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**Ethnic identity and ethnic self-identification of native minorities of the north as the process of socialization****Larisa Yu. Aisner**

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**Abstract**

This article considers ethnic identity and ethnic self-identification of native minorities of the north as the process of socialization. The authors raise the problem of finding means for development of ethno-cultural needs of Russian citizens in education and upbringing in the spirit of respect and love for their native culture. At present the problem of reviving lost national traditions, customs, languages of native minorities, and the formation of ethnic belonging to their people is urgent. Without reliance on national culture it is difficult to educate a person who is oriented on morality, aesthetic creativity, regardless of the sphere of personal activity. The most important strategic task of vocational education is the preservation of the cultural identity of students who are representatives of the native minorities and the organization of the educational process, taking into account the actual professional needs of the population living in places of traditional management. The problem of native minorities is fundamental for Russia, because it reflects the huge world, the state of the economy, politics, spirituality and morality of the country, the state as a whole. The cultural, spiritual, economic and social principal of the people inhabiting our planet is the irreplaceable values of mankind. The heritage nourishes the modern science, education and culture.

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**Keywords**

Native minorities of the north, socialization, professional education, traditions, customs, language, ethnic culture, ethnic identity.

**Introduction**

The cultural, spiritual, economic and social principal of the people inhabiting our planet is the irreplaceable values of mankind. The heritage nourishes the modern science, education and culture. Modern civilization has realized the highest potential of cultural heritage, the need for its saving and effective using as one of the most important resources of the stability in modern society along with natural resources. The loss of cultural values is irreplaceable and irreversible. At present the native minorities of the Far North are going through difficulties connected with economic decline and destructive processes in ethnic culture. This is due to significant changes in the system of traditional socialized institutions, almost complete loss of national life elements, beliefs, customs, traditions, loss of the native national language.

One of the actual problems is the problem of finding means for development of ethno-cultural needs of Russian citizens in education and upbringing in the spirit of respect and love for their native culture. Being the most important sign of ethnic identity, the languages of the native minorities of the North lose their social functions; they are reduced to the sphere of household using only by the older generation. There is active language assimilation in favor of the language interethnic communication and artificially created socio-economic conditions that accelerate the process of people's assimilation and lead them to disappearing as ethnos. The succession of generations that led to the alienation of children from their parents in connection with their education in boarding schools, ignoring the pedagogical capabilities of the family is broken.

**The history of the ethnos**

The industrial development of the Arctic zone and the Arctic Ocean, mineral mining leads to unavoidable interference in the life of people of this region. Modern industrial development of the North is carried out in an extremely short time, not compatible with the adaptive capabilities of nature and the community of native minorities, and therefore it has a destructive effect not only on the natural environment, but also on the mentality, culture and traditions of these groups.

All these processes influence the awareness of their ethnicity negatively, initiate the loosening of the already fragile ethnic cleavage that is associated with the modern world tendencies, the ethnic principle of the individual. As the public practice proves each new generation re-examines the features of its community, forms national self-consciousness in accordance with the modern world [Mukhina, 1988].

The most difficult periods in the history of the ethnos when there is a breaking of existing social relations, the transition from one stage of the ethnic community formation into another more developed form, the processes of formation of national self-consciousness require a revision of views on the problems of individual awareness in society.

In ethnopsychological science interest for the native minorities of the northeast Asia from other ethnic groups has significantly increased in order to understand their world view and experience of the world order, to recognize their uniqueness, identity. All this emphasizes the importance of

studying the psychology of native minorities and their ethno-cultural characteristics dictated not only by cognitive interest, but also by the demand for broad social practice both at the individual and social levels. Language is an instrument of communication facilitating the interaction between people, an instrument of social advancement, a symbol of ethnic and identity, emotionally colored collective value. The native language is a language of forming the primary skills of speech interaction in the family environment.

The study of the intercommunication between the unique culture of people of the North and psychology accumulates the historical past and everyday life, ethnic specifics and their modern refraction in the people. Cognition and complex study of ethnopsychological manifestation of the personality of the native inhabitant, cultural norms, will allow providing targeted psychological help, which makes it possible to establish a truly harmonious relationship with the world around them.

### **Professional and life orientation**

In the modern world, during the information boom, in the century of universal computerization a less attention is paid to the spiritual and moral education of the younger generation. Ethno-pedagogy of the educational process is seen as a driving force that helps create conditions for the providing of individual ethno-cultural socialization. At present the problem of reviving lost national traditions, customs, languages of native minorities, and the formation of ethnic belonging to their people is urgent. Without reliance on national culture is difficult to educate a person who is oriented on morality, aesthetic creativity, regardless of the sphere of personal activity.

The upbringing and educational process relying on ethnic psychology and pedagogy, taking into account the specific features of psychology, physiology and mentality of indigenous children of the North, a multilateral dialogue of cultures of other people should ensure the development of the individual on the basis of national and universal values. This will prevent the ethnos self-isolation, provide a single cultural and educational space, will contribute to the expansion of individual social mobility.

Ethno-pedagogical environment of the Khanty-Mansiysk Autonomous Okrug is a polyethnic environment [Zueva, 2007]. The purposeful using of ethno-pedagogical environment features in the work of all educational spheres will help to ensure that children from the small indigenous peoples of the North have an adequate perception of their nationality and form a positive, tolerant attitude to representatives of other nationalities and develop intercultural competence. Getting into new socio-cultural environment students who are representatives of native minorities of the North are experiencing serious stress associated with integration into polyethnic space [Lobova, 2007]. The issue of professional and personal self-determination of this students' category is especially acute, because of the pressure from the society of moral, cultural, legal norms and traditions that are alien to them. Disorientation of the student in choosing a professional and life orientation can lead to unconstructive decisions. In this regard, a special mission of social and pedagogical work is to help the student understand his ethnic identity, cultivate the personal importance of his native culture, professional and personal self-determination as guarantors of identifying his life and professional plans with his or her home.

For the professional preparation of specialists who are competitive in the current labor market it is necessary to use the forms and methods of organizing the educational process that enable them to discover and develop the necessary professional and personal competencies of students, taking into account their national characteristics and traditions.

The most important strategic task of vocational education is the preservation of the cultural identity of students who are representatives of the native minorities and the organization of the educational process, taking into account the actual professional needs of the population living in places of traditional management [Gorodenko, 2013].

### **Social adaptation**

At the initial stage of communication with the children of indigenous ethnic groups it should be noted that tension, isolation, passivity, alienation, aggression and ignorance, emotional arousal and sharp self-denial of belonging to their ethnicity, native language, culture and traditions, everything that concerns the northern peoples were present. Ethnic self-awareness of the children of northern peoples has been formed for a long time, passing through several stages and levels of ethnic identity towards their ethnoses. According to psychological research of E.V. Yasuchenya and S.V. Mukhina the third stage of the ethnic identity formation falls on the period of college education (16-17 years). At this stage the awareness of their ethnicity is strengthened, the motivation for choosing their nationality is determined, an ethnic outlook is constructed. At this age the ethnic self-awareness formation of boys and girls is most affected by the educational process in the college, which purposefully influences the process of developing the individual self-awareness and ethnic orientation. During this period ethnic self-consciousness is formed on the principle: "I am a representative of my people". The crisis of identity in youth is a crisis of the whole generation and a test of the worldview in the whole society. The society enables the young person to dock individual ways of identification with the public ones. Established in this period identity includes all meaningful identifications including ethnic identity. The fourth stage covers the youth (student) age (18-22 years). It is a decisive period in the development of ethnic self-awareness and consolidation. This is a crisis period between adolescence and adulthood when in the personality there are complex processes of gaining adult identity and a new attitude to the world [Mukhina, 2001].

Today the main thing is not just the development of abilities, professional and cognitive interests of students, but vocational training in accordance with socio-economic tendencies and requirements of employers. The student needs to become mobile, oriented in professional self-determination in order to broaden the choice of the professional way self-orienting in professions demanded on the labor market; to analyze the situation on the domestic market and on the market of various regions in order to develop personal potential for successful socialization; to achieve success in professional activities.

The task of young people preparing for social and economic active self-assertion in tough competition conditions, the development of stress-resistance in labor activity in general, and not only within the framework of a certain profession, is becoming more actual. The problem of competent professional self-determination is especially actual for the representatives of the native minorities of the North. An important aspect is the orientation towards traditional forms of management and culture, the adaptation of the acquired competences and the realization in the socio-economic and cultural specifics of the native areas [Pakina, 2015].

Cognition and complex description of cultural-specific mechanisms in ethnopsychological manifestations of the personality of a native inhabitant will allow providing purposeful psychological assistance, which makes it possible to establish truly harmonious relations with oneself and the surrounding world.

Researchers suppose that low social adaptation, high unemployment, low level of professional education is connected with psychophysical features of indigenous ethnic groups, with their world view

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and attitude to work as a way of life and not a means of satisfying material needs [Maksimova, 2014].

In the 1990s specialists dealing with the problems of native minorities' socialization in modern society offered ways for updating the professional education. The main theses were in favor of the fact that the education of the native minorities of the North should be based on national institutions that focus on traditional types of management, reindeer herding, fishing, cage livestock raising with teaching in their native languages [Udalov, 2014].

Numerous studies of psychologists and sociologists reliably testify that the peculiarity of ethnic psychology of the Khanty and Mansi peoples is concrete-figurative thinking at the expense of the abstract-logical one, it is difficult to obtain such specialties as legal and economic specialties due to the ethno-psychological factor.

### **Ethno-cultural content in education**

The population of the northern regions is polyethnic with predominantly Russian-speaking people that is why teaching in indigenous languages in a professional national institution is inexpedient. It is useful for these students to include ethno-cultural content in the educational and developing environment with the methods and techniques of students' cognitive activity, including family traditions and customs, activating the role of parents as a translator of cultural heritage, ethical norms and moral values of the individual [Udalov, 2014].

A.M. Gorky wrote that the true history of nation cannot be studied without knowing the oral folk art, since from ancient time folklore is constantly accompanying history. The native minorities of western Siberia Khanty and Mansi demonstrate a rich storehouse of folklore genres. The myths reflect the idea of the origin of all living on the Earth and the entire universe. Heroic tales brought up pride for their people, their readiness for mutual assistance and interest in the historical past of their native land in the listeners. The performance of ritual songs was an essential part of many traditional ceremonies of Ob Ugrians. In their families folklore is a part of traditional culture, where education is reduced to love, understanding of nature, careful attitude to it, ability to survive in the northern latitudes. In the past the Ob Ugrians were deprived of any other means of satisfying their spiritual and aesthetic demands, found them in oral creativity putting their thoughts, feelings, experiences with all sorrows, joy and dreams of a better life. Any fairy tale, myth, legend has an instructive meaning in itself. Any sign or ban has been existing over the centuries in order to live in harmony with nature. Oral folk art influences the all-round development of personality, instills love for the world around and teaches to evaluate the motives of actions. Knowledge of folklore allows broadening the personal horizon and developing observation, deepens understanding of the connection between oral folk art and everyday life.

### **Preservation and development of national upbringing systems**

The family is a link of national and cultural identity. This role is played mainly by cultivating the family traditions and customs of its people. Customs like language also represent an important element of national culture; they reflect the history of the ethnos, ideals, aspirations, beliefs and the nature of social relations. Their observance is aimed at ensuring the continuity of national culture. The family serves as a kind of a bridge between the individual and the nation. Preservation and development of national upbringing systems, adaptation to new conditions for the development of ethnic groups implies the improvement of the interrelation between the elements of upbringing in the family and in the socio-cultural environment.

Thus, the process of national self-consciousness formation is going on, love and respect for their nation, for their roots, ancestors, previous generations and their origin are formed.

The system of vocational education of native minorities helps them to achieve the realization of their internal potential. Professional future entirely depends on the level of their development, the ability to think creatively, the conscious attitude to get a professional education and enthusiasm for creativity in the learning period. Of great importance in achieving success is the phenomenon of cognitive independence and this is already active position, skill and talent of the teacher who assumes the responsibility to inspire, involves and helps the students to make a step forward in the sphere of positive interethnic cooperation with peers, teachers and people around them.

Students form a view of the national culture of their people on the basis of purposeful study, enrichment and creative reflection through educational influences. Thus, a basis is created for self-knowledge of traditional culture, world outlook, character, mentality of their ethnos, stable motivational interest, the students' emotional and value attitude to culture, traditions, the language of their people, value attitude to the family, religion, self-esteem, self-confidence and compliance with the norms of social behavior.

The demand for ethno-cultural traditions as a means of optimizing educational activity acquires great significance in the context of modern processes of globalization and eroding national identity. The process of training future specialists for professional work during the period of instruction in the ethno-cultural direction is characterized by a certain change in the level of society development, each person in society, the relationship between individuals and health of the nation.

The essence of the problem in professional education shows that the ethno-cultural educational and upbringing system is now important and necessary, requires organization on the principles:

- Fundamental and professional orientation;
- Sociocultural conformity (oriented to compliance with the laws of individual development and the social environment, is based on the inclusion of knowledge about man and society in the content of regional education);
- Positive motivation involves stimulating the internal motivation of learning, striving for cognition, professional growth and success in professional activities.

The main directions of ethnic self-consciousness formation in the native minorities are:

- Attraction to the national culture, traditions, customs, rituals, the history of their ethnos, spiritual and moral values;
- Familiarization with folklore, literature, painting, applied crafts and traditional way of life of these people;
- Formation of interest in the cultural values to their ethnos and other peoples, their adequate perception and assimilation;
- Formation of the foundations for culture of interethnic communication;
- Active, not contemplative attitude to ethnic culture;
- Formation of a positional active carrier of the national culture.

The main characteristics of an individual with formed ethnic self-consciousness reflecting the structural communicative component are:

- Social and communicative adaptability;
- Plasticity, flexibility in communication, the ability to interact with different people, easily adapt to changing circumstances, re-evaluate events, actively find their place in them;
- Desire for agreement is the absence of disagreement fear in opinions, divergences in views, the

desire to have their own point of view and defend it, the ability to solve all problems "peacefully", to concede, to agree;

- Tolerance is the ability to treat people's opinions, views, character, habits, culture;
- Optimism, love for life, faith in oneself, in abilities, cheerfulness and enthusiasm;
- Frustration tolerance is the ability of a person to resist various kinds of life difficulties without losing psychological adaptation.

## Conclusions

The problem of native minorities is fundamental for Russia, because it reflects the huge world, the state of the economy, politics, spirituality and morality of the country, the state as a whole. The fundamental task for these peoples is to demonstrate their worth and involve their ethno-cultural potential, taking into account past development scenarios, modern conditions and real needs.

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## **Этническая идентификация и этническая самоидентификация коренных малочисленных народов севера как процесс социализации**

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### **Аннотация**

В статье рассматривается этническая идентичность и этническая самоидентификация коренных малочисленных народов Севера как процесс социализации. Авторы поднимают проблему поиска средств для развития этнокультурных потребностей российских граждан в образовании и воспитании в духе уважения и любви к своей родной культуре. В настоящее время актуальна проблема возрождения утраченных национальных традиций, обычаев, языков коренных меньшинств и формирования этнической принадлежности к их народу. Без зависимости от национальной культуры трудно воспитывать человека, который ориентирован на нравственность, эстетическое творчество, независимо от сферы личной деятельности. Важнейшей стратегической задачей профессионального образования является сохранение культурной самобытности студентов - представителей коренных меньшинств - и организация учебного процесса с учетом реальных профессиональных потребностей населения, проживающего в местах традиционного управления. Проблема коренных меньшинств является фундаментальной для России, поскольку она отражает огромный мир, состояние экономики, политики, духовности и нравственности страны, государства в целом.

### **Для цитирования в научных исследованиях**

Айснер Л.Ю., Агапова Т.В., Мартынова О.В. Ethnic identity and ethnic self-identification of native minorities of the north as the process of socialization // Теории и проблемы политических исследований. 2017. Том 6. № 5А. С. 93-101.



**Ключевые слова**

Коренные меньшинства севера, социализация, профессиональное образование, традиции, обычаи, язык, этническая культура, этническая идентичность.

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