

Arctic cross-cultural education and formation of ethnic consciousness of northern people in higher educational institutions of Russia

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Abstract. authors actualize a new role of northern regions in global development – ability of northern territories to be a driving force in modern geopolitics. Arctic cross-cultural education and formation of ethnic consciousness of northern people are characterized on the example of higher educational institutions. Experience of higher educational institutions in the solution of problems of cross-cultural education of future teachers focused on acquisition of the Arctic knowledge as model of viability, survival in the conditions of globalization is given.

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Introduction

Globalization and large-scale regionalization became the most important tendency of modern social development. Radical changes in the international relations, occurred in recent years, testify real processes of rapprochement and close cooperation of the countries and the people, strengthening of interaction of various cultures [5; 2].

The world outlook aspect forming a modern scientific picture of the world and directed on new outlook, demands development of new models of an education system. In the conditions of increase of globalization and environmental problems when the mankind is threatened as a whole by universal danger of self-destruction, common integrated education system and the education, capable to expect consequences of the today's actions, helping to live in harmony with the nature and with other people is necessary [3; 4].

Arctic cross-cultural education as condition of resilience of the Northern people.

Creation of the Arctic model of cross-cultural education is connected with emergence of a new role of northern regions in global development, development of the concept about the Arctic – as international region, as one of the most durable and adapted for extreme conditions civilizations, and a hypothesis of possibility of Arctic knowledge acquisition as a model of viability, adaptedness, survival in the conditions of increase of globalization, environmental and technological problems [5, p.346].

It is known that the Arctic education is primarily connected with problems of the ethnocultural education directed on preservation and development of existing ethnocultures and satisfaction of requirements of ethnic groups of the

population and ethnic self-identification. However, modern dynamics of cultural processes indicates other tendencies. Today private problems of ethnocultural education were succeeded by more complex problems and problems of cross-cultural Arctic communication that is the reflection of a new national policy [6].

In the conditions of searching the new special purposes of arctic education supposes expansion and deepening of collaboration both inwardly and out of north regions.

Thus, a reference point is the interconnected inseparable triad "man – society – nature" in which each element is equivalent. In this triad the concept "indigenous peoples" is a especially significant, as the general stability that can be reached only at cross-cultural studying of features of attitude, ethnocultural traditions, originality, the accounting of mentality of these people [7; 8].

Nowadays, the problem of the indigenous peoples of the North is fundamental for Russia because the huge world, state of the economy, politics, spirituality and morality of the country and the state as a whole is reflected in it. In particular, at exit meeting of Presidium of the State Council in Salekhard at discussion of problems of indigenous peoples of the North it was much spoken about quality of their life, revival of the presidential program "Children of the North". At the same meeting the Russian President V. V. Putin spoke about the importance of so-called "social responsibility of business" and "political will of local authorities". "We shouldn't lose the biggest richness of the country", - the President said, meaning northern culture and traditions of people [5, p.350].

In this context it is possible to give as an example the Institute of peoples of the North (IPN) the Russian State Pedagogical University of A.I. Herzen (RSPU) that throughout the long-term productive activities for training of the top skills for regions of the North, Siberia and the Far East remains to the Russian Federation is open for innovative ideas. In the conditions of transition to multilevel system of training there are new aspects of problem, including the questions connected with ethnoregional specifics, demanding thoughtful study for their successful decision. For example, application and enrollment of students from northern regions on all faculties of RSPU of A.I. Herzen is carried out through Institute of the people of the North, in order to provide them with state donation for food to indigenous students of the North, Siberia and the Far East regions. The majority of students from the northern regions are studying now at basic faculties according to applications of Departments of Education of these subjects of the Russian Federation [9].

The new horizons of development of educational, methodical and research work of students and teachers of IPN provide the computer classes with an access to Internet and language laboratories in the educational case of institute. New educational and methodical grants on the basis of information technologies, including languages of the northern people are developed. Research work of IPN staff is conducted on the Northern studies: education and science ". Scientists of Institute annually publish scientific monographs, research works (the Northern studies researches," Literature of the people of the North"), organize the international, Russian conferences on the problems of the North. The Institute conducts cooperation with other research and educational institutions of St.-Petersburg and northern regions of Russia (Novosibirsk, Yakutsk, Vladivostok, Khabarovsk, Magadan, Khanty-Mansiysk, Ulan-Ude, Petrozavodsk, Dudinka, etc.). In today's conditions of growth of national consciousness and simultaneous strengthening of ethnic groups conflicts the student of IPN is guided not only by an all-northern standard of the culture, but also by an ethnocultural originality of their nation. It is urged to carry out cultural and ecological functions, participating in preservation and sometimes restoration of culture process, showing at the same time openness to cross-cultural and interethnic interactions brought up in the conditions of IPN multiverse [5, page 377].

The Institute of peoples of the North is "natural" laboratory on studying of ethnic interactions in which means of legitimization of the possible ethnic conflicts among the students which feature is that

possibility of enrollment to higher educational institution is caused by an ethnic origin and the place of residence of entrants are developed. Existence of IPN becomes an instrument for ensuring of equally accessible education for representatives of different ethnoses. By ethnic and cultural originality of students forms of education are dictated as well. Carrying the culture, the student has an opportunity to demonstrate it by the participation in folklore theater studio, production of arts and crafts. Finally, IPN represents mini-model of ethnic variety in Siberia and in the north and problems which in so squeezed form are shown more clearly, but also their solution is found easier in collaboration between the student and teacher. Ethnic interaction at institute is the factor promoting mutual understanding and tolerance. In this regard actions within an association (sometimes city, beyond institute) are very useful. The cultural diversity can be implemented in competitions at which students show their ethnic culture, thereby, the need for self-identification and protection of their interests is realized. Studying of languages and cultures of different people, recognition of their equal importance is an important educational factor. It develops ethnic idea of the students about their own nation and enriches their knowledge of other nations. In this case, the possible interethnic conflicts are neutralized in advance, transferring them to the sphere of positive rivalry [1; 10].

Generations of highly qualified specialists from indigenous peoples of the North testify to productivity of IPN politics. Many writers, poets, artists, politicians, administrators are graduates of the Institute; they became the elite of their nation and significantly influence to the situation on their native places. They overcome ethnic isolation, introducing openness created at the multiverse Institute.

In RSPU of A.I. Herzen the concept of ethnoculturological education focused on training of specialists from among the people of the North is developed. It is possible to point out the following features of this training: education of northerners has to be originally like in the university and include the developed ethnoregional northern studies component; multi-profile and constructed on integration of various areas of knowledge; focused on formation of an image of complete cultural and educational space, integration of actually educational and cultural and educational activity (in particular, museum, leisure, information, etc.) [5, p.381].

Thus, the system of the higher education is urged to help students-northerners to take place in respect of understanding and realization of their internal potential. Their professional future entirely depends on level of their development, ability to

think creatively, realizing of itself in educational activity. The higher school is faced by a problem of activization of cognitive activity of students. At the solution of this question concerning the students of Institute of peoples of the North two factors are essential value. One of them is connected with motivation of students on receiving the higher education, with the increased consciousness and understanding of the assumed duties. The second factor is the need of students to knowledge, enthusiasm for creativity. But success is achieved when these factors are combined and act in interrelation. Informative independence of the student is of great importance for activity of future specialist too. Informative independence is based on working, activity, interest.

The faculty of Northern peoples of the Khabarovsk State Pedagogical University where 117 students from 7 national regions of 13 nationalities of indigenous peoples of Russia [5, p. 383] are studying different peculiar regional and ethnic features.

At the initial stage of activity the management of FPN faced a number of problems which were caused more by passivity of students, ignorance of each other and their dispassionateness from ethnos life. Being trained at various faculties, students-northerners, unfortunately, not always had and have opportunities to communicate among themselves, have no access to that information which would be directly connected with their ethnic territory. Most often they aren't guided in features of own culture, ethnic history and don't know the native language.

The humanization and democratization of the education, undoubtedly, demand more attentive approach to ethnicity problems. In 1996 in one of trips to the north with students of Art and Graphic Faculty in taiga in Neryungry region teachers met with journalists from Yakut television. They rafted on the river Timpton for a meeting with 108-year-old Evenk shaman M. S. Kulbertinova. The wise and worthy representative of the nomadic people Matrena Stepanovna who held clarity of mind and surprising in remembrance in so old age, spoke: "Somebody clever decided to make all of us identical. He decided that all of us should think and speak equally. It is wrong, everyone born on Earth has to think and speak independently" [5, p. 383]. This example indicates the relation of the native speaker to his own culture and ethnos and its further way of development in the modern world.

The indigenous peoples of the North, living in the ethnic territory, are primarily interested in self-preservation. They apply for the right to call themselves by the name and to express freely the

ethnic features. The main percent of the population (80-85%) remains on the primordial lands and tries to adapt to modern social and economic conditions. Life in these villages mainly connected with school. Presence of full comprehensive school in the village gives the chance to the pupil to remain in the sociocultural environment. And they are less subjected to stresses and protected from the negative phenomena, in comparison with his contemporary who are compelled to continue studying in other village or city, to live in a boarding school, at hostel or at relatives. In those pedagogical groups that are oriented to ethnic traditions and involve in cooperation of inhabitants of the village – parents, grandmothers and grandfathers, achievements are visible. It is worth saying that many teachers are natives of the above-named villages. Practice has shown that at northern school the teacher who understand ethnic specifics of the settlement and is able to use local material in the professional activity should work. For example, graduates from Nikolaev-on-Amur Peoples of the North Training School are professionally focused on the work at northern school. They are distinguished by skill to communicate, independence and self-identification with the ethnos. They don't feel an inferiority complex and are quicker involved in teaching and educational process [9].

In the conditions of introduction of multilevel system and higher education Federal State Educational Standards the North East Federal University named after M. K. Ammosov (NEFU) realize one of the main directions of the Program of the strategic development (2011-2020) – ensuring innovative social, economic and cultural development of indigenous people of the North on the basis of traditional lifestyle and ethnonational originality. In particular, at the NEFU's Pedagogical Institute in bachelor's and master's degree system ethnocultural education for the purpose of preparation of specialists for national schools of the indigenous people of the North, Siberia and the Far East are introduced. Since 2012 the new combined profile of pedagogical education "Primary education and tutoring in the comprehensive (nomadic) school of the North" is entered. There is an intentional training of teachers of a wide profile for small and nomadic schools of the indigenous people of the North, Siberia and the Far East. The demand in such teachers is caused by prevalence of rural small schools (63% from total number of schools of the republic), i.e. small fullness of classes in these types of schools that are social and economic regularity in the conditions of the North. The curriculum and the main educational program of the new combined profile are developed on modular system where modules of ethnocultural education,

ethnopedagogics and ethnopsychology, languages of the people of the North and tutor training prevail. Distinctive feature of training of teachers is that they as universal the elementary school teacher, have the opportunity to teach at a comprehensive school. Being tutors, they can find (remotely) any teacher and the expert for direct work with pupils. The tutor assumes responsibility of pedagogical support of pupils according to the individual program of the development. In this case mobility of the teacher, an individual trajectory of development of each pupil are provided, shortage of the teachers as a result of particular specialization is liquidated.

The idea of the universal training on the combined profile in a multilevel education system is understood by us more widely. Variability of modules on these or those additional specialties at basic primary education is a way of ensuring mobility of variable training of teachers of a wide profile, proceeding from real needs of the republic for pedagogical staff (for example, "primary education + additional education, "primary education + mathematics and information technology", "primary education+ foreign language", etc). In this regard it is pleasant to note that in the new Law on Education offers of the Republic of Sakha (Yakutia) on financing of rural schools regardless of number of pupils, i.e. on real expenses, were accepted, and the salary of teachers must be not below than those who work in the sphere of economy of subjects [9].

New standards of training of specialists give the chance of reorientation of a vector of a development of education to the variable solution of local problems taking into account original life and activity, climatic, national and regional features of the indigenous peoples of the North, Siberia and the Far East [3; 9].

Conclusion.

The analysis showed that cross-cultural education and formation of ethnic consciousness of Northern people in higher educational institutions contributes in training of highly skilled teachers, focused that education in the north becomes socio-economic factor of original of ethnocultural development of the people of the North, which remains opened to the progressive influences of globalization.

Derivations.

The problem of the indigenous peoples of the North is fundamental for Russia as the huge world, state of the economy, politics, spirituality and

morality of the country and the whole state is reflected in it. It is essentially important that functioning of cross-cultural communications within the Arctic education in higher education institutions is based on the principles of complementarity and mutually studying, rapprochement and interaction [3]. The general stability of indigenous peoples of the North can be reached primarily at cross-cultural studying of features of world perception, ethnocultural traditions, originality, with taking into account the mentality of these people. Similarity of experience, culture and professional views of the peoples- inhabitants of Arctic, serves as a guarantee of full cooperation and increasing the potential. Thus, the Arctic education in higher educational institutions as a way of receiving and translation of knowledge becomes a necessary component of progress and a modern civilization.

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