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Marina Starodubtceva

Abstract - This paper explores development and functioning of Indigenous education systems of Canada and the Russian Federation. Reconstructing educational phenomena on the basis of qualitative data, the author builds historical models of education systems in both countries, presents their structures, contents and basic components. Recognizing secondary schooling as an integral component of each system, the author investigates such issues as boarding schools, language in education, and the issue of teaching staff. In order to assess boarding school educational effectiveness, the author explores pedagogical process and indicates its interior controversy which may stipulate various weaknesses specified for boarding schools. Comparing experiences of language using in both education systems, the author indicates and analyzes a number of benefits and weaknesses of each experience. In connection with this, bilingual education benefits are considered. In addition, various forms of teacher training are presented and a number of their weaknesses are indicated. Finally, in order to generalize and assess this paper's research results, several benefits are highlighted in each education system. At the same time, a number of challenges affecting each education system are also indicated.

Keywords: indigenous education, education system, boarding school, language in education, teaching staff.

I. Introduction

Canada and the Russian Federation are both unique countries, which are historica lmotherlands of Indigenous people (they are frequently referred to as native people, national minorities, minority people). In 2011, Canada had 1,400,685 Aboriginal people – that is, First Nations (North American Indian), Metis and Inuk (Inuit), accounted for 4.3% of the total Canadian population (Turner, Crompton & Langlois, 2011). In the Russian Federation, 306,517 people were identified as "Indigenous small-numbered peoples of the Russian Federation" in 2010 (Sheverdova, et al., 2012), accounted for 0.2% of the total Russian population. Of those, the vast majority (81%) makes up "Indigenous small-numbered peoples of the North, Siberia and the Far East of the Russian Federation" (Item No 31).

Contemporary Indigenous peoples' life is intensively changing. Nowadays, Indigenous people are brought into the new sustainable life development paradigm. It is confirmed by acknowledgment of their right on unique life, their culture and local livelihood as important contributors to sustainable human development (United Nations Development Programme, 2014). At the same time, these changes obligate educational services.

However, over the past few decades, a number of challenges have been strongly affecting Indigenous education in both countries, including limited choice of educational establishments and forms of education; quality of education; elaboration of special educational programs including creation of language- and culture-relevant programs for secondary schools; self-education opportunities (especially for adults); teaching staff preparation. It is obvious that all challenges must be investigated and overcome.

Taking into consideration the fact that an efficient investigation of any scientific or practical issue is founded on its historical knowledge, this paper seeks to explore historical experiences of Indigenous education in both countries.

The object of this paper is development of Indigenous education systems in Canada and the Russian Federation.

Chronologically this study involves a period of 150 years, from the second part of the XIX to the secondary millennium. Such a choice is explained by the author's desire to reveal principal trends in Indigenous education development for each country, to build education system models, to interpret and generalize previous experience.

Methodologically this paper is conducted by a system research approach, which seeks to show the object as a systemic formation, which is specified by a well-developed components coherence and organization (Blauberg, 1997).

In addition, this paper employs comparative analysis which illuminates similarities and differences between both education systems. A variety of techniques such as observation, documentation, classification, theoretical generalization, historical model building, and retrospection are used to collect and analyse the data. Among those, the historical model building technique is used in order to reconstruct educational phenomena on the basis of qualitative data. Various sources are cited by the author. Of the 39 sources,16 are primary sources (Human Development Report 2014; Annual Reports of the Department of Indian Affairs and Northern Development, Canada; Report of the Royal Commission on Aboriginal Peoples,

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Canada; National Economy of the Russian Soviet Federative Socialist Republic (RSFSR) in 1990. Statistical Year book; National Economy of the RSFSR. Statistical Handbook; 2010 All-Russian Census Results ; 2002 All-Russian Census Results, etc.) and 13 are secondary sources (books and papers by contemporary researches) cited for evidence.

II. Brief Overwiev of the Aboriginal Education System of Canada

From the system approach, Aboriginal education in Canada is showed as a historically developing and functioning system which covers elementary/secondary education, vocational training, postsecondary education, and adult education. The system of administration occupies an important place in the Aboriginal education system in order to provide its functioning. In addition, supplementary educational programs are an integral component of the Aboriginal education system. A brief description of the Aboriginal education system is presented below.

a) Elementary/Secondary Education

Historically, elementary education was given by different school types such as day schools, industrial and boarding schools, combined schools, and seasonal schools.

Day schools were erected almost in all Indian settlements since the 80s of the XIX. These schools generally covered the early grades and aimed to teach reading, writing, spelling, and counting. *Boarding and industrial schools* were opened from the beginning of the 80s of the XIX in order to provide regular training for Aboriginal students.

Since the middle of the 20s of the XX, boarding and industrial schools were reorganized to *residential schools.* In 1931, there were 80 residential schools in operation (Canada. Report of the Royal Commission on Aboriginal Peoples, 1996) Since the 60s, these schools were used as hostels from which students attended provincial schools. In the 90s, residential schools were closed down. The last residential school was closed in Saskatchewan in 1996 (Canada. Alberta Education, 2005).

In addition, a number of *combined schools* and *seasonal schools* were in operation across Canada in order to provide educational services for Indian children, especially for those who followed a nomadic way of life.

In total, in the school year 1950-51, the total number of schools, mainly day and residential, made up 435 with a total number of 24,871 on roll (Canada. Department of Citizenship and Immigration, 1951).

Starting from the 70s, there opened *federal schools* for status Indian children only. Though, non-status Indian children residing in remote communities might attend these schools as well Federal schools generally covered the early grades. However, in several cases, federal schools covered only kindergarten and the first few grades or grades 1 to 8 (Burnaby, 1982).In the 90s, federal schools were transferred to Indian bands operation.

Since the 1980s, a number of *on-reserve band-controlled schools* were opened to implement the policy of "Indian control over Indian education" (Canada. National Indian Brotherhood, 1972). Thus, 207 federal schools and 185 band-operated schools provided educational services for Indian students during the school year 1981-82 (Canada. Department of Indian Affairs and Northern Development, 1982). By the 90s, a number of schools under band control was increased to 311 out of a total of 366 (Canada. Department of Indian Affairs and Northern Development, 1991). In addition, a number of schools operated under agreements between bands and school boards were opened since the 90s.

Concerning secondary education, it was supplied by numerous classes of *provincial schools* since 1948. 1409 provincial schools provided educational facilities for non-status Indian, Metis and Inuit students by the school year 1981-82 (Item No. 11). Since the 90s, a majority of provincial schools have been providing educational services through tuition agreements.

b) Postsecondary Education

Historically, the level of Aboriginal peoples' postsecondary participation was low. For instance, in the school year 1966-67 only 155 Indian students enrolled in universities (Skroznikova & Tishkov, 1990). Some changes had occurred by the 90s due to the following circumstances.

First, the majority of Indian bands began to administrate postsecondary education funding (Canada. Department of Indian Affairs and Northern Development, 1990). A number of *community colleges* were erected for Aboriginal students. In order to provide their attendance, the federal government sponsored financial assistance.

Second, there appeared a number of *Aboriginal universities* for Aboriginal students only, for instance, First Nations University of Canada, Saskatchewan or Athabasca University, Alberta, etc.

Third, a number of Canadian universities began to offer various programs designed specifically for Aboriginal students, for instance, University of Alberta, Edmonton.

As a result, by 1996, the proportion of Aboriginal people aged 20 to 29 with a postsecondary degree or diploma (university or non-university) had increased to 23%, while the proportion with a university degree or certificate made up 4% (Statistics Canada, 1998).

c) Vocational Training

A choice of occupational training programs, courses, special programs for training of Indian workers,

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Northern Careers Program (Canada. Department of Indian Affairs and Northern Development, 1975), apprenticeship classes, and individualized instructions were offered for those Aboriginal youth who were looking for a job. For instance, various courses in drafting, carpentry, metal work and motors maintenance and repair were offered for senior boys from the Eastern Arctic who trained at the renovated military complex at Fort Churchill, Manitoba in the mid-1960s. The senior girls program included typing, office practice, food preparation, child care, dress-making, beauty culture, home management, hospital ward assistant and food service assistant courses (Canada. Department of Indian Affairs and Northern Development, 1967).

As a rule, vocational training was provided by training centres, hospitals, schools such as Charles Camsell Indian Hospital of Edmonton, Alberta (Dress, 2010) or Canadian Forces School of Military Engineering at Chilliwack, British Columbia (Canada. Department of Indian Affairs and Northern Development, 1972).

d) Adult Education

In order to provide adult educational services, especially for those who resided in remote Aboriginal settlements, and for elderly and disabled persons, several programs for getting basic literacy were offered since the 1950s. Starting from the 1970s, adult literacy training was combined with vocational training. As a result, band-designed employment creation and training programs were offered for First Nations adults in the early 1980s. 360 individuals were taught and qualified for employment through various employment programs (Canada. Department of Indian Affairs and Northern Development, 1986). In addition, adult care services were provided to elderly and disabled persons at home and in foster homes and institutions (Item No. 15).

e) Supplementary Educational Programs

A number of programs for special education and self-education were initiated since the 50s of the XX. For instance, self-educational programs aimed to assist Aboriginal communities and individuals to advance their traditional cultural activities. These programs involved cultural grants programs, literature-publishing programs, and a number of programs dedicated to fine arts and linguistics.

Since the 90s of the XX, numerous continuing educational programs, involving federal postsecondary, professional and technical training programs, have been offered to meet the educational requirements of Aboriginal children, youth and adults of different educational attainments, income, residence, etc.

f) Management and Responsibility

There are three agencies involved in Aboriginal education: the federal government, provincial governments, and Indian bands.

Since the Confederation of 1867, the federal government has primary responsibility for Aboriginal affairs in the face of Department of Indian Affairs established in 1880 (since 1985, Department of Aboriginal Affairs and Northern Development Canada) and responsible for elementary and secondary education of Indian students in reserves and later– of Inuit students.

The provincial governments administer and finance education for the vast majority of Aboriginal students attending provincial schools such as First Nations living off-reserve and Metis students, and First Nation students attending provincial schools through a tuition fee agreement. In addition, the provincial governments provide the curriculum and teacher certifications for all education of Aboriginal students.

Since the 70s of the XX, different degrees of control over education have been given to Indian bands to implement the policy of "Indian control over Indian education" (Item. No.15). In connection with this, different Aboriginal organizations have been engaged in Aboriginal education.

III. Brief Overview of the Indigenous Education Systemin the Russian Federation

According to the system approach, Indigenous education of the Russian Federation is showed as a historically developing and functioning system which comprises educational establishments of different levels, self-education, and supplementary educational forms. A brief description of Indigenous education system will be made below.

a) Primary/Secondary Education

Historically, primary/secondary education was given by various types of schools. Since the second half of the century till 1917, *primary schools of the Ministry of National Enlightenment of the Russian Empire* and *parish primary schools of the Most Holy Governing Synod of the Russian Orthodox Church* were in operation across native peoples' settlements in the North, Siberia and Far East in order to provide basic knowledge and maintain Christian concepts and morality. However, the percentage of educated population made up less than 0.1% (Avrorin, 1975).

After the Great October Socialist Revolution of 1917, a number of *boarding schools* and *nomadic primary schools* were erected in remote native peoples' settlements while school distribution was irregular and school enrollment was low (ed. Kuzin, 1980).

The number of schools had increased by the 1960s. More than 600 schools of different types such as *primary schools, seventh-year schools, secondary schools, combined schools* (Russian Soviet Federative Socialist Republic. Statistics Department, 1957) were erected in remote settlements. School enrollment made up more than 40,000 pupils. In addition, *secondary boarding schools* played a great role to provide

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educational services. In 1959, there were 200 boarding schools in operation. Boarding school enrollment made up more than 7,000 pupils (Onenko, 1966).

Since the 1970s, the *general secondary school* (GSS) became a common type of school inthe school framework. The structure of the GSS comprised primary school, incomplete secondary school and complete secondary school. It is important to note that incomplete secondary schooling is recognized compulsory as the basis for further general secondary, vocational, and specialized education.

By the 90s, there were 4,038 GSSs in operation. Scholl enrollment made up 1,734,000 pupils (ed. Nikulina, 1991). However, secondary boarding schools also occupied an important place in secondary schooling.

b) Vocational Secondary Education

Vocational secondary education was given by *vocational secondary schools* (VSS) which aimed to prepare technically educated certified workers in agricultural production, education, health care and services and to ensure vocational and general secondary education (ed. Pavlishev, 1987). VSS accepted citizens who had incomplete secondary or general secondary education. Taking into account educational level of the students, VSSs differentiated in terms of study.

Under the educational reforms adopted since the mid-1990s, half of the VSSs have been reorganized to colleges and the remaining ones have been closed.

c) Specialized Secondary Education

Specialized secondary education was given by specialized secondary educational establishments (SSEE), formally named *technicums,* which were assigned a major role in indigenous youth training. Technicums trained certified specialists with general secondary education (Item No. 28) in oil, gas, forest industries, food production, education, health care and services. SSEEs accepted citizens who had incomplete or general secondary education. Depending on the educational level of the students and the difficulty of the speciality to be learned, technicums differentiated in terms of study. The term of study could be shortened for VSS graduates whose acquired specialization cor responded to the speciality they were to master at the SSEE.

By the 1990, there were 115 technicums in operation. The enrollment made up approximately 81,000 thousand indigenous students (Item No. 25).

d) Higher Education

Higher education was provided by higher educational establishments, *institutes* mainly, which trained top-grade specialists with higher education in oil and gas industries, forest production, agriculture, education, health care.

Institutes accepted citizens with every kind of secondary education. However, special attention was paid to those who had specialized secondary education. In connection with this, several institutes in the North, Siberia and the Far East erected technicums on their own base to ensure access to higher education and to provide continuity of education. In addition, institutes could shorten the study term for SSEE graduates whose speciality was similar to the speciality they had chosen to study at the institute.

In total, there were 13 higher educational establishments in operation by the 1990. The enrollment made up 46,000 students (Item No. 25).

e) Adult Education

Adult education was an integral part of the indigenous education system. By the 1980s, adult education pursued the principal aim to achieve universal secondary education for youth who begin to work before finishing secondary school and for adults who were aimed at getting secondary education. In addition, skilled workers vocational training was also involved in adult education. In connection with this, adult education comprised various state and public educational establishments such as evening (shift) GSS and evening (shift) VSS; vocational training courses at enterprises and departments of day-time educational establishments; public lectures; hobby groups (Item No. 28).

An important role in adult education was performed by self-education. Several cultural institutions and the mass-media helped native people in their pursuits. A great role in native peoples' self-education was assigned to the Institution of the North Peoples established in Leningrad (nowadays, St. Petersburg) in 1930. Due to a broad research conducted by the Institution, by the 80s of the XX, numerous writing systems were created for 50 small-numbered peoples of the North, Siberia and the Far East (ed. Kalashnikov, 1982). As a result, these great achievements enabled the state to publish a great number of books and newspapers in native populations' mother tongues and to create national literatures.

f) Supplementary Educational Forms

A broad choice of various educational forms was offered to provide educational facilities for native population of different ages and needs. Day, evening, external, full-time, part-time and correspondence forms of education were offered to supply accessible education of different levels. In addition, different forms of vocational training such as craft or upgrade courses, on-the-job or evening courses were offered for those who work and wish to learn a new trade or upgrade their skills and to young people who began to work without learning the craft.

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IV. Reflection of Results

Comparing both education systems, it is clearly obtained that these systems aren't similar. For instance, due to the fact that the Indigenous education system of the Russian Federation was included to the public education system of the country as its inherent subsystem, it is specified by a well-developed components coherence and organization. The system covered various educational establishments and educational forms. The principal features are, firstly, uniformity of education and continuity of education in educational establishments of all types and, secondly, the institution of universal, compulsory secondary education.

In contrast, the Aboriginal education system of Canada is more of a marginalized component of the Canadian education and that is why the system is specified by less-developed components coherence which may not be rejected completely.

At the same time, comparison of both education systems indicates that secondary schooling is an integral component of each system. In connection with this, this paper will discuss secondary schooling employing comparative analysis. Major attention will be paid to the following points: boarding schools, language in education, and teaching staff.

a) Boarding Schools

As it was shown above, a great role in indigenous education of both countries was assigned to boarding schools which became one of the common school types. In Canada, boarding schools were established to provide regular training for Indian children since the 80s of the XIX. Pupils ranged from six to nineteen years of age and were graded into six standards. All the schools were under auspices of the Christian churches and religious denominations.

In the Russian Federation, general boarding schools (GBS) were erected by the state to provide incomplete or complete secondary education for orphans, youngsters not supported by parents, and children residing in the most remote settlements. All the pupils were fully maintained by the state. Attendance had to be regular and compulsory, excepting the summer period. All the GBS graduates were awarded educational certificates and privileges to enter professional educational establishments.

Despite the idea that these educational establishments may be justified in some cases, however, there are a number of weaknesses which are equally indicated. Among those, children isolation from the family; loss of skills of traditional economic activities; loss of mother tongue and interest to national customs; foster of social passive youth with lack of labour habits (Frumak, 2012), are claimed by the researches as an inherent weaknesses.

Of course, all the weaknesses may be recognized without discussions. However, what is the nature of these weaknesses? From the author's point of view, the majority of these weaknesses may be stipulated by interior controversy which characterizes the pedagogical process at boarding school. As it was showed in the author's previous paper "Aboriginal Education in Canada as the Object of Systemic Study" (Starodubtceva, 2015), from the system approach, pedagogical process may be presented as the system of the teachers-students educational relations. The following two types of educational relations are distinguished: subject – object and subject – subject relations. The latter is more extractive because it is based on the join teacher - student activity (Slastenin et al, 1997). By contrast, subject – object relation is based on management, which needs the subject who has influence on the object, with the latter never active in the pedagogical process and in fact eliminated from the process. In this case, pedagogical process is simplified to mere pedagogical activity, which implies interior controversy resulting in lack of children's activity and initiative (Kositsina, 1959), problems of pupils' psychological adaption to boarding school (Semuchkin, 1930), foster of social passive youth (Item No. 18).

On the whole, this author's point of view may to be taken into account in order to assess boarding schools' pedagogical effectiveness.

b) Language in Education

Not a bit less essential for indigenous education is the issue of language choice. Experiences of Canada and the Russian Federation show various examples when it comes to use of language in education.

Canada's example shows the use of the dominant society's language at all educational levels. English (in several cases French) was used as a medium of instruction at majority of the schools where Aboriginal children were taught. In order to attain educational purposes, all the pupils were isolated from their mother tongues. As a result, Aboriginal peoples' educational attainments remained low over a prolonged period of time, while somebody could attain higher educational results.

However, since the beginning of the 70s of the XX, a number of federal schools and provincial schools have launched Aboriginal-language programs which were offered at the elementary school level (Item No. 5). By the 80s, a trend to use Aboriginal languages as a teaching medium and as a subject of study was marked, for instance, at higher schools of the North-West territories. However, as Barbara Burnaby (1982) noted, a number of problems to use Aboriginal languages for secondary schooling are permanently topical.

In contrast, the Russian Federation shows an example of using languages jointly, which is formally called *bilingual education.* Since 1918, teaching in the national minorities' mother tongues was established at primary schools of the North, Siberia and the Far East

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(Abakumov et al, 1974). By the 1950s, school syllabi established 557 hours per year for mother tongues' studying (eds. Gurvich & Sokolova, 1991). By the 80s of the XX, the syllabi of the schools, where native language was being used as a medium of instruction, established 1,326 hours per year for native-language and native-literature courses (ed. Panachin, 1987).

At the same time, since 1938, Russian-as-a-second-language courses were compulsorily included in the primary school curriculums (Item No. 1). However, compulsory teaching in the Russian language was established by the 1950s.The school syllabi established 1,584 hours per year for Russian language studying (Item No. 20). By the 80s, 2,380 hours per year were assigned for Russian-language and Russian-literature courses (Item No. 27).

In general, each experience is specified by its own set of benefits and weaknesses. In the first case, pupils could be provided with systematic knowledge. Moreover, this case may be linguistically justified (Item No. 2). However, as academician Valentin Avrorin (1975) accentuated, Aboriginal language elimination is practically destructive because it does not guarantee mass acquisition of knowledge. That is why "education is depreciated" (Avrorin, 1975, p.203).

Russian experience is specified by consistent and regular providing accumulation of knowledge; opportunity to acquire knowledge, studying two languages simultaneously. As a result, the vast majority of the pupils of different linguistic skills, educational attainments are provided with knowledge (Item No. 2).

At the same time, Russian experience is specified by several weaknesses. For instance, this experience was recognized by Russian researches as a state attempt "to transform the North national school to its denationalization on the Russian language foundation" (Frumak, 2012, p. 120) and "the reason to destroy language culture of small-numbered people of the Russian Federation" (Borisov, 1995, p. 51).

However, in order to assess bilingual education adequately, it is necessarily to take into account the following circumstances.

First. According to Avrorin (1975), minority people are in need of bilingualism which is linguistically, socially, and culturally stipulated. Moreover, according to Nanay philologist Sulungu Onenko (1966), minority people strongly require bilingual education. For instance, by the 70s of the XX, "80 small-numbered peoples at preschool and primary education, more than 110 small-numbered peoples at secondary schooling, and 115 small-numbered peoples at higher education" experienced a severe necessity of bilingual education (Onenko, 1966, p. 263). Russian experience clearly shows that bilingual education with priority of the Russian language has provided access to educational services for the vast majority of native people because it has allowed studying the Russian language in the degree required for getting general secondary education and postsecondary education. Moreover, Russian language studying has ensured education, even primary education, for several native people whose mother tongues lacked writing systems during a long time such as Negidals, Ulchs, Udege, and Kets. That is why bilingual education has more benefits than monolingual education.

Second. Bilingualism means "mother tongue co-existing with another language" (Avrorin, 1975, p. 125). Both languages share the spheres of application. Mother tongue maintains daily communication and household management. The other language, better developed, provides education and professional communication. In connection with this, both languages do not neglect each other. By contrast, they interact, supplementing each other, and are developed successfully. For instance, Sulungu Onenko (1966) noted that a number of synonym lines of the Nanay language were extended due to its collaboration with the Russian language. Indigenous peoples choose a number of new words, phenomena, expressions from the Russian language. Russian words are subordinated by the indigenous languages' phonetic and grammatical norms and are broadly used in those spheres of social life where they are more comfortable for communication. In connection with this, bilingualism serves one of important factors to enrich native peoples' mother tongues.

In contrast, as philologists claim, indigenous languages are destroyed by lack of writing systems, decrease in language activity or intensive languages assimilation (ed. Skorik, 1968). For instance, by the 70s of the XX, Kereks were assimilated by Chukchis completely. As a result, Kerek language died.

Third. According to Avrorin (1975), the matter of using a certain language in education is solved taking into account its relevant ability to make a maximum profit to the minority people's economic, social, and cultural progress. The priority is given to that language which is able to provide greater cognitive and cultural attainments. However, as academician Valentin Avrorin emphasizes, mother tongue must be used in education as "a fundamental foundation for profound and substantial acquiring of any new language" (Avrorin, 1975, p. 206). Moreover, it is also necessary to use mother tongue in education of those minority people whose languages lack writing systems.

As Russian experience shows, there are various forms to use mother tongue at secondary school such as teaching in the mother tongue at primary school, studying the mother tongue as a subject of education, elective courses for profound study of mother tongues, folk hobby groups.

However, the success of language using is guaranteed by top-grade qualified teaching staff.

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c) Teaching Staff

There are various forms for teaching staff training. For instance, teacher training programs designed specifically for the needs of Aboriginal students; courses for training para-professional teacher aides, social counsellors, and language instructors (Item No. 10) have been offered in Canada since the 70s of the XX.

In the Russian Federation, the creation of a special teacher-training system was initiated by the state in the 1930s. The system involved pedagogical institutions, pedagogical schools, regular training and advanced training courses, and supplementary teacher-training forms. The great role was assigned to Leningrad State Pedagogical Institute named after Alexander Herzen (nowadays, Herzen State Pedagogical University of Russia). In addition, numerous courses for Russian-speaking teachers training occupied an important place in this system (Item No. 26).

Generally speaking, all the forms are practically justified. For instance, approximately 400 Indians and Eskimo teachers had university certificates and 546 Aboriginal teachers had pedagogical certificates by the mid-1980s. On the whole, a progress could be observed by 1985 (Item No. 33).

However, one of the essential weaknesses of these forms is conservatism. According to Gurvich & Sokolova (1991), the necessity to upgrade the teachers training system was revealed in the 1990s. Researches claimed the importance to design new teaching methods for teaching staff preparation at higher educational institutions, especially for mother tongues teaching staff; to provide supplementary qualifications for higher educational institutions graduates; to design new advanced teacher training programs.

In general, both countries' experiences show that systematic preparation and a broad choice of supplementary teachers training forms are promoted to provide secondary schooling by top-grade qualified teaching staff.

V. Conclusion

Summarizing this study, it is vital to reveal a number of benefits and challenges of Indigenous education systems of both countries, which is helpful in order to generalize and assess this paper's research results.

In the Russian Federation, the Indigenous education system has several unique advantages.

First, this system provided access to educational services of indigenous population of different ages, educational attainments and needs. As a result, 98% of Indigenous small-numbered peoples aged 15 years and over were provided by educational facilities by 2002 (ed. Zorin, 2005). Second, this system ensured getting secondary education for population of different ages. 57% of small-numbered peoples had got secondary education by 2002 (Item No. 39). Third, this system supplied training of certified workers and specialists with general secondary education, which became an important determinant of labour force participation and employment among indigenous population. Forth, no less important is the advantage of "strengthening of indigenous population's self-awareness" (Item No. 20).

At the same time, the Indigenous education system of the Russian Federation also has its own set of challenges. First, indigenous people were provided by higher education facilities in a smaller degree compared to the Russian population on the whole. By 2002, 7% of the small-numbered people had higher education diplomas compared to 15.8% of the total population (Item No. 39). Moreover, the opportunities to get higher education were unequal. For instance, small-numbered people of the North, Siberia and the Far Yeast had more opportunities. As a result, 5.9% of this population had higher education diplomas in 2002 (Item No. 39). Second, a number of challenges are revealed at secondary schooling such as educational content, educational technologies, boarding schools functioning, accessible school infrastructure, insufficient publishing of school textbooks in the native language.

In contrast, in Canada, the variety of educational establishments and forms of education is the most significant challenge has been confronting Aboriginal education over its historical development. Second, succession between educational establishments of different levels is critical, too. While this linkage is not clearly observed, however, it is impossible to reject it. Third, secondary schooling is affected by numerous weaknesses such as lower rates of high school completion and higher rates of high school incompletion among Aboriginal students; achievement gap between Aboriginal and non-Aboriginal students; a higher percentage of the schools offering no Aboriginal education opportunities (Gallagher-Mackay, Kidder & Methot, 2013).

Equally critical is the issue of postsecondary education. Lower rates of university graduates with degrees or certificates; a higher percentage of Aboriginal population who had started but never finished a postsecondary institution or had never attended a postsecondary institution - all of this was clearly observed by 1996 (Item No. 36).

However, the Aboriginal education system of Canada also has its own set of advantages. First, an educational establishments network has been created for First Nations youth. Taking into consideration that the proportion of North American Indians, including First Nations, remains larger than the Métis and Inuit population and is expected to make up 1,248,000 by 2031 (Malenfant & Morency, 2011), this network functioning should be a priority. Second, as an important advantage one can note various educational

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initiatives, for instance, Arctic educational initiatives adopted in the 60s of the XX, which have allowed people to get education in the mother tongue, to study Aboriginal culture, and to provide teachers' training. Third, this system has involved numerous participants, including Aboriginal communities' representatives. As a result, the system is a platform of a common dialog between Aboriginal peoples and the dominant society.

Finally, the author believes that this paper has a practical value because a number of ideas, views, assessments revealed by means of comparative analysis are helpful to solve numerous problems in order to make progress in Indigenous education.

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