

THE FORMATION OF ETHNOCULTURAL SELF-DETERMINATION OF STUDENTS OF 17 TO 20 YEARS OLD IN THE EDUCATIONAL ENVIRONMENT OF A UNIVERSITY IN THE NORTH-EAST OF RUSSIA

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The relevance of the ethnocultural self-determination study lays in the professional pedagogical community interest to the ethnocultural and civic identity formation problem of Russian youth. The authors regard self-determination as a process, where an individual realizes their choice based on perception and correlation of own needs, possibilities and capabilities to the public requests. Modern pedagogics develops new ethnocultural strategies, considering features of modernizing Russian civic society. Democratization processes change the ethnocultural education role becoming not only a means of transmitting the accumulated knowledge of cultural diversity and building cultural and moral potential of youth, but is a crucial factor in preparing their life-sustaining activity, professional and personal self-actualization, solving non-trivial tasks. The study identifies adequate technologies for ethnocultural education under the multicultural educational environment conditions in polyethnic regions of Russia. The overview of theoretical thoughts of foreign and Russian researchers on the topic is provided. The article addresses regional approach to ethnocultural self-determination of the students. The study is based on the survey of 298 students on issues of *ñiviñ* and ethnic identity. The results allowed identifying the main features and trends of the topic. The article is of the practical value to educators and researchers on ethnocultural education problems.

Keywords: Ethnocultural self-determination, civic identity, student-age youth, ethnocultural education, educational environment, Federal University, technologies.

INTRODUCTION

The common to the international community political, economic, and social challenges, growing migratory flows, and globalization processes mainstream the dialogue of civilizations, inter-ethnic and intercultural communication. “The practice of intercultural communication is required to address contemporary crises” (Fretheim K., 2016). The demand for inter-ethnic interaction and understanding is increasing for a wide variety of reasons, including the rapid world’s population growth rate, the scarcity of vital resources, the constant threat of inter-ethnic conflict, as well as the development of communication technologies, increased mobility of the population, increased trade and cultural exchange, tourism development, business cooperation, and popularity of international education. Thus, the intensity of intercultural interaction among nations does not result in the complete

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disappearance of ethnic differences, a blurring of ethnic boundaries (Barth F., 1998) and the loss of cultural specificities. Under the conditions of the multi-ethnic diversity of the modern world, nations seek to preserve their uniqueness and to pursue an equal dialogue aimed at mutual understanding (Oliveira, M. d. F., 2013). As in all civilized countries, in the Russian Federation (hereinafter referred to as the RF), the strengthening of inter-ethnic harmony is one of the main objectives of national policy.

National policy is an essential factor of the social development of a multicultural state, and plays a special role in Russia's modernization. Its main objectives are strengthening of Russian civic consciousness, preservation and development of ethnocultural diversity, harmonization of national and international relations, promotion of equality of human and civil rights and freedoms, and adaptation and integration of migrants. A number of problems must be solved to achieve these objectives. One of these is stipulated by the fact that "the mind-set of young Russians to the representatives of other nationalities is not loyal" (Koryakovtseva, Bugaychuk, 2013). Specialists link this not only to the consequences of post transformational sociocultural trauma, but also to the general features of the modern society. The conditions for the development of a civic society, accompanied by the processes of decomposition of the previous system of values, ideals, models of socialization and search for new ones, could not but have an impact on the personal formation and development of youth. This influence is legitimately controversial, complex, which leads to a wide range of youth issues requiring multiaspect analysis.

One of the key tasks of scientific cognition of Russia's youth as a specific social group combining innovative and traditional practices is to find answers to questions about how the ethnocultural self-determination of young Russians is created and supported, what are the technologies and models of its formation? The purpose of our study is to identify the factors influencing the ethnocultural self-determination of students and the adequate technologies for their formation under the conditions of the polycultural educational environment of a Federal University located in the polyethnic region. Such universities started to be established in the RF since 2006 in every federal district to implement innovative projects in education and science. "Drivers" for both the socio-economic development of the territories and regions are required (Gounko T., 2016).

LITERATURE REVIEW

The issues of ethnocultural and cross-cultural education are relevant to researchers in different countries. For example, Canadian researchers (Gretchen McAllister & Jacqueline Jordan Irvine, 2000, Jingle Han Charles Sturt University, Australia & Michael Singh, 2007 University of Western Sydney, Australia; Schmidt Clea & Lee Anne Block, 2010) note that in teaching students at polycultural university, teachers should take into account the ethnocultural features of students and apply

a variety of methods and forms for the formation of civic identity and intercultural competence. Russian scientists also believe that ethnocultural education and self-determination of learning youth represent the “perspective of research in intercultural interaction” (Baigabylov, Beisembaev, Baiguisheva, 2013).

As we see, the scientific study of the definition of “ethnocultural self-determination of youth” implies the interpretation of basic concepts such as “social identification”, “civic identity/state-civic identity”, “ethnic identity”:

TABLE 1: INTERPRETATION OF BASIC CONCEPTS OF STUDY

<i>No.</i>	<i>Definition</i>	<i>Content</i>
1	<i>Social identification</i>	The process of self-identification of individuals with group formations based on their allocation in the social relations space (Daumova, 2011)
2	<i>Civic Identity/ or State-Civic Identity</i>	This concept is maintained by the concept of long-term social and economic development of the Russian Federation for the period until 2020. (Concept of long-term socio-economic development of the Russian Federation until 2020, 2008). It is designed to ensure “the integration, unity and integrity of the consciousness of the personalities as a citizen of a polycultural society based on the attribution of a system of human morals and the freedom of expression, based on the diversity of social attitudes and norms and values” (Borgoyakov, 2016). It is a “baseline of political, cultural and educational life and public consciousness” (Zelenov, 2016). It implies “self-identification with community in the scale of the country, “the image of us” and interests. “The image of us” in this case includes, in addition to the concepts of common history, language, territory, representations of the country’s place in the world” (Arutyunova, 2007). According to Sh.M Mukhatorova, this is the “type of sociocultural identity, based on identification with society, state, and country”. It acts as an integrated status and identification base for the formation of mass social practices that contrasting and reproduces this society as a self-consistent functional and specific sociocultural system (Mukhatarova, 2016). “Weakness, insufficiency of civic identity intensities, being in many respects still formal” (Shikova, 2010) is noted as well
3	<i>Ethnic identity</i>	The result of the identification process. It includes “self-identification with an ethnic group, the representation about own group (“The image of us”), language, culture, history of the ethnic group, its territory of living, history, as well as the common interests of the group “(Arutyunova, 2007). Form of self-determination and human realization
4	<i>Ethnocultural self-determination</i>	“The person’s knowledge system about national-cultural and social-historical values reflecting the nature and the psychological features, the originality of the nation and its culture. It includes the knowledge and ethnocultural achievements of other nations, basic skills and their use in the life process. It is also the correlation of language, national culture and mentality to modern reality” (Finikova, 2016)

Thus, the components of the ethnocultural formation and person's self-determination are language, national culture and mentality, as well as relevant reality. Their correlation needs to be theoretically understood and required to be analysed in terms of how to implement and incorporate into the educational process.

Educators-researchers (Yakovleva, 2011; Nevmerzhitskaya, 2011; Panina, Zalutskaya, Grigorieva, 2014; Gvozdeva, 2016), come to the logical conclusion that the relevance of the problem of the formation of ethno-cultural self-determination of student-age youth is due not only to the need for building a civic society, but also to the peculiarities of the educational social and pedagogical situation characterized by a change in the contingent of students towards a polycultural composition. Therefore, the competence-based model of the Russian university's graduate of international level, described in the Federal State Educational Standard (FSSES) in all areas of education, has ethnocultural competence. It is an integral part of ethnocultural self-determination.

Ethnocultural competence of a university's graduate is defined in Russian pedagogical science based on the studies of E.V. Bondarevskaya, G.N. Volkov, A.N. Dzhuryinskiy, L.V. Konovalova, A.V. Mudrik, T.G. Stefanenko, L.L. Suprunova and others as a combined personality quality. It is characterized by experts as holistic unity of ethnocultural knowledge, values for communication with representatives of other ethnic groups; ability to respond adequately to the needs and actions of people of other nationalities; willingness to engage in productive activities under the conditions of polylingual, multicultural community in a culture dialogue regime; ability to take appropriate to specific situations of inter-ethnic communication solutions. In this aggregate, the person's ethnocultural self-determination of student is considered to be a basic (Konovalova, 2010).

"Self-determination" is described by modern Russian philosophers, sociologists and pedagogues as student's choice of their role and position in the social relations system, conjectural involving their inclusion in this system on the base of formed interests and needs. "The ethnocultural self-determination" is treated as "person's knowledge system about national-cultural and social-historical values reflecting the nature and the psychological features, the originality of the nation and its culture. It also includes the ethnocultural achievements knowledge of other nations, basic skills and their use in the life process" (Panina, Zalutskaya, 2016).

The ethnocultural self-determination of students is formed by various factors of influence of the polycultural educational space of an educational facility. Content-analysis of pedagogical scientific literature (O.V. Gukalenko, M.N. Kuzmin, V.V. Makaev, G.U. Soldatova, M.G. Taychinov, Z.Z. Shkhakhutova, A.I. Yudina and others) demonstrates that the polycultural educational environment is studied by specialists as a social pedagogic and educational category. Its mission is to solve the specific tasks of "inclusion, integration of the individual into the national and world culture, its identification with other cultures; the understanding of the general

and the special in the traditions, the way of life of different nations of the world and the region; formation of tolerant personality traits, humanity in relation to foreign culture; providing intercultural communication, development of basic skills of productive interaction with carriers of other cultures; education of respect for the native language, culture, the history of its nation, the formation of a correct national identity; formation of an irreconcilable attitude to all forms of manifestation of nationalism and chauvinism” (Shkhakhutova, Rubilkina, 2014).

MATERIALS AND METHODS

Research Methods

We polled the main segment of the ethnocultural of self-determination to study the level of knowledge of students from 17 to 20 years old and their understanding of the significance of the national-cultural and social-historical values, the culture of their nation and the ethnocultural achievements of the other nations of Yakutia (one of the largest polyethnic regions of Russia). Period of the pilot study: 10-25 October 2016 Number of respondents: 298 students of 1-3 courses from 17,358 students of the North-Eastern Federal University (Yakutsk city). The respondent sample is random. The age of respondents is 17-20 years. Gender composition of respondents: 53% of young men, 47% of young women. The students represented nine of the 19 departments of the university: College of Education, College of Foreign Philology and Regional Studies, College of Physics and Technology, College of Mathematics and Informatics, College of Yakut’s Philology and Studies of Culture of the Russia’s North-East Peoples, College of Road-Transport College, College of History, College of Physical Culture and Sports, and College of Law. National composition of respondents: 93.4% of Yakuts; 4.7% of the small nations of the North - Evenks, Evens, Dolgans; Russians - 1.3%, others - 0.6%. Born in village - 87%; in town - 11%; township - 2%.

In the purpose of order to study the cultural traditions of the titular ethnic group (Yakuts) knowledge and other ethnic groups in the region and to determine youth attitude towards to them, the respondents were asked to demonstrate knowledge of the types of nation’s legends, traditions and occupations adopted in the modern Yakut’s society; describe the role of national traditions in individual and ethnic group life; role of various social institutions in the process of reproduction of the traditional culture of the nation. Also, students were to determine the future of Yakuts’ traditional culture and the Yakutia’s small indigenous nations under the conditions of globalization; to express its position on the question whether the traditional way of life of the small indigenous nations of the North should be preserved During the survey, respondents were required to identify themselves as an ethnic group and to assess the need for ethnocultural student education at the university.

Experimental Research Base

The study was carried out under the natural conditions of the educational process of the M.K. Ammosov North-Eastern Federal University (hereinafter referred to as NEFU). It is located in Yakutsk city, the capital of the Republic of Sakha (Yakutia). The ethnocultural and regional component in the university's educational programs is provided by a number of subjects of substantive and professional units. For example: "The history and culture of the North nations", "The literature of the North nations", "Interconnected teaching of Russian, Yakuts and foreign literature", "Regional ethnography", "Ethnopedagogics", "Regional studies", "The dialogue of cultures in language education", "The psychological foundations of bilingual education" and others. As well as teaching practices: folkloristic, museum, archaeological, linguistic, etc. The educational programs of the humanitarian institutions and faculties of NEFU provide for the study of Russian and Yakutsk languages, the languages of the small nations of the High North (Yukaghir, Even, Jewish, Dolganski, Chukchee), also English, German, French, Chinese, Korean, Japanese. Courses to upgrade the skills of teachers in national mother-tongue schools, history and culture are provided on a systematic basis; training modules for students and teachers of national schools are prepared. Outside refresher courses at the locations of national schools are organized by ethnologists and linguists of NEFU. The organization of specialized language schools (Russian language courses for migrants and students of other states), as well as participation in language schools abroad, have been introduced in university practice.

RESULTS

In the study, the authors based on the fact that the formation of the ethnocultural self-determination of students was the orientation of the educational environment of the university towards the development and socialization of the personality as a subject of the ethnic group and as a citizen of a multinational Russian state capable of self-determination under the conditions of world civilization. The process of developing the ethnocultural self-determination of students is based on the process of formation the values of youth based on their ethnocultural beliefs, promoting self-identification and tolerance of other cultures.

The results of the student survey of the North-Eastern Federal University show that the national holidays (53%), national cuisine (51%), and national economic management (44%) are recognized in valuing the role of cultural traditions in the ethnocultural self-determination of the youth. Among the holidays, respondents highlight the national Yakut summer greeting holiday. It is held annually, as a part of both traditional rural and industrial urban way of life. The program of activities includes sports competitions, competitions of mouth harp players, Osoukhai leaders, national cuisine, "ancestors' games". Representatives of the entire polyethnic space of the Republic participate in the holiday.

Traditional economic management and crafts are characteristic of the way of life of small Arctic nations. Traditional culture is a requirement for reproducing its cultural identity, preservation of national values, traditions and way of life in general, for any northern nation. The responses of the respondents to the question confirm the importance of the national traditions role in individual and ethnos life: "Why are national traditions needed, if you think so?" Traditional culture is an important condition for national identification, as respondents consider: 83% of them are convinced that national traditions are necessary for the preservation of the nation as a whole; 72% of respondents argue that national traditions help to feel as a part of their nation. A significant for study is that 63% of the respondents indicate the need for traditions first of all for the youth. The youth must be respectful of their historical past, the knowledge and wisdom of their ancestors. The importance of the transferring of traditions from generation to generation is shown in these responses. But the minority view is particularly important in the survey: 11% do not view national traditions as a way to withstand the processes of cultural globalisation. At the same time, it was alarming that 7% of the respondents had not thought about it. Such indifference of students to current world problems requires pedagogical regulation.

The role of various social institutions in the reproduction of traditional cultures is unequal. Family, ethnocultural activities, school and the mass media (mass-media) must be recognized as the main agents of traditionality. The ethnic characteristics of the northern nation are maintained and manifested in the language, traditions, culture that accumulates in the family and is given in it a "starting" position. Family members are bound by marriage, kindred relationships, common of mundanity and mutual moral responsibility. They form a relatively closed production-consumer group. Family life is firmly entrenched many ethnic traits that reflect the national distinctness of the nation. Positive is the fact that 77% of the respondents recognize the crucial role of the family environment.

As a result of the poll, 52 % of respondents received knowledge of traditional culture through participation in ethnocultural activities. Students note that cultural institutions are a major contribution to the preservation of traditional culture, which is the most commonly organized these activities. 38% of respondents indicate the significant role of the media in the formation of ethnocultural self-determination and the promotion of ethnocultural knowledge. The dominant majority of Republican publications, radio and television broadcasts are culturally informative and ethnocultural material devoted to the national culture of Yakutia's nations.

Under the conditions of socioculturally globalisation, nations are striving to preserve the diversity and originality of their cultural traditions, which they accumulated over centuries. A significant indicator of the effectiveness of the processes of revival and development of national culture is the response of respondents to the question: "What, in your view, is the future of the Yakuts and

Yakutia's small indigenous nations under the conditions of globalisation?" Most of youth is optimistic: traditional culture will always exist; 7% of the respondents believe that the synthesis of cultures is going to happen; 10% are sure that traditional culture can only be preserved under the conditions of only local development; 9% of students predict the crowding out of the traditional culture. An alarming indicator is that 7% of young people have not thought about it.

TABLE 2: THE RESULTS OF THE ANSWER TO THE QUESTION: "WHAT, IN YOUR VIEW, IS THE FUTURE OF THE YAKUTS AND YAKUTIA'S SMALL INDIGENOUS NATIONS UNDER THE CONDITIONS OF GLOBALISATION?"

<i>Answer choices</i>	<i>Students of 17-20 years old in %</i>
traditional culture will always exist	61
traditional culture will be maintained only in small villages or in traditional farms	7
there will be a synthesis of cultures-through interpenetration and mutual influence of different cultures	10
assimilation will take place, complete dissolution of traditional culture in dominant cultures	9
another answer	7
I have never thought about this.	6

The question "Should the traditional way of life of the small nations of the North be preserved?" received the following reply from 83% of students: "Yes, because the nomadism is a unique civilization". 6% of students found it difficult to respond; 2% of the respondents consider that "in part, only as an ethnographic complex for tourists"; 5% of students indicated "in part, only for older persons" and "no, because in today's society this is not relevant and necessary" - 4% of the respondents.

TABLE 3: THE RESULTS OF THE ANSWER TO THE QUESTION: "SHOULD, IN YOUR OPINION, THE TRADITIONAL WAY OF LIFE OF THE SMALL NATIONS OF THE NORTH BE PRESERVED?"

<i>Answer choices</i>	<i>Students of 17-20 years old in %</i>
yes, because the nomadism is a unique civilization	83
partly, only for older people	5
partly, only as an ethnographic complex for tourists	2
no, because it is not relevant and necessary in today's society	4
another answer	0
difficult to answer	6

In the answer to the question: "What brings you closer to the people of your nationality?"-71% of respondents noted language; 11% indicated tradition; the

traits of the character were noted by 6% of students, at that, for 5% of the respondents it was difficult to reply. The received data shows that many students have a high level of cultural self-determination formation. This conclusion confirms the importance for our respondents of the correlation of language, national culture, mentality and current reality.

TABLE 4: THE RESULTS OF THE ANSWER TO THE QUESTION: "WHAT BRINGS YOU CLOSER TO OTHER PEOPLE OF YOUR NATIONALITY?"

<i>Answer choices:</i>	<i>Students from 17 to 20 years old in %</i>
Language	71
Traditions	11
Character traits	6
Common historical past	5
Religion	1
Nothing brings together	1
It is difficult to say	5

To the question: "To which group you believe you belong?" the reply "Yakut" was given by 47.5%; "Russian" - 37%; representative of the indigenous nation of the North - 2%; "Inhabitants of the Republic of Sakha (Yakutia) - 5.7%; Christian - 2.8% and other - 5%.

To the question: "Is that necessary to educate youth in the tradition of Yakutia's ethnicity?", most students (47.8%) responded positively; "partially" - 42.5% of respondents; 7.7% of students consider that it is "not required"; 2% of students claim to "need something else", but they didn't explain what.

TABLE 5: THE RESULTS OF THE ANSWER TO THE QUESTION: "IS THAT NECESSARY TO EDUCATE YOUTH IN THE UNIVERSITY IN TRADITION OF YAKUTIA'S ETHNICITIES?"

<i>Answer choices</i>	<i>Students from 17 to 20 years old in %</i>
yes, of course	47.8
Partially	42.5
No	7.7
another answer	2

Based on the results of the study, it is possible to draw conclusions that the preservation and reproduction of traditional culture are important for the youth of the Republic. They are concerned about both the present and the future of national culture. The problem is echoed at both the public and the state levels. However, we need to acknowledge the loss of traditional cultural elements which, in the future, may be of interest as an ethnographic, culturological material for scientific study.

The poll also made it possible to distinguish the three levels of ethnocultural self-determination of respondents: low, medium and high. As a result of diagnostic testing, 56% of students (41% of whom are 3rd year students) have a high level of ethnocultural self-determination; 34% - medium, and 10% of students have low level. Medium and low levels of ethnocultural self-determination are more common for 1st and 2nd year students.

The results of the research carried out by the authors of the study are correlated with the findings of the scientists of the North-Eastern and Siberian Federal Universities that participated in a comprehensive study "The Sakha Republic Foresight (Yakutia) until 2050" in 2010-2013. A comprehensive sociological survey was conducted as a part of the foresight study. As scientists note in discussing the ethnic and civic identity of Yakuts correlation, in their young generations between the ages of 17 and 25, ethnic identity is included in a complex combination of ethnic and civic identity. There is a risk of losing ethnic identity. The following trend is detected: with the growing level of education, a growing number of respondents consider themselves both Yakuts and Russians. It means that Yakuts are developing a complex, multi-component identity that combines ethnic and civic identity. Researchers identified the following: respondents with higher levels of education (secondary special, unfinished higher, higher and postgraduate) are somewhat less distanced from the Yakut nation and consider themselves "more Russians". Thus, the high level of education does not threaten the displacement of ethnic identity, but rather contributes to more intended and motivated attitude towards their ethnicity (Lapteva, Efimov, 2014).

DISCUSSION

The students' survey data convince in the importance of the targeted formation of the ethnocultural of 1st to 3rd year students under the conditions of multicultural educational environment of the polyethnic region. It is during this period of education when the basic skills for further professional activity are laid, among which are the ability to engage in dialogue, search for and find meaningful compromises, the ability to cooperate, tolerance for the other opinion, ability to "mutual understanding and non-conflict coexistence with representatives of different cultures" (Popova, 2007). The educational environment of the educational institution has direct impact on the cultural of self-determination (Gordon C). Nagayama Hall, Charles R. Martinez, Jr., Mia Tuan, Timothy R. McMahon, and Jennifer Chain, 2011).

Currently, the Russian Federation has a need to train personnel - capable of effectively managing the multicultural educational environment and to form ethnocultural self-determination for the younger generation, taking into account the regional peculiarities of a particular educational institution. We will provide examples of the best practices of the Russian high school on the use of adequate

technologies for upbringing and education future professionals who are ready to professional activities in the polycultural environment. For example, the Tomsk State Pedagogical University uses project technology as part of the “International Summer Ethnocultural School”. It is used to develop the content of ethnocultural education in language and cultural contexts. It provides for a course of lectures, practical exercises and a direct acquaintance of the students with the diversity and peculiarities of the cultural traditions of the nations of Tomsk region. The outcome of the project is an “educational strategy that spreads a positive approach to ethnic issues and the introduction into the practice of mechanisms for formation of tolerant behaviour, reduction level of social tensions in society, the formation of inter-ethnic tolerance and the promotion of intercultural communication level” (Guzeieva, 2012).

The project technologies are relevant for the Udmurtia polycultural region of the RF. Educational projects, “The School of Cultural Policy”, “International Meeting of High School Students of the Finno-Ugric world”, “Open Finno-Ugric University” combine the possibilities of new humanitarian technologies with the diversity of national and cultural heritage. They are aimed at training young leaders of the ethnic community (School of Ethnocultural Policy, 2016).

The Kazan Federal University has a scientific project of the international School “Foundations and boundaries of tolerance in ethnocultural and interconfessional relations”. Its thematic diversity is its peculiarity: “Ethnocultural Policy”, “Theory and Practice of Tolerance: international and Russian experience”, “Sociocultural and political and legal dimensions of ethnocultural and polyconfessional relations”, “The dogmas of confession of faith and the possibility of dialogue”, “Life Horizon” of ethnocultural identity”, “Prospects of ethnocultural and interconfessional politics”. Scientific researches on the subject by university students actualize their ethnocultural competence.

A conceptual approach is being applied in the Republic of Komi. “The concept of the development of ethnocultural education” (The concept of the ethnocultural education development in the Komi Republic for 2016-2021, 2016) is developed, developing the basic provisions of “The region’s socioeconomic development strategy for the period of 2016-2021”. The aim of the concept is to form a modern regional educational space that provides general cultural, personal and cognitive development of students through the use of the pedagogical potential of ethnocultural education. The concept takes into account the results of annual monitoring studies “Identifying the needs of students in the area of ethnocultural education” and “Diagnosing of the ethnic identity and its transforming under the conditions of interethnic tension”. Such approach to the ethnocultural self-determination formation of students is implemented in the republican universities with using the ethnocultural content of general education and general professional disciplines from the variative part of the academic program. It is also reflected in the extracurricular and scientific-research paper of the Komi Republic students.

The pedagogical technologies of the Arctic State Institute of Culture and Arts (ASICA) of the Republic of Sakha (Yakutia) are adequate for the purposes of ethnocultural education. The educational environment of the university is formed on the tradition of the Northern nations. The Institute's mission is training of specialists for the preservation and development of the age-old culture of the Arctic nations. The mission is aimed at the activities of such structural units of the university as the scientific-research centre of the circumpolar civilization, the laboratory of integrated geocultural studies of the Arctic, workshops (bone carving, garments, jewellery, etching, design, paintings, graphics), ceremonial theatre, opera studio, orchestra of Russian musical instruments, theatre studio "Tujerkjen", dancing company "Aar Artyk".

The content of ethnocultural education is reflected in the "arctic component" curriculums, which aims to study the culture of the nations of the North: the history of the art culture, the methodology of ethnocultural education, Ethnopedagogics, national cultural politics, the ethnocultural activities of the mass-media, the traditional beliefs of the nations of Siberia, the literature of the North nations, the festive culture of the Arctic nations.

The ethnocultural self-determination of students is relevant in the acquisition of technical mastery. For its development, students are given ethnocultural material for research and translation in case of participation in various types of competitions on topics: "Traditional executive craftsmanship of the Arctic nations", "Evens traditions of technical mastery", "Evens folksy songs", "Nentsy folksy songs", "Chukche folk songs", "Yakutsk traditional technical mastery", "Throat singing Tojuk", "Circular dance - Osoukhai".

At present, the institute has become one of the centres of culture in Yakutia. Hosting popular national festivals of the North nations is mandatory in the educational and pedagogic process of the institute. Students practically acquire the traditions of their ancestors as participants in the spiritual universe of taiga hunters, the rite of white sun meetings, the consecration of hunters, traditional Arctic nation games, and other national holidays. The ethnocultural education of the institute also implies the organization by the students themselves of such activities, such as the Republican competition for young Osoukhai leaders.

The concept of ethno-culturological education is developing at the North-Eastern Federal University. It provides that the education of the inhabitants of north-east Russia should include an ethnic regional north studies component; be oriented towards the formation of a perceptual cultural and educational space; integrate educational and cultural outreach education (museum, leisure, information, etc.).

A laboratory of ethnocultural education was established in NEFU based on the level of ethnocultural self-determination of students of 17-20 years old. Laboratory is tasked as follows: forming the value attitude to the history of the

Yakut nation; development of interest in the acquisition of knowledge, basic skills in ethnopedagogics and ethnopsychics; acquisition of the Yakuts originality life, language and culture, the study of the culture of other nations of the Republic of Sakha (Yakutia); development of abilities in various types of national creativity (applied and decorative, musical, dancing and others); development of international relations culture based on respect and study of the spiritual values of different nations; formation the ethnopedagogical personal qualities of the teacher required for future work at the national school. The laboratory will be able to solve its performance targets through the use of humanitarian ethnocultural technologies (productive technology “Satybyl”, pedagogy of the olonkho epic tale, museum pedagogics and others).

The relevant trends in the formation of ethnocultural self-determination led NEFU teachers to the necessity of broaden the range of supplementary education programs. The new directions for supplementary education at the University are based on the students’ development of modern technologies to ensure their personal and ethnocultural self-determination:

- cultural policy technologies: including creation of new cultural forms and environments. The first initiative to meet the challenge is the participation of university students as volunteers and athletes in the international games “Children of Asia”. Delegations of the games participating states and sports competition held are carried out In the campus of the M.K. Ammosov North-Eastern Federal University. Volunteer students participate in all stages of the games, are conductors of their ethnic culture, learn about tolerance, respect for the cultures and traditions of other nations, communication with representatives of different nations;
- anthropological technologies: development of the forms of emotional, physical, spiritual, intellectual, self-development. They are implemented in art project groups, folk dancing groups, folk song companies and art studios. They actualize sociocultural values, art creativity of the students, solve the task of the national creativity popularization. For example, “Traditional sewing and embroidery” studio offers youth to get involved in the practical reconstruction of the traditional set of Yakutsk clothing and decorative-applied arts. Students also have the opportunity to do ethno-fitness. It is a synthesis of spiritual and propulsion practices, including national Yakut dances, visualization and improvisation.

Existing models of physical education of the rising generation based on the life and traditions of the ethnic groups of the Republic of Sakha (Yakutia) contributes to the formation of a high level of cultural self-determination of students of NEFU. For example, young people are actively associated to national sports: mass wrestling, wrestling hapsagay, jumping through sled (type of winter transport).

Such organization of the educational and extracurricular activities of students provides the opportunity for youth from 17 to 20 years old of self-determination as a carrier of a particular culture, as well as the value attitude to the tolerance as a standard of communication with others; inter-ethnic competence; understanding the role of ethnopedagogics and ethnopsychics in modern society; the need to solve specific life tasks, building on national traditions; the realization that the national's pedagogical experience is an essential component of the process of the revival of national cultures, the revitalization of the traditions and spiritual foundations of nation's lives.

Data on monitoring of educational and professional activities of students (civic, ethnic and regional identity) is evidenced about positive results of the best practices described by the authors of the solution of the problem of the formation of ethnocultural self-determination of the students of Russian universities: (civil, ethnic and regional identity: yesterday, today, tomorrow, 2013). The experience of educational organizations in the polylingual regions of Russia gives knowledge of the fruitful strategies, techniques, technologies and content of the train personnel process for the polycultural professional environment. Access to this knowledge is in demand and opens to the pedagogical community, aware the relevance of the education of the individual, prepared for life in today multipolar, multicultural, polyconfessional world.

CONCLUSION

At present, the professional pedagogical community is becoming increasingly aware of the fact that modern education is responsive to the demands of society. It has come to the path of humanization, the creation of educational systems aimed at the realization of cultural and humanistic functions; development of spiritual forces, abilities and abilities to enable a person to overcome life obstacles; formation of character and moral responsibility in situations of adaptation to the social and natural environment; ensuring implementation of the self-determination; acquiring the means necessary to achieve intellectual and moral freedom, personal autonomy and happiness; creation conditions for the self-development of the art personality of the individual and to reveal his spiritual potential.

That is why the development of the educational environment should be directed towards the effective pedagogical accompaniment of the student in the development of the universal competences and basic culture of the individual, including the cultural of self-determination.

Analysis of the best practices of ethnocultural education and upbringing of students of Russian universities and the results of the M.K. Ammosov North-Eastern Federal University lead to the following conclusion: Formation of the cultural of students' self-determination should be seen as a holistic integrative process of integrating them into practice-oriented activities based on values-oriented and

humanistic approaches, awareness of key and ethnocultural competencies, the level of self-evaluation, and creation of motivating educational environment. The technological aspect of this process supposes the mandatory application of the ethnocultural component of the content of the professional and general professional subjects studied; inclusion of a national regional component in the content of student practice; implementation of pedagogic and educational programs and projects ethnocultural topics; organization of student research on current issues of inter-ethnic interaction; inclusion in the educational space as a significant component of the “youth self-organization system (creative alliances, associations, groups, associations, clubs and other), which actively influences the development of the communicative environment” (Berinskaya, 2015).

The educational environment of Russian universities is apriori polycultural on such grounds as national, religious, age, sexual, physiological, family upbringing, interests and others. The main factors influencing the ethnocultural self-determination of students from 17 to 20 years old under the conditions of the polycultural educational environment of the federal university in the polyethnic region are:

- the general level of culture of university staff, corporate media and communications;
- the level of the student’s general education, his values, communicative competence, mentality;
- the existence of ethnocultural content of professional training programs;
- the technologies to ethnocultural competence formation of students, taking into account the peculiarities of their professional activities in the polyethnic region (project technology, contextual training technologies, dialogue technologies, ethnopedagogics technologies and others);
- the existence of infrastructure for intercultural social interaction and art self-fulfilment of youth (libraries, museums, centres, clubs, groups, design of premises...);
- the level of pedagogic work of the university, provides through the hold activities (concerts, competitions, festivals, holidays, etc.) of ethnocultural content;
- the quality of scientific-research work aimed at ethnic issues.

Also, relevant in the formation of the ethnocultural self-determination of youth is the understanding by the pedagogical community of the ethnic peculiarities of the region, in whose territory the university is located, the mentality of nations living here who are interested in their ethnicity and who are seeking ethnic identity based on national traditions, values, ethnocultural beliefs and norms.

The fact that the nations of the Russian Federation are characterized by a combination of ethnic and civic identity should be taken into account in organizing the educational process at the university. Identity data can coexist and support each other, and can compete (one of these identities begins to crowd out the other). The preservation and development of the nations of Russia entails the search for cultural and educational policies, such cultural and educational practices, which allow for the development of a complex identity while maintaining its various components. The ethnic and ethnocultural identity of indigenous nations have to be preserved, which is particularly relevant under the conditions of globalisation and requires constant scientific monitoring to adequately address the problems of ethnocultural interaction.

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