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Native Languages Education as a Factor in the Formation of the Well-Being and Quality of Life of Children and Youth of the Indigenous Minorities of the North, Siberia and the Far East of the Russian Federation *

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Abstract. The quality of life is determined by approaches to its assessment, including analysis of the effectiveness of measures to improve it. Russia has accumulated empirical data on socio-economic factors of well-being and quality of life of the indigenous minorities of the North, Siberia and the Far East, however, there is a lack of knowledge about the degree of influence of educational policy in the field of preservation and development of national languages and culture on them. The purpose of the work is to assess the social situation related to the availability of education in the native language as a condition for the formation of well-being and quality of life of children and youth of the indigenous minorities of the North, Siberia and the Far East of the Russian Federation. The study included 2 parts: analysis of macro-level indicators of the quality of life of the indigenous minorities of the North, Siberia and the Far East based on data from ethnic statistics, general statistical indicators, educational statistics; a survey study in which young people of the indigenous minorities of the North, Siberia and the Far East of the Russian Federation from 8 regions of the Russian Federation participated. The study obtained reliable and representative data on the learning conditions and factors of subjective well-being of the youth of the indigenous minorities of the North, Siberia and the Far East living in different regions. The use of comparable indicators to assess the social situation in several subjects of the Russian Federation makes it possible to correctly compare the quality of life of the youth of the indigenous minorities of the North, Siberia and the Far East with their peers living in the same territories of the Russian Federation, but not belonging to these ethnic groups. The results of the study made it possible to fill in the lack of data on the potential for the preservation and development of native languages and cultures of the indigenous minorities of the North, Siberia and the Far East. Knowledge of the mechanisms of formation of attitudes and behavior of young people is important for Russian society, as it is associated with making decisions about potential risks for a special socially vulnerable and difficult-to-study part of the Russian population. The complex use of socio-psychological research and analysis of statistical data made it possible to triangulate various sources of information and identify significant factors of well-being and quality of life of the indigenous minorities of the North, Siberia and the Far East of the Russian Federation.

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Introduction

Improving the quality of life of the Indigenous Minorities of the North, Siberia and the Far East, primarily children and youth, is one of the most acute problems in the development of the northern territories of the Russian Federation, which are of great interest to politicians, sociologists, economists, teachers, psychologists, researchers, and the public.

The study of the quality of life of the indigenous peoples of the North and the Far East of the Russian Federation refers to the definition of the “public” concept, which has no unequivocal and generally accepted definition. In this paper, the authors adhere to an ethnographic definition that considers public as a historically established community of people, which is based on the unity of language, culture, territory of residence, way of life, and historical experience that distinguish them from other similar communities. The concept of “indigenous people”, as a rule, refers to an ethnic group, characterized by internal unity and integrity, historical continuity, the presence of self-identification, the duration of residence in a given territory, cultural characteristics, customs and traditions, the specifics of economic activity, life and economic way of life, as well as forming a non-dominant part of society. It is noteworthy that these features make indigenous peoples especially vulnerable and deprived in the context of social development [3, Huaman E.S., p. 415-432]. Therefore, the problems of preserving and developing native languages and the unique culture of the Indigenous Minorities of the North, Siberia and the Far East of the Russian Federation as an important component of state social policy acquire special meaning and significance today. According to the Decree of the Government of the Russian Federation No. 536-r dated April 17, 2006 (as amended on December 26, 2011) “On approval of the list of indigenous peoples of the North, Siberia and the Far East of the Russian Federation”, 40 peoples are assigned to the indigenous peoples, most of them residing in 25 regions of the Russian Federation¹.

The quality of life is traditionally understood as the satisfaction of all the needs and interests of citizens, the level of comfort of the natural and social environment of their life in a particu-

¹ Postanovlenie Pravitel'stva RF ot 1 oktyabrya 2015 g. № 1049 [Decree of the Government of the Russian Federation of October 1, 2015 No. 1049].

lar territory, which determine the level of their subjective well-being, as well as social, spiritual and physical health [1, Sinitsa A.L., p. 70–81; 2, Derek A., p. 995–1004].

The concept of “quality of life” for the Indigenous Minorities of the North, Siberia and the Far East, in addition to the above criteria, includes the possibility of preserving and reviving national traditions, language, writing, traditional crafts, trades, etc.

In addition to the quality of life, the position of a particular social and/or ethnic group is usually assessed by indicators of subjective well-being. It is a complex construction traditionally defined by psychological well-being (a sense of personal freedom, positive relationships with others, having a goal in life, self-acceptance, etc.); affective well-being (mood, level of calmness, activity, cheerfulness); cognitive well-being (satisfaction with life in general and its individual domains: education, career, health, financial condition, etc.); social well-being (success in studies and labor, level of deprivation, etc.).

Indicators of the quality of life and subjective well-being are determined by approaches to their assessment, which involve an analysis of the effectiveness of measures specially planned and implemented by the state to improve it, including those related to ensuring the availability of education in the native language.

The priorities of the state policy in relation the Indigenous Minorities of the North, Siberia and the Far East of the Russian Federation include ²:

- increasing the availability and quality of educational services, primarily in the study of native language and native literature;
- promoting employment of indigenous peoples, creating conditions for traditional economic activities;
- preserving their traditional way of life, supporting cultural values, traditions, unique experience and knowledge;
- development of civil society institutions, stimulation of activity in public life through various forms of self-government.

This study was aimed at obtaining new scientific knowledge about the quality of life of children and youth of the Indigenous Minorities of the North, Siberia and the Far East of the Russian Federation based on an assessment of potential psychological, social and environmental resources for its improvement, taking into account cultural specifics, which can contribute to the sustainable development of the northern territories of Russia.

² Ukaz Prezidenta RF ot 5 marta 2020 g. №164 "Ob Osnovakh gosudarstvennoy politiki Rossiyskoy Federatsii v Arktike na period do 2035 goda"; Rasporyazhenie Pravitel'stva RF ot 25 avgusta 2016 goda №1792-r. [Decree of the President of the Russian Federation of March 5, 2020 No. 164 "On the Fundamentals of the State Policy of the Russian Federation in the Arctic for the period up to 2035"; Decree of the Government of the Russian Federation of August 25, 2016 No. 1792-r.].

Materials and methods

The study consisted of two parts:

1. *Analysis of macro-level factors of the quality of life* of the indigenous peoples of the North and the Far East of the Russian Federation on the basis of ethnic statistics, general statistical indicators, and educational statistics.

The source of monitoring information was data from Rosstat, official websites of regional executive authorities, websites of municipalities and institutions of general and additional education, culture and sports, and regional media.

2. *Cross-sectional online research using a quantitative approach to the collection and analysis of empirical data.*

The study was conducted on the territory of the following subjects of the Russian Federation: the city of St. Petersburg, Leningrad, Murmansk, Irkutsk, Tomsk oblasts, Kamchatka, Krasnoyarsk krais, the Republic of Sakha (Yakutia), Yamalo-Nenets Autonomous Okrug.

The survey consisted of teenagers and youth representatives completing an online standardized questionnaire.

The research sample included:

a) students of schools, colleges, universities with a high representation of teenagers and young people of the Indigenous Minorities of the North, Siberia and the Far East. The decision to include educational institutions in the study was made by the regional coordinators responsible for data collection in the constituent entities of the Russian Federation.

Parental consent to participate in the research was not requested because all respondents were over 14 years of age at the time of the study. Information about the study was distributed to students in the form of a link to a Google Form.

b) non-student youth 14 years and older. Data collection was carried out through non-commercial organizations and specialized associations located on the territory of the surveyed subjects of the Russian Federation.

The total sample of the study was 1343 teenagers and young people, the average age of the respondents was 22.1 years.

The study required respondents to complete consent, the questionnaire was anonymous, participation in the study was voluntary and did not carry risks for the respondents. The questionnaire allowed respondents to choose not to answer the questions if they considered them inconvenient. Respondents could refuse to participate in the study at any time without any negative consequences. Information based on the results of the survey was available exclusively to the research group and was not disclosed to anyone else.

Results

The use of consistent indicators in different regions of the Russian Federation makes it possible to correctly compare the key characteristics of the quality of life of the Indigenous Minorities of the North, Siberia and the Far East with representatives of other ethnic groups living in the same territories of the Russian Federation, emphasizing territorial and ethnic specifics. Significant empirical data have been accumulated in Russia on the factors of quality of life of the Indigenous Minorities [4, Markin V.V., Silin A.N., Voronov V.V., p. 141; 5, Kozlov A.I., Vershubskaya G.G., Kozlova M.A., p. 19–169]. At the same time, the basis for developing policies and making managerial decisions is formed, as a rule, by official statistics, rather than the results of scientific research [6, Pustogacheva O.N., p. 42]. Moreover, there is clearly not enough qualitative data characterizing the state and trends of change in the situation with the availability of education in native languages for the Indigenous Minorities of the North, Siberia and the Far East and their satisfaction with the quality of this education. They are often fragmentary and reflect only the situation in certain regions.

Departmental statistics can more or less adequately reflect the situation in those locations where indigenous peoples form the majority of the population, but in other cases, statistical data should be considered as indirect, requiring additional research, clarification and verification. In addition, the complexity of analyzing the real situation based only on statistical data is compounded by the fact that many representatives of the Indigenous Minorities lead a nomadic lifestyle, moving from one territorial-administrative region to another without any registration.

Traditionally, information describing the state of regional education systems is collected on a regular basis by the Ministry of Education of the Russian Federation and includes a variety of data, such as the number of schools, teachers, subjects, student results, etc. These statistics can be grouped by various classification criteria, in particular, by urban and rural areas, education levels, types of educational institutions, age groups, teaching languages, etc.

It should be noted that the forms of state statistical accounting and departmental statistics of education differ from each other, as a result of which the same data in a number of cases are different. Thus, there is a problem of comparability of information obtained from various sources, their reliability and trustworthiness. For example, with almost the same total number of students learning their native language and native literature, which is shown by state and departmental statistics, information about the number of those studying a particular language, as well as the list of languages, differ significantly [7, Sheregi F.E., p. 464]. Mistakes in the initial information can (and do) lead to errors in the decisions made and in the development of targeted education development programs [8, Shlapentokh V.E., p. 227].

The problem of collecting analytical information using statistical data distributed according to the territorial principle also lies in the fact that the officially established boundaries of territories do not always include (and, accordingly, take into account) settlements — places of perma-

permanent residence of the indigenous peoples of the North and the Far East. Accordingly, these territories, regardless of the place of residence of representatives of indigenous peoples, are not the object of targeted programs to support this category of the population.

A number of studies have been devoted to identifying the features of the education of the Indigenous Minorities of the North, Siberia and the Far East, substantiating the need to improve its accessibility and quality.

In the context of our research, the works aimed at studying the specifics of the educational process in the regions of permanent residence of the Indigenous Minorities are of interest [9, Egorov V.N., p. 103–106; 10, Malinovskaya S.M., p. 104–111]. A number of contemporary researchers address the impact of education on the ethno-cultural development of the indigenous peoples of the North and the Far East, the socio-economic development of the regions of their residence [11, Malysheva E.V., Nabok I.L., p. 139–144; 12, Neustroev N.D., Neustroeva A.N., p. 253–259]. It is worth noting the emergence of works analyzing the problems and risks associated with the education of children of indigenous peoples [13, Pimenova N.N., p. 12–18; 14, Terekhina A.N., p. 137–153]. As noted by some authors, children of small indigenous peoples of the North demonstrate a low level of knowledge of their native languages and culture. One of the reasons for it is the lack of a comprehensive system of measures aimed at preserving the languages and culture of the indigenous peoples of the North and the Far East in the context of improving their quality of life [15, Filippova N.I., p. 100–108]. Some researchers pay attention to the influence of various agents on the choice of educational trajectories — families, schools, media, the Internet, etc. [16, Vyselko I.V., p. 476–484]. At the same time, very few studies analyze the influence of titular languages on the possibility of preserving linguistic and cultural diversity [17, Lanny R., p. 1–10; 18, Costa A., p. 1629–1644].

Analysis of search queries on the Elibrary site, which contains abstracts and full texts of monographs, textbooks, proceedings of scientific conferences, specialized books, dissertations and scientific articles from about 9300 domestic journals included in the Russian Science Citation Index (RSCI), by article titles, keywords and abstracts without limitation of the publication date gives a final selection of 4.703 unique links out of 35.297.939 ones on the site.

The representation of papers on the subject under study indicates a steady growth in research interest in the past decade on topics related to various aspects of life of the indigenous peoples of the North and the Far East (Table 1).

Table 1

*Dynamics of the number of publications related to the Indigenous Minorities of the North, Siberia and the Far East*³

Year	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019

³ Source: compiled by the authors.

The number of publications	134	163	178	232	282	328	424	471	542	533	554
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An assessment of the main topics of publications showed that the most popular are ethno-culture (30%) and legal aspects of life of the indigenous peoples of the North, Siberia and the Far East (22%). Works on the problems of education account for 16% of the total number of publications, and since 2019, their growth has been observed, which suggests that the study of these issues has received a new impetus for development.

The statistics of dissertation defences on topics related to the Indigenous Minorities of the North, Siberia and the Far East are of interest. Thus, the Elibrary platform shows only 135 papers defended between 1998 and 2020, while the number of dissertation research in 2019, compared to 2005, has decreased by more than 10 times. The share of studies that touch upon the problems of education of the indigenous peoples among the defended works is only 9%.

On the same platform, there are 20 research reports on topics related to the indigenous peoples of the North, Siberia and the Far East, but most of them do not have a single citation.

Thus, as of today, there is no unified methodological, methodical and technological support for research in the field of teaching native languages and culture of the indigenous peoples, as well as a comprehensive program for studying the impact of the preservation of language and culture on the quality of life and subjective well-being. The contribution of the availability of education in the native language to the formation of educational trajectories in the specific environmental conditions of the Far North has not been assessed; the most significant factors in terms of the formation of positivist and/or negativist attitudes towards the study of native languages and culture have not been identified. As a result of this, studies of linguistic socialization, quality of life and subjective well-being of the indigenous peoples of the North and the Far East are non-systematic, the databases necessary for secondary scientific analysis are not formed, the possibility of assessing the ethnic and regional specifics of the formation of a person as a subject of social activity is lost, and the effectiveness of developing scientifically based programs for the preservation and development of native languages and culture of the indigenous peoples of the North and the Far East is reduced.

In addition, studies of the indigenous peoples often contain a serious methodological error, not taking into account their heterogeneity as a social group, among which we can distinguish: the urban population, which has almost lost its ethno-cultural identity; the population living in settlements, not engaged in traditional industries and subjected to assimilation; and the population that has retained the original pre-industrial features of the economic structure and worldview. The attitudes and behavioral strategies regarding the learning of native languages among these groups can vary considerably.

Another topical scientific agenda in recent years is the study of the “autonomous world of childhood”. On the one hand, there is a prolongation of the period of childhood in the individual

life of a person, infantilization of the younger generation, leading to its later inclusion in socio-economic processes. On the other hand, modern society requires the child to be ready for conscious choice and decision-making, personal responsibility, and the ability to act in difficult situations. This indicates the importance of studying the processes of formation of consciousness and behavior of children and youth of the Indigenous Minorities of the North, Siberia and the Far East, a significant element of which is ethnic self-identification and a pronounced need to preserve national identity.

Analyzing the situation of teaching native languages and culture of the Indigenous Minorities of the North, Siberia and the Far East, the authors draw attention to the consequences of the lack of attention of the authorities to these issues: a declining level of knowledge of national languages, in some cases creating a real threat of their complete loss; the growing shortage of personnel capable of providing education in native languages, and the lack of a comprehensive program for their reproduction; poor methodological and technical equipment of educational institutions, etc. Researchers pay attention to the lower, compared to the national average, level of education of the indigenous peoples, explaining this both by general reasons related to the lack of targeted programs to improve the quality of life of the Indigenous Minorities of the North, Siberia and the Far East, and by specific conditions reflecting ethno-cultural and regional characteristics [19, Dikansky N.S., Poshkov Yu.V., Radchenko V.V., p. 255].

A number of authors point to the weakness of statistical services in the Russian North, discrepancies in indicators, inconsistencies and direct contradictions in estimates, difficulties in processing data on small samples [8, Shlapentokh V.E., p. 114].

In order to assess the situation in the studied regions, the relevant statistical information was selected⁴. Its analysis shows, in particular, the stability of the indicator of provision of the Far North, Siberia and the Far East regions with pedagogical personnel (Fig. 1).

⁴ Ekonomicheskie i sotsial'nye pokazateli rayonov Kraynego Severa i priravnennykh k nim mestnostey v 2000 — 2020 godakh [Economic and social indicators of the regions of the Far North and equivalent areas in 2000—2020]. URL: <https://rosstat.gov.ru/compendium/document/13279>.

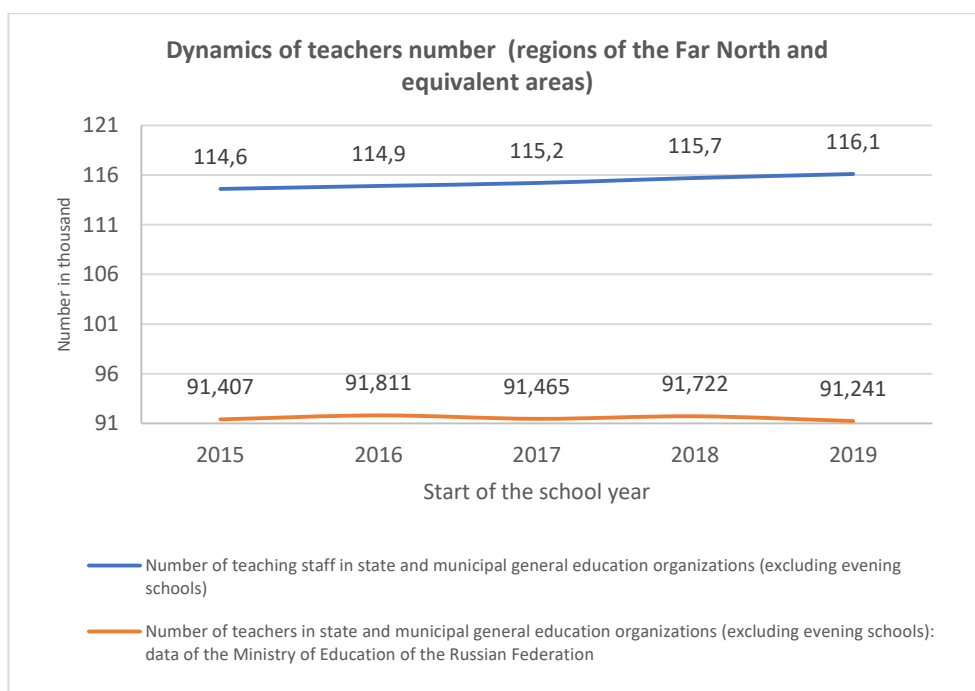


Fig. 1. Number of teaching staff, 2015–2019⁵

As can be seen from figure 1, the number of teaching staff in general and teachers in particular in the regions of the Far North in recent years has been characterized by stability, and the problem of the shortage of teaching staff noted by many authors can be considered as solved to a certain extent. Let us note, however, that the data of state and departmental statistics, although they allow for some comparative analysis in the regional context (Figures 3 and 4), do not provide its necessary depth, while our monitoring shows significant differences on this indicator not only between the individual subjects of the Russian Federation, but also between administrative areas within one subject. The statistics do not identify teachers of native languages and culture of the Indigenous Minorities of the North, Siberia and the Far East into a separate category and do not allow us to assess the dynamics of their numbers, which is especially important for the purposes of this study. In addition, as the results of our research have shown, the problem is aggravated not only by an acute shortage of teachers of native languages and culture of the indigenous peoples in the surveyed regions, but also by a clearly emerging trend towards a decrease in the number of subject teachers who speak the languages of the indigenous peoples. It certainly does not ensure the creation in schools, where there is a large proportion of representatives of the indigenous peoples of the North and the Far East, a special language environment conducive to the preservation of their native languages and culture.

An analysis of the statistics of the number of students in the general education system (Fig. 2) in similar time periods, demonstrating similar trends in the number of teachers and students,

⁵ Ibid.

leads to the conclusion that the “teacher–student” ratio is stable [20, Sheregi F.E., Rybakovsky L.L., Arefiev A.L., Savinkov V.I., p. 136].

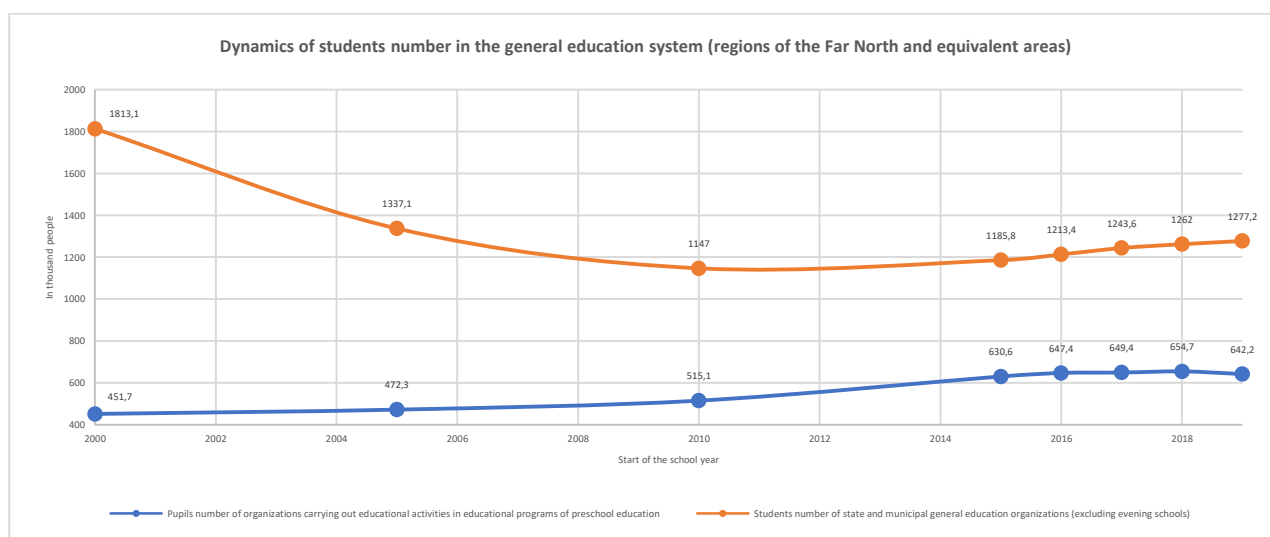


Fig. 2. Number of students, 2000–2019 ⁶.

However, as in the previous case (Fig. 1), it is not possible to single out students who are representatives of the indigenous peoples, as well as those studying one or another language and culture of the Indigenous Minorities of the North, Siberia and the Far East from the general dataset.

Such an opportunity arises when official statistics are supplemented (and refined) by the results of specially organized (preferably monitoring) surveys. An example of such a survey, conducted in the Republic of Sakha (Yakutia) is given in Table 2.

Table 2

Number of schools and students studying indigenous languages in the Republic of Sakha (Yakutia)

Native language studied	Number of schools					Number of students				
	2016	2017	2018	2019	2020	2016	2017	2018	2019	2020
Even	20	24	31	30	18	1100	1189	1183	1090	1113
Evenki	15	18	20	20	14	1125	1574	1159	1344	1101
Yukagir	6	6	4	11	5	91	129	194	165	104
Chukchi	2	3	2	5	2	56	73	119	119	52
Dolganskiy	1	1	2	2	1	118	117	131	131	122
TOTAL	41	49	56	65	37	2487	3082	2786	2849	2392

Source: compiled by the authors

Table 2 shows that the number of schools where native indigenous languages are taught, and the number of students who have the opportunity to study them, with an initial increase as a result of the implementation of the state policy of supporting the Indigenous Minorities of the North, Siberia and the Far East in recent years, have a noticeable downward trend.

In addition, as can be seen from figures 3 and 4, even the overall teacher–student ratio shows obvious disparities across regions. At the same time, these data do not allow us to describe

⁶ Source: <https://rosstat.gov.ru/compendium/document/13279>.

the situation and draw any conclusions regarding the availability of education in the native indigenous languages, which means that either changes in statistical forms and reporting or regular monitoring and special research are needed.

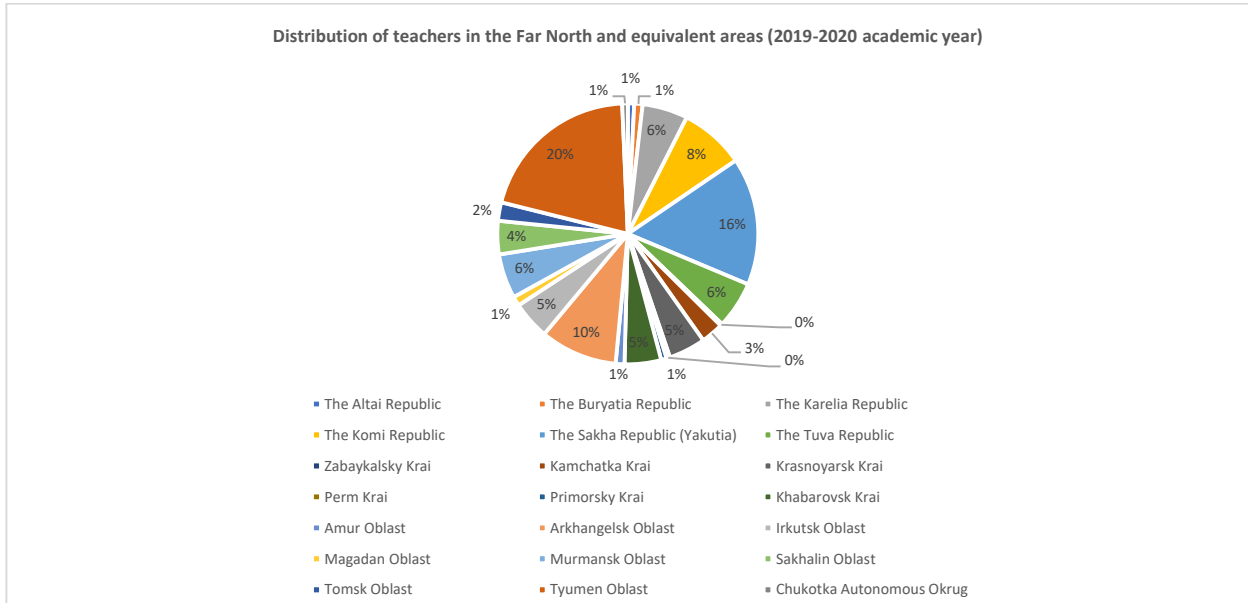


Fig. 3. Distribution of teaching staff by regions ⁷.

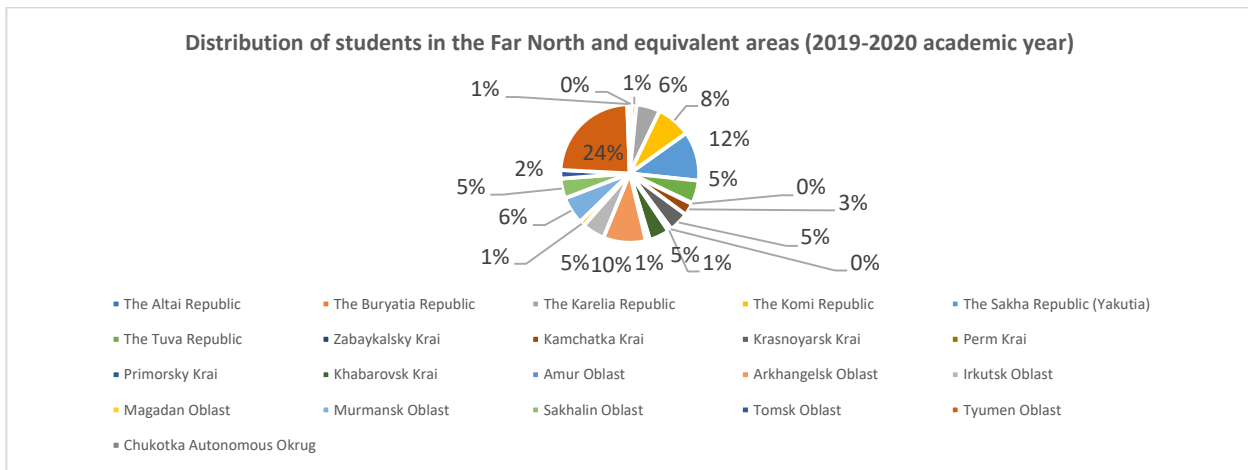


Fig. 4. Distribution of students by regions ⁸.

Moreover, even more obvious nature of such a ratio, but already interpreted as the ratio “a teacher of the native indigenous language — students studying the native indigenous language”, is demonstrated by the obtained research data, a separate example of which is given in Table 3.

Table 3

The ratio of teachers of the native language and students studying it ⁹

Name of educational institution	MSOEI “Dudinskaya secondary	MSOEI “Khatangskaya boarding school”	MSOEI “Khatangskaya secondary school	MSOEI “Khetskay secondary

⁷ Source: <https://rosstat.gov.ru/compendium/document/13279>.

⁸ Ibid.

⁹ Source: compiled by the authors.

	school No. 1"		No. 1"	school"
Total number of students	485	169	409	69
of them: Dolgan	106	169	222	69
of them: students of the Dolgan language	59	158	126	58
Number of Dolgan language teachers	2	3	5	5

Thus, while recognizing many years of experience, proven mechanisms and methods, and undoubted achievements of state and departmental statistics, we believe that the use of its data exclusively for the analysis and assessment of the quality of life of the indigenous peoples has significant limitations. Most of the official statistics allow us to draw only indirect conclusions that do not ensure the relevance of decision-making and the development of long-term programs. In order to increase the objectivity of information, the use of specially organized surveys and targeted surveys in the areas where the Indigenous Minorities of the North, Siberia and the Far East are concentrated should be widely used. In addition, the methodology, methods and tools of data collection within the state (departmental) statistics also need to be updated, since the main drawback of the current situation is that the information collected on a regular basis reflects only the situation for about 70% of the actual number of the Indigenous Minorities of the North, Siberia and the Far East.

The second part of the study consisted of a survey of indigenous adolescents and youth. The distribution of respondents according to ethnicity is shown in Fig. 5.

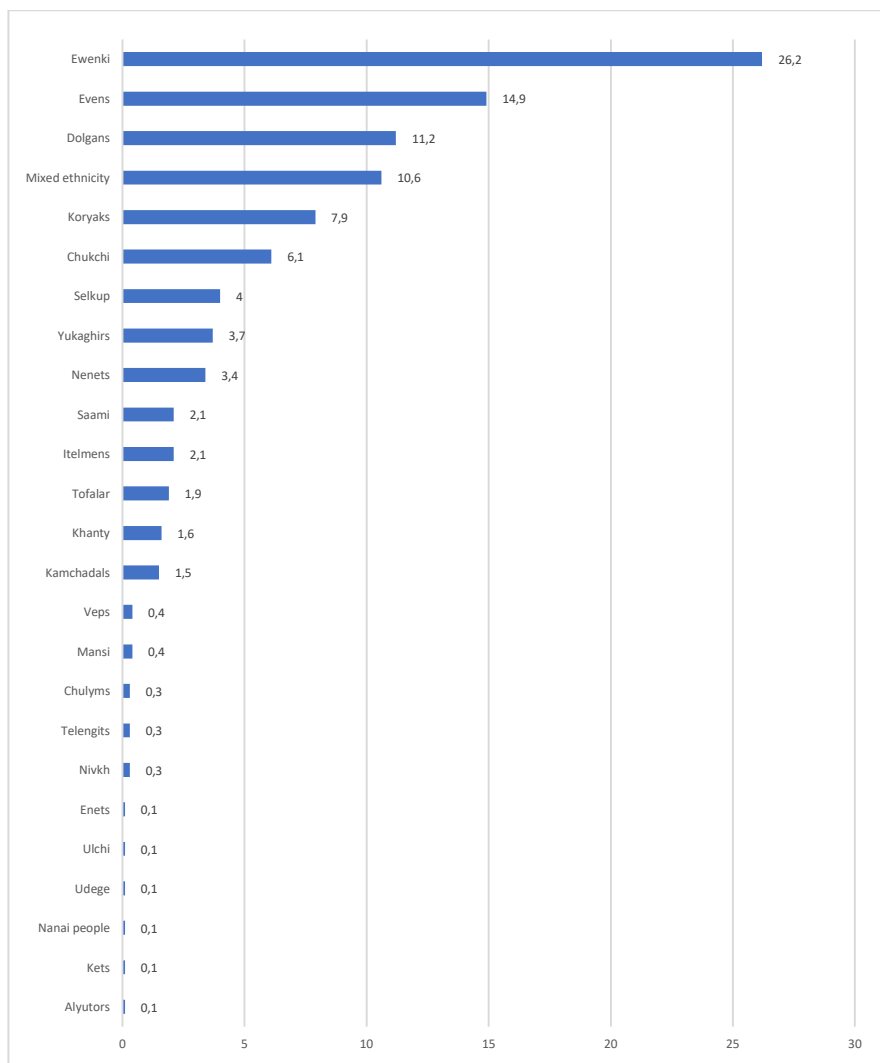


Fig. 5. Ethnicity of respondents, %¹⁰.

According to the level of education, the respondents were distributed as follows: grade 9 or less — 5.0%, grades 10–11— 8.6%, completed secondary special/vocational education — 15.5%, incomplete higher education — 10.8%, higher education — 53.6%, academic degree — 1.8%.

The majority of respondents named a village or rural area as their place of birth (58.7%), about a quarter (27.5%) — a small town or urban-type settlement, 1.9% — nomadic housing. Only every tenth person was born in a large city or regional center ($\chi^2=13.614$, $p \leq 0.01$). Meanwhile, at the time of the survey, the youth of the indigenous peoples of the North and the Far East, compared with the youth of other ethnic groups, were statistically significantly more likely to live in big cities and regional centers (30.8% and 26.2%), in small towns and urban-type settlements (28.6% and 24.7%), less often — in rural areas (40.1% and 48.8%) ($\chi^2=44.09$, $p \leq 0.01$). No gender differences were found in the characteristics of the place of birth and the place of current residence.

¹⁰ Source: compiled by the authors.

Language socialization

The majority of indigenous youth (74.5%) consider it necessary and important to know the language of their people, both boys and girls equally ($p=n/c$). However, only a minority of them (41.1%) believe that knowledge of their native language and culture will be useful to them in life, and girls demonstrate more positive attitudes compared to boys (44.2% and 34.7%, respectively). ($\chi^2=8.677$, $p \leq 0.05$) (Fig. 6).

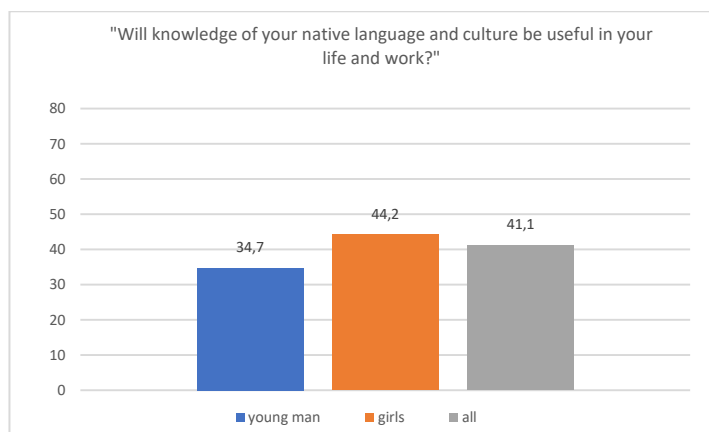


Fig. 6. Assessment of the importance of knowledge the native language and culture, % ¹¹.

54% of respondents indicated that they like to speak their native language, 71% believe that maintaining their native language is important for them, 77% want their children/grandchildren to speak their native language, 75.3% noted that knowing their native language helps them to feel belonging to their people.

Thus, the level of respondents' motivation to learn their native language is quite high. However, they understand that their success in life is largely determined by the knowledge of the Russian language. Obviously, the general mood and language preferences are formed in the conditions of the limited field of functioning of the native language and its insufficiently significant role in professional career and social success.

Almost every fourth of their young representatives (28.2%) does not speak any language of the indigenous peoples of the North, Siberia and the Far East; only 15.5% of the respondents speak it fluently and without an accent. At the same time, girls are significantly more likely to speak their native language than boys ($\chi^2=6.865$, $p \leq 0.01$). Language proficiency mainly consists of knowledge of the alphabet and reading rules (38.9%), ability to compose simple sentences (34%), reading and understanding text (25.3%), understanding spoken language (24.4%). Only every fifth respondent (21%) can support a conversation at the everyday level. Such complex types of language activity as writing an essay, communicating without difficulty on a given topic are available to a limited number of young people (about 12%). Thus, the majority of respondents experience difficulties in communication (oral and written) in the language of the indigenous peoples of the North, Siberia and the Far East (Fig. 7).

¹¹ Source: compiled by the authors.

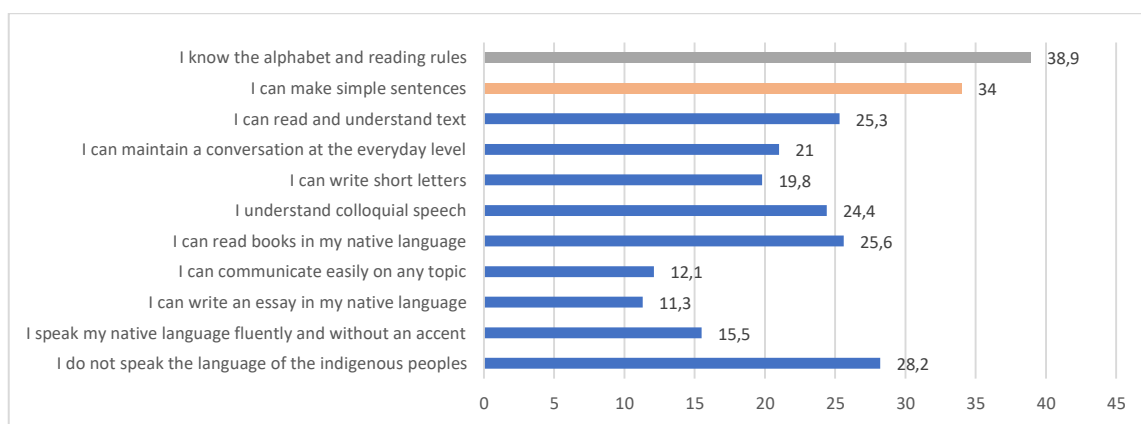


Fig. 7. Self-assessment of language skills, %¹².

It is noteworthy that the majority of representatives of the youth of the indigenous minorities (58.9%) call the language of their people their native language, every fourth (24.1%) — the Russian language, 4% — the language of another people of Russia. 10% of respondents named several languages as their native ones.

Regardless of what language young people consider their native language, they prefer to speak Russian, and in communication with friends more often (62.6%) than with family (49.8%). Only 28.2% of young people speak national language in the family, and only every seventh (14.5%) communicates with friends (Fig. 8). Boys, compared with girls, prefer to use the national language when communicating with friends (18.3% and 12.6%, respectively) ($\chi^2=10.924$, $p \leq 0.05$).

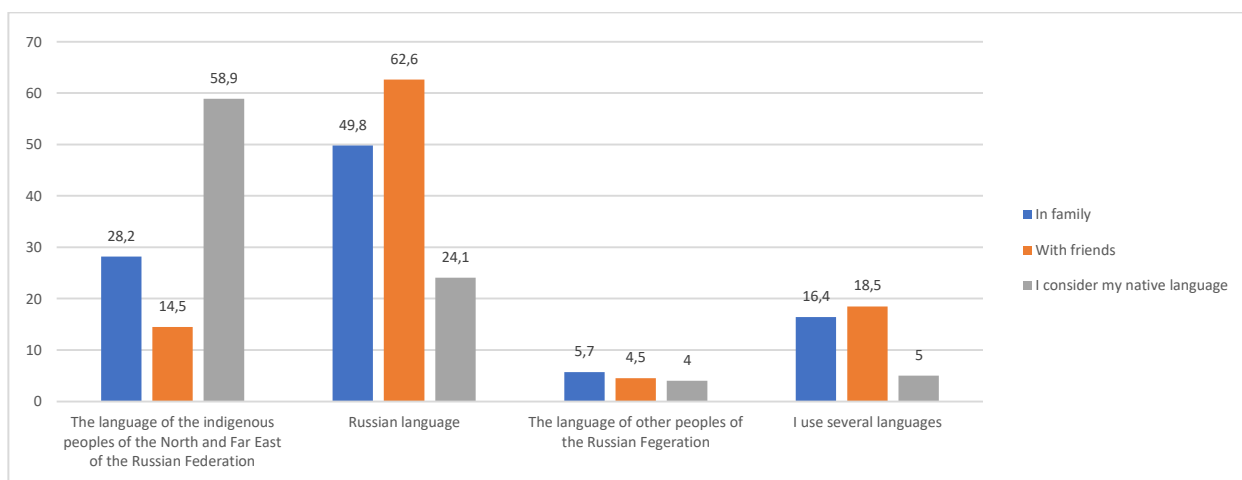


Fig. 8. Predominant language (languages) of communication, %¹³.

The vast majority of the youth of the indigenous peoples of the North, Siberia and the Far East study Russian (84.6%) and a foreign language (81.7%) at school, while one of the indigenous languages is studied by only a little more than half of the representatives of these ethnic groups (56.9%) (Fig. 9).

¹² Source: compiled by the authors.

¹³ Source: compiled by the authors.

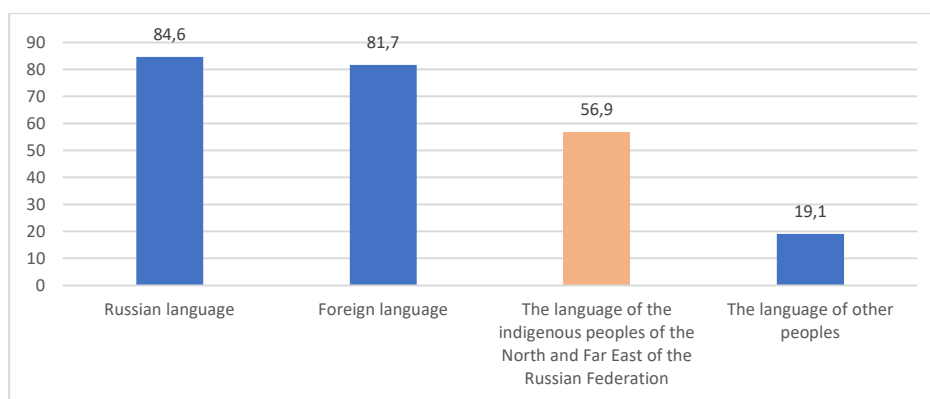


Fig. 9. Languages studied at school, %¹⁴.

The most popular indigenous languages for studying were: Evenki (26.2%), Even (19.9%), Koryak (13.4%) and Dolgan (9.7%) languages; single cases of language study in school were: Yukaghir (3.9%), Chukchi (3.7%), Itelmen (2.9%), Selkup (1.6%), Nenets (1.0%), Tofalar and Saami (0.8% each), Veps, Ulch, Telengit, Kildin, Udehe (0.3% each). The Yakut language is the most studied among the youth of the indigenous minorities: 88.3% of the young people surveyed study it.

Thematic interest in the field of studying native languages and cultures is primarily manifested in the topics (subjects) of the history of the native land and the history of their people (66.3% and 48%), traditional religious culture (44.3%), national cuisine (39, 7%), national traditions and folk holidays (39.3%), geography of the region (37.3%). The second most important group of subjects is national literature (21.7%), national sports (20.8%), national dances (19.7%), national culture and art, folk crafts (17.7%), traditional economic activities (15.7%), traditional costume (11.3%), folk music, songwriting (9%).

At the same time, less than a half of respondents (43.1%) confidently orient themselves in the history of their people, approximately the same number (38.7%) know it poorly. 8.5% of young people confessed that they do not know the history of their people at all, every tenth respondent found it difficult to answer.

Availability of mass media in their native language is assessed by the majority of representatives of the indigenous youth as rather low (23.8%) and extremely low (31.0%), 26.5% — as average, and only 18.7% as high.

Educational trajectories

The vast majority of respondents (87.1%) studied in general education schools, 12.9% — in gymnasiums, lyceums or schools with in-depth study of certain subjects. No specificity was found in this parameter, neither in relation to ethnicity, nor to gender. However, the youth of the Indigenous Minorities of the North, Siberia and the Far East have more experience of studying in boarding schools (16.7% and 6 % respectively, $\chi^2=34.924$, $p \leq 0.001$) than young people of other ethnic groups (we included all the respondents participating in the survey who did not identify themselves as a representative of the Indigenous Minorities of the North, Siberia and the Far East).

¹⁴ Source: compiled by the authors.

The youth of the Indigenous Minorities of the North, Siberia and the Far East had to move to receive a school education (31.6% and 16%, $\chi^2=41.293$, $p \leq 0.001$), a specialized secondary education (59% and 44.6 %, $\chi^2=41.293$, $p \leq 0.05$) and higher education (83.7% and 61.1%, $\chi^2=16.536$, $p \leq 0.001$) significantly more often than their peers. Thus, the higher the desired level of education, the more often the indigenous youth have to migrate to obtain it. No gender specificity was found here.

70% of respondents (25% and 45%, respectively) have plans to continue their education (enrolling in specialized secondary or higher education). At the same time, every fourth high school student has not yet decided on plans to receive further education, and 5% do not plan to continue their education. There were no statistically significant differences in this indicator in terms of ethnicity or gender.

The study recorded significant differences in the options for entering the university between the representatives of the Indigenous Minorities of the North, Siberia and the Far East and other ethnic groups: the first were significantly more likely to enter on a targeted basis (29.1% and 15.0%). There are significantly fewer representatives of the Indigenous Minorities who study on a paid basis, compared with students of other groups (12.1% and 20.4%), as well as those who entered by results of victories in the All-Russian Olympiad (4.3% and 6.2%, $\chi^2=8.883$, $p \leq 0.05$).

After graduation, 37.6% of students of the Indigenous Minorities of the North, Siberia and the Far East and 31.9% of students of other ethnicity do not plan to return to their regions, while female students of the Indigenous Minorities are significantly more likely than male (39.6% and 32.5% respectively) ($\chi^2=15.089$, $p \leq 0.001$).

23.7% of the youth of the Indigenous Minorities assess negatively the prospects for employment in a good job in their current place of residence.

Stigmatization in relation to ethnicity is also statistically significantly more frequent among young people of the Indigenous Minorities of the North, Siberia and the Far East ($\chi^2=21.369$, $p \leq 0.001$). Insults, offence and discrimination in connection with ethnicity are reported by 30.4% of the respondents.

The significance of the influence of native language and culture study availability on subjective well-being on a 5-point scale (0 — does not influence; 5 — significantly influences) is assessed by the respondents as follows (Table 4):

Table 4

*Factors affecting subjective perception of well-being and quality of life*¹⁵

Factors	Average rating	Rank
Availability and accessibility of studying in native language	4.25266	1
Raising national consciousness	4.111702	2
Holding festivals and holidays dedicated to national culture and traditions	4.06117	3
Availability and accessibility of literature in the native language	4.037234	4
The involvement of state authorities in resolving issues of preserving the native	4.031915	5

¹⁵ Source: compiled by the authors.

language and culture		
Availability and operation of cultural institutions (museums, theaters, libraries, etc.)	3.960106	6
Development of traditional crafts	3.952128	7
Support and development of national communities	3.87766	8

Discussion and results

A significant part of the negative consequences for the quality of life and well-being of the youth of the Indigenous Minorities of the North, Siberia and the Far East is directly related to inequality in the field of education, its low quality and limited access to it [21, Arefiev A.L., p. 342]. At the level of school education, there is an acute shortage of subject specialists and teachers of native languages. Education in boarding schools leads to heterogeneous social-psychological consequences, which are not yet fully understood, but create risks for the psychological well-being of children and parents, family relationships, alienation of children from the culture of their people and a lower level of adaptation to other living conditions.

The results of this study provide strong evidence that the issue of organizing education in native languages is significant for the Indigenous Minorities. Important tasks of methodological nature in this case are: generalization and systematization of the most effective methods, development and implementation of modern methods and technologies for teaching the “native language” subject, which would take into account both new information and digital opportunities, and the characteristics of the students: ethnicity, initial level of proficiency in their native language, age, motivation for learning.

The study has shown that, at present, both the methods of teaching native languages of the Indigenous Minorities of the North, Siberia and the Far East and teacher training are outdated and conservative, in contrast to the dynamically developing methods of learning foreign languages. Along with such factors as the status of the language, the level of national self-consciousness and the attitude towards the native culture and language in the family and the surrounding society, the school is the leading link in the system of creating conditions for the development and preservation of the languages of the indigenous peoples.

The possibility of studying the native language at school as a separate subject is not sufficiently accessible. Only a small percentage of schools provide the opportunity to study in the native languages of the peoples living in the territory.

For the majority of the youth of the Indigenous Minorities, living in small settlements, getting an education is associated with the need to migrate to an environment with a different social organization. The lack of a system of social support and assistance in their adaptation to new living conditions can lead to negative consequences: health disorders, substance abuse, antisocial behavior, low educational motivation [22, Konstantinovskiy D.L., Voznesenskaya E.D., Cherednichenko G.A., Khokhlushkina F.A., p. 113].

The assessment of the quality of life of the Indigenous Minorities, based on the analysis of statistical data, information sources, websites of regional and municipal administrations and educational institutions, as well as survey data, revealed common problems associated with the availability of education in the native language regardless the region of residence. In different regions, these problems are more or less significant, but they exist everywhere.

Along with the general problems of modern education, the education system in the regions of the Far North, Siberia and the Far East has a number of specific problems, among which are the following:

- personnel problems, related to the shortage of teachers with knowledge of native languages, literature, culture and teaching methods, highly qualified teachers (the share of teachers with the highest qualification category in the places of residence of the indigenous peoples of the North and the Far East of the Russian Federation is only 10–15% from the entire teaching staff);
- legal problems, due to the underdevelopment of the system of normative and legal protection of children, families, teachers living and working in remote and hard-to-reach areas;
- financial problems, associated with significantly greater costs of providing high quality education than would normally be incurred;
- ethno-cultural and socio-cultural problems, determined by the need to achieve a balance between the preservation of cultural and linguistic uniqueness and integration into a single educational space and global society.

The strong vulnerability of the Indigenous Minorities of the North, Siberia and the Far East, susceptibility to assimilation and difficult living conditions put them on the brink of extinction. Many ethnic groups already number only a few hundred people. However, singling out the Indigenous Minorities as a separate and, at the same time, homogeneous group, both at the level of state policy and at the level of individual initiatives, may have its own limitations and negative consequences. The youth of the Indigenous Minorities differs significantly in the degree of specificity of their way of life. In some cases, they, like their parents, lead a traditional way of life in places of residence. In others, they live in district centers and cities, do not lead a traditional way of life and are not exposed to specific risk factors.

The youth of the Indigenous Minorities of the North, Siberia and the Far East can be characterized by parameters of life satisfaction similar to those of other ethnic groups. However, they are significantly more likely to face stigmatization and discrimination due to their ethnicity, experience more problems and are less satisfied with the measures to preserve the traditions of their people and career prospects.

Another basis that determines the direction and content of analytical studies of the quality of life of the Indigenous Minorities is the understanding that it is necessary to single out general

and specific problems characteristic of certain ethnic groups. Identification of general trends, features of their manifestation in a certain region, understanding of the specifics of the factors of influence will allow a differentiated approach to data analysis, making more reasonable conclusions and optimal decisions [23, Tysi-achniouk M.S., p. 1–6].

The specific features of the youth of the Indigenous Minorities of the North, Siberia and the Far East, which distinguish them from the youth of other ethnicities, are the following:

- level of education of the youth of the Indigenous Minorities as a whole is quite high, while the subjectively perceived quality of education is low (satisfaction with the quality of education is 29.3%);
- lower perceived socioeconomic status;
- significantly higher rates of educational migration;
- difficulties in adapting to new living conditions associated with a low level of social support;
- difficulties in communicating (oral and written) in their native language and the lack of opportunity to learn the language of their people at school.

Conclusion

Data on the level of education of the relevant groups of the population can serve as an important indicator of the socio-economic development of territories, at the same time reflecting their specificity. In particular, it is obvious that the traditional types of economic activity of the Indigenous Minorities of the North, Siberia and the Far East do not require a high level of qualification, which is reflected in the characteristics of education. At the same time, the development of these regions causes a growing need for specialists with a high level of education. It is impossible to understand the situation, identify trends, and develop competent policies and approaches to address the problem without statistical data and monitoring of the educational situation and educational structure of the population.

This study allows us to propose a number of recommendations aimed at improving the quality of life and well-being of young people of the Indigenous Minorities. Some of them are not specific to this group, but are related to the need to improve living conditions in the North, Siberia and the Far East as a whole.

1) Recommendations aimed at improving the quality of life in the regions of local residence of the Indigenous Minorities of the North, Siberia and the Far East are primarily related to the development of infrastructure: improving the quality and accessibility of pre-school and school education, reducing the educational gap with graduates of educational institutions in other regions of Russia, increasing the opportunities for employment and leisure activities in places of compact residence.

2) Recommendations specific to the youth of the Indigenous Minorities of the North, Siberia and the Far East: improvement of measures aimed at preserving the national culture and the possibility of leading a traditional way of life; development of targeted programs aimed at maintaining knowledge of the native language; creation of conditions to reduce stigmatization and discrimination against representatives of the indigenous peoples of the North and the Far East both in the territories of the regions of their residence and in Russia as a whole.

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