

EDUCATIONAL MANAGEMENT OF STUDENTS' ETHNO-CULTURAL IDENTIFICATION

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Relevance of the research results from the necessity to maintain ethno-cultural diversity in response to globalization processes. The world today encounters reduction in cultural diversity, unification of cultural standards, and destruction of historically formed mechanisms of intergenerational continuity and ethnical communicative space, which leads to ethno-cultural identification crisis. The purpose of this article is to reveal characteristics of educational management of students' ethno-cultural identification. The leading approach of the research is personal and activity centered approach, which allows for studying ethno-cultural identification as awareness of belonging to an ethnos based on cultural specifics, language and person's life-sustaining activity in multicultural community. The research involved 200 professors, and 400 students; they took part in developing criteria of ethno-cultural identification (ethnic self-identity, knowledge of national traditions and language, and ethnic tolerance). The research highlights include revealing of functions of a national-regional component of education (cultural, humanistic, humanitarian, reflexive, and developmental) and reserves of ethno-pedagogical traditions in the process of students' ethno-cultural identification. Significance of the obtained results is that these functions of the national-regional component cover the content and process of education; they make it possible to select and structure the learning material aimed at formation of worldview attitudes involving constructive cooperation with different culture and values bearers. The reserves of ethno-pedagogical traditions that have been shown offer orientation for educational managers towards training of multicultural tolerance, and students' readiness for an intercultural dialogue. The article provides characteristics of winter pastimes of peoples of the North as an efficient mean of construction of an ethno-cultural universe model and expansion of each individual's social and ethnic experience; maintenance of an efficient socialization; development of reflexive processes which form ethnic self-identity and Self-integrity. The reserves of winter pastimes of peoples of the North that have been shown make it possible to include them into PE lessons and students' dorm Olympics (Spartakiads).

Keywords: ethno-cultural identification, personal and activity centered approach, ethno-pedagogical traditions, national-regional component of education

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INTRODUCTION

Relevance of the research results from the necessity to maintain ethno-cultural diversity in response to globalization processes. The world today encounters reduction in cultural diversity, unification of cultural standards, and destruction of historically formed mechanisms of intergenerational continuity and ethnical communicative space, which leads to ethno-cultural identification crisis (Vlasova, Masalimova & Alamanov, 2016; Gladilina & Koroleva, 2012; Kalimullin & Masalimova, 2016; Vasbieva *et al.*, 2016; Borisova *et al.*, 2016; Masalimova & Chibakov, 2016). The ontology of the identification phenomenon may be disclosed only in conjunction with the major contexts of comprehension thereof: as universal of existence; cognitive-psychological modality of individual consciousness; social parameters of Self-conception; adaptation need and mechanism (Malygina, 2005; Kalimullin & Dobrotvorskaya, 2016; Masalimova & Barinova, 2016; Yashkova & Kalimullin, 2015; Kalimullin, Khodyreva & Koinova-Zoellner, 2016; Vlasova, Simonova & Soleymani, 2016). Ethno-cultural identification is a complex social phenomenon. Its scope consists of an individual's understanding of their belonging to a national community on the basis of their culture and the community's understanding of its unity subject to the same terms (Ignatovich, 2014). Ethnos means a historically formed steady set of people on a specific territory with their own culture and understanding of their unity and dissimilarity from any other formation; an ethnos is a separate social agent (Gromova, 2012). Ethnos is not just a number of individuals; it is a certain unity and social solidarity. Ethno-cultural identification is based on human need to sort and rank their self-image and their place in a certain worldview; to be united with the world around through an integration into the cultural and symbolical space of society (Terentyeva *et al.*, 2016). Ethno-cultural identification may operate in an ambivalent manner. On the one hand, it operates as an archaic and the most constrained form of human existence, which reveals oneself through certain obligatory characteristic features of an ethnos; it is understood and experienced as a given and operates through common language and culture different to any other language and culture. Ethno-cultural identification responds to the need in adaptation to the fullest extent, since it makes it possible for an individual to feel integrated into the environment through their ethnic communion, both in terms of the world of today and as part of the historical process and perspectives (Pankin, 2006). On the other hand, ethno-cultural identification is a form of contextual manifestations of a certain community group. Claude Lévi-Strauss (2001) says that a world civilization could represent no more than a world-wide coalition of cultures, each of which would preserve its own originality. A significant role within this idea belongs to students' ethno-cultural identification. The purpose of this article is to reveal characteristics of educational management of students' ethno-cultural identification.

RESEARCH METHODOLOGY

The leading approach of the research is personal and activity centered approach, which allows for studying ethno-cultural identification as awareness of belonging to an ethnos based on cultural specifics, language and person's life-sustaining activity in multicultural community. The very core of the personal and activity centered approach is in an attitude towards any student as the core value and the party to an educational process; the essence of education is in confirmation of humanistic values, and satisfaction of educational needs of an individual and society (Andreev, 1988). In accordance with H.I. Hessen's (1995) anthropological concept of the individual, the individual's strength does not come from within or from a natural strength of one's psychophysical system, but it comes from the spiritual values which enter one's body and soul and which shine from within as a vector of their creative aspirations. From H.I. Hessen's (1995) perspective, creation of the individual comes from exposure to the world of *supra-personal* values. Following his logic, we are of the opinion that the process of education may be an efficient method of creation of the individual. Educational management of students' ethno-cultural identification includes arrangement of conditions for self-understanding, personal growth, and self-fulfillment within the context of the contemporary multicultural world (Bim-Bad, 1996). A person with a holistic worldview and multicultural orientation in learning of social realms; is able to make use of their life and creative opportunities, and to self-actualize within the system of an open dialogue and an activity valuable for the civilization (Yadov, 1979). The following methods were used for the research: theoretical (analysis, synthesis, generalization, and systematization); socio-scientific (observation, discussions, questioning, and expert review).

RESULTS

Key results of the research are as follows: 1) functions of the national-regional component of the content of education; 2) reserves of ethno-pedagogical traditions.

Functions of the national-regional component

It has been found that national-regional component accomplishes a cultural, humanistic, humanitarian, reflexive, and developmental function. The cultural function is focused on ethnic self-identity development, overcoming of a nationalistic-centered mentality, negative prejudices and stigmas with regard to other nations and their cultures. In the world of today cultural knowledge serves as a basis for the formation of multicultural way of thinking and humanitarian competence. This function is responsible for the formation of the system of values as certain fixed provisions to those elements of reality that are of personal importance for the individual (Ilyin, 2000). The cultural function ensures continuity of the process of transfer of cultural heritage from generation to generation;

efficiency of learning expertise, knowledge, skills, cultural norms and values (Likhachev, 1995). The humanistic function pays due regard to the idea of a multicultural community and cross-cultural communication ethics; through the lens of humanism it reflects humanity's cultural experience in its specific ethno-national forms within the content of education. Despite certain aspects of interpretation of *humanism* in various cultural and historical periods, today humanism is viewed as a system of moral and ethnic values and ideals. The core of this system includes the individual as the supreme value (Levada, 1966). The humanistic function ensures a humanistic orientation of the students' mind and behavior (Pugacheva, Lunev & Chepuryskin, 2014; Masalimova & Benin, 2016; Kalimullin & Islamova, 2016). The humanitarian function is oriented to reflecting originality and uniqueness of native culture in conjunction with the world culture; development of a multicultural cognition interest; learning to creatively use one's knowledge to solve moral and social issues, within the content of education (Bueva, 1978). The reflexive function is focused on perception and apprehension of cultural diversity for personal development and human progress (Grigoryan, 1982). The developmental function ensures interest towards self-understanding, self-development, and personal self-actualization of a citizen as part of an ethnos (Anufriev, 1971). The functions of the national-regional component that have been shown (cultural, humanistic, humanitarian, reflexive, and developmental) ensure formation of the national self-awareness and acquisition of moral experience which form the core of most preferable relationship between people.

Reserves of ethno-pedagogical traditions

In order to live and function in the world a person needs to understand the Universe as a whole. In order to make this process a successful one, a person needs spatial and temporal references, i.e. a unifying diagram of the Universe. That is why any ethno-cultural community always creates a world model which is represented in myths, reflected in religious beliefs, recreated in ceremonies and rituals, fixed in languages and ethno-pedagogics, materialized in settlement planning, organization of house interior. Every generation obtains as a heritage a certain world model which serves as a basis for the formation of individual world view for every person and unites those people as a cultural entity (Lunev & Pugacheva, 2013). Ethno-pedagogics plays a key role in the formation of a person's universe model. Ice-sliding has always been one of the methods of familiarizing a person with the world model in Russian ethnic culture. Ice-sliding is a traditional Russian winter pastime, which has been preserved up to now. Ice slide is one of the places where an ethno-cultural specific of a person's motor behavior is formed. It is a perfect type of a natural training; it tones up lower limbs and helps a person feel a range of various emotions associated with standing on their feet. Participants of ice-sliding acquire a unique and valuable experience and it is definitely worth a

relevant research. Ice-sliding is always aligned with particular emotions of a direct dynamic contact of a body with the ground; these emotions bear no resemblance to other common emotions while walking, seating or standing. A person sliding down an arduous ice slide feels each and every small surface change, every hollow and pimple – all with a part of their body which is in direct contact with the ground (feet, back, and bottom). It echoes through their body defining their steadiness and making them feel the complex construction being their body. Ice-sliding is always a direct and sharp emotion; it is a prolonged interaction of their body with the ground – an eternal support of everything that keeps moving. These emotions are of critical importance at an early age when a child learns to crawl, stand, and walk. They tend to subside in later life since crawling, standing, and walking become automatic and don't need to be controlled. Still lowering of awareness does not lower the value of a comprehensive contact with the ground.

In Russian ethno-culture ice-sliding was associated with the idea of acquisition and acceleration of vital forces both for a person and for the earth. That is why people of all ages tried to make it on an ice slide during winter. Children need energy for growing up; newly wedded couples need it for a successful start of living together; old folk need it for further continuation. There was a belief that if an old man ice-slides on Maslenitsa (a celebration of the imminent end of the winter) he would make it to the next Easter (the most important event for the Orthodox Church; it has no fixed date and is celebrated in May or June). The national tradition said that ice-sliding activates the earth; it is called *awakening of the earth*: the sliding people awake it, they awaken its life-giving energy of the next spring. Russian national culture formed three methods of ice-sliding that reflect degrees of sophistication (Osorina, 2000). The easiest method is on bottom. By age seven a child was supposed to master this art: to know what to use to have better sliding; to be able to push off; to achieve maximum speed-up; to rise or eloquently stretch out in order to pinpoint the final moment of sliding and find enjoyment in a resting state. A person sliding on bottom feels completely safe – there is nowhere to fall. They enjoy physical feelings of a contact with the ground, sliding and speed; children usually try to make these feelings sharper. For example, they expand the area of physical contact by sliding on their belly or back sprawling their hands and legs; or they make a *pile-on* keeping sprawling on their back off the ice slide. People do everything to refresh the memory of their body limits, to feel their *self* in their own body, to experience their vital and bodily existence and enjoy it. *Self*-consciousness always charges people (especially children) with energy and enjoyment. The second method of sliding (a transitional one) is on hunkers. It involves feet but in a lower position so that not to fall too hard. And the third method, a sophisticated one, involves sliding on feet. Most of the people mean this very method when mentioning ice-sliding.

In psychotherapeutic practice it is well known that the quality of contact of a body with the ground defines a person's connection to earth in reality: natural interchange with the environment, correct form position and manner of walking; and above all – a person's *rootedness* in life, their independence and fundamentality. There is a good reason for a saying: *He is on solid ground*. This phrase is to be understood not only in a figurative sense but in the truest sense of the word as well. People with the major personal issues associated with insufficient sociability actually do not step on the earth with all foot: they have a subconscious tendency to transfer body weight to their toes and don't lean on their heels properly. Therefore body-oriented psychotherapy involves a number of practical ways of establishing contacts of a person with the world through accommodation and understanding of body-oriented contact with different types of support, and first of all – with the solid ground. Ice-sliding on feet is a perfect type of natural training. You can't slide on your toes. Sliding on feet may prevent congestive phenomena in lower body (cystic ovaries, uterine fibroids and prostate adenomas), since it involves an active energy output through legs. It is of critical importance for people today because of constant sitting, sedentary lifestyle, and less walking. By ice-sliding on feet people solve a number of motor tasks; they learn to understand their body and mind. The necessity to stand on feet develops springiness, which is achieved through joint mobility and coordinated work of kinematic chain: toes – ankles – knees – hips – spine. The ability to keep balance is defined by cooperation of muscular feelings with the work of the vestibular mechanism and sight. In Russian ethno-culture it is supposed that by the age of 10 a child had to be able to ice-slide on feet. Ice-sliding involves natural training of what is necessary in various situations of an ordinary life: it is desirable to keep stability and balance everywhere. It is important that people of other northern countries do not slide on feet; this is a Russian ethno-cultural tradition to interact with the earth. Thus, ice-sliding is a natural method to strengthen your system; it shows (diagnoses) a person's body issues: awkwardness, poor coordination of movements, instability because of an insufficient contact with the earth, underdevelopment of feet, and a shift of body center of gravity.

Ice-sliding is a priceless method of socialization. A vast social experience may be gained from ice-sliding. Through ice-sliding people learn social norms and rules of communication having to deal with standing in a line, observing proper distance and with general orientation in space, and communication including physical one. However, there are no declared rules. The rules are understood naturally via imitation – where the young learn from the elder – and owing to the self-preservation instinct. On an ice-slide it is well visible how a person learns to behave in accordance with a certain situation or in space, proportioning distances and speeds of movement of other participants and of their own. Watching details it is possible to notice that everyone slides the way that corresponds to their personal abilities, but do not exceed them. People try to understand their limits and not to

get hurt. Usually people know their limits very well. Neurotics and psychopaths are not that good: they are either too scared or too reckless. Moreover, ice-sliding may reveal people's creativeness when they invent new goals and tasks and methods of sliding (in-line, on belly, on back, or hinder part before etc.). Thus, ice-sliding becomes a source of personal development. Watching people slide it is possible to observe a wide range of various forms and ways of relations establishing. Some people tend to slide alone and avoid touching other people. After sliding down they tend to get out of other people's way. Other people crave for a body contact: they make a pile-on at the end, provoke collisions, and etc. This is a way to satisfy the need of body contact through a direct interaction with other people. For example, in a pile-on a person experiences their personality as their bodily (body contact) and social part (they push, shove etc.). A pile-on is a condensed community to a state where there is no distance between the participants; it is a characteristic feature of the Russian national tradition of education and socializing. Adults used to tease children and make them form such a pile-on. Those who made it out of a pile were thrown back on top of everyone else. First, this pastime helped a child feel their body sandwiched between the others; they learned to not be afraid with others, to have courage a find a way out and keep being themselves. Second, a child learned to be careful with the others and avoid getting them hurt (body empathy). Some people like to sprawl out actively (rolling over from back to belly etc.), which ensures intensity of emotions and touching. This intensifies the experience of body limits and touchable limbs, makes a person feel their unity and solidity. In the neurophysiological context the sprawling puts a certain complex of deep brain structures into operation. This complex provides regulation of movements on the basis of muscular (kinesthetic) feelings within the system of coordinates of their own body when the main thing for a person is to feel their self but not the world around; when the physical activity is developed within stirrs of their body and not in the direction of any object outside. On the psychological level this sprawling ensures the return to their *self*, to a contact with their *self*, and unification of their soul with their body. A desire to sprawl out is more common for a tired person. It is associated with the desire to go back into the body space of their *self*, to have a rest hiding in their bodily home as a mollusk in a shell. Another reason of sprawling out is insufficiency of touching and body contacts with mother in childhood. Even if this contact is a substitute – it is not initiated by their mother, but comes from an ice slide and snow. It is important that a person feels alive, feels existence. The third reason of sprawling out involves incompleteness of initial stages of motor education, an incomplete psycho-body experience. Ice-sliding is a perfect way to accomplish such experience.

Thus, people are plainly visible on an ice slide. While sliding, they show personal features: degree of activity, resourcefulness, and self-confidence. Their ambitions are just as visible. Ice-sliding was a source of observations, gossips and

discussions in national culture. People used to make forecasts with regard to the ice-sliders, especially to the newly-wed: who falls first is the one who dies first. If they fall together, they would be together in all difficulties of life. And if they fall separately, the same would be their life. Making an ice slide is not an easy task, too. You have to take care of those who are going to slide on it. Summarizing the above, it may be noted that ice-sliding has a deep symbolic meaning in national culture. Ice-slide was a sacred place, a sort of *center of the universe*. By ice-sliding people made a magical contact with the earth, exchanged energy and declared their ability to implement vital tasks.

Validation of the research results involved 200 professors and 400 students for universities in Kostroma Region (Russia). Following the identification of these functions of the national-regional component, there was selected and structured the learning material aimed at formation of worldview attitudes involving constructive cooperation with different culture and values bearers. Students studied this material on their social and humanitarian lessons (Lunev, Pugacheva & Stukolova, 2014). The reserves of the Ice-Sliding winter pastime that have been shown make it possible to include them into PE lessons and students' dorm Olympics (Spartakiads). Questioning of professors and students made it possible to develop the criteria of ethno-cultural identification (ethnic self-identity, knowledge of national traditions and language, and ethnic tolerance).

DISCUSSIONS

The analysis of references showed that there is a number of researches devoted to the issues of ethno-cultural identification. However, most of the researches consider ethnic identity as a cognitive category which deals with understanding of belonging to a certain ethnic community (Gromova, 2012; Shakhbanova, 2010; Stefanenko, 1999). We suppose that ethno-cultural identification is a dynamic characteristic of a person which changes during their life activity. A similar point of view may be found if the works of a number of researchers. They define ethno-cultural identification as the formation of system of relations in various ethno-communicative situations (Ignatovitch, 2014; Mosuniva, 2012; Malygina, 2005).

According to the purpose of the research, we are interested in works focused on national-regional component. We revealed three groups of researches, proceeding from understanding of the major structural unit of national-regional component. The first group includes works in which national-regional component is correlated with the contents of education or a part thereof (Kamasheva *et al.*, 2016; Zheldybaeva, 2008; Demin, 2007; Belogurov, 2002). National-regional component is defined as: a part of the contents of education which reflects national and regional diversity of culture; a complex of natural, economic, ecological, historical and sociocultural and other features of a region reflected in the content of education and training; a pedagogically selected material in the context of the

basic content of a subject reflecting typical and special aspect in social, economic, political and spiritual development of a certain region; the part of the content of education providing special interests in the field of education of territorial units of the federation; a system of knowledge about cultural, historical and social values which reflect identity of the people and their ethnic ethos. These definitions are based on a general notion of the national-regional component and are referred to as bi- or multi-parametric. Hence, the following questions arise: what may be (or should be) a correlation between national and regional components of the content of education; will the proportion vary between different constituent units of the federation; what are the criteria for material take off with regard to the national-regional component? Unfortunately, no answers were found with this regard in materials of the first group. The second group comprises publications which included national-regional component as a complex of certain norms (Pogosyan, 2008; Mamleeva, 2008; Krivoshapkina, 2005). National-regional component is defined as a complex of norms which ensure the students' integration into the local community; a complex of requirements to the content of education that includes national-oriented values and traditions of people living within a certain territory where the university is located; a mechanism of optimization of the correlation between national and regional and federal components of the state educational standards. The analysis of the second group of works led to questions as follows: what is an educational norm and what parameters should be used to define it in the context of democratization and humanization of education; what is the procedure of alignment of the society's and the state's interests for the purpose of regional education; what are the criteria of formation of a complex of norms and requirements? Unfortunately, no answers to these questions were found. The third group included the works in which national-regional component is viewed as the content of education and as a complex of norms ensuring integration of students into the region's social and cultural environment (Akberova, 2013; Gladilina & Koroleva, 2012; Rezanova, 2012; Pankin, 2006; Bim-Bad, 1996; Gazman, 1990). These authors define national-regional component as a part of the content and process of education which reflects regional peculiarities foregrounded by purposes of socialization of students in a social and cultural environment of their region. This very group of works was used for our research.

In understanding of the essence and pedagogical potential of ethno-cultural traditions we relied on educational ideas of the authors that consider traditions of national education to be a basis of national and cultural continuity of generations (Kulakova-Diakonova, 2016; Karaseva, 2012; Khurieva, 2012; Davydova, 2009; Yagodin, 2005; Abramova, 2004). Unfortunately, there are just a few researches devoted to educational potential of ethno-cultural traditions. All of the above determined the purpose of the article (to develop special aspects of educational management of students' ethno-cultural identification) and key results of the

research (functions of the national-regional component of education and reserves of ethno-pedagogical traditions in the process of students' ethno-cultural identification).

CONCLUSION AND RECOMMENDATIONS

Aspects of educational management of students' ethno-cultural identification include developing of the functions of the national-regional component of education and reserves of ethno-pedagogical traditions in the process of students' ethno-cultural identification. The functions of the national-regional component that have been shown (cultural, humanistic, humanitarian, reflexive, and developmental) apply to the content and process of education; they make it possible to select and structure the learning material aimed at formation of worldview attitudes involving constructive cooperation with different culture and values bearers. The reserves of ethno-pedagogical traditions that have been shown offer orientation for educational managers towards training of multicultural tolerance, and students' readiness for an intercultural dialogue. Specifics of winter pastimes of the people of the North allows for defining them as means of: 1) creation of an ethno-cultural world model and expansion of each person's social and cultural experience; 2) efficient socialization; 2) development of reflexive processes which form ethnic self-identity and Self-integrity. The reserves of winter pastimes of peoples of the North that have been shown make it possible to include them into PE lessons and students' dorm Olympics (Spartakiads). The results of the research enable us to outline directions for future researches of this issue, which are associated with development option courses that include national-regional component of education; discovery of reserves of ethno-pedagogical traditions in order to include them into the content of education. The material of the article may be of use for professors; officers of career development centers in structuring the content of their training courses for the academic and teaching staff.

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