

Realization of the Pedagogical Potential of Ethnocultural Traditions of the Nomadic Peoples of the North in a Regional Educational Space

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Abstract : Most new undergraduate colleges are upgraded from higher vocational colleges, having aspirations that the upgrading is the solution to the predicament of their development, and the fact is that the upgrading does not completely solve the problem, but it gives rise to some new problems. There are two meanings of upgrading: the first refers to the transformation and upgrading from an academic-oriented college to an application-oriented one; the second refers to the quality and level of these colleges the undergraduates have to reach. The ways to enhance the transformation are as follows: (i) to carry out discussions on application-oriented undergraduate education and form research hotspots to deepen and systematize the research; (ii) to construct scientific and reasonable academic and research teams and provide intellectual support for practice; (iii) to reach a consensus through argument and contends in the deep understanding of the problem; (iv) to construct high-quality teaching staff through teachers' ability to promote projects.

1. Introduction

The formation of Russian society is associated with increased attention to the ethnicity of the peoples inhabiting it, ideas of the national revival of the cultural and historical heritage, as well as progressive ethnic and cultural traditions in socialization and education of the younger generations (B. T. Likhachev, I. Z. Skovorodkina, A. B. Pankin) [1]. The issues of achieving and realizing the pedagogical potential of the ethnocultural traditions of the noble nations of the North in the development of the regional circumpolar educational space remain in the little-studied area of Pedagogy.

The nomadic peoples of the North, being part of the Arctic world, are a unique phenomenon of our civilization. They combine polar characteristics. Over the centuries, they managed to preserve the distinctiveness of life and living arrangements – nomadic, representing the basis of the Arctic culture of the peoples of the North. The tribal and communal self-government was their way of life is a form of economic management and collective survival in extreme conditions. Every nation had a distinctive material and spiritual culture, language [2]. On the other hand, the Arctic civilization today, according to most experts, is in a state of crisis – the destruction of the system of traditional cultural norms and values and *ethnic characteristics of the peoples of the North are alarming*. Particularly perceptible is the effect of negative tendencies in the youth environment, where the phenomenon of negative identity is recorded (L. Gudkov, G. Tadzhefel, E. Erickson), although the lifestyle of the indigenous population depends on the natural habitat conditions in the natural environment (U. A. Vinokurova, I. S. Gurvich, V. A. Robbek). Such a situation made it possible to single out the concept of “*a personality of a northerner student*,” which is based on the understanding of a personality revealed in the works of K. A. Abulphanova-Slavskaya, N. V. Bordovskaya, A. A. Rean [3] as a reflection of a complex of nomadic life conditions peoples of the North.

The ongoing sociocultural processes in the Arctic region stimulate the comprehension of new educational processes (regional space, community and family education, national holidays, nomadic schools). The growing interpenetration of cultures contributes to the study of the Arctic nature of education of the peoples of the North, which reinforces the need to use the pedagogical potential of ethnocultural traditions, which are historically formed and transmitted from generation to generation forms of activity

and behavior of the people (life and lifestyle, traditional activities, norms and rules of behavior), social environment, systems of values, spirituality, language (A. B. Pankin, A. B. Grigoryan, V. I. Slobodchikov), understanding the experience of public education (K. D. Ushinsky, V. A. Sukhomlinsky, G. N. Volkov).

Analyzing modern pedagogical literature, one can often find the phrase “pedagogical potential.” A number of authors using this phrase do not reveal the content of the concept (E. N. Gusinsky, Yu. I. Turchaninova). Others view potential as a means, reserves, sources that are available and can be converted into a resource for achieving certain goals, solving problems, and implementing plans (V. G. Bocharova, T. O. Katerbarg); as the capabilities of an individual, community, state in a certain area (T. L. Bozhinskaya, L. L. Rybakovsky). Based on the existing definitions, the concept of “*pedagogical potential of the ethnocultural traditions of the nomadic peoples of the North*” is presented as opportunities for an individual or community that can be transformed under certain conditions into resources for the development, education and socialization of the individual in the Arctic culture of the Nomadic peoples of the North.

The concept of “educational space” is reflected in the works of the philosophers (N. A. Berdyaev, V. V. Rozanov, V. V. Zenkovsky, N. O. Lossky), teachers and psychologists (Z. I. Batiukova, B. S. Gershunskogo, M. V. Shakurova), scientists of other fields of knowledge (I. V. Robert, I. Sh. Mukhametzyanova). It is presented in the theory and practices of education (N. L. Selivanova, E. V. Bondarevskaya, B. V. Kupriyanov), as well as when considering the socio-cultural context of the problem (V. G. Bocharova, M. M. Plotkin, M. S. Yakushkina). The features of the development of educational space in the conditions of the Arctic region were not considered.

In the transition of national education from the traditional to the personally oriented paradigm (Sh. A. Amonashvili, V. V. Davydov, V. F. Shatalov, P. G. Shchedrovitsky), the development of variability (A. G. Asmolv, I. A. Kolesnikova, V. M. Rozin), multiculturalism (V. S. Bibler, Z. A. Malkova, M. S. Yakushkina), democratization, humanization (M. M. Bakhtin, D. Dewey, S. I. Hessen, C. T. Shatsky), informatization (G. K. Nurgaliyeva, K. Power, I. V. Robert) of education acquires special importance the strengthening of national and regional components of the content of education, expanding independent styles and uniqueness of educational organizations, person’s possibilities in choosing an educational path. *A regional circumpolar educational space* is considered in the context of the philosophical category of space as a form of existence, functioning and (self) organization of its subjects, capable of creating a complex network of relationships, event-based practices in the field of education, upbringing and socialization (D. V. Grigoriev, N. L. Selivanova, P. V. Stepanov). The network here is presented not only as a geographical, showing the location of educational organizations in any territory, but also *as an event* [4], showing a dynamic network of interrelated pedagogical events created in the environment of daily co-existence, the dialogue of schoolchildren and teachers by the efforts of group and individual subjects [5]. Based on the work of the theorists of the pragmatic approach in Social Sciences (M. Heidegger, L. Wittgenstein’s philosophical knowledge about events, the idea of M. Gardiner’s everyday life, B. Heimore, P. Bourdieu’s concept revealing the process of forming subjectivity, and V. V. Volkova and O. V. Kharkhordina’s theory of practices) [6], we consider the *existing practices* as leading to a change in activity, worldview of the subjects of the educational space, relations with ethnocultural sign systems connected with the traditions of nomadic peoples.

The study was carried out mainly on the basis of rural schools in the main northern territories. Currently, more than 30% of the population of Russia continues to live in rural conditions that preserve traditions of folk culture. In the Republic of Sakha (Yakutia), a region with extreme climatic conditions, the proportion of rural schools is 73%. In hard-to-reach places are located 40% of educational organizations [9]. About 30% of general education organizations are small. There is a process of reducing the rural population of Russia, as well as the number of rural schools [7, 8]. Taking into account weather conditions, large distances (students of 120 schools in Yakutia have to overcome a distance of 50 to 550 km), the quality of roads and transport for children becomes often dangerous for their life and health. Speaking about the state of rural schools and the education of the peoples of the North, P. P. Pivnenko, A. V. Tsurulnikov, and Ch. Taksami note that they reflect the processes reflecting the increasing contrasts between the capital and the province, centers and periphery, cities and rural areas. The organization of the educational process here does not correspond to the traditional way of life of the northern nomadic peoples [10].

The management aspect is significant for the realization of ethno-cultural traditions in the creation of the educational space. The ideas of theories of management of social and educational processes in the network are known (B. S. Gershunsky, M. A. Goncharov, S. S. Neustroev, M. M. Potashnik), as known are the ideas on the role of pedagogical design as a means of management (V. I. Zagvyazinsky, V. V. Serikova, V. Ya. Yasvina) and ideas about managing event networks of an educational organization (V. A. Pedan, M. S. Yakushkina). *Network management* is an activity aimed to ensure the interconnection of network entities in the field of education development, education, socialization through the formation of events by network leaders in a certain area (with the abandonment of the principle of rigid vertical hierarchy and the use of project management principle). Note that there are no developments in determining the strategy and tactics for managing event-based network processes in the region.

Appealing to the ethnocultural traditions of the peoples of the North is especially important if one takes into account the viewpoint of their special position and role in the development of mankind, established in recent years in world and national science, and the scientific substantiation of the phenomenon of the Arctic civilization suggests the prospects for the use of traditional knowledge coming from life experiences of the indigenous peoples of the Arctic region in the preservation and dissemination of those values that present the Arctic civilization in the dialogue of modern civilizations [11]. Based on the above, the problem of our research is formulated. It lies in the incompatibility of the content of upbringing, education, socialization of children and schoolchildren-northerners in the family, community, rural arctic school conditions, methods of realization of the pedagogical potential of the ethnic and cultural traditions of the nomadic peoples of the North.

2. Research methods

Theoretical: analysis of psychological, educational, socio-educational, cultural, historical, methodological literature; analysis of legislative and regulatory documents in the field of education; experience systematization; *empirical:* observation; questionnaires; expert evaluations; interviews with school leaders and regional education authorities; diagnostics of research results; experimental work in rural schools in the region; implementation of the results obtained in a broad teaching practice.

3. Results

1. Interdependence, interaction of spaces: regional space, space of educational organization, family and family, space of a growing person, their subjects and event practices created by subjects in the network of educational organizations of nomadic peoples of the North leads to the formation of a regional circumpolar educational space.
2. Community and family education, based on the traditions of the life of the clan family, communities that create conditions for the effective upbringing and education of the preschooler, determining their value life orientations, prepare for the role of a father or a mother in a family, being a responsible head of the clan also allow for “primary vocational training” (management, fishing) of a northerner student is a necessary component of a single process of development, education and socialization of a child, a student in a regional circumpolar educational space.
3. The way to create a regional circumpolar educational space is to design event practices in the network of educational organizations of nomadic peoples of the North, which has a tree structure combined with traditional symbols of the world perception of the nomadic peoples of the Arctic, taking into account the pedagogical potential of their ethno-cultural traditions, geographical, natural, socio-cultural, economic features.
4. Conditions for implementing the pedagogical potential of the ethnocultural traditions of the nomadic peoples of the North in the regional circumpolar educational space: pedagogical support by the curators of the intergenerational dialogue of adults and schoolchildren studying under extreme conditions, self-organization of homogeneous educational communities; changing the ethnocultural component of the content of education in the region; the formation of multi-level educational networks with the participation of educational organizations and their social partners.
5. The realization of the ethnocultural traditions’ potential in the regional circumpolar educational space is

determined by the following performance indicators at the levels: a) an individual subject of educational processes in the region (the personality type of a schoolchildren-Northerner is formed, the characteristics of his/her personality are manifested in the educational process: a parent tutor, a curator of ethnocultural educational activities for children and schoolchildren); b) generic communities: involvement in the structure of the regional educational process of the family-based, community education; c) educational organizations: strengthening an ethnocultural component in the content and structure of the educational process, the emergence of new models of Arctic schools, innovative forms, means of teaching schoolchildren; d) the region as a whole: changes in the structure of management of the region – the introduction of network management elements, the creation of a concept and educational programs based on the implementation of ethnocultural traditions.

4. Discussion of the results

As a methodological basis of the study, the triangulation of mutually complementary, mutually enriching each other methodological approaches was determined: cultural, civilizational, systemic, event-based, historical, interdisciplinary. This made it possible to analyze the “circumpolar civilization” phenomenon, justify the need to strengthen the role of the ethnocultural component in education, education and socialization of modern youth of the nomadic peoples of the North, to determine its pedagogical potential, using it to develop a model of a regional circumpolar educational space that is the basis for the modernization of education in the Arctic region.

In understanding the essence of the “circumpolar space” phenomenon, we relied on the ideas and concepts of the leading Western and Russian experts about the Arctic civilization, namely (i) A. V. Robbek (about the development of the Arctic and subarctic territories, the uniqueness of natural-ecological and strategic resources and their location, which determines the uniqueness of the lifestyle and culture of the peoples of this part of the North), A. G. Novikova and A. G. Pudova (who considered the natural geographic foundations of the mentality of northerners in the context of a circumpolar civilization as “connections of generations” with a symbolic vision of the mentality of nomadic northerners), and Yu. V. Yakovets and W. A. Vinokurov (who advanced the thesis about the Arctic as a fifth-generation local civilization). As a synonym for a circumpolar civilization, the term “Arctic civilization” is used (Yu. Krupnov, A. D. Toynbee, M. Bronstein). An analysis of the scientific material on the issue, the discourse of scientists (A. G. Novikov, S. S. Protopopov, and L. Heininen) shows that there are many approaches and theories to define the concept of “circumpolar civilization”, and they are often contradictory. The majority is inclined to the existence of a circumpolar civilization being ranked as local (I. A. Zhuvaka, A. Ya. Flier). We proceed from the scientific position that the recognition of a local type of civilization – circumpolar – allows us to speak about the circumpolar educational space of the region. Schools, family and the rural world are the social institutions of a multidimensional and concentrated influence on the mentality and values of the individuals [12]. Their ability to preserve the spiritual heredity of relations, the continuity of generations, the transfer of values of the nomadic world should be used to create a regional circumpolar educational space based on the ethnic and cultural traditions of the northern peoples.

Different meanings are invested in the concept of “regionalization of education”: a new view is based on the consideration of the processes of regional construction of the Arctic as a single region with unique characteristics (a circumpolar civilization). The task of education here is to broadcast the entire cycle of reproduction of culture and the activities of people in the educational space of the region [13].

The concept of the “ethnocultural component of education” includes everything that gives an idea of the richness of the national culture, the way of life of the people, its history, language, literature, moral values and traditions; contributes to the development / self-development of the child’s capabilities, its identification, socialization, development as a citizen and patriot of his country, being tolerant to other nations and communities (ethnic, religious). Ways to implement the ethnocultural component: adjustment of the content of regional education (curriculum, programs), as well as development and implementation of educational technologies, copyright, modified programs, reflecting school activities with the ethnocultural component. The pedagogical aspect of the problem in selecting popular traditions, lifestyles, value systems, eventual educational practices of nomadic peoples of what is relevant for modern education and represents the essence of its ethnocultural component, the presentation of pedagogical orientations of personality education as a goal and a result of education in a regional circumpolar educational system space of the

nomadic peoples.

The integrity of the regional-ethnic culture of education is ensured by the presence in it of an ideal of a “perfect northern man” (G. N. Volkov), which is characterized by harmonious development, hard work, healthy lifestyle, unity with nature, love for the Motherland, for children, worship of the ancestral cult. According to E. V. Laricheva, in the ethnopedagogical traditions of the peoples of the North, the central love is the love for the Motherland, his ancestors, the people, originally formed by the family, then in the communities of the clan. Knowledge of native nature acquired in childhood, games, communication in the native language, in folk songs, music, folklore works, where the heroic pages of folk history, his struggle with enemies were revealed, in which the heroes won in fairy tales, legends, epics, in peoples’ wisdom, which is reflected in proverbs, sayings, riddles, works of folk art and is transmitted through folk epic, fairy tales, epic. The inclusion of progressive folk traditions in the process of education leads to the socio-cultural adaptation of a student, the formation of his activity and independence, national identity.

The study describes the process of upbringing and socialization of a child, a schoolboy-northerner, reflecting the worldview of nomadic peoples on the world space, the “tree of life”, which is based on the intergenerational transmission of the ethnocultural traditions of nomadic peoples to an adult child, coupled with the strengthening of national consciousness. In this logic, the process of development, upbringing, socialization of a child, a student can be represented as a scheme in the chain: family, community, school development, education, and socialization.

A rural school acts as a guarantor in the preservation and development of the national culture and mentality of the nation [14]. In the study, the rural school is presented in the form of models containing a combination of different types of educational organizations of the village. Today, the nomadic school and its varieties are being restored: nomadic, semi-nomadic (seasonal), and stationary under the influence of regional factors associated with the peculiarities of the climate and way of life of the nomadic peoples. A variant of a stationary school for students whose parents participate in traditional forms of management and children live with them – *these are educational organizations with flexible organization of education*.

Experimental work showed that the compulsory conditions for the development of a circumpolar educational space include designing a strategy for the development of educational organizations for the near and more distant future through the network interaction of all the subjects of socio-cultural and educational activities of the region. When designing the interaction (A. I. Adamsky, A. M. Tsirulnikov, I. M. Remorenko), according to M. M. Chuchkevich, the condition for taking a certain position in the network is the readiness of its participants to use their resources in achieving common goals simultaneously with the fulfillment of their tasks.

By introducing an ethnocultural component (values and traditions of the nomadic indigenous peoples of the North) into an educational network, we include everything that gives a more complete picture of the richness of the national culture, the uniqueness of the way of life, history, language, literature, spiritual goals and values of the people, which contributes to the development of the child’s creative abilities, self-development, identification; socialization, i.e. the formation of the personality of a growing person, a patriot, a citizen tolerant to other nations and communities (ethnic, religious). Ways to implement the ethnocultural component is to change the content of regional education: adjusting the curriculum and programs, developing and introducing pedagogical technologies and copyright, modified programs reflecting the main areas of the school with the ethnocultural component.

The model of a regional circumpolar educational space is an image of a special self-developing system, characterized by structural complexity, diversity of its constituent elements, development trends, built on the idea of a network principle of organizing a circumpolar space at different levels: a) in the educational process (in various programs and courses, educational methodical kits, tools and methods of education for rural schoolchildren, samples of ethno-artistic activities); b) in an educational organization (in different types of rural schools, forms of organizing their work, the specifics of the professional activities of teachers); c) in organizing the activities of the territorial (regional) educational system (in the variability of programs in the management of educational organizations, their relations and co-organization of activities, educational systems of a city, village); d) in regionalization of education (in the development of mechanisms for the living arrangement of rural society).

The conditions for designing the development of rural educational organizations [15] and the implementation of a model of a regional educational space as circumpolar are revealed:

1. Formation of the regulatory and legal framework of the Republic of Sakha (not contrary to Russian legislation).
2. Restoring the traditions of the activity of nomadic schools [16; 17].
3. Consideration of national characteristics in the life of the northern nomadic peoples (tribal communities, community self-government, features of the nomadic lifestyle, traditions of family education, value systems).
4. Improving the content of education, educational technologies [18].

The proposed strategy and tactics of managing the development of a regional circumpolar educational space through the implementation of network interaction based on the pedagogical potential of the traditions of the peoples of the North presents an algorithm for actions by regional leaders and school leaders: deepening and activating knowledge of the native language and national culture; creating individual educational routes, profiling routes that support the traditional way of life and management; using effective pedagogical and information technologies, social partnership, innovative models of educational organizations; developing ideas of public-state school management [19]. It contributes to the formation of network-wide resources, the continuous exchange of information and experience, the activities of rural schools in the context of remote access to educational resources, and has prospects in designing regional rural education systems and regionalizing education in the Russian Federation and the CIS space [20; 21], building future plans for the development of Arctic regions in the world space [22; 24].

5. Conclusion

The sociocultural conditionality of development, upbringing and socialization of a child in the nomadic conditions of the North is revealed. The process of education and socialization of a child and a northerner student in the North was justified and described, reflecting the worldview the nomadic peoples have on world space, combined with the traditional symbolism of their world perception of their living space and based on strengthening of national consciousness. In this logic, the process of development, upbringing, and socialization of a child and a student can be represented as a scheme in the chain: family, community, school development, upbringing and socialization of the child. Modeling of the regional educational space of this Republic of Sakha (Yakutia) is carried out through the construction of event-based educational and educational practices, psychological and pedagogical design of educational processes that create conditions for the development of man as the subject of their own life and activity. The results of the study can be used in teachers training in rural schools in order to improve management efficiency.

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