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**Anatoly Vladislavovich Mikhailovsky**

Institute of Service Sector and Entrepreneurship(branch) DSTU  
master

**Nikolay Romanovich Gvozdenko**

Institute of Service Sector and Entrepreneurship(branch) DSTU  
master

**Artur Aleksandrovich Blagorodov**

Institute of Service Sector and Entrepreneurship(branch) DSTU  
master's degree

**Vladimir Timofeevich Prokhorov**

Institute of Service Sector and Entrepreneurship(branch) DSTU  
Doctor of Technical Sciences, Professor  
Shakhty, Russia

**Galina Yurievna Volkova**

LLC TsPOSN «Ortomoda»  
Doctor of Economics, Professor  
Moscow, Russia

## FEATURES OF THE ECONOMIC STATE OF INDIGENOUS PEOPLES OF THE NORTH LIVING IN THE CHUKOTKA AUTONOMOUS DISTRICT OF THE AZRF

**Abstract:** The article reveals the situation of indigenous peoples of the North of the Russian Federation, draws attention to the unresolved issues of ensuring the collective rights of indigenous peoples in the legislative order of determining their nationality, the field of health care, reindeer husbandry, regulation of the processes of industrial development of territories, education, and the language of indigenous peoples. There is activity in the activities of the Association of Indigenous Peoples of the North, Siberia and the Far East of the Russian Federation. In conclusion, it is concluded that, despite the existing shortcomings as a result of a self-sufficient public-state, ethno-national policy in the Russian Arctic, a working system is gradually emerging that ensures compliance rights of indigenous peoples, their traditional way of life and economic activities.

**Key words:** traditional farming; indigenous peoples; Russian Arctic; sustainable development; comparative analysis, indigenous peoples, Arctic aborigines, traditional way of life, types of traditional economic activities, Russian legislation, Association of Indigenous Peoples of the North, Siberia and the Far East of the Russian Federation.

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### Introduction

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Assessment of the current situation in the development of traditional economic activities. 19 indigenous peoples living in the Arctic zone of the Russian Federation have objects of their heritage that are of historical and cultural value of global significance. According to the 2020 All-Russian Population Census, the number of indigenous peoples is 102 thousand people. The legislation of the Russian Federation defines 13 types of traditional economic activities of indigenous peoples of the North in the Russian Federation, namely:

\*livestock husbandry, including nomadic (reindeer breeding, horse breeding, yak breeding, sheep breeding);

\*processing of livestock products, including the collection, preparation and dressing of hides, wool, hair, ossified horns, hooves, antlers, bones, endocrine glands, meat, offal; dog breeding (breeding reindeer herding, sled and hunting dogs);

\*animal breeding, recycling and implementation of fur products; beekeeping, beekeeping; fishing (including sea hunting) and sale of aquatic biological resources;

\*commercial hunting, processing and sale of hunting products; agriculture (horticulture), as well as cultivation and processing of medicinally valuable plants; harvesting of timber and non-timber forest resources for own needs;

\*gathering (harvesting, processing and selling food forest resources, collecting medicinal plants);

\*free use of common mineral resources for personal needs;

\*arts and folk crafts (blacksmithing and ironworking, making utensils, equipment, boats, sleds, other traditional means of transportation, musical instruments, birch bark products, stuffed game animals and birds, souvenirs made from the fur of deer and game animals and birds, other materials, weaving from herbs and other plants, knitting nets, bone carving, wood carving, sewing national clothing and other types of crafts and crafts related to the processing of fur, leather, bone and other materials);

\*construction of national traditional dwellings and other buildings necessary for the implementation of traditional types of economic activities.

For indigenous peoples, the conduct of traditional economic activities is not only the basis of life support, but also the support of culture, worldview, folklore, rituals, holidays, folk pedagogy, traditions, and the preservation of the continuity of generations.

A feature of the Arctic zone of the Russian Federation, which determines special approaches to its socio-economic development, is its extensive demographic potential and the high sensitivity of the traditional way of life of the indigenous peoples of the

Russian Federation to external influences. The main factors shaping the risks of development of traditional economic activities of indigenous peoples are, namely:

\*intense climate change in the Arctic;

\*accelerating the pace of economic development territories of the Arctic zone of the Russian Federation in places of traditional residence of indigenous peoples; high costs when carrying out business activities;

\*low level development of transport and social infrastructure in the Arctic zone of the Russian Federation;

\*low quality of communication and lack of high-speed access to the Internet information and telecommunications network in most places of traditional residence of indigenous peoples;

\*inconsistency of the system of secondary vocational and higher education with the need for qualified personnel to carry out traditional economic activities.

The basis of the economy in the places of traditional residence of indigenous peoples, ensuring an increase in employment and self-employment of the indigenous population based on the mobilization of internal resources of households and communities, is the development of entrepreneurship in the service sector and tourism, the creation of small-scale production, the development of artistic crafts, including the production of traditional products, traditional types of environmental management, processing of agricultural products. However, the factors listed above determine the low competitiveness of goods, works and services of indigenous peoples and pose a threat to their livelihoods. The goals of state support for the traditional economic activities of indigenous peoples are to create conditions for increasing the competitiveness of goods, works and services produced within its framework and to form a sustainable basis for the development of indigenous peoples. To achieve these goals, it is necessary to ensure, namely:

\*creation and development of industrial and technological infrastructure for traditional economic activities of indigenous peoples;

\*promotion of goods, works and services produced within the framework of traditional economic activities of indigenous peoples;

\*development of the tourism industry in places of traditional economic activity of indigenous peoples;

\*training personnel for the implementation of traditional economic activities of indigenous peoples;

\*modernization of local generation facilities, expansion of the use of renewable energy sources, liquefied natural gas and local fuel in places where traditional economic activities of indigenous peoples are carried out;

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\*popularization of entrepreneurship among indigenous peoples. The main mechanisms of state support for traditional economic activities of indigenous peoples. Development of industrial and technological infrastructure of traditional economic activities of indigenous peoples.

The extremely limited investment potential of the traditional economic activities of indigenous peoples does not allow the corresponding small and medium-sized businesses, agricultural producers (carrying out traditional economic activities) to ensure a high level of technological development of production.

As a result, in the vast majority of cases, the depth of processing of the main types of products of indigenous peoples - livestock products, fur farming, fishing, hunting and gathering - remains low, the economic potential of the traditional economic activities of indigenous peoples is not fully used to ensure their sustainable development. In certain territories of the Arctic zone of the Russian Federation, positive experience has been gained in implementing measures to create trading posts - industrial and logistics complexes for accommodating business entities engaged in traditional economic activities of indigenous peoples, processing and storing their products, as well as those created by a legal entity and (or) individual entrepreneur in places of traditional residence and traditional economic activities of indigenous peoples, points intended to promote the livelihoods of people from among indigenous peoples leading a traditional way of life. As part of the implementation of the program, in order to develop the industrial and technological infrastructure of the traditional economic activities of indigenous peoples, the following set of measures will be implemented, namely:

\*development of standard designs of a trading post with a corresponding list of industrial and technological equipment for all types of traditional economic activities of indigenous peoples on the territory of the Russian Federation; subsidizing part of the costs of small and medium-sized businesses, agricultural producers (carrying out traditional economic activities) with the participation of persons from among indigenous peoples for the creation of trading posts, subject to the use of a standard project;

\*analysis and dissemination of best practices in the field of technological support for traditional economic activities of indigenous peoples;

\*development of a standard for nomadic housing for workers carrying out traditional economic activities of indigenous peoples of the Russian Federation;

\*conducting research in the field of using local resources to create health-saving, medicinal, cosmetic products, dietary supplements, food products for general, therapeutic and prophylactic purposes and special orientation;

\*development of state support measures aimed at providing small peoples in the places of their traditional residence and traditional economic activities with mobile sources of energy supply and means of communication;

\*subsidizing part of the costs of small and medium-sized businesses with the participation of individuals belonging to indigenous peoples for the acquisition and modernization of equipment for advanced processing of reindeer herding products, marine hunting, and fishing; subsidizing part of the costs of small and medium-sized businesses, agricultural producers (carrying out traditional economic activities) with the participation of persons from among indigenous peoples for the modernization or creation of a modern material and technical base for the extraction and processing of aquatic biological resources;

\*development of artistic crafts and creation of conditions for the growth of domestic and international product markets.

Promotion of goods, works and services produced within the framework of the traditional economic activities of indigenous peoples to the domestic and foreign markets.

At the federal level, there is no system for promoting goods, works and services produced within the framework of the traditional economic activities of indigenous peoples to the domestic and foreign markets, taking into account the specifics of such activities, within the framework of existing institutions and mechanisms for supporting production and exports. Regional government bodies and export centers take separate, often personal measures to promote the production and export of products made by indigenous peoples.

As part of the implementation of the program, on the basis of a management company performing the functions of managing territories of rapid socio-economic development and state support for business activities in the Arctic zone of the Russian Federation (hereinafter referred to as the management company), a system will be formed to support the production and export of goods, works and services produced by within the framework of traditional economic activities of indigenous peoples, including, namely:

\*maintaining a register of small and medium-sized businesses with the participation of individuals from among indigenous peoples producing goods, works and services, including export-oriented ones; conducting regular analyzes of domestic and foreign markets to assess the possibility of selling products produced within the framework of the traditional economic activities of indigenous peoples; assistance to small and medium-sized businesses with the participation of persons from among indigenous peoples in the preparation of marketing materials;

\* assistance in holding exhibition events and business missions that ensure the promotion of

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products produced within the framework of the traditional economic activities of indigenous peoples to the domestic and foreign markets;

\*consulting and educational support for small and medium-sized businesses with the participation of individuals from among indigenous peoples in the field of customs clearance, export and currency control, logistics, certification, patenting and licensing for export purposes;

\*subsidizing part of the costs of small and medium-sized businesses with the participation of individuals from among indigenous peoples associated with organizing the export of their products.

Development of the tourism industry in places of traditional economic activity of indigenous peoples. Tourism has become one of the largest global economic activities. The number of visitors to protected areas around the world is growing steadily. Indigenous peoples are taking an increasingly active part in the development of the tourism industry, especially eco-tourism and ethno-tourism. Eco-tourism routes include wildlife tours, visits to cultural attractions and other tourism services in traditional natural resource areas and protected natural areas. The culture and ancestral habitat of indigenous peoples are becoming a major attraction for tourists visiting wilderness areas. The fundamental principle of tourism support is non-interference in the life of indigenous peoples without their voluntary consent.

As part of the program, taking into account the main provisions of the Strategy for the Development of Tourism in the Russian Federation for the period until 2035, approved by order of the Government of the Russian Federation, the following set of measures will be implemented to develop the tourism industry in places of traditional economic activity of indigenous peoples, namely:

\*conducting an annual selection of projects in the field of development of the tourism industry in places of traditional economic activity of indigenous peoples with the aim of state support for their implementation; assistance in the development of master plans for the development of tourist areas in places of traditional economic activity of indigenous peoples; subsidizing part of the costs of capital investments in infrastructure facilities necessary for the implementation of projects for the development of the tourism industry in places of traditional economic activity of indigenous peoples, as well as part of the costs of Russian credit institutions to compensate for lost income on loans issued for the implementation of such projects; subsidizing part of the costs of tour operators associated with receiving tourists in tourist areas in places of traditional economic activity of indigenous peoples in order to reduce the cost of related services during the low tourist season;

\*development and implementation of a program to improve the quality of tourism services in places of

traditional economic activity of indigenous peoples, including the implementation of programs to improve the qualifications of specialists in the field of tourism activities and representatives of indigenous peoples who receive tourists in traditional national dwellings;

\*organizing and conducting campaigns to promote tourism services in places of traditional economic activity of indigenous peoples in the domestic and foreign markets, including posting information about them on national and regional information resources and digital services, for cultural and educational tourism.

Training of personnel for the implementation of traditional economic activities of indigenous peoples. Currently, a system for training qualified and highly qualified personnel to carry out the traditional economic activities of indigenous peoples in the Russian Federation has not been formed. Separate educational programs in this area are implemented by the federal state autonomous educational institution of higher education "Northern (Arctic) Federal University named after M.V. Lomonosov", the federal state budgetary educational institution of higher education "Murmansk Arctic State University", the Institute of the Peoples of the North of the federal state budgetary educational institution of higher education "Russian State Pedagogical University named after A.I. Herzen", federal state autonomous educational institution of higher education "North-Eastern Federal University named after M.K. Ammosov", federal state budgetary educational institution of higher education "Arctic State Institute of Culture and Arts", the federal state budgetary educational institution of higher education "Arctic State Agrotechnological University", the Institute of the North and the Arctic of the federal state autonomous educational institution of higher education "Siberian Federal University". In order to form a system for training qualified and highly qualified personnel for the implementation of traditional economic activities of indigenous peoples, within the framework of the program it is planned, namely:

\*development of a unified procedure for generating and updating the forecast of the need for personnel in the traditional economic activities of indigenous peoples living in the Arctic zone of the Russian Federation, including methodological approaches and technological (software) tools for automatic generation, analysis and evaluation of forecasting results for the purpose of further formation of the corresponding tasks for the vocational education system; bringing the system of secondary vocational and higher education in the Arctic zone of the Russian Federation into line with the forecast of the need for traditional economic activities of indigenous peoples in personnel; carrying out the modernization and renewal of the material and technical base of secondary vocational and higher education organizations that train personnel in the



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interests of developing the traditional economic activities of indigenous peoples, including on the basis of public-private partnerships;

\*development of measures of state support for employers who have entered into targeted agreements for training personnel in order to carry out traditional economic activities of indigenous peoples;

\*development of measures to improve the image of professions characteristic of the traditional economic activities of indigenous peoples; development of a federal state educational standard in the direction of "Northern Economy Specialist"; development of state support measures aimed at providing additional scholarships to students from among indigenous peoples studying in professional educational organizations, subject to receiving education in professions (specialties, areas of training) related to the implementation of traditional economic activities of indigenous peoples;

\*organization of continuous forms of training and retraining of personnel in specialties related to the implementation of traditional types of economic activities;

\*implementation of a program of targeted annual training of personnel from among small-numbered peoples in specialties related to traditional types of economic activities, crafts of small-numbered peoples, including processing of agricultural products, production of arts and crafts, including mammoth ivory;

\*establishment of additional budget places in educational organizations that open up new areas of training for conducting traditional economic activities of indigenous peoples ("Reindeer Herder-Mechanist", "Huntsman", "Taxidermist", "Commercial Hunter", "Mistress of the Plague", "Wood Carver", bones and horns", "Souvenir maker", "Docker", "Marine mechanic", "Fish processor");

\*development of state support measures for organizations in the real sector of the economy that provide financial support to vocational education organizations that provide training for traditional economic activities of indigenous peoples; development of state support measures in order to attract young personnel to carry out traditions;

\*formation on the basis of the Institute of Peoples of the North of the federal state budgetary educational institution of higher education "Russian State Pedagogical University named after A.I. Herzen" of sufficient infrastructure to ensure the implementation of measures to support the education of indigenous peoples, including the creation of a preparatory school for students from among indigenous peoples departments of pre-university (grades 10, 11) and a scientific and educational center for the study of languages of indigenous peoples;

\*conducting an analysis of the quality of general education received by representatives of indigenous peoples, as well as developing measures to improve

the quality of general education in this area; monitoring the quality of teaching native languages provided to representatives of indigenous peoples, including analyzing the quality and availability of educational and methodological literature; conducting an analysis of the quality of training, advanced training and the system of additional professional education for teachers of the native language and literature of indigenous minorities, as well as developing measures to improve the quality of such training.

### Main part

The Chukotka Autonomous (until 1980 - national) district was formed on December 10, 1930. The region received the status of an independent subject of the Federation on June 17, 1992. Currently, it includes one city district (Anadyr), 6 municipal districts (Anadyrsky, Bilibinsky, Iultinsky, Providensky, Chaunsky, Chukotsky), 7 urban settlements and 37 rural settlements. According to the results of the 2010 All-Russian Population Census, 50,525 people lived in the district, of which 32,734 were urban residents, 17,792 were rural residents. In 2011, the population of the district was 50,346 people, in 2012 - 50,988, in 2014 - 50,555, of which 34,110 people were urban, 16,445 were rural (statistics at the beginning of the year). In table 16 presents data regarding changes in the population of the Chukotka Autonomous Okrug for the period 1897-2010. Indigenous peoples are traditionally settled throughout the Chukotka Autonomous Okrug. Chukotka is classified as a place of traditional residence and traditional economic activity of indigenous minorities in the Russian Arctic. There are 7 indigenous peoples of Chukotka in the region: Chukchi, Eskimos, Evens, Chuvans, Koryaks, Kereks, Yukaghirs; In addition, Evenks, Shors, Khanty, Ulchi, Tuvans, Tofalars, Orochs, Nivkhs, Nenets, Negidals, Nanais, Kamchadals, Itelmens, and Dolgans live in the Chukotka Autonomous Okrug. The most numerous indigenous peoples of Chukotka are the Chukchi (12,772 people), Eskimos (1,529 people), and Evens (1,392 people).

It should be noted that, according to the administrations of municipal districts, the number of indigenous people is higher. Thus, according to information as of 01.01.2020, the number of indigenous peoples of Chukotka (hereinafter referred to as IMNCH) in the district is 20,544 people, including urban - 5,531, rural - 15,013 people [Kolomiets 2012, p. 272-273]. At the XIII annual reporting conference of the Association of Indigenous Peoples of Chukotka (October 2021), it was announced that about 22,000 representatives of indigenous peoples live in the district.

The indigenous peoples of the North live mainly in rural settlements of the Chukotka Autonomous Okrug (currently national villages). Until the

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beginning of the 80s. XX century in the cities of Chukotka there were only 10.1% of the indigenous population. According to statistics, since the 80s. XX century To date, there is a continuous process of increasing the number of indigenous people in the total mass of citizens of the Chukotka Autonomous Okrug. In the urban district of Anadyr, Chukchi, Eskimos, Evens, and Chuvans make up a significant part of the population. So, in the early 1980s. About 400 people lived in Anadyr in the late 1980s. - about 900, in 2011 - 1760, in 2017 - 2240, in 2020 - 3090 people from among the representatives of indigenous minorities. The outflow of the visiting urban population to the central regions of the country is largely compensated by the mobility of the rural population. Leaving national villages, young people seek to gain a foothold in regional centers (Lavrentiya, Provideniya, Egvekinot, Beringovskiy) and district cities (Anadyr, Pevek, Bilibino). The main reasons for the outflow of the indigenous population from villages to urban areas: increasing the educational level of the population; lack of jobs and low wages in villages; isolation and, as a consequence, the impossibility of spending full-fledged leisure time; reluctance of young people to work in traditional sectors of the economy; a noticeably lower standard of living of the rural population compared to the urban population. There is a slight increase in population in the Bilibinsky and Chaunsky districts, which is associated with the development of extractive industries on the territory of these municipalities. The reasons for migration from villages to the city of Anadyr are very accurately described by townspeople who visit the ethnic villages of the district: "It is possible to keep people in traditional industries only by developing villages and infrastructure. In Anadyr, the number of indigenous people has increased tenfold; they practically do nothing here, there is a high percentage of unemployed people, and the number of crimes has increased. Here the houses are brighter, the streets are paved, the bus is bright. But you can't blame them for this. When you visit Neshkan, it's from the realm of alien life. We need to develop villages and raise wages." Below is statistical information on population dynamics in the city of Anadyr and in the municipalities of the Chukotka Autonomous Okrug, as well as information on the migration growth of the population of Chukotka.

Statistics from the Main Directorate of Health of the Department of Social Policy of the Chukotka Autonomous Okrug, characterizing the demographic indicators of the indigenous population from 2011 to 2018, demonstrate some increase in the birth rate and natural increase. Since 2019, statistics on medical and demographic indicators for indigenous peoples of the North, Siberia and the Far East have been canceled, so we present demographic indicators for 2016-2020, which relate to the entire population of Chukotka.

According to statistics, the permanent population of the Chukotka Autonomous Okrug as of September 1, 2016 was 50,889 people and has increased by 334 people since the beginning of the year. At the same time, the natural population increase in January-August 2017 was 96 people, and the migration increase was 238. In January-August 2017, the district noted a decrease in the number of people born in the Chaunsky district. A decrease in mortality was recorded in the Iultinsky district. Since the beginning of the year, 454 people have been born in the district (in January-August 2014 - 428). The lowest birth rate was recorded in the Chaunsky district (8.3%), and the highest in the Chukotka region (20.8%). Since the beginning of the year, 358 people have died in the district (in January-August 2014 - 353). The lowest mortality rate was recorded in the Anadyr urban district (6.4%), and the highest in the Providensky district (17.5%). In the district, the mortality rate among the rural population (14.9%) is 73.3% higher than among the urban population (8.6%). In general, in the district, the excess of the number of births over the number of deaths in January-August 2016 was 26.8%, and in 2014 for the same period - 21.2%. Natural population growth in January-August 2016 was noted in the Anadyr, Chukotka regions and in the city of Anadyr. A natural decline was recorded in the Chaunsky and Providensky districts (for January-August 2014, a natural increase was observed in the Bilibinsky, Chukotsky districts and the Anadyr urban district, and a natural decrease was observed in the Iultinsky and Providensky districts). The number of registered marriages in January-August 2014 in the civil registry office decreased by 8 (2.9%) compared to the same period last year, the number of divorces increased by 37 (20.6%). In January-August 2014, the number of migrants who changed their place of residence within the Chukotka Autonomous Okrug decreased by 27 people, or 5.9%, compared to the same period of the previous year. The migration growth of the population of the Chukotka Autonomous Okrug increased by 6 people compared to last year, and there was also an increase in the growth of arrivals to the district by 224 people, or 7.5%. Along with this, there was an increase in the number of people leaving the district by 218 people, or 8.0%. The influx of population into the urban areas of the district is 91.6% of the total number of arrivals, and the influx into rural areas is 8.4%. The highest percentage of arrivals was noted in the Chaunsky municipal district - 26.7%, and the lowest percentage in the Chukotsky municipal district - 3.7%. The main outflow of population from the district occurs in urban settlements and amounts to 86.1% of the total number of those leaving, outflow from rural areas - 13.9%. The largest outflow of population is observed from the Anadyr urban district - 27.8%, and the smallest percentage from the Chukotka municipal region - 4.6%. A detailed description of the sex and age

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composition of the population of Chukotka is presented in the work of D. A. Oparin. As of January 1, 2016, there were 25,737 men and 24,818 women living in the district. The district's population structure by gender remains at the level of the late 1980s. and makes up 51% of men and 49% of women.

Indigenous peoples and industrial development Mining companies in Chukotka Chukotka is one of the promising mineral resource regions of the Russian Federation. Currently, 29 subsoil user enterprises are registered in the Chukotka Autonomous Okrug, which are engaged in the exploration and production of gold, silver, tin, coal and gas. The main share of precious metals production is carried out at five enterprises developing gold deposits: Chukotka Mining and Geological Company CJSC, Karalveem Mine OJSC, Valunisty Mine LLC, Gold Mining Company Mayskoye LLC, LLC Northern gold." The district ranks third in Russia in terms of gold production volumes. Two promising projects are being implemented: the development of the Bering coal basin and the Baim ore zone. In 2017, two new gold deposits were put into commercial production: Klen and Kekura.

In recent years, interest in hydrocarbon reserves has increased significantly. CJSC North Pacific Coal Company (part of the Tigers Realm Coal Limited group of companies, Australia) is developing the Amaam deposit in the Bering coal basin in Chukotka. A complex of engineering and environmental surveys in the Anadyr region is being completed. In this regard, residents are concerned about the impact of the company's activities on the environment and on the development of the village's infrastructure. Beringovsky and s. Alkatvaam. During the work process, a serious conflict arose between the subcontractor of the North Pacific Coal Company and the Altar family community, which escalated into litigation. In 1992, the Nadezhda Association (currently the Altar family community) was assigned for permanent use a plot of land with an area of 7,616 in the area of the Amaam Lagoon to create ancestral lands. Since 2017, CJSC North Pacific Coal Campaign (STUK) began to lay claim to these lands for the purpose of exploration and subsequent development of coal deposits. Representatives of the community claim that the administration of the Beringovsky district put forward conditions for STUK: to exclude from circulation the ancestral lands of the Altar community, the territory of the water protection zone of the Amaam River and its tributaries. These conditions were not met, and exploration work began. During the work carried out, the population recorded spills of fuel and lubricants and the movement of tracked vehicles in the summer. In 2018, CJSC STUK engaged the subcontractor CJSC Chukotka Trading Company (CJSC ChTK) for work. In the summer of 2018, CTK transported cargo from Ushakova Bay to the base of JSC STUK using

heavy tracked vehicles through the untouched tundra, the water protection zone of the Amaam Lagoon and the Amaam River during the period of mass spawning of sockeye salmon. The conflict between the Chukotka Trading Company and the Altar community caused a wide public outcry, the problem was covered in the media, and a government commission visited the work site. The commission recommended that ChTK CJSC: carry out transportation of goods from Ushakov Bay to the exploration base only after obtaining permits from the federal executive authorities in the field of fisheries; transportation of goods should be carried out taking into account the minimization of damage to objects of flora and fauna, especially in the area above the mouth of the Boykiy stream and when crossing stream beds along previously equipped temporary bridges; work on the delivery of goods using heavy equipment in the area of the Amaam Lagoon and up the Amaam River and its tributaries should be carried out in the spring and winter; After completing the transportation of goods, carry out reclamation of disturbed lands and inspect the road. In February 2012, a criminal case was initiated under Art. 257 of the Criminal Code of the Russian Federation against the company CJSC "ChTK". In turn, CTK filed a claim with the arbitration court against the Altar community (to recover damages in the amount of 582,869.2 rubles from the Altar family (tribal) community), and the court granted the claim. Community representatives believe that "due to the profitability of the enterprise, the authorities turn a blind eye to violations of environmental legislation and are doing everything to deprive Altar of their legal rights to use the land." North Pacific Coal Company assures the public that all work is carried out in strict accordance with the laws of the Russian Federation. After coal mining begins, the company expects to employ primarily specialists from among the indigenous indigenous peoples; currently the company employs 25 people from the village. Alkatvaam and village Beringovsky. Students of geological specialties from the Chukotka branch of the North-Eastern Federal University. M.K. Ammosova annually undergo practical training at JSC STUK. In the future, it is planned to create a special fund to help the indigenous population and public organizations of Chukotka. In the context of active industrial development of the territory of the Chukotka Autonomous Okrug, issues of protecting the interests of indigenous peoples when using subsoil in the places of their traditional residence, as well as ways of interaction between indigenous minorities and mining companies, are becoming increasingly relevant. Large companies declare a corporate policy aimed at preserving the original habitat, traditional environmental management and improving the quality of life of the indigenous people of Chukotka. Mining enterprises operating in the territories inhabited by indigenous peoples establish their contractual

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<b>ISI (Dubai, UAE)</b>	<b>= 1.582</b>	<b>PIHII (Russia)</b>	<b>= 3.939</b>	<b>PIF (India)</b>	<b>= 1.940</b>
<b>GIF (Australia)</b>	<b>= 0.564</b>	<b>ESJI (KZ)</b>	<b>= 8.771</b>	<b>IBI (India)</b>	<b>= 4.260</b>
<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 7.184</b>	<b>OAJI (USA)</b>	<b>= 0.350</b>

relations with them and carry out activities taking into account the interests of these peoples. Both bilateral (between the enterprise and the government of the Chukotka Autonomous Okrug) and trilateral (subsoil user, municipal administration, KMNC Association) socio-economic agreements are concluded. With the participation of regional authorities, public hearings, meetings, round tables, conferences with subsoil users of the district are held with the mandatory participation of representatives of AKMNCH. OJSC NK Rosneft in 2014-2015. plans to conduct comprehensive geophysical research in the North Wrangelsky-1, North Wrangelsky-2, South Chukotsky areas, located on the continental shelf of the Chukchi Sea. Residents of the district are concerned about the company's plans due to the possible negative impact on the ecosystem of the Chukchi Sea and the island. Wrangel. Official appeals were sent to the management of Rosneft and the Minister of Natural Resources and Environment. The KMNC Association, in order to avoid conflict situations, proposed, even before the start of geological exploration of the subsoil, to hold public hearings on the project and to conclude an agreement on cooperation and joint activities for the development of the subsoil of the Chukchi Sea between OJSC NK Rosneft and the Association of Indigenous Minorities of Chukotka. In December 2018 - February 2019, public hearings were held; the organization REA-Consulting LLC presented for public discussion the results of expert activities on the possible negative impact of geophysical research. Experts noted that neither biological resources, Geophysical exploration will not affect the traditional economic activities of indigenous peoples. According to A. I. Otko, member of the Federation Council, president of AKMNCh, an extremely small number of subsoil users actually take into account the interests of indigenous peoples, limiting their participation in the development of territories only to tax deductions, making no effort to interact, developing more and more new areas lands of traditional use: "With the adoption of the new Land Code of the Russian Federation, indigenous peoples were deprived of the opportunity to obtain approval when issuing licenses for the development of deposits, that is, the opportunity to make an informed decision on the use of land. In general, only foreign investors, guided by the standards of the International Finance Corporation, build partnerships with indigenous peoples. In Chukotka there is positive experience of cooperation between industrial enterprises and the KMNC Association. Today, there are three companies in the district that maintain partnerships with the local community on a regular basis - companies of the Kinross Gold corporation (Chukotka Mining and Geological Company CJSC, Severnoye Zoloto LLC) and Polymetal OJSC (at In Chukotka, the subsidiary company LLC Gold Mining Company Mayskoye operates. The 2018 Kinross Gold report on corporate

social responsibility in Russia highlights how responsible subsoil use can be a source of sustainable development in host countries, benefiting local communities: "Involvement of local authorities and public representatives includes regular meetings with government officials and local residents, reaching agreements through negotiations, holding round tables and stakeholder committee meetings, presentations and partnership agreements with the participation of the local community, representatives of the business sector, government agencies and educational institutions, study tours to the fields for officials and representatives the public, participation in local cultural and sporting events, as well as informal meetings. In an effort to preserve the unique way of life of indigenous people, we consult with residents of areas located in close proximity to our operations to avoid, minimize or mitigate any adverse impacts from our activities. We are focused on cooperation with the indigenous population to respect their interests. Our goal is to develop and implement projects based on mutual respect and designed to strengthen local communities, improve their standard of living and bring long-term benefits." In 2018, a cooperation agreement was signed between Chukotka Mining and Geological Company CJSC (CHGMC CJSC) and AKMNCH. This document is an example of a long-term partnership between industrialists and a public organization, representing the interests of indigenous peoples. In 2019, an agreement was signed between the KMNC Association and Northern Gold LLC. In 2016, CJSC ChGGK established the non-profit organization "Kupol Social Development Fund". The purpose of the Foundation is to promote and support the sustainable socio-economic development of the Chukotka Autonomous Okrug by financing socially significant projects. The initial target contribution of ChGGC CJSC to the Kupol Fund amounted to USD 1 million. The annual budget of the Foundation until 2019 is 250 thousand US dollars in ruble equivalent. The fund has formed long-term capital in the amount of 750 thousand US dollars as a guarantee of financial stability for the further work of the organization. In 2019, Northern Gold LLC made a contribution to the Fund in the amount of \$450 thousand in the United States (\$300 thousand as long-term capital and \$150 thousand for the annual budget). Since 2014, the budget of the Kupol Foundation has been \$400 thousand. The Foundation has a grant application system for allocating funds. Financial support is provided to projects that are related to providing support to the indigenous peoples of Chukotka (at least a third of the Fund's budget is allocated to such projects), contribute to the development of long-term benefits for the region and make a significant contribution to improving the quality of life of the local population, as well as projects that proposed by local people and have prospects for sustainability and local capacity development, and promote partnerships



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between target communities and other stakeholders. Program areas of the projects: traditions of indigenous peoples of the North, Siberia and the Far East, including methods of traditional environmental management; healthcare; education and training; sustainable development of small and medium-sized businesses. During the existence of the Foundation, more than 150 applications were considered. Since 2019, the Kupol Foundation has financed and is implementing 52 projects in Chukotka worth more than 39 million rubles. In particular, the following projects were supported aimed at preserving the ethnic culture of the indigenous peoples of Chukotka: - documentaries directed by A. Vakhrushev “The Book of the Tundra: the story of Vukvukai - a small stone”, “The Book of the Sea”; — creation of a bone-carving workshop in the village of Lorino (within the Lorino community); — revival of sled reindeer husbandry; — equipping reindeer herders of the municipal unitary agricultural enterprise of the Bilibinsky municipal district “Ostrovnoye” with radio stations and fur clothing; — affordable dental care for reindeer herders and residents of the villages of Aion, Billings and Yanranai; — creation of a health group at the House of Culture in the village of Ust-Belaya; — technical equipment for the publishing activities of the Chychetkin Vetgav branch; — revival, preservation and development of Even traditions; — a workshop for the production of canned meat from marine animals in the village of Lorino; — children's and youth ethnotheater “Rainbow on the Snow”; — creation of a club formation in the decorative and applied arts of the Chaun Chukchi; — new technologies for reindeer herders; - “Kakomei”, etc. CJSC Chukotka Mining and Geological Company, in addition to financing the Kupol Foundation, directly interacts with the population of the district and provides assistance in the implementation of a number of socially significant projects. In March 2018, as part of the “Start your own business” course (location: Chaunsky district), specialists trained 23 students in the basics of small business and provided information and methodological support to existing entrepreneurs. 70% of course participants are representatives of indigenous peoples of the North. In April 2018, the “Young Leader School” was held in Pevek. Active youth of the city of Pevek and villages of the Chaunsky district were taught technologies for organizing a youth movement. The company has developed educational programs and trainings to improve skills in the mining and related industries. The programs cover all employees, including representatives of indigenous peoples. There are programs for employees from among the indigenous minorities that allow them to improve their qualifications or acquire new professional skills in educational institutions of the Chukotka Autonomous Okrug. Job seekers from among the indigenous minorities have priority when applying for

employment in the company. At the Kupol mine there is a certified production training center that provides training in 39 professions. Since 2018, the center has trained more than 2,000 workers and issued 860 certificates. According to statistics, in 2018, 338 employees (15% of the total number of employees) of the Kinross Gold group of companies permanently reside in the Chukotka Autonomous Okrug. Of these, 134 people (39%) are representatives of the indigenous peoples of Chukotka. Within the framework of the agreements between Chukotka Mining and Geological Company CJSC and Severnoe Zoloto LLC with the KMNC Association, the following is stipulated: within thirty days, applicants from among qualified employees of the company, representatives of indigenous peoples of the North, as well as applicants living in territories of the Chukotka Autonomous Okrug and other subjects of the Far Eastern Federal District. When selecting candidates, direct contacts are made between the personnel service of the districts and the branches of the AKMNCh Chaunsky and Bilibinsky districts. Positions in which representatives of the indigenous peoples of Chukotka work: social development specialist, secretary, sampler, drilling rig operator, data entry operator, lamp operator, blaster, auxiliary worker, bulldozer operator, hydrometallurgist operator, storekeeper, storekeeper-loader driver, warehouseman-inventory, crusher, carpenter, miner for surveying work, translator-administrator, firefighter, mechanic for maintenance and repair of equipment, washing machine operator, tool maker, installer of sanitary systems and equipment, mechanic for repair and maintenance of ventilation systems and air conditioning, shredder plant operator, waste incinerator operator, car driver. CJSC Chukotka Mining and Geological Company implements a number of social programs on an ongoing basis, focused on supporting and preserving the traditional way of life in the reindeer herding brigades of the Bilibinsky, Chaunsky and Anadyrsky districts: providing free assistance (fuel, overalls, food, etc.) on a quarterly basis; repair of equipment upon request; transport support for visits to reindeer herders (administration, medical workers, national ensembles); free travel for reindeer herders on company flights; a program for transporting reindeer herders for treatment at the Talaya sanatorium; regular transportation in the Bilibinsky and Chaunsky districts (the village of Ilirney: more than 500 people were transported in 2018, 52% of whom are not Kinross employees); trips for children and adults. Ilirnei and s. Lamutskoye to the Dome field (drawing lessons, English lessons, career guidance work); celebration of Indigenous Peoples' Day at the Kupol mine. Annual charity events “Help me get ready for school” are also held: “Gift from Santa Claus”; annual charity Christmas market in Moscow, where they sell souvenirs made by the hands of Chukotka craftsmen

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and children. The proceeds from the sale of souvenirs are transferred to the District Orphanage in Anadyr. The head of the rural settlement of Ilirney, Bilibinsky district, V. Kumlyu, maintains close ties with the leaders of CJSC ChGGK and LLC Northern Gold (the village of Ilirney is located 86 km from the Kupol mine). Weekly residents of the village. Ilirnei (Bilibino district) have the opportunity to fly to the city of Bilibino and back using the company's helicopter free of charge. Rural children are invited to stay at the mine for 2-3 days 1-2 times a year; excursions and entertainment events are organized for them. Village residents work for the company, they are willingly hired for one-time and seasonal work (road paving, etc.), some are employed on a permanent basis. In total, about 20 residents of Ilirney work at the mine. In 2019, CJSC ChGGK initiated and conducted environmental training for indigenous residents and social activists from the Bilibinsky and Anadyr districts at the Kupol mine. The group participants were introduced to the requirements of the legislation of the Russian Federation and international standards in the field of ecology for complexes of environmental measures; cyanide management technologies; with the technology of constructing a tailings storage facility, a sump (water storage, additional protection in case of drainage and water runoff) and monitoring wells; with requirements for waste disposal from enterprises and land reclamation; with methods and techniques for analysis, control and monitoring of key indicators; the impact of the enterprise's activities on the biological resources of the region. Familiarization with sampling and monitoring techniques was accompanied by practical exercises. Environmental training is an important element of the company's policy to further increase awareness of the local population about standards in the field of environmental monitoring and environmental measures. This is how one of the informants characterizes the level of environmental literacy of the population: "Chukotka has always been of interest as an industrial region. In Soviet times, the public did not raise any questions about the consequences of industrial development. The people are not used to and do not know how to do anything in this area." At the initiative of the company, two socio-ecological monitoring were carried out (in October 2018 at the Kupol mine, in September 2019 at the Kupol and Dvoynoye mines). The environmental groups included social activists from the Providensky, Anadyrsky and Bilibinsky districts. Every two years, Kinross Gold's enterprises are audited for compliance with environmental standards, occupational health and safety standards, and the quality of dialogue with local communities is assessed. The Polymetal company interacts with the indigenous population living in close proximity to the enterprise's production activities (the Mayskoye deposit), that is, with the residents of the Chaunsky district of the Chukotka

Autonomous Okrug. As part of agreements with local authorities, Polymetal sponsors ethnocultural and city festivals, the annual "Reindeer Herders' Meeting" in the village. Yanranay financially helps creative groups, masters of decorative and applied arts, educational institutions, and provides targeted assistance to socially vulnerable citizens from among the indigenous indigenous peoples. Thus, in 2020, 1.5 million rubles were allocated to support programs for indigenous indigenous peoples, in 2021 and 2022 - 2.5 million each, in 2023 - 2.8 million, in 2024 more is planned 3 million rubles. The assessment of the needs of the indigenous population is carried out with the help of the Association of Indigenous Peoples and representatives of other public organizations. Every year, Mayskoye Gold Mining Company LLC (a subsidiary of Polymetal OJSC) holds a round table with the participation of the public, representatives of government agencies in the region and approves current areas of social activity for the year. The company employs citizens from among the indigenous peoples who have the education and qualifications corresponding to the vacancies. The enterprise interacts with the reindeer herding brigade No. 9 of the MP Agricultural Enterprise "Chaunskoe" village. Rytkuchi and brigade No. 5 MP SHP "Pioneer" village. Billings. For the teams, they purchase fuel and lubricants, essential goods, firewood, tents, gas stoves, medicines, carry out vehicle repairs, and provide transport for transporting reindeer herders and their children from the teams to the city of Pevek. In the rotational camp there is a rest room for reindeer herders. Since 2018, at the initiative of the Council of Representatives of Indigenous Minorities under the administration of the Chaunsky municipal district, the project "Boris Vukvukai Prize" has been implemented. The goal of the project is to improve the health of reindeer herder mentors, to introduce children and adolescents to work in reindeer herding. The project provides for encouraging teenagers from 14 to 18 years old with valuable gifts for their success in working in the reindeer herding teams of the Chaunskoye agricultural enterprise in the summer and paying for sanatorium and resort treatment in the Magadan region for reindeer herder mentors. Financial assistance in the implementation of the project is provided by Chukotka Mining and Geological Company CJSC and Mayskoye Gold Mining Company LLC. CJSC North Pacific Coal Company has a published stakeholder engagement plan that takes into account the interests of the indigenous population in the work area. The plan includes not only representatives of indigenous peoples, but also residents permanently residing in this territory. The interaction plan involves consultations, informing the population about upcoming work and what standards the company applies in its work. Since the company is going to attract foreign investors - either the European Bank for

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Reconstruction and Development or the International Finance Corporation - it will follow the standards of these organizations. The standards impose special requirements for the implementation of projects if there are indigenous peoples in these territories. There are separate standards that relate to cultural heritage, resettlement, including indigenous peoples, as well as all issues of interaction. Compliance with requirements will be constantly monitored. The company will be required to develop a Local Community Development Plan. This plan describes the impact of the project on local communities, proposes mitigation measures and measures to share the benefits of the project. The company does not intend to impose a form of interaction with the community, but will involve community representatives in the development of these programs. Social programs will begin to be implemented after production begins and profits are received. Meetings with the population highlight the problem of lack of awareness. Ignorance gives rise to myths and fears among people, so it is necessary to work as openly as possible. Specialists are planned to visit the village. Alkatvaam and village Beringovsky to explain to people the technological features of coal mining. As a result of the surveys, materials were collected and summarized on the problem of interaction between the indigenous peoples of Chukotka and the mining enterprises of the district. Social activists note that not a single mining company in the district refuses help to those in need. For example, companies help reindeer herding brigades with fuel and lubricants, allocate money for repairs, events, holidays, provide financial assistance, and purchase furniture. As an example, here is the opinion of a reindeer herder from the Omolon tundra: "A good example is the Boguchanskaya community, they are located on Maly Anyui, on one side of the hill there is a branch of this community, on the other side there is the Luch artel." The artel always helps the community with the delivery of food and equipment. Now they have installed a satellite dish on Boguchany. And they share communications, they pay for it in half. They agree that Luch helps the community with fuel. There's no way without this." At the same time, residents of the district believe that companies spend too little on the development of the region. It is necessary to allocate funds depending on the volumes of precious metals mined, rather than fixed amounts from year to year. There is also an opinion that companies should provide assistance to those areas and settlements near which they operate. Assistance should not concern urban residents who are not employed in traditional sectors of the economy, and those areas in which there is no mining. Thus, some residents are dissatisfied with the fact that the Kupol Foundation provides grant support regardless of the place of residence of citizens; they would like the assistance to be concentrated as much as possible in the Bilibinsky and

Anadyrsky districts. However, the Foundation expanded its activities to the entire territory of the district, having studied the previous experience of mining companies. Here is a fragment from an interview with the executive director of the Foundation L. Danilova: "When they began to develop the Kubaka deposit, the attitude was wary. Omolon residents had many questions and grievances. The Kubaka deposit is located in the Magadan region, and the village of Omolon is in territory of Chukotka. Direct work was carried out on the border of the Magadan region and the Chukotka Autonomous Okrug. The Omolon gold mining company created the Omolon fund; it did not interact in any way with the Omolon residents. When work began in Chukotka, ChGGK and the Kupol fund they created wanted to work and help only the village of Ilirney and the Bilibinsky district. They were told through the Association that they should work with the entire territory of the district, and not just with Gizhiga and Severo-Evensk." Problems and prospects for interaction between indigenous peoples and industrial companies Most activists from among indigenous peoples talk about the negative impact of the "neighborhood" of traditional industries and industrial companies. Reindeer herders receive many times less for their hard work than a laborer in a mine. For this reason, many young people are changing their traditional way of life for comfort and prosperity. This situation worries representatives of the older generation. Some residents are concerned about how small cooperatives conduct business. Artels do not respond to calls from the public to conduct socio-ecological monitoring at mining sites: "... small miners are 'unreachable'." We tried to resolve this issue with the help of municipal district administrations, but so far to no avail." From an interview with a reindeer herder: "I "This year I walked through the places where our artels work. I was so horrified. There is so much scrap metal lying around, who would take it out." reindeer herders, territorial neighbors and clan communities, that is, those who lead a traditional way of life. Rural activists especially emphasize the importance of helping the nomadic population: "The urban population is hundreds of kilometers from production. In order not to be offended, go to the tundra. And just You have come to civilization, live according to the rules of civilization. And don't look back. "Most small cooperatives do not want to hire local residents, preferring to bring shift workers from the central regions of the country, Ukraine, Moldova, Uzbekistan, Tajikistan. The reasons are that "our own people" need to be paid more, the indigenous people have low motivation to work, and they lack the necessary production qualifications. The residents themselves comment on the situation: "They take work very lightly: they are working now, but the stars have not aligned so well - and did not come to work.

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And it's the same with studying. Not to say that it is irresponsible, but somehow easy. Many managers do not hire indigenous people for this very reason. Because you don't know what to expect from them, in terms of: work al, work al, once it's gone," "Indigenous residents are loyal and friendly towards visitors. People who come to the district often misunderstand the mentality and lifestyle of the local residents, which is fundamentally wrong. Injustice is especially felt when workers from other regions are called to fill vacant positions and are provided with better conditions (higher wages, housing, etc.). Such workers, as a rule, do not stay long due to the specifics of life in small villages; they are again replaced by residents of other regions, although local specialists often have higher qualifications and experience. This causes resentment and a negative attitude towards visitors." At the same time, many indigenous people work in CJSC ChGGK, LLC Severnoe Zoloto, in the artel of prospectors Luch, and at the Karalveem mine. There are examples when good, stable workers from among the CMNC were sent for retraining. It is necessary to attract indigenous youth to work in mining enterprises. Companies that invite geology students and power engineers from the Chukotka Multidisciplinary College and the Chukotka branch of the North-Eastern Federal University to practice are satisfied with their work: "With the arrival of the companies, people began to expect prospects: jobs, wages. In the Bilibinsky district, many men work in these companies, about 100 people at Kupol. They work in artels. It is more prestigious to work in Kupol than in small cooperatives. The main prospect is the opportunity to work. Many individual entrepreneurs cooperate with companies for cargo transportation, construction, and drilling sites." Large companies are more open; questions about social partnership do not cause bewilderment in them. Small enterprises are not focused on "extra" costs, they do not refuse one-time help, but they do not see points of interaction for long-term cooperation: "You can come and ask for money from the Luch" and "Polar Star" artels. But there is no close connection. They don't make contact. In general, they should help, because they work on the territory of former state farms, they should allocate some money." In the near future, all participants in subsoil use will have to look for ways to interact with the indigenous population and build their corporate policies taking into account the opinions and needs of the local community. Business leaders understand this but they are in no hurry to take the initiative, they wait "until they are obliged by law." In order to debunk the myths and fears of district residents about upcoming geophysical research on the Arctic shelf of the Chukchi Sea, authoritative representatives of the local community give a public professional assessment of the prospects for exploration and mining of mineral resources in Chukotka: "We must carry out these searches in order to move in the social further

economic development of the region. But only after some reserves are confirmed will it be possible to continue searching using drilling operations, which is a fairly distant prospect. In this case, it will be necessary to conduct a large-scale public discussion. Speaking about the possibility of starting oil production (and this prospect is visible for at least several decades, and only if it is cost-effective), it will be necessary to decide how to transport the extracted resources: either through an oil pipeline, with the creation of the appropriate infrastructure, or using tankers. And here it will be necessary to choose the most environmentally friendly option. And for the district, such work will be important in the future from the point of view of the need to involve coastal infrastructure and labor force, including indigenous people. In any case, all this must be done in compliance with all necessary environmental safety measures, studying the background state of the animal world and taking into account the interests of the indigenous population of the Arctic coast of Chukotka."

Economic activity and social situation Reindeer husbandry Reindeer husbandry and marine hunting are the most important and equivalent agricultural sectors in Chukotka. Along with the fact that reindeer husbandry and marine fishing fulfill the task of preserving and developing the ethnic culture of the indigenous peoples of Chukotka in the modern world, they fully satisfy the needs of the indigenous population for traditional food products.

In Chukotka today there are 16 reindeer herding farms, 5 of which are breeding. There are 65 reindeer herding teams working on the farms. 850 people are employed in reindeer herding, of which 230 are women (in 2018, 530 were third-class female reindeer herders). About 200 thousand reindeer are grazed; by the end of 2024, the population is planned to be 170 thousand reindeer (30 thousand heads are planned for unproductive consumption - losses, diseases, etc.). Real livestock losses are higher than planned - about 35 thousand reindeer; they occur due to ineffective labor organization and low level of qualifications of workers. The average salary of a reindeer herder is 19.5 thousand rubles. (despite the fact that the average salary in the economy in the Chukotka Autonomous Okrug for the period from January to August 2018 is 75.026 thousand rubles). There is an acute shortage of specialists in the industry. The provision of reindeer herders is 77%, up from 83% in 2018. At the same time, only 21% of managers have higher vocational education and 37.5% have specialized secondary education. Middle-aged and retired people work in reindeer husbandry. One of the main problems is the reluctance of women to work in the tundra. Farm managers note that the departure of women from brigades to the villages leads to the fact that their husbands sooner or later follow the family, changing their jobs and lifestyle. In total, the need for reindeer



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husbandry specialists as of September 2021 was 235 people. Despite the measures taken by the government of the ChAO to develop reindeer husbandry, it can be stated that the level of material and technical equipment of reindeer herding farms is low. Additional efforts are needed to provide communications equipment, special clothing, equipment, arrangement of production and living infrastructure for reindeer herding teams, allocation of funds for the production of mobile nomadic housing and other elements of the nomadic lifestyle; improvement of living conditions of reindeer herders' families in villages, systematic medical examination and treatment of reindeer herders. Reindeer herders on some farms complain about poor and irregular food supplies. There are more than 30 transshipment bases along the nomadic routes. More than half of them are in unsatisfactory condition; they have not been repaired since Soviet times. In 2021, funds have been allocated from the federal budget for the construction of two new transshipment bases. Along with the development of traditional reindeer husbandry, it is necessary to develop related activities: deep processing of reindeer meat, processing of reindeer skins, organization of fur sewing workshops, collection and sale of reindeer antlers, search for markets for leather and fur raw materials. Thus, in the district there is a steady demand for fur clothing made from deer skin (for special clothing for reindeer herders, hunters, fishermen), but there is a lack of qualified craftsmen and high-quality raw materials for its production, and financial resources to pay the craftsmen. "Tailoring is the work of plague workers, it is their income, it is the preservation of traditions and it is the health of the shepherds, because no other clothing can replace the original clothing of reindeer herders for working in the cold." The Department of Agricultural Policy and Environmental Management is discussing the issue of building hide processing workshops in the villages of Amguema and Lorino. But we need a guaranteed stable market for finished raw materials. "In Anadyr, a workshop for processing raw materials was launched, they saluted, it is not working. There are no chemical willows, no specialists. For some time they tried to develop it, tried to enter the market. All the equipment and services were very expensive, and all of this, naturally, ended up on the products. None of us began to purchase this, because all this can be bought cheaper on the mainland. They turned out to be uncompetitive." In the early 2000s. The leadership of the Chukotka Autonomous Okrug took a course towards the gradual replacement of imported livestock products (including imported ones) with products from local producers. First of all, we are talking about an increase in the number of domestic reindeer and an increase in the marketable yield of venison. This direction remains relevant in the context of the government's policy towards import substitution today. Thus, the

Chukotoporg State Enterprise and the Polyarny Food Processing Plant are planning to increase the production of deer meat. In general, reindeer herding farms in Chukotka are gradually adapting to new economic conditions, new technologies for processing venison are being introduced (in the villages of Kanchalan, Khatyrka, Amguema), and the material base of farms is being strengthened. Let's give an example from an interview with the executive director of the Kupol social development fund, L. Danilova: "It is definitely necessary to have new equipment in the brigades, but this should not be taken to the point of absurdity. In Amguem they calculated the cost of one migration on an all-terrain vehicle. Reindeer herders are incentivized for migrating in the traditional way, using reindeer. This is both support for traditional reindeer husbandry and savings. It is necessary that not only the heads of state farms, but also the Department of Agriculture support. We were told why you are engaged in technical equipment for reindeer herders? Nobody needs the Internet, modern communications, television. Why not? Why should they be completely cut off from civilization?! When we carried out work in Markovo, they told us why do you microchip every reindeer herder? Will you check whether the reindeer herder went to work or not, where is the all-terrain vehicle? And this is human safety, so that he can be found at any time, and not where and how he works. There are constant fires in the Markov tundra. And then they opened the map and saw the places of the fire - and took the deer and equipment to other, safe places. That is, it is first and foremost a concern for people. We install navigators in Markovo. In other areas, telephone, Internet, and television have also been installed; we will install them in Vaega, in Chaunsky, and in Amguem. We are also installing stoves now. At first they were very wary. We purchased thermo-engineering stoves. Well, a person in the 21st century cannot use spears; there must be a reasonable use of modern technology in any case." Reindeer herding products have become competitive, which is an incentive for further growth of reindeer herding farms, communities, development of entrepreneurship among indigenous people. Exchange ties between reindeer herders and marine mammal hunters in Chukotka are expanding. Thus, sea hunters of the territorial neighboring communities "Ankalyt", "Lorino" supply the reindeer herders of the agricultural enterprises "Amguema", "Pioneer" and others with marine animal meat, seal and bearded seal skins, leather belts in exchange for venison and fur raw materials. Reindeer herders have particular hopes associated with the prospects for the development of private reindeer husbandry. At the moment, there is not a single community in the district that is engaged in reindeer herding. Currently, there are 5,872 deer in personal use, in 2019 there were 5,348 deer, in 2018 - 4,750. Reindeer herders are unhappy that the managers of agricultural enterprises write off personal

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deer as so-called unproductive waste. It is extremely difficult to track this situation, since not all villages keep household records. By order of the governor of the Chukotka Autonomous Okrug, reindeer herders are rewarded with calves of the current year for preserving their livestock at the end of the year. So, in the village Vaega reindeer herders received 60 calves for personal use. Private reindeer herding farms need to be developed, but a competent trade and marketing system is needed - the creation of cooperatives and trading posts where you can sell your products or exchange them for necessary goods and raw materials. This is how the Kanchalan reindeer herder sees the situation: "They will keep an eye on their personal reindeer day and night, but the districts do not want to give the deer into ownership."

Marine hunting Marine hunting is a traditional type of economic activity and the basis of the food supply of the coastal Chukchi and Eskimos of Chukotka. Nowadays, marine hunting culture is concentrated mainly on the coastline between the villages of Uelkal at the entrance to the Gulf of Cross and Vankarem on the coast of the Chukchi Sea. About 6,400 people live in this area in 14 national villages. Another 1,600 or so American Eskimos in four villages on the Alaskan side of the Bering Strait also live primarily by sea hunting. There are 305 people in the marine hunting communities of Chukotka. In addition, private hunters are engaged in fishing. According to the executive secretary of the Chukotka Association of Traditional Hunting Hunters (CHAZTO) E. Zdor, the current number of active sea hunters in the villages of the district is at least 800 people.

The largest number of marine hunting communities is located in the Providensky municipal district (5). D. A. Oparin gave a description of the state of the marine hunting industry in this area. The author touches on the problem of insufficient government support for fishing, despite the fact that quotas for the production of sea animals are fully utilized by the population, and also notes the need for the exchange of fishing products between coastal and reindeer groups of the indigenous population. There are three territorial neighboring communities in the Chukotka region, one in Iulginsky. As of January 1, 2014, territorially neighboring communities engaged in marine mammal hunting caught 5,730 heads of sea animals, including 120 gray whales. Communities receive an annual quota of 135 gray whales and 5 bowhead whales. In 2018, Chukotka marine hunters were given a quota to kill 3,620 bearded seals, 1,373 walruses, 170 beluga whales, 395 sealed seals, 3,290 akiba. In 2019, communities received permission to kill 1,292 bearded seals, 1,436 walruses, 180 beluga whales, 538 sealed seals, 2,865 hawksbills, and 5 lionfish. Marine hunters have the opportunity to participate in the discussion of quotas. Until September 1, applications from communities for the

next fishing year are accepted at the Department of Agricultural Policy and Environmental Management of the Chukotka Autonomous Okrug. Quotas are formed taking into account the hunting plans of the hunters themselves. Community representatives participate in the work of the International Whaling Commission, where quotas for the production of gray and bowhead whales are justified and defended to meet the needs of indigenous people for traditional food. In 2018, 107 million rubles were spent to support the marine mammal fishery; in 2019, 109.7 million rubles were allocated from the district budget. The main expense items are wages for fishermen, insurance premiums, material and technical equipment of communities (seasonal clothing and shoes for hunters, boats, ammunition, signaling devices for the safety of people at sea, life jackets, buoys, binoculars, halyards, first aid kits). The average salary of marine mammal hunters in communities in 2018 was 21.3 thousand rubles, in 2019 - 18 thousand rubles. per month, but it varies in different communities and depends on revenue. Thus, the Lorinsk community earned 3 million 800 thousand rubles, the Daurkin community - about 5 million 600 thousand rubles, in other communities the revenue ranges from 300 to 500 thousand rubles. in year. The territorial neighboring communities of KMNC "Lorino" (village Lorino, Chukotka region) and "Daurkin" (village Lavrentiya, Chukotka region) are an example of the successful development of traditional fishing in modern conditions. In addition to direct fishing for walruses, bearded seals, seals, and whales, communities are engaged in related activities: procurement of seal and bearded seal skins, procurement and sale of walrus ivory; they use new technologies when storing meat from marine animals (use of vacuum packaging, modern freezers). In the Lorino community, its chairman, A. A. Ottoy, organized a bone-carving workshop, which increased the income of workers. communities, receiving government support in the form of subsidies, on the one hand, and earning their own money, on the other, they have the opportunity to spend it on further development. Taking into account the positive experience of TSO "Lorino" (in 2018, the community caught 52 whales), it was for this community that a quick-freezing slab apparatus worth 3 million rubles was purchased; it is planned to equip the community's production premises with a wind generator and solar panels to reduce utility costs. In Chukotka there is experience in operating a workshop for processing the meat of marine animals. In 2004, in order to create new jobs for indigenous residents and introduce modern methods of processing products in the village.

A promising and profitable activity for sea hunters is the capture of young walruses for water parks, zoos and circuses. Since 2019, the Federal Fisheries Agency has been allocating quotas for so-called live trapping. In 2020, this quota was 100 heads

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of young animals. The communities of “Lorino”, “Ankalyt”, “Daurkin” caught 15 walrus cubs in 2019. Modern hunters are provided with the necessary weapons, datingans (large-caliber shooting devices), boats, motors, radio stations, satellite phones, fuel, special clothing, while in the villages there are not enough heavy equipment. Sea hunter from the village. Lorino shared the problems associated with hunting: “The work of a hunter is very hard. We really lack tractors and all-terrain vehicles. Although they have been promising it for many years. The Daurkin community does not have its own tractor. And it’s the 21st century! A winch is needed to transport the marine animal to the shore. We pull the boats ashore on our own. And this is 300 meters from the sea. Try dragging a boat to the sea along the fast ice in the spring! We have an old glacier, it no longer freezes meat, it spoils faster, we have to feed it to dogs. To fill a glacier to form ice in it, you need machines. We don’t have them either. So we are forced to bow to various organizations, ask them for help, including housing and communal services, so that they can help us pull walruses and boats ashore.” Older residents of the villages note that, unlike sea hunters of earlier generations, many young fishermen do not see the benefit of the experience and stories of old people, but rely more on powerful steering motors, radiotelephones and other modern equipment. They received old fishing traditions in fragments; many even went to sea only because there were no other areas of activity in the national villages. Fishing is one of the most common activities not only for the rural population, but also for the townspeople of Chukotka. Indigenous people can engage in fishing without restrictions, with the exception of catching rare and endangered species of aquatic biological resources. For representatives of indigenous peoples, quotas are allocated for catching freshwater (whitefish, grayling, smelt, vendace) and marine fish species (halibut, cod, navaga, sockeye salmon, chum salmon, pink salmon, char). The government of the ChAO has identified 635 fishing areas, of which 281 are for the indigenous population, and it is planned to legalize another 252 fishing areas. Fishing is an important agricultural sector of the Chukotka Autonomous Okrug. In the city of Anadyr, s. Meinypilgyno, village. There are three fish processing complexes in Khatyrka, Anadyr district. There are smoking and canning shops in Anadyr. In 2018 46.3 thousand tons of fish products were produced (in 2016 - only 8.4 tons). The enterprises are mainly focused on catching salmon species (pink salmon, sockeye salmon, chum salmon). There are prospects for organizing fishing in river and lake reservoirs. There are four fishing companies in the district, which provide mostly seasonal work to the indigenous population. The KMNC communities are engaged in catching and selling fish, but they do not have enough refrigeration equipment to store it, and

there are no equipped fishing bases for year-round fishing. Therefore, in the future it is necessary to assign fishing spots to communities, provide financial assistance for the purchase of freezing equipment and the development of production infrastructure. Every year during the fishing season, various violations are revealed, including cases of poaching, barbaric treatment of natural biological resources (fishing solely for the purpose of harvesting caviar). It is not uncommon for non-indigenous people to fish under the guise of indigenous people. Representatives of local governments and indigenous activists came up with the initiative to assign fishing areas to communities so that, on the one hand, they would be responsible for the sanitary condition of the areas, and on the other, protect them from irrational use. It is also necessary to continue the practice of donating gutted and ungutted fish to communities. Communities, in turn, have the opportunity to rent it out to larger trading and purchasing enterprises. The main problems for the development of fisheries are the complex transport scheme, the considerable distance of the district from markets; due to transport costs, the products of Chukotka fishermen become uncompetitive.

Employment According to Rosstat and the regional employment service, the Chukotka Autonomous Okrug currently ranks second (unsatisfactory) in employment after the Amur Region, where the labor market is characterized by a high level of unemployment and a low tension coefficient. As of September 1, 2023, the county's registered unemployment rate was approximately 2%. There is territorial differentiation in the unemployment rate: the lowest level is noted in Anadyr, the highest in the Providensky and Chukotka regions (from 6 to 8%). Unemployment in the district is seasonal, decreasing in the summer, during the harvest season and seasonal work, and increasing in the winter. As of September 1, 2022, the number of unemployed people was 696 people. Of these, the indigenous population is 507 people. (or 73% of the total number of unemployed), while women account for 44%. The district's need for workers as of September 1 amounted to 1,526 people, of which 1,000 were in blue-collar professions. The district's enterprises continue to have a high need for specialists of various skill levels. During the first half of the year, the district’s enterprises provided a list of vacancies for 3,000 units, of which 2.5 thousand were in blue-collar occupations: construction, electricity and gas production, transport and communications, mining, education and healthcare, etc. d. More than half of the citizens, or 65%, registered with the employment service do not even have primary vocational education, and enterprises need educated and qualified specialists. Unfortunately, official statistics do not fully reflect the actual situation in the regional labor market. In the Chukotka Autonomous Okrug there is

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a high level of hidden unemployment in rural areas. Representatives of the NGO “People’s Front “For Russia”” in August 2018 conducted a survey among the heads of rural settlements about the employment situation of residents. According to the collected materials, in the Chaunsky district, in three rural settlements, 201 people are not working, but only 73 are on the labor exchange. In the Anadyr district, in seven rural settlements, 294 people are not working, 123 are on the labor exchange. In the Iultinsky district, in three rural settlements, 83 people are not working, there are 50 people at the labor exchange. In the Bilibinsky district, 386 people do not work, 49 are on the labor exchange. A catastrophic situation has developed in the village. Omolon, where out of a working-age population of 594 people, 274 are unemployed, that is, about half. In the Providensky district, 246 people are not working, 79 are on the labor exchange.

A difficult situation with employment has developed in the village. Yanrakynnot, where out of 339 residents only 68 people work, and 140 people of the working population do not work. In the Chukotka region, 503 people do not work, but only 93 are registered with the Employment Center. In the village Neshkan of 748 people, 70% of the working population does not work. Of the 738 residents of the village. In Uelen there are 34 people on the labor exchange; 124 are not working and not on the labor exchange. Unemployment here is 32%. In total, data was collected from 26 rural and urban settlements, so the survey covered more than half of the district’s settlements [Department materials: section “Employment”]. The district has a subprogram for promoting employment and social support for unemployed citizens of the State program “Stimulating the economic activity of the population of the Chukotka Autonomous Okrug for 2018-2021.” Under this program, 913 people received government career guidance services, 110 people were involved in paid public works. Currently, the most common way of employing citizens is public works - improvement of populated areas, as well as temporary work in reindeer herding and marine mammal brigades, and seasonal auxiliary work. It is necessary to attract the population to organize their own business, organize professional retraining, and create new forms of labor organization in the traditional management of indigenous people. Today, there are negative factors influencing the labor market in Chukotka: low wages, population migration to other regions, deteriorating public health, reduced ability for long-term intensive work, and a decrease in the level of training of specialists. Indigenous residents have a positive attitude towards the prospect of developing small businesses in Chukotka, but do not associate it with traditional industries: “Young people are more ready to independently participate in business than representatives of the older generation. They are more

often registered as individual entrepreneurs. But what is more attractive to them is not traditional sectors of the economy, but activities that have a stable income - taxis, trade, repairs, etc.”

One of the promising organizational and economic forms of activity of the indigenous population are communities. In Chukotka, as a result of changes in the Federal Law “On Fisheries”, which granted the right to traditional fishing only to representatives of indigenous peoples and their communities, municipal agricultural enterprises (MP Agricultural Enterprises) lost the right to receive quotas for the production of marine animals. Therefore, communities were created in coastal villages on the basis of former small agricultural enterprises in order to obtain quotas for the production of marine animal species and provide traditional food to village residents. A. Otke notes “that some of these communities are developing successfully, even more successfully than when they existed within the framework of the MP Agricultural Enterprise” [PMK]. Currently, in the Chukotka Autonomous Okrug there are 19 active territorial-neighborhood and family-tribal communities (see Table 29), in which 356 people officially work. This form of labor organization fully allows the population to maintain the traditional way of life (tundra and taiga reindeer herding, marine hunting, fishing, collecting wild plants, etc.) and provide themselves with official work and stable income. Population surveys have shown that the communal principle of labor organization is close to them.

In Chukotka there is a problem of mass drunkenness and alcoholism, especially in the villages of the district. The number of patients with alcoholism in the Chukotka Autonomous Okrug in 2021 reached almost 4% of the total population of the region. The highest level of morbidity among the population is registered in the Chukotka region, where 7.3% of the total number of residents suffer from alcoholism. The ratio of women and men suffering from chronic alcoholism is 1: 2.7 (in Russia - 1: 6). The proportion of chronic alcoholics is 3 times higher than in Russia as a whole, and a sharp increase in alcoholism has been recorded among children under 14 years of age. According to 2020 statistics, in Chukotka 26% of total mortality is from alcohol (alcohol suicides, alcohol poisoning, acute heart failure resulting from alcohol consumption, murder, etc.). According to this indicator, the district ranked first in Russia. The situation associated with alcohol is aggravated by harsh climatic conditions; remoteness, isolation and inaccessibility of Chukotka villages; unemployment among the rural population; imbalances in supply to villages (small range of industrial goods and food products against the backdrop of an abundance of alcoholic products); the illegal alcohol market exceeding the volume of licensed trade; physiological characteristics of the indigenous inhabitants of



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Chukotka, which contribute to the accelerated formation of alcohol dependence; imperfection of drug treatment services to the population. As of January 1, 2021, 2,056 people were registered with a narcologist, of which 1,940 were diagnosed with alcoholism. 43% (883 people) of those registered are rural residents. Alcohol is a leading factor in suicides (67% of suicidal deaths were committed while intoxicated). 75% of suicides in the Chukotka Autonomous Okrug were committed by representatives of small indigenous peoples. More than half of crimes are committed while intoxicated. Since 2005, public organizations, various institutions, and authorities have been working to combat alcohol abuse. The district has developed and is implementing a State Policy Concept to reduce alcohol abuse and prevent alcoholism among the population. Experts note that thanks to it, persistent trends have emerged in changing public consciousness. The public, together with local governments, is working to limit the hours of sale of alcohol-containing products in stores. On the territory of the Chukotka Autonomous Okrug there is a law prohibiting the sale of alcoholic beverages from 20.00 to 12.00 the next day. In a number of ethnic villages, at community gatherings, a ban on the sale of alcohol has been established, with the exception of strictly designated days. Yes, s. Krasneno, Anadyrsky district, has been declared a sobriety zone, and there is a complete ban on the retail sale of alcoholic beverages. In the village Residents of Ilirnei Bilibinsky district decided to sell alcohol for 2 hours once a week. Heads of settlements note the positive effect of such measures: people began to get jobs, the number of crimes decreased. In the village Enmelen, Providensky district, and in some other coastal villages, so-called “sobriety outposts” are held during the navigation period; volunteers are on duty when unloading coal miners and other ships to prevent the delivery of illegal alcohol. In recent years, professional psychologists, narcologists, and volunteers have been working in many villages to provide classes on how to get rid of alcohol addiction using the methods of A. Shichko, Y. Marshak, and “AA”. The Department of Health notes that thanks to the measures taken, there has been a decrease in the sales of legal alcohol per capita. In 2018, the sales volume of legal alcohol per capita was 13 liters, in 2021 this figure is less than 8 liters. The primary incidence of chronic alcoholism, including alcoholic psychosis, also decreased from 263 to 209 compared to 2018. In general, positive results of the work done can be seen, but at the same time we cannot talk about a radical change in the situation. The reasons are the short period of time of the systematic approach, the limited capabilities of the authorities due to the lack of powers to legislatively regulate the circulation of alcoholic products, problems with the enforcement of legislation aimed at countering violations of the circulation of alcoholic products. Ethnocultural sphere

Mechanisms for implementing ethnocultural policy In the Chukotka Autonomous Okrug, the following state programs are being implemented aimed at improving the quality of life, health, preservation and development of ethnic culture and traditional environmental management of indigenous minorities of Chukotka: - “Health development of the Chukotka Autonomous Okrug for 2018-2035”; — “Development of sectors of education, culture and youth policy in the Chukotka Autonomous Okrug in 2018-2035”; — “Social support for the population of the Chukotka Autonomous Okrug for 2018-2035”; — “Stimulating economic activity of the population of the Chukotka Autonomous Okrug for 2018-2035”; — “Support for physical culture, sports and tourism in the Chukotka Autonomous Okrug for 2018-2035”; — “Development of the agro-industrial complex of the Chukotka Autonomous Okrug for 2018-2035”; — “Information Society of the Chukotka Autonomous Okrug for 2018-2035”; — “Support for housing, communal services and energy in the Chukotka Autonomous Okrug for 2018-2035”; — “Infrastructure development of the Chukotka Autonomous Okrug for 2018-2035”; — “Development of transport infrastructure of the Chukotka Autonomous Okrug for 2018-2035”; — “Development of forestry in the Chukotka Autonomous Okrug for 2018-2035”; — “Regional financial management of the Chukotka Autonomous Okrug in 2018-2035”; — “Strengthening the unity of the Russian nation, ethnocultural development of the peoples of Russia and state support for socially oriented non-profit organizations in the Chukotka Autonomous Okrug for 2018-2035.” The most important documents defining the policy towards the indigenous peoples of the North are the Constitution of the Russian Federation (Article 69), the Federal Law “On guarantees of the rights of indigenous peoples of the Russian Federation”, “Strategy of the state national policy of the Russian Federation for the period until 2035”, “Development strategy Arctic zone of the Russian Federation and ensuring national security for the period until 2035”, Charter of the Chukotka Autonomous Okrug, etc. In recent years, the Duma of the Chukotka Autonomous Okrug has adopted a number of laws promoting the preservation and development of the aboriginal population of Chukotka. The laws adopted are consistent with the rights and legitimate interests of indigenous peoples. The Law of the Chukotka Autonomous Okrug “On state regulation and state support for the development of northern reindeer husbandry in the Chukotka Autonomous Okrug is aimed at developing northern reindeer herding, improving the food supply for the population of the Chukotka Autonomous Okrug, ensuring the income of reindeer herding farms, protecting their interests in a market economy, defines the basic principles of state support , aimed at developing the marine hunting industry, preserving

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the natural environment and the traditional culture of sea hunters, and social protection of workers involved in the marine hunting industry. The Law of the Chukotka Autonomous Okrug “On the protection of lands occupied by reindeer pastures in the Chukotka Autonomous Okrug” regulates relations related to the protection of lands occupied by reindeer pastures in the Chukotka Autonomous Okrug, ensures that the needs and interests of citizens are taken into account, the protection of their rights and freedoms, the rights of public associations and others non-profit organizations in the formation and implementation of state policy, as well as the exercise of public control over the activities of executive authorities of the Chukotka Autonomous Okrug and local governments. The Public Chamber of the ChAO is formed for the purpose of interaction between citizens, public associations, trade unions, creative unions, associations of employers and their associations, professional associations, as well as other non-profit organizations created to represent and protect the interests of professional and social groups, with government authorities and bodies local self-government of municipalities of the Chukotka Autonomous Okrug establishes a list of remote and hard-to-reach areas in the municipalities of the Chukotka Autonomous Okrug. The law was adopted in order to comply with the permissible deviation from the average norm of representation of voters, referendum participants in the formation of electoral districts, as well as for organizing and conducting early voting in them for elections to federal bodies of state power, deputies of the Duma of the Chukotka Autonomous Okrug, in local governments and referendums in the Chukotka Autonomous Okrug allows the introduction of restrictions on time, conditions and places, including a complete ban on the retail sale of alcoholic beverages. According to the law, a complete ban on the retail sale of alcoholic beverages in the territories of individual settlements of the Chukotka Autonomous Okrug is established by the government of the Chukotka Autonomous Okrug based on the results of consideration of applications from representative bodies of the relevant municipalities, it is established that with a proposal to designate a specially protected natural area of local significance, public authorities of the Chukotka Autonomous Okrug, local government bodies, citizens and legal entities apply to the relevant local government body. To consider the proposal of the interested person, the local government body forms a commission. The law defines the grounds for refusal to designate a specially protected natural area of local significance. The basis for the abolition of the status of a specially protected natural area of local significance is the loss of this territory’s environmental, scientific, cultural, educational, aesthetic, health, recreational significance aimed at protecting the individual, protecting the rights and

freedoms of man and citizen, ensuring public order, public safety and public morality. At the same time, the existing regulatory documents do not cover the entire range of problems that exist in the field of traditional economic management and environmental management. According to the member of the Federation Council, Chairman of the Association of Indigenous Peoples A. I. Otke, it is necessary to ensure the improvement of the legislation of the Russian Federation, to bring it into line with international standards in the field of the rights of indigenous peoples, in particular with the provisions of the UN Declaration on the Rights of Indigenous Peoples. First of all, this concerns the land legislation of the Russian Federation in terms of the implementation of the right of indigenous peoples to the free use of lands of various categories, as well as natural resources in the places of their residence and traditional economic activities. It is necessary to make changes to the legislation on subsoil and subsoil use in the Russian Federation in terms of ensuring the implementation of the rights of indigenous peoples to preserve their ancestral habitat and traditional way of life when developing mineral resources in the places of their residence and traditional economic activities in order to comply with the principle of free, preliminary and informed consent of these peoples to such developments. It is necessary to legislate the mandatory conduct at the design stage of a comprehensive assessment of the environmental, economic and social impact of the implementation of state strategies and programs for the development and industrial development of the territories of the North, Siberia and the Far East and the sea shelf adjacent to these territories on the ancestral habitat and traditional way of life of indigenous peoples. peoples It is important to introduce into the Federal Law “On Guarantees of the Rights of Indigenous Minorities of the Russian Federation” and certain legislative acts of the Russian Federation changes and additions to the conceptual apparatus and definition of the procedure for classifying citizens of the Russian Federation as indigenous minorities, as well as to the mechanisms for ensuring compensation for losses to representatives of these peoples, caused as a result of damage to their original habitat. The Federal Law “On Hunting and the Conservation of Hunting Resources” and certain legislative acts of the Russian Federation require urgent changes in terms of ensuring opportunities for hunting certain animals and priority access to hunting grounds for indigenous peoples of the North, Siberia and the Far East of the Russian Federation in their traditional places residence and traditional activities. The unification in Russian legislation of terminology relating to indigenous peoples of the Russian Federation is of great importance. It is necessary to make changes to the Federal Law “On State Youth Policy in the Russian Federation” to provide for the creation and sources of

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financing of youth and volunteer centers of indigenous peoples. It seems important to develop and adopt regulatory legal acts: “On northern reindeer husbandry”, “On the organization of land management of reindeer pastures in various reindeer herding zones”; “On measures to organize and conduct annual medical examinations of people belonging to indigenous peoples, permanently residing in places of their traditional residence and traditional economic activities, leading a traditional lifestyle, carrying out traditional farming and crafts, to prevent social diseases, reduce infant and child mortality, mortality from alcoholism, injuries and suicides”; “On a special procedure for financing small-scale schools, boarding schools, preschool educational institutions in places of traditional residence and traditional economic activity of indigenous peoples of the North, Siberia and the Far East of the Russian Federation”; “On the typical situation of a nomadic educational institution”; “On measures of state support for targeted training and retraining of personnel from among the indigenous peoples of the North, educational and methodological support for the system of primary, secondary and higher education, taking into account modern technologies for studying the languages and cultures of indigenous peoples”; “On retraining and retraining of persons belonging to the indigenous peoples of the North, Siberia and the Far East of the Russian Federation, released from traditional economic activities”; “On the preservation and development of traditional knowledge, cultural and spiritual heritage of indigenous peoples of the North, Siberia and the Far East of the Russian Federation”; “On the promotion of folk art products and crafts of indigenous peoples of the North to the Russian and international markets, Siberia and the Far East of the Russian Federation”; “On measures to ensure the fulfillment of the obligations of the Russian Federation arising from the International Convention for the Regulation of Whaling”; “On measures to implement the bilateral Agreement between the Government of the Russian Federation and the Government of the United States of America on the conservation and use of the Chukotka-Alaska polar bear population of October 16, 2000” (in terms of granting the indigenous peoples of Chukotka the right to traditional use and protection of the resources of the polar bear population); “On measures to clean up the territories of the Far North and the Arctic zone of the Russian Federation from household waste, chemical and radioactive contamination”; “On measures to improve the demographic situation, improve quality of life and improve the health of indigenous peoples of the North, Siberia and the Far East of the Russian Federation”; “On the strategy of relations between indigenous peoples of the North, Siberia and the Far East with industrial companies operating in the places of traditional residence and traditional economic activity

of these peoples”; “On conducting a preliminary comprehensive assessment of the environmental, economic and social impact of state strategies and programs for the development and industrial development of the territories of the North, Siberia and the Far East and adjacent shelves on the ancestral habitat and traditional way of life of indigenous peoples”; “On measures to develop social infrastructure, medical, educational, cultural, welfare, transport and other support in places of traditional residence and traditional economic activity of indigenous peoples of the North, Siberia and the Far East, taking into account the specifics of their traditional way of life and culture”; “On the introduction of the column “nationality11” into the forms for collecting statistical medical data in places of residence of indigenous peoples. In addition, to support indigenous peoples, it is necessary to adopt regional laws: “On measures of state support for the economic activities of communities of indigenous peoples as small and medium-sized businesses of indigenous peoples of the North, Siberia and the Far East of the Russian Federation” (in terms of increasing the efficiency of traditional activities, including measures of financial support, preferential lending and leasing); “On measures of state support for traditional types of economic activities of indigenous peoples of the Russian Federation (in terms of state orders for products of traditional types of economic activities of indigenous peoples).” The legislative initiative to amend the pension legislation is also relevant; it is necessary to add the category “sea hunter-commercialist” to it. According to the deputy of the Duma of the ChAO G. A. Tynankergava, “It should be noted that the development of federal legislation in the field of protecting the rights of indigenous peoples is unstable. Despite the multiplicity of legislative acts in this area, it is necessary to continue the search for the most effective model of legislative regulation in the field of indigenous rights: legislation in the 21st century. should serve not the survival, but the prosperity of indigenous peoples, like all peoples of Russia. The Constitution of Russia contains all the prerequisites for the successful solution of this task.”

Public organizations of indigenous peoples of Chukotka There are 3 public and 3 non-profit organizations of indigenous peoples of Chukotka operating in the Chukotka Autonomous Okrug. The regional public organization “Association of Indigenous Minority Peoples of Chukotka” (AKMNCH) was registered in 1990, it includes 7 district branches and 37 representative offices in the settlements of Chukotka. The organization carries out extensive work to protect the rights and legitimate interests of the indigenous population. The Charter of the Chukotka Autonomous Okrug enshrines the obligation to coordinate draft laws aimed at resolving issues of the development of indigenous peoples with the Association of Indigenous Minorities of

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Chukotka. AKMNCH is an authorized representative of the indigenous peoples of the region, which is enshrined in the Memorandum of Cooperation with the government of the Chukotka Autonomous Okrug. AKMNCH President Anna Otke has been a member of the Federation Council since September 2013. Representatives of the Association are included in all public structures of the district dealing with the life of indigenous peoples: the Regional Organizing Committee for the International Decade of Indigenous Peoples, the Coordinating Public Council under the Governor of the Chukotka Autonomous Okrug, the Chukotka Fisheries Council, etc. Representatives of AKINC are members of the Duma of the Chukotka Autonomous Okrug, in the commission under the administrations of districts and settlements, in the councils of district and village councils of deputies, etc., membership in which makes it possible to quickly resolve pressing issues. Also active in the district is the public organization of Eskimos of the Chukotka Autonomous Okrug “Inuit Circumpolar Council “Chukotka””, the regional public organization of lovers of the Chukchi language “Native Word” (“Chychetkin Vetgav”), the non-profit partnership “Chukchi Association of Traditional Hunting Hunters”, the non-profit partnership “Union of Reindeer Herders of Chukotka”, regional non-profit partnership “Union of Sea Hunters”. Speaking about the development of the social movement of the indigenous people of Chukotka, people almost unanimously note that public life has noticeably intensified. “A lot of interesting things are happening. The approach has changed, it has become interesting. The Association has launched many programs, and they are in effect. All of the existing public organizations are working. They went through such a powerful selection that only the stubborn ones remained,” “Through public organizations, indigenous people can raise issues and solve them, if the leaders of these organizations, the leaders, organize their work competently. The most inert is the eastern part of Chukotka, where traditional culture is still preserved. Western Chukotka is more active. The most influential organization is the Association. Industrial issues are never resolved without the participation of the Association” [PMK]. The most active social activists are Vladislav Nuvano, Victoria Golbtseva, Vladimir Puya, Alexander Omrypkir, Eduard Zdor, Anna Otke, Alexandra Tevlyavie, Valentina Leonova, Sergei Kavry, Nikolai Etten, Vladimir Etylin, Igor Ranav and others. Social activists have become more united. To introduce young people to the social movement, a “Young Leader School” is held. Ethnocultural situation The scientific literature characterizes the general modern linguistic situation and brings to the fore the problem of preserving the ethnic languages of the indigenous peoples of the North.

In Chukotka, it is necessary to take measures aimed at increasing the prestige of native languages among the younger generation and at using ethnic languages in everyday communication. Thus, in 2012, the Association of Indigenous Peoples of Chukotka conducted a survey among the indigenous population of the district in order to identify the need of indigenous residents for their children to learn their native language. 311 questionnaires were collected in 13 settlements (the village of Provideniya, the village of Novoe Chaplino, the village of Sireniki, the village of Billings, the city of Anadyr, the village of Neshkan, the village of Lorino, the village of Enurmino, the village of Lavrentiya, the city of Pevek, Vankarem village, Inchoun village). Based on the survey results, the Association's specialists made the following conclusions: the majority of parents want their children to study their native language at school; in villages the language environment has been preserved; among the adult population there are those who know the language; in cities and regional centers, language proficiency among adults is much worse; among the Eskimos there are more people who do not want to learn their native language than among the Chukchi; only some people believe that the best way to learn a language is to learn it in the family; There are more children who do not know the language than adults, although children learn it at school. Among the interviewed informants, there is a very widespread opinion that the preservation of native languages is possible only through parents and family: “I do not really agree with the position when they say that we do not have the conditions to create a linguistic environment in order to preserve the Chukchi and Eskimo languages. Even if we take our city or our national villages, where Avars, Ukrainians, and Moldovans live, there they speak their native languages in their families, at home. It all comes from the family. Why is this not the case among the Chukchi and Eskimos?.. They should turn to Bogoraz and Rytkeu more often. It's a strange thing that the “pale-faced” Europeans are more interested in the culture of the Chukchi and Eskimos than the people themselves.” “My self-awareness helps me. Knowledge of the language is necessary. I don't have a native language. I know Russian well. Until the age of 5, she spoke Chukchi. Then I ended up in a hospital in Magadan, where I forgot everything. I understand Chukotka everyday speech, I understand written speech, but not all of it, I can't speak. My husband doesn't know the language at all, as he grew up in a boarding school. He is generally a Chuvan, a nationality that does not know where or what it comes from. The children grew up in the city; no one speaks the language. We need an environment where the language can live. What's the point? Force? The language is a disaster. All information is in Russian. Visitors learn the Chukchi language better on their own, because they are curious, while the poor Chukchi



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sit and feel embarrassed. Yes, this is a distortion of self-awareness. You can't look for extremes here, it just so happens. In the 70s, they hit me on the lips and put me in a corner so that, God forbid, I wouldn't speak Chukchi, but children come to boarding school and can't speak Russian. From the very beginning they already feel like third class. They laid it right away, and that's it. And who lays it? A teacher, an uneducated aunt. And what does she bring to them there? This is where the level comes from," "Among the Evens there are more young people who speak the Even language than Chukchi who speak Chukchi. The Evens use the language in everyday speech and at home, writing and speaking. The Chukchi mainly use their native language in the tundra. This is due to the way of life and mentality of peoples. The Chukchi were always reindeer people, and the Evens were hunters and fishermen, and they largely preserved their language. Among the representatives of the older generation of Chukchi there are experts in the Chukchi language. But in their families no one speaks their native language. At home we need to talk. When we studied at the pedagogical school, we all, regardless of our specialty and nationality, studied either the Even, or the Chukchi, or the Eskimo language. There is nothing like it now." To solve the problem of preserving, strengthening, developing and disseminating the native languages of the indigenous peoples of Chukotka, in 2018 the government of the ChAO approved the Concept for the development of the native languages of the indigenous peoples of the Chukotka Autonomous Okrug (Chukchi, Eskimo, Even) for the period 2018-2035. The purpose of the Concept is to create conditions for the preservation, full development and popularization of native languages on the territory of the Chukotka Autonomous Okrug. In 28 schools in Chukotka, 1602 students study the Chukotka language, in 2 schools 107 students study the Even language, in 3 schools 98 students study the Eskimo language. The total number of students studying the languages of the indigenous peoples of the Far North is 1,807. Educational institutions of the district are carrying out systematic work to preserve native languages: in order to increase the prestige of subjects, exams are being introduced in the Eskimo and Chukchi languages; a regional distance Olympiad in native languages and regional studies is held annually (since 2018, the Olympiad has the status of a Governor's Olympiad); New textbooks on the Eskimo language were sent to the villages of Uelkal, New Chaplino, and Sireniki; textbooks on the Chukchi language continue to be sent to schools where the Chukchi language is taught; A new program of conversational lessons in the Eskimo language for primary schools has been developed. A. Otko considers the translation of literature to be an important area of activity for the popularization of native languages: "Perhaps the translation from Russian into native languages will arouse some

interest among the population: the Constitution of the Russian Federation, the works of Pushkin, Chekhov, Hemingway, Aitmatov. Fairy tales and children's literature translated from Russian into native languages will certainly be used in kindergartens and schools, in families, which will arouse interest in familiarization with the native culture among the adult population." In the Chukotka Autonomous Okrug there are 25 cultural institutions: 8 cultural and leisure institutions (including departments and branches - 45, of which 37 in rural areas); 8 libraries (including 45 departments and branches, of which 37 are in rural areas); 5 museums (including branches - 6, of which in rural areas - 2); Chukchi-Eskimo ensemble "Ergyron"; "Museum Center "Heritage of Chukotka11" (including departments and branches - 2, of which in rural areas - 1 institution); "Okrkinovideoprokat"; "Center for the Development of Folk Crafts "Uelen Bone Carving Workshop11". Every year, the district hosts several important cultural and sports events aimed at creating conditions for the development of folk art and the preservation of the traditional cultural heritage of the indigenous peoples of Chukotka: the district folklore festival "Ergav", the Chukotka-Eskimo canoe race "Beringia", dog sled races "Nadezhda", reindeer sled races, northern all-around competitions. In July 2014, the first cultural and sports festival "E'in'ev" ("Call of the Ancestors") was held in the villages of Ust-Belaya and Snezhnoye, Anadyr region. In August, as part of the 105th anniversary of the formation of the Chukotka region and the Day of Indigenous Minorities of the World, a sports festival of sea hunters of the Chukotka region "Ankalin" was held. In recent years, the most important ethnocultural events have been held not only in the capital, but also in the district districts: "The city used to win because all the groups came together. And now they are being carried out in the Chukotka, Providensky, Bilibinsky districts, locally, to reach the rural population. This has its advantages; local responsibility increases. Culture only benefits." There are 300 masters of decorative and applied arts working in the Chukotka Autonomous Okrug (data as of January 2021). Some municipal agricultural enterprises and communities have workshops for sewing national fur clothing and making souvenirs from walrus, whale and deer antler bones.

The government of the Chukotka Autonomous Okrug operates a Public Expert Council on Culture, which determines priority projects in the field of culture and art that can receive financial support from the regional budget. In 2013-2014 The books by V. Veket "Sleeping on seal skins" (in Chukchi, Russian, English), I. V. Omruvier "Maralkot and others", V. G. Leonova "Naukan and Naukans", Russian-Eskimo dictionary by N. were published. P. Radunovich. Currently, work is underway to publish a dictionary of the Chukchi language with translation into French,

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English and Russian, the books by V. Veket "Tegrykeevn'evyt" and I. Kulikova "Reindeer herding vocabulary in the modern Chukchi language." The indigenous residents of Chukotka dream of creating ethnocenters in cities and ethnic villages. Similar projects are being successfully implemented in other northern regions. According to V. Keulkut and A. Ofke, "they (projects) could unite people, promote culture and art, conduct methodological work among rural cultural centers, explore folklore, be a center for national ensembles, sell arts and crafts and collecting the raw materials necessary for this." Folklore art is successfully developing in the villages and regional centers of Chukotka. Opportunities for the development of ethno-tourism Experts in the tourism industry note that Chukotka has all the opportunities for the development of ethno-tourism. "The life, way of life, and customs of indigenous peoples are of great interest throughout the world. Infrastructure needs to be developed in order to offer quality stays to tourists. For indigenous people, tourism is an excellent opportunity for self-realization and inclusion in business. These are jobs for those involved in arts and crafts, folklore, national sports, and traditional activities. This will be facilitated by the implementation of the Federal Law "On Territories of Traditional Natural Resources." Four Russian travel companies specializing in inbound tourism operate in the Chukotka Autonomous Okrug, namely:

- LLC "NORTOKO - Northern Travel Company" (Anadyr);
- Chukotka-Discovery LLC (Anadyr);
- Russia-Discovery LLC (Petrozavodsk);
- Pacific Network LLC (Kamchatka).

Companies organize and support exclusive adventure, sports and ethnographic tours. The coast of the Chukotka Peninsula is visited annually by cruise ships with American, Canadian, New Zealand and Russian tourists on board. The tours are organized by the travel company Heritage Expeditions, registered in New Zealand. Traveling along the coast, tourists have the opportunity to land on the islands of Arakamchechen, Yttygran, Ratmanova, Wrangel and Cape Dezhnev, see unique natural and cultural monuments (Whale Alley, Lorinsky hot springs, etc.), and visit coastal villages. In the summer of 2021, residents of the village. Uelen (Chukchi region) hosted three cruise ships. For tourists on the shore, concerts of a rural folklore ensemble, exhibitions and sales of objects of decorative and applied art (products made from walrus tusk, whale vertebrae, slippers, leather balls, souvenirs made from fur and leather, etc.) are organized. Experts note an increase in the number of Russian citizens wishing to come to Chukotka for educational purposes. But many potential tourists are stopped by the high cost of flights to Anadyr and national villages (the price of a ticket for the Moscow-Anadyr flight is 30-35 thousand rubles, the price of a ticket for the Anadyr-Lavrentia

flight (Chukotka region) is 20 thousand rubles); cost of living (1 bed in a double room at the Anadyr Hotel) - 3,700 rubles. per day. Prices for individual tours with trips to national villages and reindeer herding teams vary from 100-150 thousand rubles. and higher for one person. Arctic cruise packages are offered at prices ranging from \$11,000 and up. At the same time, it is difficult to assess the degree of influence of the development of the tourism services sector on the indigenous residents of the district, since travel companies rarely attract them to sell tours; the work is one-time and seasonal in nature, and does not bring people a stable income. The problems of modern development of the indigenous peoples of Chukotka are not limited to socio-economic issues. Today, the tasks of improving the legislative framework in the field of traditional environmental management and determining ways to preserve a centuries-old unique culture remain unresolved. Overcoming such pressing issues is possible with government support and the active public position of the indigenous residents of Chukotka themselves. It is necessary to increase the level of material and technical equipment of reindeer herding farms with communications equipment, special clothing, and equipment; equip the production and living infrastructure of reindeer herding brigades, allocate funds for the production of mobile nomadic housing and other elements of the nomadic lifestyle, improve the living conditions of reindeer herders' families in villages, organize regular medical examinations and treatment of reindeer herders. It is important to develop enterprises for the deep processing of meat and processing of deer skins, organize fur sewing workshops, collect and sell reindeer antlers, and search for markets for leather and fur raw materials. Currently, private initiative in the field of reindeer husbandry is completely undeveloped in Chukotka; in the foreseeable future, the district authorities need to create conditions for the revival of private reindeer husbandry and stimulate the creation of private reindeer herding farms. The development of marine hunting within the framework of existing tribal and territorial-neighboring communities has further prospects. It is necessary to support the production infrastructure and employment of the population in this type of traditional farming.

It is difficult to describe the education system and the problems associated with it in relation to all Arctic regions where indigenous peoples of the North, Siberia and the Far East live. In each subject of the Russian Federation, ethnic group and even locality, the picture has its own specifics. Because of this, it is possible to trace the main trends in the development of this area, focusing on the mechanisms of adaptation to the processes of globalization, the transformation of ideas about the concepts of learning and the content of educational programs, and the search for new life strategies in the conditions of industrial development. With the collapse of the USSR, as throughout the

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country, a rethinking of the education system begins in the North. Moreover, national political and pedagogical personnel in the regions, and not the central government, become activists in discussions and decision-making. In 1990, the Congress of the Peoples of the North was held, at which, among other things, issues of educational policy for indigenous peoples were discussed. It is important to note that in the entire history of interaction with federal authorities, the local administration and the national intelligentsia for the first time received a real opportunity to independently make decisions and control the education system in their regions. In other words, within the framework of the Federal Law on Education, freedom appeared in choosing a position regarding what education should be like for the children of northerners. Further, everything depended on the administration of a particular subject of the Federation, personnel and financial capabilities. Thus, after many years of pressure “from the center”, a “revival” of ethnic culture and identity begins through the means that Aboriginal communities can choose for themselves. Several key concepts of the education system in the regions inhabited by indigenous peoples of the North can be identified. In addition to knowledge of academic subjects and civic education, the school must form the “correct” identity in the child: ethnic and regional. Director of the Research Institute of National Schools of the Republic of Sakha (Yakutia) S.S. Semenova calls identity formation a key task of the education system. Regional identity is determined by general local knowledge (history, geography, culture of the peoples of a given subject of the Federation). Ethnic identity is primarily characterized by the thesis of preserving the “traditional culture” of the peoples of the North. Ideologists of the education system directly link the preservation of “traditional culture” with the preservation and reproduction of traditional types of economy: reindeer husbandry, fishing, hunting, and marine hunting. Reindeer husbandry plays a key role in this list, since it presupposes a specific way of life: year-round care of the herd, a nomadic route, a special set of markers of material culture, life “outside the values of civilization.” For the Arctic regions, the identification of reindeer husbandry as an ethno-forming industry is especially important, since these are the territories that have the largest herds of domestic reindeer. Such attitudes, in the context of the growing level of urbanization, led to the emergence of the concept of raising children as worthy replacements to continue the occupation of their ancestors. The principle of “return to roots” dominates the discourse of the national intelligentsia. Leaders who themselves live and work in cities and towns are calling on young people to return to the taiga and tundra, because that is where the “real” representatives of specific indigenous ethnic groups live. In the indigenous discourse, boarding schools play the role of “culprits”

for the violation of the full reproduction of reindeer herders. Therefore, the question was raised about alternative forms of education for children of nomads, which became nomadic schools. Nomadic educational institutions are called upon to educate children as “real reindeer herders” and “real Evenks/Nenets/etc.” In addition, nomadic schools have the goal of reuniting the child with his family for his harmonious development and psychological health. At the moment, only a small part of the children of the indigenous peoples of the North study in nomadic schools, where they have the opportunity to directly participate in the economic life of the family. Because of this, the rest of the children (children of reindeer herders in boarding schools and children from non-nomadic families), in order to receive ethnocultural education and the formation of ethnic identity, need to pass on certain knowledge, which includes folklore stories, ornaments, holidays, rituals, national sports and other “elements »cultures that a child should become familiar with during his school years. Separately, we need to talk about approaches to teaching native languages. The languages of the peoples of the North are in a state of deep linguistic shift. Under the influence of previous decades of national policy, most languages are at risk; some languages are almost lost. Language is perceived as one of the primary markers of ethnicity, therefore, within the framework of school education, the goal is to maintain and preserve native languages. The situation in recent decades is characterized by the active influence of oil and gas companies in the Arctic regions. There are problems associated with the alienation of reindeer pastures, rivers and other fish reservoirs, and the pollution of areas of traditional environmental management with industrial waste. At the same time, in the subjects of the Federation where industrial companies operate, there is an opportunity to use more material resources for social projects. Understanding the fragility of traditional farming in these conditions and the acceleration of the globalization process lead to an understanding of the options for life strategies of young people, the foundations of which are laid by education (both school and further professional). Because of this, providing opportunities for secondary and higher specialized education and further professional development is another declared goal for the modern education system in the North. Indigenous peoples in the Arctic regions of Russia receive school education in one of three forms, depending on the lifestyle and choice of parents: 1) in a village/city school (the child lives at home); 2) at a boarding school (the child lives in a boarding school because the parents lead a nomadic, semi-nomadic lifestyle or there is no secondary school in his village); 3) in a nomadic school (lessons are held in a nomadic environment or at a fishing base - the child is close to his parents). Only settled children (if there are free places in the

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ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
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kindergarten) and pupils of nomadic kindergartens have the opportunity to receive preschool education.

Boarding schools During the Soviet period, boarding schools became a universal and the only form of education for children of indigenous peoples leading a traditional economy. This form of education remains so to this day. Children live in a boarding school away from their parents for 9 months, meeting during the holidays (many families do not have the opportunity to pick up their children during the holiday period during the school year due to the remoteness of migration). The boarding system involves full state support: from four meals a day to the provision of stationery and clothing. In the Arctic regions we studied, significant funds are allocated for the construction and maintenance of boarding schools. A boarding school in a northern village is usually easy to recognize - it is, as a rule, a new building, often representing the only bright spot against the background of dilapidated housing in the village. At the same time, the Soviet boarding school system in the 1990s. began to come under criticism. Among the negative aspects are the difficulties of a child's adaptation in the village, separation from the family, a sharp change in the situation and cultural environment, leading to "separation from traditional culture" and Russification. Since the 1950s schools were consolidated due to the closure of small educational institutions in small villages. Because of this, even families that did not lead a nomadic or semi-nomadic lifestyle had to send their children to study in larger settlements. In the post-Soviet period, the process goes in two directions: in some ethnic villages small schools (mainly primary) are reopened, in others they are closed due to the general crisis in rural areas. Let us give an example of a primary school-kindergarten in the national Nenets fishing village of Syunai-Sale (Yamalo-Nenets Autonomous Okrug). Currently, 39 students are studying at the Syunai-Sala school, and 19 students attend preschool groups. Before the opening of the small school, children from the village from the age of 7 went to study in the regional center of the village. Yar-Sale. Small-scale schools allow a child to spend his primary school years close to his family and then, as an adult, go to boarding school, but this does not exclude further difficulties in education and upbringing. For example, in a boarding school with. Khatanga (Taimyr Dolgano-Nenets municipal district) children from small regional villages in which only primary classes operate: Kresty, Novaya, Katyryk, Zhdanikha, Syndassko, Popigai.

The director and teachers of the Khatanga boarding school say that children often do not want to return home to the villages for the holidays because their parents drink and live poorly, and "here the children are fully supported by the state and eat very well." On the other hand, their parents reason in the same vein: "It's better for the children to live in a

boarding school - they will be provided for there." The teachers themselves and the director are in favor of having their own secondary schools in the villages: "... so that children do not separate from their parents, and so that parents raise their children themselves." In addition, among the students of the Khatanga boarding school there are many children who abuse alcohol and smoking, not to mention cases of pregnancy among high school and even middle school students. The director sees the main reason in the genes of alcoholic parents, and residents of the village refer to the destructive influence of boarding school life on children growing up without parental supervision. A sharp change in the cultural environment and separation from parental attention of children from nomadic families are important problems for adaptation at school, however, it should be noted that over the past two decades the situation has been smoothing out for several reasons, namely:

- 1) almost all tundra and taiga children who end up in a boarding school have relatives in the village who, to one degree or another, look after them;
- 2) nomadic families interact with village families, coming for everyday needs and on holidays, so preschoolers already have an idea of life in the village by the time they start studying;
- 3) the number of indigenous teaching staff at the school is increasing, which, according to some students, makes the environment more comfortable.

However, to solve the psychological problems of children separated from their families, the idea of family-type boarding schools was developed. The placement of children in such institutions is carried out not according to age, but according to the principle of kinship. Schoolchildren and relatives of different ages are accommodated in separate blocks with a bedroom, kitchen, and places for study and recreation. Such an experience is suitable for schools with a small number of students, since it has difficulties in organizing living space for living. Teachers and parents see the advantages of "family living" in more favorable psychological conditions, especially for children in primary school. Having been separated from their parents, children feel the family support of their older sisters and brothers, who, in turn, take on the responsibility of looking after the kids and helping them adapt to the conditions of school life. Special mention should be made of the experimental boarding school "Arctic", located in the city of Neryungri (Republic of Sakha (Yakutia)). The school is attended by children from 8th to 11th grade, who came from different parts of the republic and the Far Eastern Federal District. Every year, about 120 boys and girls receive secondary education, which allows each student to enter a university on a budgetary basis. One of the main tasks of the school leadership is to educate competitive, self-confident young people who are able to find their place in life and work for the benefit of their native regions. The "Arctic" is a kind of republic



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with a parliament and a democratic form of government. Having separated from their families during the school year, the children live in school communities, within which “families” of different ages have also been created. The elders take care of the younger ones, keep order, learn to support and protect each other. Teachers invite children to stay with their families so that they feel a homely atmosphere in Neryungri. An important problem associated with mastering the school curriculum is the lack of a preschool education system for children of reindeer herders. This is especially true in tundra regions with large herds of domestic reindeer and long family nomadic routes, such as Yamal, Taimyr, Northern Yakutia and Chukotka. Children growing up in nomadic conditions do not receive preschool preparation until they enter grade zero. Most of the tundra children of the named regions from among the Nenets, Khanty, Dolgan, Chukchi, Evens from birth speak only their native language (although since the beginning of the 21st century, due to the spread of satellite television, DVD players, cell phones and laptops in the tundra, young children are constantly “contact” with the Russian language, which eliminates complete monolingualism). Some parents, understanding the need to know Russian for school, teach their children individual words and phrases. Nevertheless, many children come to school knowing only their native language, and within one year (grade zero) must learn Russian for subsequent studies in it, as well as get used to the school environment and life in a boarding school. This occurs against the backdrop of stress after being separated from parents and immersed in a foreign environment, and the tasks facing the child also include mastering unusual daily practices - sleeping on a bed, dressing in “Russian clothes,” eating “Russian food.” Obviously, under such circumstances, mastering the Russian language to the required degree in one year is problematic, therefore, from the first grade, children begin to have difficulties understanding educational material and interacting with “Russian” teachers. According to G.V. Lymar, head of the regional development department of the regional policy department of the Department of Education of the Yamal-Nenets Autonomous Okrug, many children do not have the outlook required for the first grade. Teachers in boarding schools notice that the lack of necessary “starting conditions” results in a lag in primary school and slow learning of curriculum. This in some cases leads to retention in the second year, transfer to correctional classes, which makes it almost impossible to continue studying after school, or termination of education. Among the problems associated with boarding schools, parents (nomadic and sedentary) and teachers note that “children in a boarding school become dependent and then do not want to work” [PMA 2010]. People who studied in Soviet times remember how they went through

boarding schools, where they took care of themselves, organized their life and leisure time. Informants say that according to modern state regulations on boarding schools, schoolchildren “forget how to work and don’t want to do it anymore,” “they don’t even wash their floors and don’t keep watch in the dining room,” but “they’re just trying to get their license.” It is characteristic that such statements are found throughout the territory inhabited by the indigenous peoples of the North. Along with this, our informants repeatedly noticed that some children, after studying in boarding schools, cannot find their place in life because they find themselves cut off from the world of their parents (tundra, taiga) and do not understand how to fit into village/city life. Despite existing criticism, at the moment boarding schools remain the only opportunity to provide children of nomads and residents of small villages in the Arctic regions with a complete secondary “universal” education, regardless of the family’s material wealth. The concept of “ethnic and cultural education” began to be used in the 80-90s. XX century The following definition can be found in the literature: “Ethnocultural education is education in which the goals, objectives, content, methods and technologies of education and training are focused on the development and socialization of the individual as a subject of an ethnic group and as a citizen of the multinational Russian state, capable of self-determination in the conditions modern world civilization... Consequently, the content of ethnocultural education is a system of knowledge of national-cultural and socio-historical values, reflecting the character and psychological characteristics, identity of a given people and their culture, as well as the knowledge and ethnocultural achievements of other peoples, skills and abilities to use them in the process of life.” This concept has a very broad meaning and is implemented differently in each of the northern territories. Ethnocultural classes are held in the form of separate lessons, special topics in the curriculum of academic subjects, electives or additional classes (clubs, sections). All of them can be divided into several blocks according to areas of activity: native language, local history, arts and crafts, national sports, practical subjects of “traditional” culture. The problems of teaching the native language and its situation in the indigenous communities of the Russian Arctic will be considered separately, so below attention is focused on the rest of the ethnocultural program: Local history Subjects in this block, as a rule, are mandatory in the curriculum. In elementary school, lessons introduce the culture of the peoples living in the region: traditional housing, clothing, food, and the works of national writers. Such training courses have self-explanatory names (for example, “Lessons of the Ancestors” in Taimyr, “Heritage” in Evenkia). In the middle classes, the program includes geography, history, literature and culture of the peoples of the North. The course “Culture of the

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Peoples of the North” consists of ethnographic knowledge, the study of folklore, and traditions of the peoples of the region. These disciplines are taught both in multi-ethnic cities and in ethnic villages. The range of available textbooks and methodological literature varies depending on the region. Teachers and schoolchildren in the Yamalo-Nenets Autonomous Okrug note that the subject “Culture of the Peoples of Yamal” (KNY), taught one hour a week, is of greater interest in villages where a significant percentage of Nenets, Khanty and Komi children study in classes. While in Salekhard schools many students consider this subject unnecessary and burdensome. Regional and ethnic components are also used by creative teachers in mathematics lessons in the form of text problems with ethnic themes. Children make calculations with deer, fish, arctic foxes and walruses. Decorative and applied arts Handicrafts, for both boys and girls, are taught either in labor (technology) lessons as separate topics, or in clubs. An important form of cultural representation in school education is classes in which children study the specifics of ethnic arts and crafts and learn to reproduce ornaments by making various crafts. For girls, the most common activity is weaving ethnic patterns with beads, for boys - wood and leather work. Popular subjects invariably remain plaques and deer. In physical education classes and in special sections, classes in northern sports are popular: belt wrestling, jumping over a sled, stick tug, hatchet and lasso throwing, archery. Almost all boys “pass” through such sections and participate in youth competitions. Subjects of “traditional culture” - practice In recent years, classes with ethnocultural content have appeared in the program, which should be separated into a separate group according to their “practical” orientation. Boarding schools in ethnic villages offer classes in reindeer husbandry, hunting, and fishing for boys and traditional sewing classes for girls. They are often theoretical in nature, but, for example, in some schools in Northern Yakutia, children go to the taiga for “industrial practice.”

In addition to the listed educational activities, children participate in other types of ethnocultural activities: they carry out projects in the school local history museum, go to summer ethnic camps, and participate in folklore ensembles (at school or club). Thus, in the Arctic regions of Russia, children receive, to one degree or another (depending on the subject of the Federation), ethnocultural content through school education. The process of urbanization leads to the fact that more and more young people choose to live in a village or city. The need for ethnocultural subjects is formulated by officials and teachers based on the key thesis: this knowledge is needed to form the ethnic identity of children; every representative of a given ethnic group should have it, regardless of place of residence. Schoolchildren themselves (especially in ethnic villages) value these lessons because they are

associated with home (for children living in a boarding school) and allow them to realize their “ethnic needs.” Another principle that determines the school curriculum is associated, as already mentioned at the beginning of this section, with slogans about “returning to the roots,” in other words, about familiarization with the types of traditional economy. However, if we focus on the stated goals and the actual content of the program, it becomes clear that the main problem of ethnocultural education is the folklorization of the knowledge provided. The content of ethnocultural items consists of selected most striking “elements” of culture, which are expressed in the staging of national rituals, weaving ethnic patterns and learning songs in the native language. At the same time, both rural and urban populations, according to the schoolchildren themselves, would be interested in practical knowledge about life in the Arctic and an understanding of in what cases it can be applied. In most cases, schools teach children “how to do it” (meaning any Aboriginal practice) instead of “doing it” to preserve traditions. The languages of the indigenous peoples of the North, Siberia and the Far East are experiencing different stages of crisis. According to UNESCO estimates, some languages have already disappeared, and the languages of 13 of the 40 peoples of the North are on the verge of extinction. Scientific publications have developed several classifications of the state of indigenous languages. The fundamental criterion for assessing the state of a language is the distribution of language proficiency by age groups. Along with this, many other factors are taken into account: the volume of language education, the availability of educational materials and literature, use in government institutions, etc. In the Arctic regions we studied, the Nenets and Dolgan languages have the strongest positions. The status and set of measures to support ethnic languages depends on the sovereignty of the constituent entity of the Russian Federation on whose territory indigenous peoples live. In the Arctic zone, the languages of the Republic of Sakha (Yakutia) are considered the most “protected” at the legislative level; Separate legal acts support the languages of the autonomous okrugs (NAO, KhMAO-Yugra, ChAO, Yamalo-Nenets Autonomous Okrug). Native languages in the territories inhabited by indigenous peoples of the North are not the languages of instruction and are taught in three forms: a subject in the main program (from 1 to 3 hours per week), an elective course (1-2 hours per week), extracurricular club activities (1 hour in Week). By “mother tongue,” modern northerners mean different categories: the language first learned in childhood; the language in which a person thinks; a language corresponding to the name of an ethnic group, etc. For example, in Yakutia, in most ethnic villages, representatives of indigenous peoples speak Yakut or Russian from childhood and only at school begin to learn the

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language corresponding to the ethnonym (Dolgan, Evenki, Even, Yukagir, Chukchi). It is worth noting that in cities and regional centers where a significant number of representatives of indigenous minorities live, native languages are taught in the compulsory curriculum only in boarding schools, if any.

In 2007, federal legislation abolished the national-regional component of school education. At the moment, the content of educational programs must comply with the federal standard, which does not mean excluding the national component altogether, but involves choosing your own version of the ethnocultural curriculum (within the framework of the federal standard) in each school. Parents and children also become actors in the formation of the curriculum, since they can express their opinions regarding the subjects of the ethnocultural component. This primarily affected the teaching of native languages. Now in schools where classes in the native language are optional, parents often write an application to refuse lessons, which is due to the children's reluctance to learn the language or the parents' opinion regarding the "uselessness" of this subject. The languages of the peoples of the North have different degrees of development of the educational and methodological complex (methodological aids, textbooks). For some languages, teaching is carried out from 1st to 9th grade, there are textbooks (Nenets, Khanty, Dolgan, Chukchi), for others, textbooks only for primary schools have been published (Nganasan, Koryak). In 2014, a new textbook of the Nenets language was published with an in-depth program for 10-11th grades and students. The St. Petersburg branch of the Prosveshchenie publishing house, founded in the early 1930s, traditionally publishes textbooks for the peoples of the North. as the Leningrad branch of Uchpedgiz. In many ways, the basis for the formation of groups of authors is the Institute of Northern Peoples in St. Petersburg. The publishing house also cooperates with regional educational authorities, institutes for advanced training of teachers, and local scientific organizations. Considering that publishing literature in indigenous languages is associated with high costs due to small print runs and low profitability, the state has traditionally provided assistance to the publishing house from the federal budget. The figures for the reduction in federal funding are indicative. In 2002, with funds allocated by the Ministry of Education and Science of the Russian Federation, the publishing house "Prosveshchenie" published textbooks worth 11 million rubles, and in 2010 - only 5 million. The circulation is decreasing every year. Meanwhile, according to the director of the St. Petersburg branch S.F. Zubov, in 2021 more than 20 million rubles are needed to meet the current need for educational literature of the indigenous peoples of the North. However, since 2021, federal funding for the publishing house has ceased, and the issue of

publishing educational literature for the indigenous peoples of the North has been transferred to regional jurisdiction. At the moment, the publishing house continues its activities, but in very reduced volumes. For a number of languages, literature is published by regional publishing houses, such as the National Book Publishing House "Bichik" in Yakutia, which develops a wide range of educational and fiction literature. Regional budgets face difficulties in ensuring the publication of textbooks and their further delivery to remote villages. Thus, published textbooks end up in school libraries or in single copies from teachers of their native language. Children do not have the opportunity to study with them. Naturally, in such conditions, the budgets do not provide a line for the scientific examination of educational publications, which, according to the employees of the Prosveshcheniye publishing house, is necessary to obtain high-quality textbooks. Methods of teaching native languages, coupled with the available educational literature, cannot be called effective. Textbooks are written for students who know the language, but in reality many children learn the subject from scratch. The publication of new textbooks for mastering the native language as a foreign language is required. Teaching is aimed mainly at studying grammar and memorizing limited vocabulary, and almost no attention is paid to the development of spoken language in the classroom. In kindergartens of national villages (not counting nomadic kindergartens, which will be discussed below), classes in the native language were introduced for the purpose of familiarization.

A child who has learned to speak only the language of the national majority in the family comes to a kindergarten group where the staff (usually older people with a good command of the language and knowledge of the culture) from the very beginning and in all situations speaks to him only in the language of the national minority. The child begins to understand the new language very quickly. "Language nests" show successful results in all regions where they are practiced. In Russia, the method of "language nests" began to be used in Karelia in relation to the Karelian and Vepsian languages, in the Komi Republic - the Komi language. Subsequently, "language nests" were opened in Taimyr to preserve the Entsy and Nganasan languages, as well as in the Khanty-Mansi Autonomous Okrug. Despite the effectiveness of the technique, the Ministry of Regional Development of the Russian Federation opposed its introduction in Russia. A government report on the protection of minority languages notes that the method is not suitable for Russia because it "leads to ethnic segregation." This statement is refuted in the scientific and pedagogical communities. In addition to specific difficulties with teaching ethnic languages, there are deeper problems that cause the "language crisis." In the regions where indigenous minorities live, native

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languages do not have the same prestige as the language of the majority. The opinion of regional officials, intellectuals and even teachers that language can only be preserved in the tundra and taiga is ideologically opposed to the development of language in modern spheres of life, in urban culture. The publication of literature in the languages of the peoples of the North is mainly focused on folklore, fairy tales for children and teaching aids. At the same time, published books are sent to school libraries and museums, stored in departments for indigenous minorities, but they are not freely available to the public. At the same time, there are projects to translate laws into the languages of the peoples of the North; a major contribution to the publication of literature is made by the Institute of Bible Translation in Moscow, which works on translations of the Gospels, Bible stories for children and distributes books throughout the northern regions. On social networks, young people create separate groups in their native language (Nenets, Evenki, Chukotka) to unite representatives of the same ethnic group within the Internet and express ethnic identity.

Due to criticism of boarding schools in the 1990s. In the Russian North, the search for alternative forms of education for children of the nomadic population begins. Ideologists in the field of education came to the idea of reviving nomadic schools, turning to the experience of Soviet nomadic educational institutions and the Red Plagues of 1920-1930. Before talking about nomadic schools in Russia, it should be noted that the practice of nomadic education has been experimenting for several decades in different countries - in Nigeria, Kenya (and other East African countries), Iran, Syria, India, Mongolia, Kyrgyzstan. To describe nomadic educational institutions, foreign anthropologists use a variety of terms: "mobile school", "tent-school", "peripatetic school", "school-on-wheels", "shepherd schools". "Mobile" schools abroad are an opportunity to reach the nomadic population with at least primary education due to the lack of another organized education system for nomads. The situation is different only in Mongolia and Kyrgyzstan, where a network of boarding schools operates, and nomadic education was introduced as a form of pre-school training for children during the stay of herders in summer camps. The first nomadic schools in post-Soviet Russia appeared in Yakutia and the Amur region. The practice of nomadic education over the past 20 years has also been observed in the Nenets Autonomous Okrug (NAO), Taimyr Dolgano-Nenets Municipal District (TMR), Khanty-Mansiysk Autonomous Okrug (KhMAO), Chukotka Autonomous Okrug (CHAO), Evenkiy Municipal District (EMR) and Yamalo-Nenets Autonomous Okrug (YNAO). Among the Arctic regions, Yakutia is a leader in the development of modern nomadic education. The first Yakut nomadic schools were opened for Evenks in the Oleneksky ulus (1990), 2

schools in tribal communities in the Aldansky district (1992), in the Olekminsky ulus (1992) and for the Dolgans in Anabarsky (1995). Today there are 13 nomadic schools operating there. The republic has developed a legal framework that consolidates the status of nomadic educational institutions. The development of nomadic education concepts is carried out by the Center for the Development of Nomadic Educational Institutions of the Republic of Sakha (Yakutia) (CROU PC (Y)), created as a structural subdivision of the Research Institute of National Schools of the Republic of Sakha (Yakutia). In Yakutia, a special terminology has developed, which is now used in other regions. In the neighboring Amur region in 1990, a taiga school was opened for children of Evenk reindeer herders from the village. Ust-Nyukzhi, Tyndinsky district, who worked for several years. In 2016, on the initiative of the French anthropologist Alexandra Lavrillier, a nomadic school was re-established on the basis of the Ust-Nyukzhinsk boarding school, which is still in operation today. The Nenets Autonomous Okrug also has experience in nomadic education. The district is home to a group of Nenets families (known as the Yambto community), which were practically unaffected by the transformations of the Soviet period: until the mid-1980s. community members had no documents, did not go to school, did not receive medical care. In 1997, the Norwegian anthropologist Ivar Bjorklund and the president of the Nenets association "Yasavey" A. Vyucheysky organized a summer nomadic school aimed at eliminating illiteracy among the adult population of the community and preparing children for school. At the moment, the school is not operating. In the Khanty-Mansiysk Okrug there was a school that would now be called "nomadic": the camp school of the Nenets writer Yuri Vella, which worked for 12 years since 1996. Currently, the idea of a camp school continues to develop in small Khanty and Mansi villages. In the Taimyr Dolgano-Nenets municipal district, since 2018, a nomadic school-kindergarten has been operating in the village. Tukhard for children of Nenets reindeer herders, since 2019 - a stationary small school-kindergarten in the village. Polikarpovsk for children of fishermen; from 2021 - a nomadic school-kindergarten based on the Dolgan family of reindeer herders in the village. Novorybnaya. In 2021-2022 There was also an experimental site at the Khinka fishing point in the Noskovskaya tundra (formerly Ust-Yenisei region) - a summer nomadic school and kindergarten for Nenets children. In the Krasnoyarsk Territory, on the territory of the Evenki municipal district, a nomadic kindergarten was also opened in 2021 in the reindeer herding brigade No. 4 village. Surinda for children of Evenki reindeer herders. In subsequent years, the kindergarten did not operate; in 2018, preschool development classes resumed in the spring and summer months. In the Yamalo-Nenets Autonomous Okrug, the organization



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of nomadic education is one of the priority areas. The first test of the nomadic school model was the opening in 2010 of a regional experimental site in the village. Laborovaya, Priuralsky district, on the initiative of the Nenets writer A. N. Nerkaga. The school is located at the "Land of Hope" ethnic camp near Laborovaya, being a permanent institution. In addition, teachers regularly travel to nomadic families to teach preschoolers. Laws of the Yamal-Nenets Autonomous Okrug and other legal acts have been adopted that secure the right of parents to choose the form of organization of the educational process (including nomadic), and a training regime focused on the ethnic calendars of the indigenous peoples of the district. The opportunity has been provided for individual education of children from among the indigenous peoples of the North, and an increasing coefficient has been established for the traveling nature of the work of teaching staff teaching children of parents leading a nomadic lifestyle. In the 2013-2014 academic year, 10 nomadic educational institutions operated on the territory of the Yamalo-Nenets Autonomous Okrug. Nomadic kindergarten groups are located for children 1.5-7 years old in the Khadutei fishing camp (Kharampurskaya tundra), in the Languvichey camp (Vyngapurovskaya tundra), short-term groups at trading posts 5-6 Sands (Nakhodka tundra) and Yuribey (Gydanskaya tundra), small-scale nomadic kindergartens at the Halmer-Yakha trading post (Nakhodka tundra) and in the Shuryshkarsky district [Department of Education 2014]. Spring 2014 Four groups of short-term kindergarten stays began working in reindeer herding brigades of the Yarsalinskoye municipal nature reserve (Yamal district). In September 2013, at the reindeer herding transshipment base1 Kaetty (Omolon tundra, Bilibinsky district), the first "nomadic school" in Chukotka was organized - a structural subdivision of the MBOU "Boarding School of the village. Omolon, Bilibinsky municipal district." Based on the results of the first years of study, monitoring of mastering the educational program and final certification of students will be carried out, which will determine further prospects for expanding the network of similar classes in Chukotka.

Projects to create nomadic education are being discussed in many regions of the North, so the emergence of new educational institutions every year becomes a matter of funding and the ingenuity of local authorities. According to calculations, in the 2018-2021 academic year, 29 educational institutions with the status of "nomadic school/nomadic kindergarten" functioned throughout the Russian North, with a total number of students of about 350 people<sup>1</sup>. The organizers of modern nomadic schools formulate several key goals of nomadic education. Here is a quote from a document by the Research Institute of National Schools of the Republic of Sakha (Yakutia): "The nomadic school is created to ensure the

constitutional rights of citizens of the Russian Federation to education and the implementation of the Federal Law "On Education of the Russian Federation to create conditions for the organization and accessibility of preschool, basic general and additional education, without interruption children from parents leading a traditional nomadic lifestyle. In nomadic schools, taking into account the needs and capabilities of the individual, various forms of education are organized. The nomadic school is also being created to restore and preserve the traditional management of the indigenous peoples of the North, to introduce children to the national culture, native language, traditions and customs, and to protect the original habitat" [Research Institute of National Schools]. In more detail, the goals of nomadic schools can be explained as follows: 1. Raising children without separation from the family, preserving their physical and psychological health; ensuring accessibility of education. According to boarding school psychologists, the shock that young children experience when they start going to school disappears without a trace by the end of the first year of school, but in children from nomadic families the state of adaptation stress often drags on and in middle school it manifests itself in aggressive behavior, especially in boys. "In boarding school, some people break down. They miss home, it's hard for them. It breaks them. After this, they can't adjust their lives and find themselves" (from an interview with one of the graduates of a boarding school in Taimyr). Returning the child "to the family" is the main argument in favor of nomadic schools from the parents themselves, especially in regions where such schools are already functioning.

There are still problematic cases in organizing the educational process in hard-to-reach areas. For example, in the Gydan tundra of the Yamalo-Nenets Autonomous Okrug, large Nenets families wandering in remote areas do not have the opportunity to send their children to a boarding school in the village. Gyda. The fact is that the residential buildings of the Gydan boarding school cannot accommodate all the schoolchildren, and therefore families have to take their children to the village of Tazovsky or other populated areas. Parents do not see their children for a whole year, so, according to the parents themselves and the regional education department, a nomadic school is needed there. 2. Preservation of traditional culture and language through the preservation of traditional types of economy. Children of nomads, being separated from their families from the age of 6-7, spend most of their time in a boarding school (up to 10 months a year). According to parents, the age from 6 to 12 years is the period when the child receives all the basic skills necessary to lead a traditional lifestyle and survive, and also learns the norms of behavior characteristic of a given culture. This opinion can be illustrated by an excerpt from an interview with the

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head of the Dolgan family of reindeer herders in the Khatanga region (Taimyr), Pavel Zharkov, whose family runs a nomadic school: “Only children at a young age, under 10 years old, can learn to understand animals well. But they spend this time in a boarding school. After boarding school, I still don’t understand deer. The child communicates with animals on a subconscious level. In general, a person in the tundra will be able to live after boarding school, but will not understand animals. And if a child was taught everything in a camp before the age of 10, then later, after boarding school, he will remember everything.” Within the framework of this view, the nomadic school turns out to be relevant, first of all, for primary education. The educational program of nomadic schools assumes that children will combine study, participation in the life of the camp, and learning the necessary economic skills. As mentioned above, there is a popular discourse in the pedagogical community that the endangered languages of the peoples of the North can function and develop only in the tundra/taiga. It is expected that schoolchildren, being in a family environment, will use their native language more. As in the Soviet period, modern nomadic schools represent several forms of organization. Nomadic educational institutions are sometimes classified by geographic location (tundra, taiga, mountain taiga); leading types of economic activity of the population (reindeer husbandry, fishing, hunting); legal status (independent legal entity or branch of a village school); levels and types of education (nomadic school-kindergarten, primary nomadic school, nomadic school of basic general education, nomadic school of secondary (complete) general education); form of education (full-time, part-time and evening, family education, distance learning, external study). The Research Institute of National Schools of the Republic of Sakha (Yakutia) has developed 7 models of nomadic educational institutions: nomadic school-kindergarten, community, tutor, taiga, stationary-nomadic, network and summer nomadic schools. Depending on the natural and climatic zone and the economic activities of families, schools are divided into two types: nomadic and stationary nomadic. It is important to focus on the term “nomadic school”. Currently, this concept has some variability in meaning. According to Yakut legislation, this type of educational institution has a fairly broad definition: “A nomadic school is an independent educational institution or a branch of an educational institution in places of compact residence of indigenous peoples of the North.” The sonorous phrase “nomadic school” is used by officials, the national intelligentsia, and after them the media. Nomadic schools have become a fashionable brand in the Arctic and one of the symbols of support for reindeer husbandry and the peoples of the North in general. Of the 29 existing nomadic educational institutions, only 9 are actually nomadic, the rest have stationary forms. Thus, it is important to

realize that the essence of nomadic schools is not that they move with families, but that these are schools for nomads, that is, educational institutions that maximally take into account the peculiarities of the lifestyle of nomadic and semi-nomadic families.

Criticism of nomadic schools comes both from the national intelligentsia, officials and educators, and from parents. While researching this issue, we conducted interviews with all participants in the educational process. Particular attention was paid to surveys of reindeer herders, whose children could be potential pupils of nomadic schools and kindergartens or are already such. Below we use materials from interviews collected in Taimyr, Yamal, Evenkia and Yakutia. Critical comments from parents were recorded mainly in those places where schools do not yet function (for example, among the Yamal Nenets tundra dwellers). Having analyzed the collected statements, opinions can be divided into two blocks, the first being classified as critical judgments with a wide range of assessments - from doubt and fear to complete denial. It is difficult to technically organize the educational process in the tundra/taiga due to the specific nature of nomadism and difficult natural conditions. Similar opinions are expressed, as a rule, by inhabitants of the tundra with long nomadic routes. Parents define school as a burden for the family/camp or consider it generally incompatible with nomadic life: “We’ll have to set up another tent!”, “We’re constantly nomadic, there’s no time to bother with school yet,” “Just put up a tent, and soon On the road again - when to study? Below is an excerpt from an interview with a teacher who has worked for a long time in the field of organizing preschool education, E. N. Okotetto: “The Yamal region, for example, does not accept a nomadic school. They say: “As the month of October begins, the deer run to the south and we don’t have time - what a nomadic school there is!” In two or three days we will migrate again. We have no time for the teacher, no time for the student. We need to have time to sew and cook.” The second reason: who will serve the teacher? Well, the school will have its own herd, its own tent, and its own sled. But who will train the reindeer to be tractors, who will set up tents? Plague worker? She has no time for this, she needs to serve her husband so that she can send her husband on duty... They’ll buy sledges for school. But who will make them? There are no forests in the Yamal region. It must be obtained. Men have no time to do any more sledges...” It is very difficult to select appropriate personnel for a nomadic school. “Who would go to the tundra to work as a teacher? It will be difficult to find such people,” “What do we care - we’ll agree to go to school, but everything depends on the teachers, they’ll freeze...” - this is how parents express their doubts.

Training of teachers for nomadic educational institutions is one of the key issues in the organization of nomadic education. It is quite difficult to find

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teachers who are willing to spend a long time in nomadic conditions or at the production bases of reindeer herders. For example, in a nomadic school in Chukotka, three teachers changed in one year of operation. The dominant opinion is that the teacher himself must be a representative of a nomadic ethnic group and have a good knowledge of his native language and culture. The problem of personnel in the regions is solved differently. In the 2021-2022 academic year, North-Eastern State University. M.K. Ammosov (Yakutsk) recruited students (21 people) in the specialties “teacher education” and the profile “primary education and tutoring in the main small (nomadic) school of the North.” The Institute for Educational Development and Advanced Training of the Republic of Sakha (Yakutia) organized professional retraining courses for teachers of nomadic schools. At the Yamal Multidisciplinary College in Salekhard, several students in the specialties “teaching in primary grades” and “preschool education” are studying as part of the implementation of the regional innovation platform project “Model of training teachers for working with children of indigenous peoples of the North in a nomadic school.” According to employees of the district's Department of Education, nomadic teachers need to be taught to ride snowmobiles, use a satellite phone and other mobile devices in the tundra. Parents who have a pedagogical education or have completed short-term courses are also registered as preschool teachers. For example, in the Yamal region of the Yamal-Nenets Autonomous Okrug, from the kindergarten “Solnyshko” in the tundra there are 4 nomadic groups, where the teachers are women from the tundra. 3. Children will not receive a good education in a nomadic school. Parents often express the opinion that the tundra/taiga does not have a learning atmosphere and children will not be able to study seriously: “Children in the tundra and taiga will not want to study. They will be distracted by everything, they won't want to go to school, the teachers won't listen,” “They will have bad knowledge, and they won't be able to study further.” In addition, parents are concerned that children from nomadic schools find themselves in unequal conditions of logistics compared to those who study in regular schools. Long gone are the years when parents did not want to send their children to boarding schools. Reindeer herders understand that their children need to receive a good education, because problems with traditional farming are possible (deaths, environmental degradation and alienation of pastures due to industrial development). Parents would like their children to be able to find other professions in such extreme cases. Teachers of nomadic schools do not agree with the stereotype about the low level of education. Children in the lower grades demonstrate a good average result when tested for progress. Teachers explain this by the fact that

there are a small number of students in the class (on average from 3 to 10), which means that more time can be devoted to each child and learning is based on an individual approach. 4. People are used to the boarding school system and don't want to change anything. “We're used to boarding schools, but we'll have to get used to it again.” You can hear the following statement from women: “We are used to having children in a boarding school; we manage to do a lot of work during this time, for example, sewing. And if they are around here, you will have to spend a lot of time on them.” For low-income families, a boarding school is an opportunity to support children at state expense. 5. Parents do not see the future of their children in reindeer herding, so they believe that nomadic schools are a “step backwards.” “I don't want my child to be a reindeer herder (especially about girls.). Let him live in the village. If he studies at such a school, how will he then get used to the city?” “It's better to go to a boarding school, so he can adapt to village life.” Due to a lack of information, parents believe that the nomadic school is intended to “leave” their children in the tundra/taiga. Reindeer herders, pessimistic about their way of life, want their children to settle in a village or city, and “not live such a hard life like us.” “Critical” statements often coexist with “positive” ones. It is paradoxical that some of them are grouped around the same problems that cause negative assessments from other respondents.

The child will be able to learn everything that is required to live in the tundra/taiga. “They will learn everything, they will be able to survive in the taiga, otherwise when they live in the village, they forget everything,” “Our children seem to be stronger than the village children, they work constantly, they know how to do everything: they go hunting, they catch fish, they harness reindeer.” . It is interesting to note that general patterns are evident in attitudes towards nomadic education in different countries. Judging by surveys of parents in East Africa, nomadic schooling is favored by families who want their children to become pastoralists. 3. Children, being in the family, discipline their parents. “When a child is with his parents, he seems to control them: they try not to drink, they can't relax,” “When parents are around children, they behave better and the family is stronger.” To conclude the review of opinions, we can cite an excerpt from an interview with an informant in Chukotka. The fragment is a collection of diverse thoughts about the model of a school at a transshipment base: “Now the municipal unitary enterprise agricultural enterprise “Oloy” is one of the few where there is no problem with young staff. The average age of reindeer herders there is 32 years. And there is no shortage of personnel there, because young guys want to go to work in the tundra. Why? Because at one time there was a small school there in Kaetty. All received primary education. Those who wanted to went on to study further, but the majority, of course,

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remained where they were. But when last year there was an attempt to create a school there again, a problem arose that parents did not want to leave their children to study locally, because it was easier and more profitable for them to send them to Omolon to study at school than to teach them in Kaetty, because this is a responsibility. And so they sent it, and it seemed good, no one was in the way. The connection between parents and children is lost, hence the loss of family life skills in the traditional way of life. It is a fact that children should live with their parents. But our parents often don't want to. Why did it take us so long to launch the Kaetty project? Because parents do not want to send their children to this school and take care of their children. With great difficulty, we recruited 7 children, literally voluntarily and forcibly. First grade last year had a third teacher change during the school year. This is not normal. Because it's hard to work there, it's hard to live in the tundra, you have to carry firewood, chop it, maintain a house, it's hard. The teachers are residents of Chukotka. The first teacher was from Kanchalan, it was physically difficult for her there, she was from another area. Now they have taken a girl, a graduate of this Kaetty school, she works, of course, but on her last legs. Because she had already forgotten what it was like to live in the tundra. Everyone understands perfectly well how necessary it is. This school was proposed to be created 10 years ago as a form of family education. But the parents had no preparation. There is money, but people don't have the organizational capabilities." Nomadic educational institutions, which have undoubtedly become an important phenomenon in the modern education system in the North, are causing heated discussions. Despite the increased attention to them, a small number of children are educated in nomadic schools. Nomadic education undoubtedly requires further development, taking into account the views of the people for whom these schools are created. Such schools can be a platform for educational experiments in developing an optimal educational concept for children of indigenous peoples of the North, taking into account their characteristics. Along with this, such educational institutions create additional jobs for indigenous representatives. The demand for "nomadic" teachers can increase the prestige of knowledge of their native language and culture in the eyes of young people. Modern life in the Arctic, on the one hand, is full of risks associated with environmental deterioration and the loss of places of traditional environmental management, and on the other hand, it actualizes the need for educated specialists, both in "urban" professions and in reindeer husbandry. The most important task is not the mechanical reproduction of "traditional" culture through nomadic schools, but the creation of conditions for further free choice by the student of an individual life strategy, whether it will be associated with the nomadic way of life or rejection

of it. In the situation of industrial development of the northern territories and the process of globalization, children need to have equal opportunities both to run a traditional economy, continuing the work of their parents, and to receive vocational education with subsequent work in their specialty. Vocational education Young people who want to continue their education after school, in most cases, enter secondary vocational education institutions located in the regional capitals: Yamal and Salekhard multidisciplinary colleges (Salekhard), Taimyr College (Dudinka), Chukotka Multidisciplinary College (Salekhard). . Anadyr), Naryan-Mar Social and Humanitarian College named after. L.P. Vyucheysky, etc. These educational institutions offer a wide range of specialties: "preschool education", "primary school teacher", "nursing", "decorative and applied arts and folk art", "animal technician", "auto mechanic" , "cook", "carpenter", "seamstress" and many others. School graduates planning to obtain higher education have support under various programs in varying amounts depending on the region. There are targeted places in universities, agreements with individual educational institutions, special scholarships for northern students, but the number of places is limited, so only a few receive this opportunity. In addition to common areas such as pedagogy and medicine, applicants choose law, economics, ecology, and faculties related to oil and gas production as current specialties. The latter are in great demand among applicants and are considered promising. Students express a desire to return to their home region after studying and work in industrial companies. Students explain the choice of this strategy as follows: industrial development of the Arctic is inevitable, but if indigenous people work in this industry, they will treat their land more carefully and cause less harm than visiting workers. Despite such aspirations, oil and gas companies employ only a few indigenous people. Applicants enter local branches of universities and institutes or go to study in large cities: Moscow, St. Petersburg, Tyumen, Novy Urengoy, Tomsk, Norilsk, Yakutsk, Khabarovsk. Since 1999, a branch of the St. Petersburg State Economic University in Anadyr has been operating in the Chukotka District. Training at the branch is conducted by correspondence in the following specialties and areas: finance and credit, state municipal administration, economics of enterprises and organizations (housing and communal services). There are 297 students in total. In 2010, the Chukotka branch of the North-Eastern Federal University named after. M.K. Ammosova. Currently, the branch provides training in the following specialties: applied geology, mining, thermal power engineering and heating engineering, electrical power engineering and electrical engineering, computer science and computer science. In St. Petersburg, the largest number of students from among the indigenous



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minorities are accepted by the Russian State Pedagogical University named after. Herzen and the State Polar Academy. In Moscow, the Russian State University of Oil and Gas is considered prestigious among northerners. I. M. Gubkina. Northern students often experience adaptation difficulties during their studies at universities. Having arrived to study in a big city (St. Petersburg, Moscow, Tyumen, Yakutsk), young people are faced with various problems: independent decision-making, self-organization, ensuring everyday life, etc. Graduates note that after ten years of living in boarding schools, it is difficult to adapt to independent existence: "In the boarding school, we did everything according to a schedule, we were controlled - every day the same schedule. And we always knew that there would be lunch, dinner, and so on. The premises will be clean, all sorts of things will be given out if anything happens, but here you need everything yourself..." You can also quote a statement from an interview with the director of one of the boarding schools: "When children start studying in another city, escape from school and from under the wing of their parents, many cannot cope with the temptations around them. They start drinking, skipping classes, getting into bad company, and then they don't pass their exams and drop out of college." Students also experience financial difficulties. Often, students whose parents live in the tundra or taiga are helped by older brothers and sisters in the village. Difficulties in obtaining higher education are associated, among other things, with low motivation of schoolchildren and an unsatisfactory level of knowledge. Another problem is further employment in the specialty. Returning university graduates find it difficult to find work due to a lack of jobs or employers' preference for visiting specialists. For example, according to the Department of Education, Culture and Youth Policy of the Chukotka Autonomous Okrug, The employment rate of graduates in the district is 51%, compared to 44% in Russia as a whole. In specialties opened on the basis of applications from enterprises, the employment rate reaches 90% and higher: these are geology, postal services, medicine, education, and catering. Unfortunately, not all graduates are ready to return to their native villages and work in their specialty. Almost half of the students prefer to stay in Anadyr and work as packers, loaders, sellers, and workers, while renting expensive housing. The reasons for the reluctance to work in villages are the low level of wages for young professionals, working conditions, and the lack of necessary infrastructure for leisure activities (no modern gyms, etc.). Thus, in 2020, 10 specialists with the specialty "senior veterinarian" were graduated, of which 5 people were employed by profession, and three are currently working. The modern education system in the North is not only experiencing positive transformations, but also has a number of obvious problems.

## Conclusion

In the process of globalization, large-scale changes are taking place in the economic activities and lifestyle of the indigenous inhabitants of the Arctic. Today, Aboriginal people choose different development strategies, but for most of them, industrial development has become the most important factor in modern life. The activities of enterprises bring huge amounts of money to regional budgets, part of which goes to finance targeted development programs for indigenous peoples of the North, to help the agro-industrial complex, to support indigenous communities, and to compensate for losses caused during the development of territories. Overall, this has a positive impact on the well-being of indigenous and local populations. Modern infrastructure is developing in the Arctic: roads are being built, modern means of communication and energy are being used, residential buildings and social and cultural facilities are being built. This creates conditions so that indigenous peoples do not feel outside the "benefits of civilization" and receive comparable access to education, medical care and culture as residents of other regions of Russia. The process of interaction between indigenous peoples and mining companies is regulated by federal and regional laws. In addition, the districts have developed the practice of concluding agreements and agreements between communities and industrial enterprises. Of particular note is the unique experience of the Yamal-Nenets Autonomous Okrug in the creation of the Ethno-Ecological Council, whose tasks include making proposals to local governments to improve the legal framework in the field of regulation of land legal relations, environmental protection, environmental management and subsoil use. It is advisable to apply this experience in other regions. The policies of industrial companies in the North of Russia have been gradually changing for the better in recent years. Their managers and employees come to the realization that they are not pioneers of the northern and Arctic territories, that their activities must not only be carried out within the framework of the legal, primarily environmental, field, but also comply with moral standards. And since industrial development of the Arctic began before the adoption of modern environmental and socially oriented legal standards, companies should use compensatory measures and actively cooperate with local and indigenous populations in the areas of their operations. The management of many enterprises is aware of their responsibility and adopts documents and regulations that define the principles of activity and rules of behavior of employees, especially in places of traditional residence and traditional economic activities of indigenous peoples. Against the background of the material well-being of the visiting

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population employed in the mining industry, the social problems of the aborigines are especially visible. In addition to the fact that the level of wages in fishing, reindeer husbandry, and marine hunting is an order of magnitude lower than in industry, The high level of unemployment among indigenous peoples poses a serious threat to social stability. As a rule, industrial enterprises refuse to hire indigenous people due to low qualifications, and there are no reserves for increasing employment in traditional industries. In the reindeer herding industry of the Yamal-Nenets Autonomous Okrug there is even a problem of “oversupply” of deer and shepherds, aggravated by the depletion of food resources. In Chukotka reindeer husbandry, there are other concerns - a shortage of reindeer herders and livestock workers; the desired increase in livestock is not happening, and therefore, the scope of employment is not expanding. The authorities associate the prospects for reducing unemployment and developing the traditional sector of the economy of the North with the development of communities and processing of products from traditional sectors of the economy. Traditional forms of economic management of the Arctic peoples are increasingly involved in the regional economy, and ethnocultural heritage is recognized as an important resource for the vitality of society, which not only needs to be preserved, but also modern forms of working with it must be found. Particular attention in our study is paid to the education of indigenous peoples of the North as the most important mechanism of adaptation. In the educational process, the educational potential of the basic means of the ethnic culture of the northern peoples is widely used (oral folk art, arts and crafts, folk games and toys, traditional physical competitions, festive and gaming folklore). It is probably worth considering the possibility of creating new forms of educational structures that are more adequate to the ethnic needs of northerners, as well as paying more attention to the targeted training of pedagogical specialists in the field of ethnocultural traditions of education. In the context of increasing industrial development, today there is an obvious lack of resources for traditional environmental management. The reduction of pastures and the pollution of water bodies lead to the need to search for new ways of social adaptation in the context of the curtailment of traditional forms of management. Many Aboriginal families see a solution in young people receiving vocational education and specialties that are in demand in the labor market. At the same time, many experts express thoughts about the need for more flexible forms - perhaps nomadic, primarily primary - education for children of reindeer herders in order to mitigate the stress that is inevitable for younger schoolchildren when parting with their parents and during the first years of life and study in boarding school. It is also important to understand that further development of traditional sectors of the economy is

impossible without a sufficient number of Aboriginal people who have received both basic and professional special education. Today you need not only to herd deer, fish, hunt animals, but also have knowledge of management, marketing, accounting, and be economically and legally literate. So far in the North there are very few such specialists among indigenous peoples. After all, one of the reasons that communities cannot develop successfully is associated with financial reporting issues. A useful measure could be closer interaction between industrial companies and educational institutions in cities and boarding schools. Familiarity and constant communication between the indigenous and visiting populations are of great importance. Their rapprochement would contribute to the establishment of a favorable psychological climate and would help graduates of boarding schools find their place in the future, including in industrial enterprises. In Russia and the world there are examples of successful participation of industrial companies in educational programs for indigenous and local populations in the Arctic and training programs for activists of indigenous social movements, which would be useful to be widely covered in the media. Measures of targeted government support for the development of indigenous peoples in combination with assistance to various forms of their self-organization are necessary. Such a policy of interested federal and regional authorities could guarantee movement towards limiting state paternalism, forming partnerships and mastering negotiation procedures by all their participants. The monograph proposes legal measures as mechanisms to overcome risks for indigenous peoples of the North associated with the industrial development of areas of their traditional residence and economic activity. Among them are the improvement of legislation, primarily the adoption of a special Federal Law “On assessing the impact on the ancestral habitat and traditional way of life of indigenous peoples of the North, Siberia and the Far East”, introducing changes to land and resource legislation that correspond to the legal rights and interests of indigenous peoples, tightening environmental regulations in the Arctic. To improve the effectiveness of the proposed measures, monitoring of law enforcement practice will be required. It seems to us that in such work, an interdisciplinary approach is especially important, the joint work of anthropologists, lawyers, ecologists, and possibly the involvement of biogeographers, economists and other specialists. An effective means of improving the quality of life of Aboriginal people could be the development by industrial companies of a policy focused on interaction and dialogue with indigenous peoples, studying and taking into account their interests. A fruitful practice in this regard appears to be the practice of campaigns, recognized in many countries, to accept obligations on social corporate

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

responsibility, based on international standards formulated in the UN Declaration of the Rights of Indigenous Peoples (2007) and the Guiding Principles for Business Development in the Context of Human Rights (2011). Company policies based on these principles should combine direct financial injections into the regions in which they operate with targeted competitive projects aimed at developing communities and families of indigenous peoples, supporting their cultures and languages. In this case, primary importance should be given to the social sphere - education and health care, construction and support of enterprises for processing products of traditional industries. Special measures are needed both in relation to Aboriginal people living in cities and towns with a mixed population, where different economic and cultural structures coexist, and in relation to ethnically homogeneous communities of the indigenous population leading traditional environmental management. The multivariate approach proposed in the book takes into account the

ability of people of any culture and social environment to innovate and gives preference to individual strategies of people, their fundamental desire to provide better personal and social living conditions. At the same time, the industrial development of the Arctic zone can contribute to the development of the indigenous peoples of the region if government authorities provide a legal framework and socio-economic guarantees, increase the efficiency and quality of education, realize the right of people to reliable information, which in total will certainly contribute to the formation of a favorable social climate. Only taking into account all these circumstances is it possible for the free, preliminary and conscious participation of indigenous peoples in decision-making that affects their interests, full control over the activities of industrial enterprises, and the application of high standards of social and environmental responsibility to their activities in the Arctic.

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