

## ETHNOCULTURAL TRADITIONS AS SOURCES OF MAINTENANCE OF SPIRITUALLY-VALUABLE BASES OF SAFETY OF THE PERSON

Mariia I. Baisheva<sup>1\*</sup>, Liubov D. Andreeva<sup>1</sup>, Marfa I. Dedukina<sup>1</sup>,  
Lena I. Maximova<sup>1</sup>, Alevtina V. Nikolaeva<sup>1</sup> and Tatyana A. Makarova<sup>1</sup>

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New threats in society at the personal level call for the necessity of a new direction of security - the security of the individual, the provision of its spiritual-value kernel. The main aim of the research is to study the features of the formation of the spiritual and value bases of the security of the individual in preschool education. The main idea of the research is pedagogical support of the child's spiritual activity, which is aimed at the growth of (national) ethno-cultural values into the child's own values and dignity. This approach pushes the child to the realization of ethnocultural identity, ethno-cultural competence, ethnocultural openness and integration. The study will explain the ethno-cultural values of the education of the creative person of the Sakha people as an experience in ensuring human security and as the core of the formation of the spiritual and value bases of the security of the individual in preschool education. The conclusions reflect the findings of the study.

**Key words:** personal security, spiritual reproduction, ethno-cultural traditions, pre-school child.

### INTRODUCTION

The basic core energy of survival and human security is the semantic field of its internal culture, i.e. his/her spiritual and moral essence. As a result of increasing, incl. purposeful threats, the spiritually reproductive capacity of the individual is destroyed, which manifests itself (at the beginning) in its spiritual "numbness", which in turn leads to the degeneration of such qualities as spiritual nihilism, spiritual alienation, spiritual orphanhood, etc. with all the ensuing consequences.

New threats at the personal level cause the need to study the value bases of the security of the individual.

In this respect, the study is aimed at solving the contradictions existing in society and education, between:

- recognition of the security of the person as a new vector in national security and the absence of its comprehensive research in pedagogy;
- the demand for the processes of prevention, confrontation, the eradication of destructive spiritual and moral disasters in society and the lack of an ideology of confrontation in the social institutions of society, incl. in education;

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<sup>1</sup> Department of Preschool Education, Pedagogical Institute, FSAEI HPE "North-Eastern Federal University named after M.K. Ammosov", Yakutsk, Russia, *E-mail: baish\_m@mail.ru*

- the need for a scientific explanation of the role of the national mentality in geopolitical, globalization processes and the lack of a scientific paradigm of the spiritual reproduction of national ideas in the spiritual creativity of individuals and society.

From the point of view of Academician B.S. Gershunsky (2001): "... today the sphere of education requires extraordinary ideas and bold, fundamentally new approaches that, in the conditions of our today's, mostly technocratic thinking, may seem utopian, with no chance of practical realization. It is important to overcome the stereotypes of consciousness. It is important to understand that everything starts with an idea ...". The academician explains the semantic field of education as a spiritual institution in the following way: "... education still does not fulfill its main integrative function, which fosters spiritual unity and mutual understanding of people, does not fulfill its prognostically most important - culturally educated, religiously-forming, mental-formulating destination, the most acute problem - the world outlook synthesis of knowledge and faith" (Gershunsky, 2001).

We believe that at the crisis stage of society development there is a need for consistent development of a spiritually and value-oriented ideology of education that provides for the reproduction of national values in value-action. Values should become the value qualities of the individual.

### **OBJECTIVE**

The main goal of our research is the scientific-theoretical and scientific-methodological substantiation of the spiritual and value basis for the security of the individual and the pedagogical provision of conditions for the spiritual reproduction of ethno-cultural values in the value of children's behavior, starting from the earliest age. The research tasks: analysis and substantiation of theoretical premises, methodological, practical bases of the studied problem.

In the article presented, the ethno-cultural values of the upbringing of a creative person are considered as an experience in ensuring human security and the basis for the formation of the spiritual and value bases of the security of the individual in preschool education.

### **METHODOLOGY AND METHODS**

Methodological consideration of the problem of personal security in the spiritual and moral sphere of pedagogy and its scientific justification provides for interdisciplinary research. This is also due to the fact that the problem under study is in itself a complex and multifaceted process. Today in science, socio-economic, legal, sociological, socio-psychological aspects of personal security are predominantly considered. In this respect, it is natural to study the pedagogical basis for the security of the individual.

The comparative-logical, quantitative and qualitative analysis of our research shows, on the one hand, the lack of conceptual ideas and the system of work on socializing, spiritually reproducing aspects of the formation of the spiritual and value bases of the safety of the personality of children in preschool education. On the other hand, teachers express the need for scientific substantiation of the content, forms and methods for the effective formation of the spiritual and value bases for the safety of the personality of children and for methodological assistance to teachers in pre-school institutions and schools.

### **THE DISCUSSION OF THE RESULTS**

Yakutia - the land of spirituality. Of course, survival in extreme conditions of the North is impossible without the spiritual behavior of people. And not only this determines the true essence of spirituality of the Sakha people. Spirituality, if it has a material underpinning, it is short-lived. The root, the sources of the spirituality of the man of the North is determined, first of all, by his inner free spirit and understanding of the energy-information connection with the Cosmos and the ability to “learn” and recharge from his native Nature. Spirituality among the northerners is recognized as a life-giving force. All life and activities of the northerner are permeated with the philosophy of spirituality.

Sources of spiritual and moral values and ideas are the entirety of the people’s heritage of the material and non-material plan. The most substantial of them are folk traditions. They as the ontological basis act as a condition for the reproduction of the mentality. Due to their own culture, each ethnic group feels safety of life, personal safety, which is the integrity of everyone with their nature, their own land. In this regard, A.M. Lobok (2007) states that “The experience of Yakutia is a unique experience of cultural self-preservation and self-development of the nation in extremely harsh conditions and in extremely large areas. When the distance and time do not matter. When the centripetal and culture-preserving forces of the people are so great that they experience themselves as integrity despite any circumstances.

It is common knowledge that spiritual and moral traditions are formed in the process of formation of the self-consciousness of each ethnos and include both universal, archetypal principles, and socioculturally conditioned components, finding their fixation in the mental structures of peoples.

To understand the essence and evolution of safe living, namely its direct connection with life, it was very important to study the works of progressive representatives of the foreign and domestic intelligentsia of the XVII-XIX centuries. As a result, it is established:

1. Human security in the North proceeded in organic unity with traditional beliefs and religious rites of the people in the homocholistic process (development in the unity of corporality, psyche, spirituality).

2. Ancient cultural and historical kinship and ties with the Turkic-speaking peoples, the merging and the existence of a long common history and culture of the peoples of Yakutia with the Russian people have developed ethnic and intra-ethnic complementarity among the northern peoples. Complementarity is a “powerful protective force”.
3. The core energy of survival and human security is the semantic field of its internal culture, i.e. its spiritual and moral essence.

Ethnographers and political scientists who lived together with the Yakuts in the 18th and 19th centuries studied their spiritual and moral foundations, such mentality qualities as solidarity, hospitality, mutual aid, honesty, lack of theft and profanity, physical endurance, diligence as the basis of life, cult of “Goddess girl”, children and old age, friendliness and openness to others, etc.

According to I.S. Kon (2003), in the conditions of ethnic culture there is a certain type of personality, i.e. “the normative canon of man”. The process of entering culture is of a twofold nature: culture is created by personality, but, at the same time, the personality is formed by culture. Models of behavior that exist in a particular culture are the main determinant of personality. In the process of inculturation, the individual learns the world-view and behavior inherent in culture, as a result of which his cognitive, emotional and behavioral similarity with members of this culture is formed (M. Herskovits). The mechanisms of the transmission of ethnoculture are traditions. Highlighting the main factors of personality development, relying on modern research in the field of ethnocultural education of preschool children (E.S. Babunova (2009), I.N. Vavilova (2008), G.N. Volkov (2009), R.M. Chumicheva, O.L. Vedmed & H.A. Platohina (2005) and others), it can be stressed that no one is born with innate spiritual and moral qualities. According to the concept of cultural and historical development of personality L.S. Vygotsky (1996) the formation and development of the personality is primarily due to the ethno-cultural and socio-cultural conditions in which it is formed. Every nation, no matter what the number of it may be, has its own culture of adaptation, adaptation to local climatic and geographical peculiarities, which determines its ethno- and socio-cultural development. Due to their own culture, each ethnic group feels safety of life, personal safety, which is the integrity of everyone with their nature, their own land.

The ethno-cultural values of the peoples of the North are the bases of moral imperatives of justice and the creation of harmonious co-existence of people. In scientific research it is emphasized that in the education system must reproduce such values as:

- ecosophical attitude to nature, recognition of a person as a part of Nature;
- successive personal responsibility for life on Earth;
- spiritual creativity of the person;

- creation of a harmonious integral human environment;
- priority of spiritual values in the formula of life.

In the ethno-cultural traditions of the peoples of the North, there is an unwritten law, which emphasizes that in the most difficult situations of life a person is not saved by material satisfaction, but by moral responsibility to parents, relatives, kin, people.

### **Spiritual-value bases of human security in ethno-cultural traditions of Sakha people.**

The ethnocultural patterns of security worked out for centuries accompany the person from the moment of his conception, birth and to the very last breath of life. The human security system of the people consists of subsystems and covers all the main spheres of its life. In these subsystems the core basis is spirituality, which is born as a result of the harmony of the body, spirit, soul, i.e. harmony of physical, intellectual, spiritual strength. Among the people it is believed that the physical (physical) force without harmony with the spirit of man can work not for creation, but for destruction. Also, the intellect of a person without harmony with the spirit can serve to destroy. Therefore spirituality is the essence of the creative person.

Human security is a dynamic process, self-developing. It performs self-constructive and self-regulating, self-governing functions without much edification and moralizing.

The people of Sakha had an unwritten law protecting the physical and spiritual health of the successor of the family. On this occasion I.A. Khudyakov (1969) writes: “Being aware that the future of the child depends a lot on the behavior of the mother during pregnancy, the Yakuts take care of her from the time of pregnancy ...”. The law of protection of physical and spiritual health was carried out strictly and strictly observed by the newlyweds. The essence of it was as follows:

- “non-mixing of blood up to seven generations on the paternal line”;
- search “ a friend to your liking...”;
- pregnancy should be inspired by the “passion of creation” (Oyunsky, 1975);
- pregnancy of the woman should proceed in a special sacral space. In order to protect women, verbal and energy-information codification is created;
- special care is manifested in the observance of the pregnant woman’s etiquette of life, nutrition, which was considered an indispensable condition for the protection of psycho-physiological health in the period of intrauterine development of the child.

Modern science proves the importance of ethnocultural traditions in ensuring the physical and spiritual health of children. During the period of organogenesis

(germination of organs), the embryo is extremely sensitive to the influence of unfavorable factors, which can lead to malformations.

It should be emphasized that the essence of the ritual traditions is oriented not only to ensuring the well-being of the physical health of the mother and baby, but also to protect the basic foundations of the spiritual and moral health of the child, his parents and the family as a whole. Because of their polyfunctionality, ritual traditions carry social, moral, ethical, emotional, psychological, information and other functions. Certainly, the child does not yet understand the meaning of ritual rites to protect his future destiny, nevertheless, according to the people's representation, the energy connection between the mother and the fetus is very strong in this period, which leaves a huge mark on the cellular level in the human subconscious.

In Russia, there is no scientifically sound concept for the spiritual and moral responsibility of parents and loved ones during intrauterine development and birth giving. Nevertheless, every year the folk traditions clearly penetrate the maternity process: the father's participation in the childbirth process, which causes the birth of responsible paternity, the mother's feeding of the newborn with colostrum, which strengthens the immunity of the baby and initiates a positive somatic, psycho-emotional development; Burial of the after-baby, protection of the umbilical cord, the first hair of the baby, which strengthens the energy-information connection of the child with the parents after the birth; Emotional communication of parents with the newborn, which stimulates the process of formation and development of the personality, etc.

In the ethno-cultural traditions of the Sakha people, a holistic system of educating the creative personality as a person of Aiyh is envisaged. In the dictionary of E.K. Pekarsky (1907-1930) "aiyh" is signified as "creation, design, creativity, creative principle". The formation of a spiritual man as a building and creative person in the ethno-cultural traditions of the Sakha people unfolds according to nine programs, what is called "tuskul". The basic ideas of all programs in self-development, self-improvement of a person are:

- the continuation of the race, its immortality and the continuity of life;
- improvement and ecological orderliness of the world;
- diligence as the main virtue of the people;
- solidarity, involvement in everything that is happening in the world;
- creative involvement and professionalism;
- Peacefulness, justice and purity of spirit;
- openness to nature and development of abilities;
- the ultimate destiny of man is the creation of life.

Each program is functionally distinguishable and unique in reflecting the values of human life, but in a complex they all reflect the spiritual, moral, ethical, aesthetic views of the people.

The importance of spiritual reproduction of the ethno-cultural-value basis for the safety of the personality of preschool children in education.

Reproduction of cultural values of the native people predetermines ideological, moral, psychological readiness to defend themselves, to confront destructive processes, and in the ideal - to eradicate spiritual and moral disasters in society. Reproduction of the spiritual-value kernel of the security of the individual produces a rescue immunity from contamination with pseudo-spirituality, contributes to the creation of safe conditions for interaction with people and, in general, the organization of safe living.

In the formation of the "spiritual-I" of the child, his value potential, the orientation toward the development of the subjective component of the personality is important, i.e. understanding the ways of ascent to the ideal of a creative person. In this case, values grow into values, i.e. in the essential quality of personality.

In the process of development of the person's spiritual-reproductive potential, pre-school age is of primary importance. This age is sensible for the formation of value orientations and the foundations of the most stable spiritual behavior. In her studies N.I. Nepomnyashchaya (2001) states that value as a stable and determining personal basis is formed in 6-7 years and persists in the future, up to adult age. In the scientific works of L. Kohlberg (1991), J. Gibbs et al. (2007) and others, argue that in young children there is a superficial judgment about morality, but this does not mean that they have no conscious reasoning from morality point of view. According to L.A. Wenger (1980), children, while only entering the senior preschool age, are already capable of conscious moral reasoning. "They can distinguish the main thing in phenomena, conducting a generalization on the essential hidden internal properties" (Wenger, 1980). The studies proved that in 5-6 year old age 62% of children prefer to talk with adults on personal topics. As they grow older, preschool children move from "purely practical cooperation with adults to a more intellectual" theoretical "collaboration and, finally, to the contacts of an in-depth moral and personal plan" (Loginova, 1992).

At the preschool age, it is extremely important: the development by children of the value norms for resolving situations that are unfavorable in the spiritual and value sense, the development of a strategy for behavior in such situations; development of ethnocultural patterns of actions that allow us to take the reproductive nature of decisions about spiritual interaction with other people, the society, the environment, and thereby ensure our own and public security.

According to E.S. Babunova (2009): "The change in value orientations in all spheres of the life activity of society was clearly manifested in the strengthening of the role of ethno-cultural education". Certainly, taking into account the age

specificity of preschool children, the value bases of personal security are formed on the ethno-cultural values of the native people. At the same time, the ethno-cultural values of the upbringing of a creative person should become a guide for the upbringing of a harmonious person, and the traditional experience in ensuring human security is the value basis for the content and technology of shaping the security of the personality of children.

Our research for ten years has shown that the spiritual reproduction of values-ideas in the child's behavior effectively enhances his personal spiritual and value qualities. Spiritual reproduction as a purposeful activity ensures the child's openness to the world, and, being a dynamic, continuous, holistic process, guides a small person to a strategic spiritual perspective: self-expression, ascent to the "spiritual self," integration into "spiritual society".

### **CONCLUSION**

Thus, the study of the scientific and theoretical premises and methodological foundations of the problem under study leads to the following conclusions:

- In the face of growing threats in society and a spiritual crisis, education should be aimed at the formation of an ethno-cultural-value core of the security of the individual as a universal basis in ensuring protection and security. The formation of an ethno-cultural and value basis for the security of the individual will be effective only as a result of the formation of a new consciousness of the individual who has a steady interest in the spiritual reproduction of values in his behavior and the need to ensure his own security;
- Traditions of each people are priceless sources of spiritual and moral education, but it should be noted that sometimes excessive "moralizing" of children closes their natural altruism and openness to the world. This approach is due to the fact that ideals are considered only as reference points (the objective component), and the reverse side of them - ways, ways of ascent (subjective component) - is often ignored;
- The upbringing and development of the personality of children in ethno-cultural traditions can in no way be regarded as a confrontation with education on universal values, for the culture of one ethnos is part of the whole - nationwide, universal. Ethnoculture also can not be considered only as a culture of one ethnic group. Its most important function is to ensure community, interaction with others, without which the culture of an individual ethnos can not exist and develop. In this respect, traditions and rituals, like codes, sources of ethno-cultural values, perform the controlling and regulating functions of interaction.
- The ultimate goal of the purposeful formation of the ethno-cultural and value bases for the safety of the personality of children is the formation of



ethno-cultural self-sufficiency for creation, which is the establishment of their own identity with their native people, the development of competence, openness, tolerance as essential values and the foundations for successful integration in a multicultural society. In order to develop these qualities in the child, beginning with the preschool period of life, teachers and parents should themselves be carriers of the spiritual and moral values of the people, be models of ethno-cultural self-sufficiency for creation, have the readiness to enrich knowledge and form tolerant qualities in children.

It is obvious that without the value approach it is impossible to bring up a new type of person who would easily adapt in a rapidly changing world that is spiritually strong, creative, competent, and could with honor meet unforeseen situations for themselves in a complex global society. This is the humanistic essence of education.

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