

Ethnocultural self-determination of students in the educational environment of the University

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Abstract—The modern educational environment of Russian universities serves as a multicultural and as a space for interpersonal, intergroup communication, the formation of connections between various inter-ethnic groups. It is this environment that actualizes the ability to dialogue of cultures, to develop a personal culture, enrich the inner world, expand value orientations.

The aim of the research is the study of the process of formation of ethnocultural self-determination of students in the multicultural educational environment of the university.

The article substantiates the importance of the ethno-regional component in the educational process of the university, taking into account the requirements and challenges of social development of the Russian Federation.

The article considers theoretical approaches to the concept of “ethno-cultural self-determination”, as a system of knowledge of a person’s national-cultural and socio-historical values, reflecting the character and psychological characteristics, originality and culture of the people, as well as the knowledge and ethno-cultural achievements of other peoples, skills and skills of using them in the process. life activity.

It should be noted that the problem of studying the psychological and pedagogical, cultural and ethnographic studies of the last decade allows us to substantiate the heightened interest of scientists and specialists in the organization of ethnocultural education and the formation of ethnocultural self-determination of students.

The results of the rapid survey of 301 students of the FSUEI of HE “Northeastern Federal University named after M.K. Ammosov” (NEFU, Yakutsk), among them 260 students of 1-4 courses in the direction of bachelor’s program and 41 undergraduates of the first-year students in the study of ethnic identity and the formation of ethno-cultural self-determination, etc. Students note the importance of the media universities aimed at the formation of their civic and ethnic identity.

The experience of the best practices of domestic universities on the formation of ethnocultural self-determination and design of ethnic education, as the introduction of the disciplines of ethnocultural profile and direction in the educational process; the creation of scientific societies and organizations of students, such as: “International Summer Ethnocultural School” (Tomsk); “School of Ethnocultural Policy” (Izhevsk); “International School” (Kazan); organizing and attracting students to national ensembles and folklore

groups; holding holidays of the peoples of the North (Yakutsk), etc.

It has been established that it is precisely educational organizations that remain the main mass institutions of society that are able to carry out education in the spirit of mutual understanding, ethnic tolerance and ethno-self-determination in the context of a multicultural space.

Keywords—*ethnocultural self-determination, educational environment, multicultural environment, university, students*

I. INTRODUCTION

The fundamental guidelines of the national policy of the Russian Federation are the strengthening of the all-Russian civil consciousness, the preservation and development of ethnocultural diversity, the harmonization of national and international relations ensuring equal rights and freedoms of man and citizen, the adaptation and integration of migrants.

The Russian education system in the context of polyethnicity and multiculturalism of subjects is a significant mechanism for the harmonization of inter-ethnic communication. Therefore, in the competence model of a university graduate of international level, in the main features reflected in the federal state standards (GEF), the humanitarian segment of the vocational education focused on the education of an individual capable of effective socialization acquires the greatest importance. So, in particular, a specialist of a new formation requires not only competence in a particular area of professional activity.

In modern society, its willingness to comprehend and solve a significant range of socio-psychological, sociocultural problems arising from the economic, cultural, ethnic characteristics of the region where it lives and works is in demand.

The future of any country and civilization as a whole depends on the effectiveness of the educational process of the young generation, on the intellectual, spiritual, moral qualities. Belonging to a culture means being included in the universe of general knowledge in the widest sense, and that which gives the acting supra-individual a changeable driving force. The sociological approach proceeds from the fact that

people's preferences differ in so far as they belong to different cultures, from which they took for themselves different life goals and desires, specific norms of behavior in a given situation. Culture in this regard appears to us as a collection of closely related preferences and norms.

The educational environment of educational institutions in Russia is a priori multicultural on several grounds, such as national, religious, age, sex, physiological, family education, interests, and others, allowing to describe the multicultural environment of a regional educational organization not just as a space for interpersonal, intergroup communication, forming connections between different social groups. This environment actualizes the ability for a dialogue of cultures, for the correct response to manifestations of a different culture, for the development of personal culture, enrichment of the inner world, expansion of value orientations, acceptance of another.

The objectives of this study are the study of the process of the formation of the ethnocultural self-deprecation of students in a multicultural educational environment of the university; conducting a survey among students on civic identity, ethnocultural self-determination, national identity, etc.

II. MATERIALS AND METHODS

We have conducted a content analysis of psychological and pedagogical literature of foreign and Russian researchers on the issues of ethnocultural self-determination.

In October 2018 among students of the FSAE of HE "Northeastern Federal University named after M.K. Ammosova" (NEFU, Yakutsk). The sample was random, 301 students were interviewed, of which 260 students of 1-4 courses in the direction of undergraduate and 41 undergraduate students.

III. RESULTS

The content analysis of the literature indicates the range of Russian universities for the formation of civil and ethnic identity, the ethnocultural self-determination of students.

We give examples of the best University practices as giving a positive result of ways to achieve these goals of training and education of future specialists in the formation of ethno-cultural self-determination.

Interesting is the experience of Tomsk State Pedagogical University, which developed the project "International Summer Ethnocultural School", aimed at developing the content of ethnocultural education in a broad linguistic and cultural contexts. The program provides for a course of lectures, practical classes and direct acquaintance of students with the diversity and peculiarities of the cultural traditions of the peoples inhabiting the Tomsk region. The result of the project is "an educational strategy that spreads a positive approach to ethnic issues and the introduction into practice of mechanisms for forming tolerant behavior, reducing social tension in society, forming inter-ethnic

tolerance, and increasing the level of intercultural communication" [1].

In the Komi Republic, the "Concept of the Development of Ethnocultural Education" was approved, taking into account the provisions of the "Strategy for the socio-economic development of the region for the period 2016-2021" (Concept, 2016). The purpose of the adopted document is to form a modern regional educational space, providing general cultural, personal and cognitive development of students through the use of the pedagogical potential of ethnocultural education. Every year, monitoring studies are conducted in the republic in the following directions: "Identification of students' needs in the field of ethnocultural education" and "Diagnostics of ethnic self-consciousness and its transformation in the context of inter-ethnic tensions". The ethnocultural features of the Komi Republic are also reflected in the extracurricular and research work of students.

In Udmurtia, the educational program of the School of Ethnocultural Policy is actively developing, which combines the possibilities of new humanitarian technologies with the diversity of the national and cultural heritage and is aimed at training young leaders of the ethnic community. In the Kazan Federal University there is a scientific program of the international school on the theme: "The Foundations and Limits of Tolerance in Ethno-Cultural and Interfaith Relations". The main themes of the project: ethnocultural policy: the concept, principles, forms and methods of activity; theory and practice of tolerance: international and Russian experience; sociocultural and political-legal dimensions of ethno-cultural and multi-confessional relations; dogmas of religion and the possibility of dialogue; "Life horizon" of ethnocultural identity; perspectives of ethnocultural and interfaith politics.

Interesting experience in ethno-cultural education on the traditions of the peoples of the North in the Republic of Sakha (Yakutia) of the Arctic State Institute of Culture and Art. The mission of the institute is to prepare highly qualified specialists in the name of preserving and developing the centuries-old culture of the peoples of the Arctic, creating on this basis new forms of culture and art in their further advancement in the world educational and cultural space. The discipline of the "Arctic component" has been introduced into the educational process. Currently, the institute has become a kind of cultural center in the republic. No student festival is held without student performances. The traditions of national holidays of the peoples of the North are laid down in the educational process of the institute. Here is just a list of these cultural events: Spiritual Universe of taiga hunters, Ysyakh (Rite of the White Sun), Dedication to the hunters, Rite "Evinek" at the Evens, Traditional games of the peoples of the Arctic, etc.

The ethnocultural and regional component in the training programs of specialists at NEFU is provided by a number of disciplines of the subject and professional blocks: "History and Culture of the

Peoples of the North”, “Literature of the Peoples of the North”, “Interconnected Teaching of Russian, Yakut and Foreign Literature”, “Local History”, “Ethnopedagogy”, “Regional studies”, “Dialogue of cultures in language education”, “Psychological foundations of bilingual education” and others, as well as educational practices: folklore, museum, archaeological, linguistic, etc.

The positive experience of solving the problem of the formation of ethnocultural competence in a federal university, as evidenced by the results of monitoring the educational and further professional activities of pedagogical specialists, gives knowledge of the strategies, methods, technologies and content of the training process for working in a multicultural professional environment. Access to this knowledge is in demand and open to the pedagogical community, aware of the relevance of educating the individual, ready to live in the modern multi-polar, multicultural, multi-religious, multilingual world.

Thus, in Russian educational organizations, attention is paid to the formation of self-determination, the improvement of the educational environment, the development of new educational facilities, methods and technologies.

As for the survey, the respondents included students from the Pedagogical Institute, the Institute of Foreign Philology and Regional Studies, the Institute of Yakut Philology and Culture of the Peoples of the North-East of the Russian Federation, the Faculty of History, the Institute of Physical Culture and Sports, and the Law Faculty of the NEFU. Of these, 91.2% were Sakha; 4% - representatives of small indigenous peoples of the North - Evenki, Evens, Dolgans; Russians - 1.8%, Kirghiz - 1.3% and 1.7% dr.

Mostly were born in the village - 71% of respondents; 18% of students in the city and 11% of respondents have a town-type birthplace.

In order to study the role of cultural traditions, respondents were asked to evaluate which types of folk legends, traditions, occupations are accepted in modern Yakut society. Note that the national cuisine national holidays (61%), national cuisine (57%), national types of management (48%) are recognized as significant, which confirms the annual holding of the Ysyakh summer national holiday, which quite fully fits into both traditional rural and in the industrial urban lifestyle. The program of the holiday includes sports events, khomus competition, sang osuokhaya, national cuisine, “ancestral games”. It should be emphasized that representatives of the entire multi-ethnic space of the republic take part in sociocultural actions.

It is known that for any nation, traditional culture is a necessary condition for the reproduction of their cultural identity, the preservation of national values, traditions and way of life in general. Thus, the role of national traditions in the life of an individual and ethnicity confirm the respondents' answers to the question “If you think that national traditions are necessary, then why?”. Traditional culture is an

important condition for national identification, and therefore, 85% of respondents believe that national traditions are necessary to preserve the people as a whole; 73% of respondents believe that national traditions help to feel part of their people. In our opinion, it seems essential that 65% of survey participants indicate that traditions are necessary, first of all, for the younger generation, because young people should respectfully relate to their historical past, to the knowledge and wisdom of their ancestors. In these responses, the significance of the transmission of traditions from generation to generation is seen.

Of particular importance is the opinion of a minority of 13%, who do not consider national traditions as a way of confronting the processes of cultural globalization, and at the same time it is alarming that 9% of the respondents did not think about it.

The essential role of the media in the formation of ethnocultural self-determination, the promotion of ethnocultural knowledge is noted by 36% of respondents. Thus, in many republican print media, radio and television programs cultural, educational and ethnocultural programs are being implemented, devoted to mass events taking place in the republic and promoting the national culture of the peoples of Yakutia.

Under the conditions of sociocultural globalization, people strive to preserve the inner diversity and originality of their cultural traditions, accumulated over centuries of cultural heritage. An essential indicator of the effectiveness of the revival and development of the Yakut national culture is the respondents' answers to the question “What, in your opinion, is the future of traditional Sakh culture and indigenous peoples of Yakutia in the context of globalization?”.

So, most young people are quite optimistic about the culture of the peoples of Yakutia. The confidence of 47% of respondents is that traditional culture will always exist; 17% of respondents believe that there will be a synthesis of cultures; 21% of respondents are confident that traditional culture can be preserved in conditions of only local development; 7% of students determined in the future the crowding out of traditional mass culture, i.e. assimilation. In our opinion, an alarming indicator is that 8% of young people did not think about it.

Thus, the results of the study testify that the preservation and reproduction of traditional culture is important for young residents of the republic; they are concerned both with the present and the future of the national culture. This problem finds a response, both at the public and at the state level. However, it is necessary to state the fact of the loss of elements of traditional culture, which in the future may be of interest as ethnographic, culturological material for scientific study.

We were also interested in the answers, to the question “To which group do you, first of all, identify yourself?”, So the dominant answer was “the Sakha

people” - 49%; “Russian” - 38%; representative of the indigenous people of the North - 4%; “Residents of the Republic of Sakha (Yakutia)” - 9% and more - 7%.

To the question: “is it necessary to educate the higher education institution on the traditions of ethnic groups of the Republic of Sakha (Yakutia), the majority of students (49%) answered positively, partially believe 43% of respondents; 7% of students believe that it is not necessary, and here 3% that it is necessary something else, but did not explain that.

IV. DISCUSSION

The importance of the formation of a sustainable ethnocultural competence of a graduate of a university, defined in the national pedagogical science based on the research of S.A. Borgoyakova, L.V. Konovalova, Z.Z. Shkhatutova [2-4] and others as a cumulative personal quality, characterized by a holistic unity of ethno-cultural knowledge, value settings for communication with representatives of other ethnic groups; the ability to adequately respond to the needs and actions of people of other nationalities; willingness to fruitfully engage in professional activities in a multilingual, multicultural community in the mode of dialogue of cultures; ability to make inter-ethnic communication decisions that are appropriate for a particular situation.

The purpose and content of ethnocultural competence allows the researcher L.V. Konovalova [3] to consider it as an integral set of information-value-content and personality-activity structural components, as well as motivational-value, intellectual-cognitive, effective-practical, reflexive-evaluative components actively interacting with each other. This competence is formed under the influence of various factors influencing the educational space of an educational institution.

The formation of ethnocultural self-determination is an orientation towards the development and socialization of an individual as a subject of an ethnos and as a citizen of a multinational Russian state capable of self-determination in the context of a modern world civilization. The process of formation of ethno-cultural self-determination is based on the process of formation of value orientations in young people based on ethno-cultural ideas that promote self-identification and tolerance to other cultures. Consequently, the content of ethno-cultural self-determination is a system of knowledge of a person of national-cultural and socio-historical values, reflecting the character and psychological characteristics, originality of a given people and its culture, as well as knowledge and ethno-cultural achievements of other peoples, skills and skills of using them in the process of life activity [5].

The processes of intercultural interaction and mutual understanding of peoples are currently acquiring a geopolitical character. This is connected with the problems of migration processes, as well as issues of intercultural interaction and mutual understanding of peoples. Strengthening ethnic

harmony is called one of the main tasks in modern Russia.

Proceeding from this, one of the important components of the educational environment, which contributes to the unity of ethnic groups, helps to avoid the dangers common to humanity, such as egocentrism, nationalism, chauvinism, is the task of forming ethno-cultural self-determination as the basis of civil consent in a democratic state.

At present, it is educational organizations that remain the main mass institutions of society that are capable of educating the younger generation in the spirit of friendship, mutual understanding, ethnic tolerance and ethno-self-determination in the context of a multicultural space.

V. CONCLUSION

The process of formation of ethnocultural self-determination is the most important condition for stability for any region. It is these characteristics of the personality that determine its productive activity, the ability to navigate in various forms of social and professional life, harmonizes the inner world and relations with a multicultural society. The significance of this process is increased by the transition from the traditional to the personality-oriented paradigm of education, when society needs active, competent professionals who are able to make decisions independently and are ready to take responsibility for their implementation, capable of creative activity, cooperation, tolerant to others' opinions, able to dialogue, to seek and find meaningful compromises, seeking mutual understanding and non-conflict coexistence with representatives of different cultures [6].

In the Republic of Sakha (Yakutia), as well as throughout the Russian space, an active process is under way to search for the foundations for building a civil society, a real community of people based on shared values and interests. The success of this process is indicated by high and almost equal indicators of the main solidifying civilian identities - Russian, republican, local.

Thus, the formation of ethnocultural self-determination should be considered as a holistic integrative process of phased incorporation into practice-oriented activities based on the implementation of value-oriented and humanistic approaches, taking into account key and ethnocultural competencies, self-esteem, creating a motivating educational environment conducive to a reasonable choice of future activities.

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