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Creating Ethnocultural Space in the Process of School Education in the Arctic Region

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Abstract

The article discusses the problem of the development of small schools located in the circumpolar territory of the Russian Federation. The importance of education as a factor in the stable and sustainable development of the indigenous peoples of the Arctic region and in general the formation of human capital in this region is revealed. The aim of the article is to create conditions for increasing the ethnocultural education of the indigenous peoples of the Arctic region. Theoretical and empirical research methods are applied: analysis, systematization, generalization based on an interdisciplinary approach in philosophy, pedagogy, cultural studies, regional studies in education; questioning, diagnosis, experimental work on pedagogical modeling. The result of the study is a systematic study of the cultural foundations in education. A holistic model of ethnocultural educational space for general educational institutions of the Arctic region has been created and implemented. The results of the study can be useful for the development of regional educational programs, educational and methodical literature by university teachers, as well as the introduction of ethnocultural experience in educational institutions of the Arctic region.

Keywords: Arctic region, peoples of the North, culturological approach, ethnocultural education, model.

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Introduction

The Strategy for the development of the Arctic zone of the Russian Federation adopted in 2013 outlined the vector of movement included in this zone of territories. The prospects for the development of the Arctic region are associated not only with the need to increase the technical equipment and logistics infrastructure of the region, but also with certain investments in human potential - ensuring the quality of life, population size and education. Modern civilization is looking for ways to revive the nature of the human worldview, environmental consciousness as natural and priority conditions for life in the Arctic region. Of great interest is the cultural and educational potential of the pedagogy of the indigenous peoples inhabiting the Arctic territories, the technologies developed over the centuries for life support and maintaining health in harsh climatic conditions are being studied. In the context of studying the socio-cultural aspect of the Arctic territories, it is difficult to overestimate the importance of the school as the main factor in ensuring the stability and sustainable development of the indigenous peoples of the Arctic region. The study of the education system shows that it functions here in specific conditions, due to regional characteristics. In this regard, the scientific and pedagogical community has to solve a number of problems of different directions that are not characteristic of other regions, in particular, the creation of an ethnocultural and ethnolinguistic education aimed at preserving the values of the traditions of the spiritual and material culture of the indigenous peoples of the North.

Literature review

The study of the Arctic territories is mainly associated with rural schools in the northern territories, which have experienced and are affected by the negative aspects of the development of education in a rural school (2015). But at the same time, it is the rural school that can preserve the traditional functions associated with broadcasting the folk culture of the northern peoples, a special way of life. The share of rural schools in the Republic of Sakha (Yakutia) is 73%. At the same time, about 30% of general educational organizations are small (2014). The works by M. P. Guryanova (2013), N. D. Neustroev (2020), A. D. Nikolaeva (2016), A. M. Tsirulnikov (2016), and others consider the peculiarities of functioning of rural schools. Under the Russian Foundation for Basic Research grant for the project "Development of an indigenous approach in the process of pedagogical support of childhood in the Arctic", a methodology for indigenous education is being developed and implemented (Neustroev *et al.*, 2019), (Nikolaeva *et al.*, 2019).

Solving the multifaceted tasks facing the rural school today requires the development of a model of the ethnocultural educational space of the indigenous peoples of the North. Therefore, in the era of world globalization, when the ethnic characteristics of the people are erased, one of the urgent problems is the education of the indigenous children of the North based on their traditional forms of farming, their native language, and their original ethnic culture. The authors agree with N. N. Kozhevnikov and V. S. Danilova (2014), that the planetary culture networks will guide the further development of mankind, which should include the nuclei of traditional cultures and the parameters of their identification as elements, since although all existing and existing cultures are fundamentally different but mutually complementary, each of them is indispensable for further development civilization, and it is with such use that a real integration of humanity is possible. The views by K. D. Ushinsky (2018) on the idea of nationality as the basis of the entire pedagogical system of the founder of scientific pedagogy in Russia are very valuable for the authors.

In modeling the educational space of the school in the context of the "cultural break" of society, the authors rely on the cultural paradigm of education, which was reflected in the culturological concept by D. S. Likhachev (2015), the concept of intercultural dialogue by V. S. Bibler (1991), a body-centered concept of education by A. S. Zapesotsky (2003), the concept of the

philosophy of culture by V. M. Mezhev (2012), in the scientific ideas of the higher school of cultural studies by A. Ya. Flier (2012). Scientists turn to the philosophical and cultural principles of understanding the cultural paradigm that reflects the preservation and translation of cultural values in education, which is presented by L. S. Vygotsky (2005), philosophical and pedagogical concept by S. I. Hessen (1999) and others.

The culturological approach is the main to the selection, construction and deployment of the content of education. The culturological approach implies the creation of cultural environments and conditions for the child's free self-determination in cultural values, his self-realization in culture (E. V. Bondarevskaya (2010), N. B. Krylova (2018), N. E. Schurkova (2017)). A child does not so much learn as he appropriates universal human values and identifies himself with a certain culture based on cultural self-determination.

In the last decades at the end of the 20th century and at the beginning of the 21st century, the international community also recognized the formation of indigenous peoples and the preservation of traditions as one of the important problems. A systematic study of the phenomenon of "indigenosity" ("indigenous peoples" in the modern world is just beginning. Such authors as Linda Tuhawai Smith (2017), Margaret Kovach (2019), and Angayuqaq Oscar Kawagley (1995) are developing an indigenous research methodology. Developing transgressive pedagogy, Margaret Kovach emphasizes that there are two aspects in indigenous research: firstly, it is the native language of an indigenous researcher, which has intonations, sub-meanings related to the understanding of a local resident, which is difficult to catch and comprehend a non-native speaker. Secondly, this is indigenous knowledge itself, it is descriptive, nature-friendly, and animistic and sometimes acquires a metaphysical character (Kovach, 2018).

Closest to the subject of our study are the works of scientists of the Republic of Sakha (Yakutia) such as V. F. Afanasyev (1979), M. I. Baisheva (2017), A. A. Grigorieva (2017), D. A. Danilov (2016), N. D. Neustroev (2018), A. D. Semenova (2015), and others about the ethnopedagogy of the peoples of the North, Siberia and the Far East, about the rationalization of the school network, about the ethnopedagogy of educational work in the national schools of Siberia and the Far North, about the specifics of the activities of rural small schools and nomadic schools in the North and the Arctic region. Researchers U. A. Vinokurova (2015), V. A. Robbek (2011), and Z. S. Zhirkova (2018) revealed that the lifestyle of the indigenous population of the Arctic is dependent (innate, genetic, psychophysiological) on the natural conditions of the lifestyle and habitat in the natural environment.

In designing a model of school education in the Arctic, the authors adhere to the idea of the need to educate the "root man", this concept belongs to P. A. Florensky, that is, a person rooted in their family, in national culture, in the genealogy of their ancestors (Florensky, 2004). But at the same time, the authors share the thoughts of the philosopher V. D. Mikhailov (1995) on the concept of A. E. Kulakovsky, about the "right way" of a person in life. The professor notes that the basis of the philosophy by A. E. Kulakovsky are the ideas of tolerance and the principle of "middle way". And such a "right path" is necessary in Russia, in a multinational state with common values that were developed in the course of historical, cultural, and sociopolitical processes, familiarizing the Russian people with the spiritual traditions is the way to mastering universal values, world culture. When the problem of "sustainable development" is acute in the world, the need to develop a survival strategy on the planet is timely highlighted in the doctrine of spiritual and moral noosphere human being and noosphere education developed by A. I. Subbeto (2008), where one of the main provisions is the statement that "noospheric spirituality is such a spirituality that raises the meaning of human life to the level of Responsibility for all Life on Earth, raises its Love to the level of understanding of Love as

a cosmic phenomenon, as a carrier Good for all living sentient beings in the Cosmos". Only a rooted man in native culture, in ancestors, the "root man" can be a noospheric person.

Thus, the design of a model of ethno-nocultural educational space of the indigenous peoples of the North needs to be developed in a culturally-oriented education paradigm. The concept of "ethno-cultural component of education" includes everything that allows us to understand the richness of a particular national culture, history, traditional way of life of a people, language, literature, folklore, crafts, song and music, moral values, customs, traditions; everything that contributes to the development of the creative potential of a person, national identity as a representative of an ethnic group, socialization - the formation of a citizen of Russia, as well as a person of the world.

Theoretical basis

A literature review revealed the key concepts of this study. The authors believe that the education of schoolchildren in modern conditions should occur when considering it as part of the culture. From the perspective of this study, the concept of cultural identity is important - the consciousness of one's belonging to the culture of an ethnos, people, nation, country, and world.

The authors see the culture of the 21st century as a world integration process, in which a mixture of different ethnic groups and ethnic cultures occurs, modeling of school education in the Arctic region in these sociocultural conditions is presented in a general cultural context - familiarization with cultural values, immersion in culture in order to avoid a break in cultural levels space, ensure the continuity of cultures and generations.

From this perspective, modeling the educational space of indigenous peoples should be considered in the aspect:

- The national idea (educating a person in close connection with his national roots - language, culture, customs, traditions, mentality, love to native language, culture, and history);
- Multiculturalism (introducing the younger generation to ethnic, national and world cultures, self-awareness as a personality, which is an integral part of global human unity);
- Ideas of nationality (education of students in the spirit of respect and love for the Fatherland, responsibility for the fate of their country).

Research methods

A set of theoretical and empirical methods was used to solve the problems posed: analysis, systematization, the generalization of data from various sources; Experimental work on the pedagogical design of the model was carried out in the "Experimental boarding school "Arktika" with in-depth study of subjects of a humanitarian and cultural profile, analysis, synthesis, comparison, observation, diagnostics. At the stage of the study, a necessary condition in order to verify the representativeness of the theoretical foundations was parallel and simultaneous research in two schools directly. The total sample of respondents was 100 people, which included 50 schoolchildren of the experimental school and 50 schoolchildren of the Khatystyr School of the Aldan region of the Republic of Sakha (Yakutia). Diagnostics were carried out according to the methods "Identification of the level of native language proficiency", "Test with closed answers", questionnaires to identify value orientations (the methodology by Yu. N. Semenko), level of education (the methodology by M. E. Shamova). The stage of summing up the results made it possible to calculate the results, compare them, and identify the similarities and differences of the results. Processing of the results was carried out by a combination of qualitative and quantitative analysis of the data.

Results

Based on a theoretical analysis of sources reflecting the research problem, a model of ethnocultural space has been created and implemented based on the methodological approach that the development processes that occur in childhood are fundamental to the reproduction of culture. The practical testing was carried out from 1999-2019 in the “Experimental boarding school” Arctic “with an in-depth study of subjects of a humanitarian and cultural profile” of the Republic of Sakha (Yakutia) of the Russian Federation, teaching children of small peoples of the North (Evens, Evenks, Chukchi, Dolgans, and Yukagirs). The organization of the ethnocultural environment is the creation by the community of teachers, children, parents and the public of an atmosphere of spiritual development and unity, taking into account the scientific and pedagogical experience of Russian education, as well as the focus on creating their own unique ethnopedagogical experience.

Table 1. The model of ethnocultural space in schools of the Arctic region

Methodological basis					
Culturological	Systemic	Personality-oriented	Integrative	Synergetic	
↓					
The purpose of the educational process: increasing the ethnocultural education of the indigenous peoples of the North					
↓					
Principles of education					
Preserving the values of languages and culture	The integrity of the perception of culture	Active ethno-cultural environment	Openness	Regionalization of education	
↓					
Conditions for the implementation of ethno-cultural education					
Infrastructure	Social communication	Educational networks	Interaction between the subjects of education		
↓					
Forms of organization					
Class-lesson system	Children's community self-government	Supplementary education	Field-specific education	School-wide events, activities	
Research methods					
Analysis	Synthesis	Comparison	Observations	Diagnostics	Design
↓					
Monitoring					
Degree of awareness of					

interests and positions	Self-reflection	Self-assessment	Motivation
↓			
Effectiveness			
Civil ethno-cultural identity	Moral and ethical guidelines	Self-determination	Conceptualization

Each of the seven blocks in the model is meaningfully formed considering the correspondence of the methodology and the main goal of ethno-cultural education. From a methodological point of view, a cultural orientation is decisive, at the same time, a systematic and personality-oriented approach to education provides stability and individualization, while integrative and synergetic approaches are aimed at the broad dynamic development of network education. The implementation of the principles is an important factor in ensuring the continuity of cultural values in school education. The implementation of ethnocultural education requires such conditions as social communication, infrastructure, educational networks to be created in which schools of small peoples of all five indigenous peoples of the North, Siberia and the Far East are integrated with common goals that implement a program of joint activities to study culture and languages, between which meaningfully established a variety of interconnections and relationships.

In the context of the culturological approach to education, the Arktika School was created, and a teenage self-governing organization CCSG (children's community self-government) is developed, where schoolchildren are divided into four communities that live by observing the northern peoples' national calendar and compete among themselves all year. In this regard, the development of community self-government, which has historically existed among the indigenous peoples of the North, is an important area that needs to be created and developed in the educational system of schools in the North.

A significant influence on the development of the languages of the indigenous peoples of the North is exerted by the hierarchy in the correlation of languages in society. In the ethnocultural space of the Arctic school, multilingualism is formed, in which the central place is occupied by the language of ethnicity, regardless of its level of proficiency. The second center of this multilingualism implies studying the regional state language - the Yakut language, and the third educational center is dedicated to acquiring the Russian language as the state language and the language of subject teaching. The fourth center is the area of formation of multicultural education in the process of learning foreign languages. Mechanisms and methods, forming values in a given area of culture, are created in each center. It can be educational programs, projects, routes, etc., which are of a variable nature.

The educational activity is also actively taking place along end-to-end lines that give stability and stability to the general language learning/communication. The framework integrated programs go through the cross-cutting lines and are being implemented to compare the studied languages and cultures, special courses "I am at peace with myself and with others", "Culture of the peoples of Yakutia" and others, as well as wide multicultural sociolinguistic communication with the aim of an in-depth study of cultures and languages. The following principles of communicative teaching of foreign language communication have been developed: speech-cognitive activity, functionality, situationally, and novelty. The framework of the experiment widely uses the educational potential of the languages studied, the history and culture of their speakers (Marfusalo, 2020).

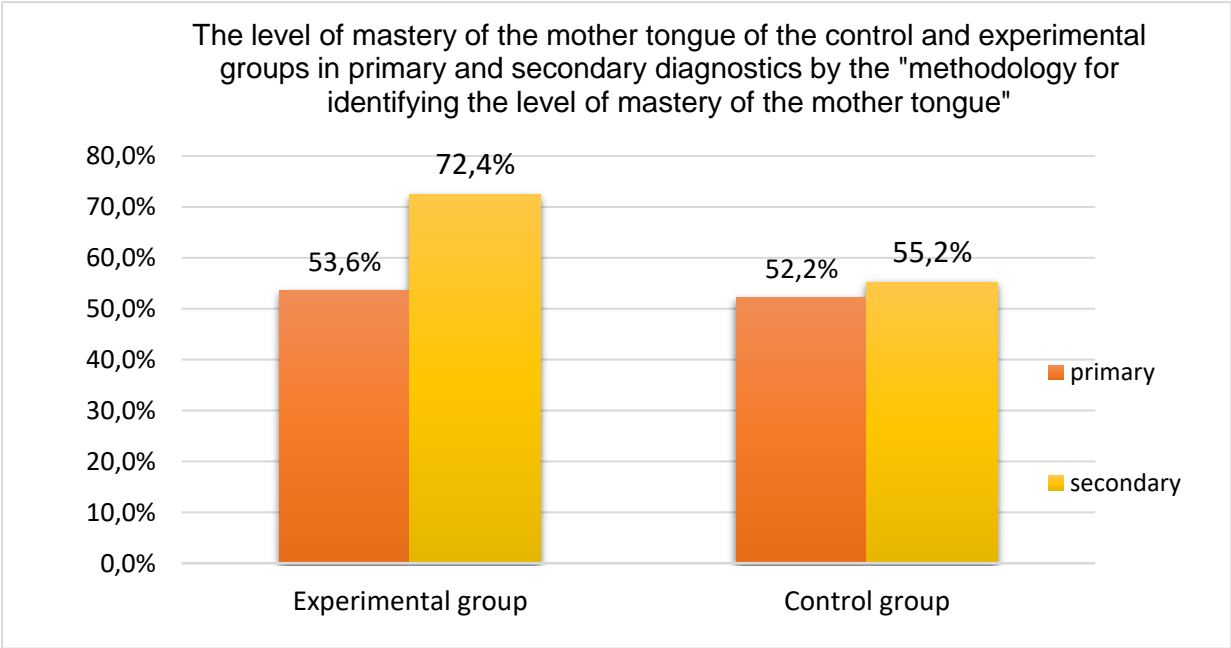
In the experimental work the authors used modern pedagogical and ethno-national technologies: training in cooperation, comparing the features of different languages, conducting

community lessons, event events, design methodology, workshop technology, etc. An effective form of language teaching is the formation of groups according to the level of language proficiency and multilevel education. E-learning resources have been created to teach the Evenk language. The essence of education in our model is that schoolchildren in the system of classroom and extracurricular activities, especially when studying languages, literature, history, and culture of different peoples, along with the acquisition of verbal skills mastered the ways of socially significant behavior in another culture.

In the research process, different methods were used to identify the effectiveness of the proposed model of ethnocultural education: the identification of the value attitude (Yu.N. Semenko) of the Arctic school graduates with a coverage of 30 schoolchildren. Survey results among graduates showed that the first place in the graduates' value system is a family with good relations (87%), the second is health (66%), and the third is the ability to realize one's abilities (45%). The meaning of life is seen in procreation - 27% of schoolchildren, providing opportunities for development - 53%, in improving their own lives - 52%, in pursuit of their goals - 33%, in meeting their needs - 6% of graduates. General indicators of education according to the methodology by M.E. Shamova helped in identifying the following indicators: high level - 25% of schoolchildren, sufficient - 56%, average - 19%.

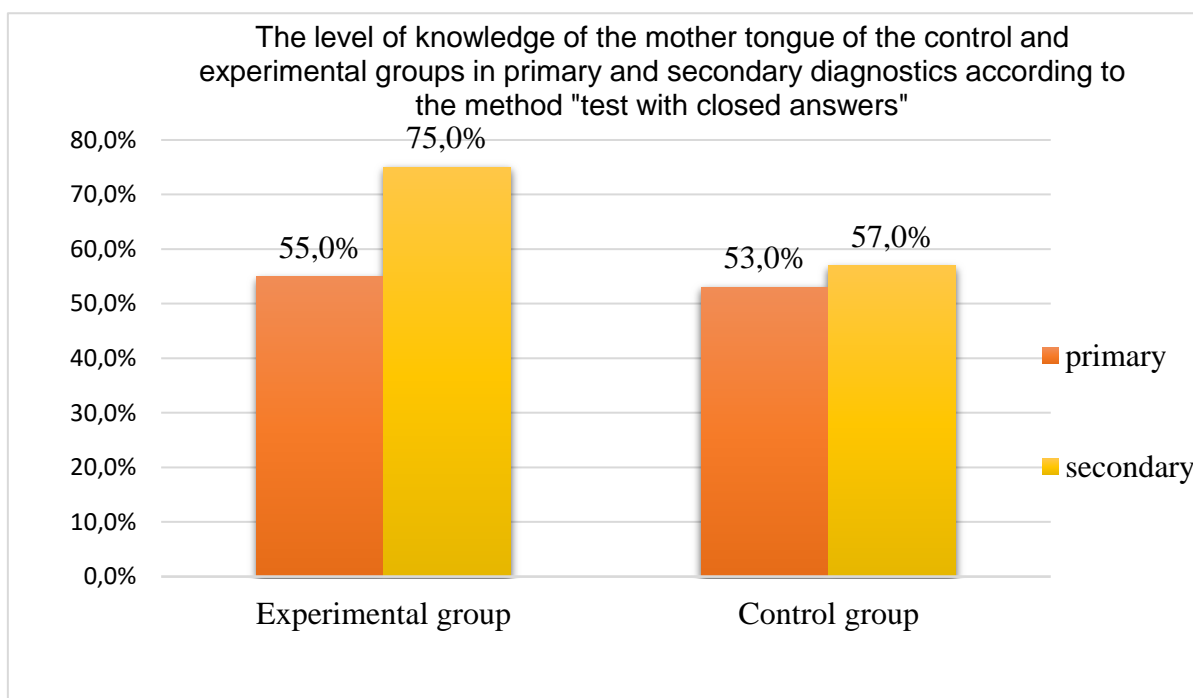
In order to identify the effectiveness of teaching the native language as the main indicator of the quality of ethnocultural education, diagnostic methods were carried out: "Identification of the level of knowledge of the native language", "Test with closed answers". The total sample of respondents was 100 people, which included 50 schoolchildren of the Arktika School and 50 schoolchildren of the Khatystyr School of the Aldan region of the Republic of Sakha (Yakutia). The results of the secondary diagnosis according to the "methodology for detecting the level of native language proficiency" in the experimental and control groups are presented in Diagram 1.

Diagram 1.



The results of the secondary diagnosis according to the method of "test with closed answers" are presented in Diagram 2.

Diagram 2.



Teaching the native language through the method of using the song art of the small peoples of the North, memorizing poems and songs (round dance songs of Evenks), the intellect-card and quest game showed the following results: according to the method of using song art, the level of language proficiency in the experimental group increased by 18.8%, in the control group - by 3%. According to the "test with closed answers" methodology: an increase of 20% in the experimental group, in the control, the results increased by 4%.

During the years of experimental work from 1999 to 2019, 27 graduates graduated from school with gold and silver medals. An average of 97% of admission to higher and secondary specialized educational institutions is provided. Graduates of the school study at prestigious higher educational establishments and colleges of Russia.

A recognition of the school's achievements in innovative educational activity is that the school entered the network of Presidential schools, became a laureate of the V Moscow International Exhibition, received a grant from the President of the RS(Y), a grant from the All-Russian Competition Priority National Project "Education", and was awarded the "Golden Support of Russia". The school is a federal and republican experimental site for the implementation of projects for the revival and development of languages and cultures of indigenous peoples of the North. In 2012, the Arctic School was included in the network of UNESCO Associated Schools.

Discussion

The globalization of socio-economic life, leading to gradual integration into the world community, the spread of the Internet more and more draws the younger generation into these processes, the ethnocultural values of culture are replaced by the marginalization of consciousness and the rejection of traditional culture. These factors are especially acute in the urbanized part of the population. The research topic actualizes the problem, on the one hand, the need to form ethnic self-awareness through the study of the native language and culture, on the other hand, the search for consensus and harmonization in the conditions of inevitable integration processes.

Consideration of the substantive aspect of the proposed model in the context of general education and/or Federal State Education Standard may conflict between federal and regionally significant competencies, the formation of patriotic qualities of the individual in civil society, and the importance of local interests in the ethnocultural space.

A systematic study of ethnocultural education is aimed at resolving contradictions and involves considering the general cultural and ethnocultural components in education in a complex, considering the overall development of the child on local material as a factor that ensures harmony and rationalization of general education. Thus, the consideration of ethnocultural education from a cultural point of view highlights the importance of indigenous education, pushes pedagogical horizons, updating the world around us in the process of shaping the worldview, character, spiritual and moral qualities of an individual.

The study among the respondents representing the indigenous peoples of the Arctic (Evens, Evenks, Yukagirs, Chukchi, and Dolgans) revealed a low quality of ethnic language mastery. The isolation of various ethnic groups provokes the multidirectional development of the languages of the peoples of the North, forming various dialects and speech variations, which negatively affects the formation of a separate language with a stable linguistic system.

Problems arise in the mutual exchange of preserved spiritual and material national values and knowledge of national traditions, which entails the disappearance of the culture of small nations as a sociocultural phenomenon. There is a significant geographical spread of historical principles and sources that provide the basis for the revival of the culture of the peoples of the North. The feeling of isolation from the general national composition gives rise to the difficulty in self-identification of national identity and a wide range of communication with various representatives of their nation.

Conclusion

Various approaches have been identified and studied in the process of studying the methodology of the ethnocultural process. The culturological approach has been adequately disseminated in relation to the educational system of the Russian North and indigenous education. This study developed a scientific idea based on key methodological concepts that education is part of culture, a culture-like system, and a cultural process. Language, customs, beliefs, ways of thinking and actions, creativity, and communication, developed by culture, make up the spiritual world of a person who is aware of them as a person of culture. The identity of the northerner as a representative of the Arctic region was first considered as a reflection of the complex of vital activities of the nomadic peoples of the North, the conditions of education in the environment of the Arctic culture. The authors implemented experimental projects that allowed for creating a model of ethnocultural educational space, which presents the methodology, principles, purpose of education, conditions, forms of education and results. On the whole, the model of the ethnocultural space in which the representative of the indigenous peoples of the North is formed is a multidimensional, multilevel factor of education. Within the framework of this model of educational space, there are wide opportunities for multilevel, age-related communication in order to improve the quality of ethnocultural and general education.

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