in ancient times. It was influenced by the peculiarities of the northerners' culture, collected and systematized sun (nyolten) and moon (ilaan) observations, planets and stars (osikat), movements, and observations of seasonal natural phenomena [40].

Interacting with the Russians who were exploring the northern territories, the Evens began to use the "chivese" calendar (from the word "svyatsy (saints)"). Chivese was traditionally placed on boards. Many holes marking the days could be seen in each board. In general, the number of holes was equal to the number of days of the year. A cross was carved over the holes that marked Sundays or Orthodox holidays. Time was counted by moving a wooden stick daily from one hole to another. Chiveses were usually hung on a dwelling pole next to icons or the house patron spirit image. Nomadic reindeer herders used such calendars in everyday life, even in the XXth century. However, the Orthodox calendar was inconvenient. It was, as a rule, made of wood, and it was difficult to transport when every gram of luggage transported to the nomadic camps on the reindeer migration trail was counted. After the revolution, it completely disappeared from their everyday life.

The use of traditions in different life situations in the upbringing processes of a preschooler or a schoolchild leads to the child's sociocultural adaptation, formation of independence, responsibility, creative activity, and the manifestation of national identity [41]. This knowledge is of particular interest because it develops respect for a human being as the highest value, connection with nature and the world around.

The upbringing potential of the family is determined by the state and dynamics of the sociocultural environment, the structure of the family, which can be one- (mom, dad, child) or multi-generational, complete or incomplete, large or containing only one child, the level of material well-being of the family (income level etc.) and the conditions (favorable living conditions, well-being in everyday life, etc.), personal characteristics of working-age parents (social status, level of education received, aimed at educating their children or not), the psychological climate in the family, assistance from the state and the public.

The life of the traditional large clan family, the community, and its patriarchal type of relations within the community made it possible to implement we would call "preschoolers' initial acquaintance with the professions of nomadic peoples" (housekeeping, fishing), practical upbringing, and preparation for the role of mother or father, who knows how to take responsibility for the community.

In order to preserve the close interaction of the child with the family and not lose the foundations of the unique upbringing experience, in recent years, nomadic structural units of preschool educational organizations are actively being revived in nomadic territories, helping parents and clan communities in the revival of the family and clan education traditions, as well as their participation in educational processes within the framework of the state policy standards and

requirements. Parents become full-fledged subjects of a nomadic preschool educational organization.

Today's rural school is the main component of the educational system in the Arctic territories [42]. The social status of a village school in its environment, created by the rural society, is most often higher than the status of an urban educational organization. A rural school is a sociocultural center, a source of education, and of the formation of rural intelligentsia [43]. The surrounding society recognizes the leaders of the educational center, maintains its status, looks up to them. A rural educational organization acts as a guarantor of the implementation of state policy, national culture, national identity, the mentality of an ethnic group, nation, and nationality.

In this study, a rural educational organization is fixed in the form of a set of educational organization models [44], which are included in the territorial educational space of Yakutia and implement specific sociocultural and pedagogical functions. It is justified by the difference in the number of students, the zone or territorial location, cultural and historical roots, the environmental specifics, and the ethnic composition of students. A significant stage in the development of the education system of Yakutia is the reinstatement of the upbringing and educational status of the nomadic school. The varieties of the nomadic school, noted after monitoring and studying the documentation, were formed under the influence of factors and conditions associated with the regional education system, the Arctic climate, and the lifestyle of nomadic peoples. These stationary schools differ from traditional stationary schools in the flexible organization of the learning process. They teach school children whose parents are involved in historically established types of household management, the children live partly with them, and the teachers work on a rotational basis [45].

In the course of the study, the advantages and disadvantages of the upbringing processes in small nomadic schools were identified. The advantages of nomadic schools are related to examples of existing family contracts that manifest themselves as reindeer herding and fishing teams. Children live here together with their parents, develop and grow up in nature, and become involved in the national economy and professions from childhood. At the same time, parents use the experience and upbringing traditions on the example of a father or a mother. From an early age, they are distinguished from their peers by the sense of being a homeland master. The revival of the nomadic type of educational organizations helps with housing problems, creating working conditions for rural areas, a vivid manifestation of the school's cultural and educational functions in work with the parents and the local population. The negative aspects are manifested by the absence of a constant, close connection with the basic stationary educational organization, the educational authorities in the uluses, and the lack of facilities and resources.

Experimental work has shown that a prerequisite for the upbringing space development is the development of the tactics for the near future through the network interaction between the participants of the regional sociocultural and educational activity. The network form implies the merging of financially and legally independent organizations, communities, creation of common educational resources, the long-term use of which allows the coordination of efforts of all participants in the interaction to achieve agreed targets and goals [46]. The following characteristics distinguish network organizations: shared goals, uniform criteria, and examination procedure, joint work, joint decision-making, joint planning, joint mutual responsibility, and a system of remuneration and incentives that are common for all organizations (A.I. Adamskiy, A.M. Tsirulnikov, I.M. Remorenko). An essential condition for the network efficiency is the development of regulations that guarantee the right of the educational organization to choose a strategy for its development. Today, this right is practically not regulated, although the state legislative acts provide it. This situation applies to both rural and urban educational organizations. The lack of economic levers explains the current system of assigning schoolchildren to an

educational organization in many territories to regulate the interest of general education organizations in increasing the number of students. Quite often, in recent years, there has been a situation in which parents choose an educational organization following the level of the family's financial situation and its place of residence. A possible solution is to include normative per capita funding, which is determined by the number of students in an educational organization, by the list of educational services, and programs provided in a given organization (municipal authorities of territorial entities often regulate the availability of some educational programs (languages, sports, excursions)), and their development that includes curricula, projects for the network interaction development, and others [47, 48] (A.I. Adamskiy).

In the process of designing network interaction in the regional educational space, the scientific ideas of M.M. Chuchkevich (theoretical foundations for creating a network, the true meaning of "network") about the possibility of uniting independent individuals, groups or organizations, on the condition that the common goals, corporate image, and corporate infrastructure are set. The ethnocultural component opens up the door for a child to everything that makes it possible for him/her to understand the national cultural diversity. One way to implement this component is to make the content and pedagogical technologies of the regional educational development dynamic and make the change in the education policy.

The given recommendations for the upbringing space development in the Arctic region can be applied to other territories following the specifics of children, schoolchildren, parents, directions of project activities, and other unique qualities.

Conclusion

The upbringing experience that has developed in the educational organizations of Yakutia in recent decades does not provide significant results in solving the problems existing in the state since it is more intended to accompany the education system in the conditions of a stable life in the Arctic region. The revival of the original upbringing traditions, which determine the self-awareness of the northern peoples, their lifestyle, perception of the world, thoughts, feelings, and their dynamics in the developing educational space, can radically change the situation today: systemic use, reproduction, and transmission of traditions give the meaning to life and the educational path. Traditions are designed to connect a person's present with the ancestors' past life experience [49]. The upbringing process of a Northerner child within the nomadic educational structures has a sociocultural conditionality. Educational space development is based on the intergenerational transmission of the characteristics and prevailing experience of nomadism, which may be accompanied by national consciousness and national identity formation. The process of raising a child and a schoolchild can be presented in the form of a logical sequence, expressed in the form of a chain diagram: family, community, preschool, school education, and the child's adaptation to society. The introduction of this experience affects the entire education system of the region. It can be disseminated to other territories. The main achievement of the nomadic lifestyle can be considered the preservation of reindeer husbandry, fishing, and hunting cultures, which are considered integral cultural components of the peoples inhabiting the Republic of Sakha (Yakutia) [50]. We can say that the nomadic way of life being revived today acts as a sure addition to the sedentary way of life, which was imposed but mastered and adopted. The nomadic way of life must have legal legitimacy justified by current state legislation and should be recognized as a free choice in the Northerner's life path.

The article was submitted to the editorial office on

References

1. Aydin M.K., Aydin H. (ed.) *Multicultural Education: Diversity, Pluralism and Democracy*. An International Perspective Saarbrücken: LAP Lambert Academic Publishing, 2013. Pp. 55–91.
2. *Gosudarstvennaya programma Rossiyskoy Federatsii "Razvitiye obrazovaniya" na 2013–2020 gody (utverzhdena rasporyazheniyem Pravitel'stva RF ot 15 aprelya 2014 g. No. 295)* [State Program of the Russian Federation "Development of Education" for 2013–2020 (approved by the order of the Government of the Russian Federation of April 15, 2014 No. 295)] (in Russian).
3. Conle C. Community, Reflection and the Shared Governance of Schools. *Teacher and Teacher Education*, 1997, vol. 13, no. 2, pp. 137–152.
4. Dobrushina N.R. Yazyk i etnichnost' malogo naroda: byt' ili ne byt' [language and ethnicity of small people: to be or not to be]. *Sotsiologicheskiye issledovaniya – Sociological Studies*, 2009, no. 11, pp. 34–45 (in Russian).
5. Abul'khanova-Slavskaya K.A. Razvitiye lichnosti v protsesse zhiznedeyatel'nosti [Personal development in the process of life]. *Psikhologiya formirovaniya i razvitiya lichnosti* [Psychology of the formation and development of personality]. Moscow, Nauka Publ., 1981. Pp. 19–44 (in Russian).
6. Bordovskaya N.V., Rean A.A. *Pedagogika: uchebnik dlya vuzov* [Pedagogy: a textbook for universities]. Saint Petersburg, Piter Publ., 2000. 304 p. (in Russian).
7. *Strategiya sotsial'no-ekonomicheskogo razvitiya Respubliki Sakha (Yakutiya) na period do 2030 g. s opredeleniyem tselevogo videniya do 2050 g.* [Strategy of socio-economic development of the Republic of Sakha (Yakutia) for the period up to 2030 with the definition of a target vision until 2050] (in Russian). URL: <http://old.economy.gov.ru/minec/resources/4b4ebe75-303e-431e-97a8-c49be4b77939/sakha.pdf> (accessed 5 August 2020).
8. Shergina T.A. Sel'skaya malokomplektnaya shkola v usloviyakh modernizatsii obrazovaniya [Rural small school in the context of education modernization]. *Nauchnoye obozreniye*, 2014, no. 12, pp. 968–973 (in Russian).
9. Shergina T.A. Modernizatsiya deyatel'nosti sel'skikh malokomplektnykh shkol kak sotsial'no-pedagogicheskaya problema [Modernization of the activity of rural small schools as a social and pedagogical problem]. *Rezul'taty issledovaniy poluchateley grantov Prezidenta RS (Y.A.) i gosudarstvennykh stipendiy R.S. (Y.A.) za 2012 god* [Research results of recipients of grants of the President of the Republic of Sakha (Yakutia) and state scholarships of the Republic of Sakha (Yakutia) for 2012]. Yakutsk, Sfera Publ., 2013. Pp. 236–239 (in Russian).
10. Nieto S. *Affirming diversity: the sociopolitical context of multicultural education*. Boston: Pearson Allyn & Bacon, 2004. 464 pp.
11. *Sobytiynost' v obrazovatel'noy deyatel'nosti* [Eventfulness in educational activities]. Edited by N.B. Krylova, M.Yu. Zhilina. 2010. Vol. 1 (43) (in Russian).
12. Pedan V.A. *Pedagogicheskoye soprovozhdeniye professional'nogo samoopredeleniya starsheklassnikov na osnove sobytiynykh setey. Avtoref. dis. kand. ped. nauk* [Pedagogical support of professional self-determination of older graders based on event networks. Abstract of thesis of cand. ped. sci.]. Saint Petersburg; Moscow, 2017 (in Russian).
13. Volkov V.V., Kharkhordin O.V. *Teoriya praktik* [Theory of practice]. Saint Petersburg, European university at Saint Petersburg Publ., 2008. 298 p. (in Russian).
14. Clarke A. Professional Development in Practicum Settings: Reflective Practice under Scrutiny. *Teacher and Teacher Education*, 1995, vol. 11, no. 3, pp. 243–261.
15. Uley A. Pis'mo Abrama Uley iz sela Tilichki, Olyutorskiy rayon Kamchatki [Letter from Abram Beehive from Tilichka, Olyutorsky district of Kamchatka]. *Severnyye prostory*, 1996, no. 1–2, pp. 79 (in Russian).
16. Nikitina R.S., Krivoshepkina A. V. *Programma obucheniya i vospitaniya detey v dukhe predkov dlya 1–4 klassov kochevoy shkoly narodov Severa* [The program of teaching and upbringing of children in the spirit of their ancestors for grades 1–4 of the nomadic school of the peoples of the North]. Moscow, 1993. 46 p. (in Russian).
17. Vinokurova U.A. *Vospitaniye i obrazovaniye detey u narodov Severa* [Upbringing and education of children among the peoples of the North]. Yakutsk, Bichik Publ., 1997. 172 p. (in Russian).
18. Lawson T., Livingston K., Mistrik E. Teacher training and multiculturalism in a transitional society: the case of the Slovak Republic. *Intercultural Education*, 2003, vol. 14, no. 4, pp. 409–421.
19. Semenova L.A., Maksimova L.I. Soderzhaniye rabochey programmy pedagoga kochevoy gruppy detskogo sada [Content of the work program of the teacher of the nomadic group of the kindergarten]. *Nauchnoye obozreniye. Pedagogicheskiye nauki – Scientific Review. Pedagogy Science*, 2019, no. 4-1, pp. 112–114 (in Russian). URL: <http://science-pedagogy.ru/ru/article/view?id=2077> (accessed 5 August 2020).

20. Susoy E.G. *Iz glubiny vekov* [From time immemorial]. Tyumen', IPOS RAS Publ., 1994. 176 p. (in Russian).
21. Ivanishchenko V.F. Ekologo-etnograficheskiy kalendar' evenkov Amurskoy oblasti [Ecological and ethnographic calendar of the Evenks of the Amur region]. *Dorokhinskiye chteniya: sbornik nauchnykh statey* [Dorokhinskiye readings: collection of scientific articles]. Blagoveshchensk – Albazino, 2008, vol. 2, pp. 78–88 (in Russian).
22. Bat'yanova E.P., Turayev V.A. *Narody Severo-Vostoka Sibiri* [Peoples of the North-East of Siberia]. Moscow, Nauka Publ., 2010. Pp. 553–570 (in Russian).
23. Alekseyev A.A. *Eveny Verkhoyan'ya: istoriya i kul'tura (konets XIX – 80-e gg. XX v.)* [Evens of Verkhoyanye: history and culture (late 19th – 80s of the 20th century)]. Saint Petersburg, VVM Publ., 2006. 248 p. (in Russian).
24. Bierman D. Minority students' psychological adjustment in the school context: an integrative review of ualitative research on acculturation. *Intercultural Education*, 2016, no. 27 (1). DOI: 10.1080/14675986.2016.1144382
25. Diveyeva G.V., Bugayeva A.L., Nasilov D.M. *Sotsiokul'turnyy kompleks kak pedagogicheskaya innovatsiya kachestva obrazovaniya: metodicheskiye rekomendatsii* [Sociocultural complex as a pedagogical innovation of the quality of education: guidelines]. Hanty-Mansiysk, Institut razvitiya obrazovaniya Publ., 2015. 50 p. (in Russian).
26. Diveyeva G.V. Razvitiye razlichnykh obrazovatel'nykh organizatsiy korennykh malochislennykh narodov Severa v sovremennykh usloviyakh development of various educational organizations of the indigenous small-numbered peoples of the North in modern conditions]. *Realizatsiya tsennostnogo podkhoda v obrazovanii* [Implementation of the value approach in education]. Executive editor L.A. Ibragimova, O.I. Istrofilova. Nizhnevartovsk, Nizhnevartovsk State University Publ., 2014. Pp. 137–144 (in Russian).
27. Kuksin K. *Put' ot "Krasnogo Cpuma" k uchitelyu-kochevniku* [The path from the "Red Plague" to a nomad teacher] (in Russian). URL: <http://polit.ru/article/2007/07/09/kochev/> (accessed 5 August 2020).
28. Martin D. Mentoring in One's Own Classroom: An Exploratory Study of Contexts. *Teaching and Teacher Education*, 1997, vol. 13, no. 2, p. 183.
29. Afanas'eva L.I., Markova O.P. Vliyaniye natsional'nykh traditsiy na vospitaniye detey v yakutskikh sem'yakh [The influence of national traditions on the upbringing of children in Yakut families]. *Nauchno-metodicheskiy elektronnyy zhurnal "Kontsept" – Scientific and Methodical Electornic Journal*, 2016, vol. 30, pp. 250–253 (in Russian). URL: <http://e-koncept.ru/2016/56628.htm>. (accessed 5 August 2020).

Elena A. Tomtosova, graduate student, Institute of Education Management of the Russian Academy of Education (ul. Chernyakhovsky, 2, Saint Petersburg, Russian Federation, 191119).
E-mail: e_tomtsova@mail.ru

Marina S. Yakushkina, Doctor of Pedagogic Sciences, head of the Laboratory of Theory of Formation of the Educational Space of the CIS, deputy director of the Institute for Research, Institute of Education Management of the Russian Academy of Education (ul. Chernyakhovsky, 2, Saint Petersburg, Russian Federation, 191119).
E-mail: vosp_spbgu@mail.ru