

**THE WAY THAT THE PEDAGOGICAL POTENTIAL OF ETHNO-CULTURAL TRADITIONS OF THE PEOPLES OF THE NORTH INFLUENCE THE DEVELOPMENT OF PUPILS' PERSONALITY**

***O MODO COMO O POTENCIAL PEDAGÓGICO DAS TRADIÇÕES ETNOCULTURAIS DOS POVOS DO NORTE INFLUENCIA NO DESENVOLVIMENTO DA PERSONALIDADE DOS ALUNOS***

***LA FORMA EN QUE EL POTENCIAL PEDAGÓGICO DE LAS TRADICIONES ETNOCULTURALES DE LOS PUEBLOS DEL NORTE INFLUYE EN EL DESARROLLO DE LA PERSONALIDAD DE LOS ALUMNOS***

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**ABSTRACT:** Event-based approach to ethno-cultural traditions could contribute to the formation of children's abilities to identify original meanings in the natural, spiritual, material environment of their lives. The aim of the study is to assess the impact of the pedagogical potential of ethno-cultural traditions of the peoples of the North on the development of students' personality. Research methods include questionnaire survey, observation, interview, expert evaluations, alongside with applying SPSS program. The survey included 37 schoolchildren of small Arctic schools, including nomadic schools of Tomponskiy herd. The article presents the processing and results of the questionnaire. Following the results of the study, we could state that we have substantiated the basic principles of the event approach of pedagogical practices and have indicated individually significant data to determine the impact of the pedagogical potential of ethno-cultural traditions of the Arctic peoples on the personality of students.

**KEYWORDS:** Education. Arctic region. Ethical culture. Socialization. Technologies.

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**RESUMO:** Uma abordagem das tradições etnoculturais baseada em eventos poderia contribuir para a formação das habilidades das crianças para identificar os significados originais no ambiente natural, espiritual e material de suas vidas. O objetivo do estudo é avaliar o impacto do potencial pedagógico das tradições etnoculturais dos povos do Norte sobre o desenvolvimento da personalidade dos estudantes. Os métodos de pesquisa incluem pesquisa por questionário, observação, entrevista, avaliações especializadas, juntamente com a aplicação do programa SPSS. A pesquisa incluiu 37 alunos de pequenas escolas do Ártico, incluindo escolas nômades do rebanho Tomponskiy. O artigo apresenta o processamento e os resultados do questionário. Seguindo os resultados do estudo, poderíamos afirmar que fundamentamos os princípios básicos da abordagem do evento das práticas pedagógicas, e indicamos individualmente dados significativos para determinar o impacto do potencial pedagógico das tradições etnoculturais dos povos árticos sobre a personalidade dos estudantes.

**PALAVRAS-CHAVE:** Educação. Região ártica. Cultura ética. Socialização. Tecnologias.

**RESUMEN:** El enfoque de las tradiciones etnoculturales basado en los acontecimientos podría contribuir a la formación de las capacidades de los niños para identificar los significados originales en el entorno natural, espiritual y material de sus vidas. El objetivo del estudio es evaluar el impacto del potencial pedagógico de las tradiciones etnoculturales de los pueblos del Norte en el desarrollo de la personalidad de los alumnos. Los métodos de investigación incluyen la encuesta por cuestionario, la observación, la entrevista, sus evaluaciones de expertos, junto con la aplicación del programa SPSS. En la encuesta participaron 37 escolares de pequeñas escuelas del Ártico, incluidas las escuelas nômadas de la manada Tomponskiy. El artículo presenta el procesamiento y los resultados del cuestionario. Según los resultados del estudio, podríamos afirmar que hemos corroborado los principios básicos del enfoque de eventos de las prácticas pedagógicas, y hemos indicado datos individuales significativos para determinar el impacto del potencial pedagógico de las tradiciones etnoculturales de los pueblos del Ártico en la personalidad de los alumnos.

**PALABRAS CLAVE:** Educación. Región del ártico. Cultura ética. Socialización. Tecnologías.

## Introduction

In the modern era of globalization, theoretical and methodological understanding of practical use of ethno-cultural traditions of the peoples of the North could be considered as the main goal. It regards education as a factor that develops values with inherent cultural and historical, ethno-cultural traditions, lifestyle, national characteristics of the region and preservation of the unique Arctic civilization of the peoples of the North. Besides, it provides for holistic education in the spirit of social communication, responsible attitude to nature, surrounding people, following the natural peculiarities of the child within the education, orientation on the harmonious development of personality, arming with knowledge, skills

from the position of the principle of integrity, reflected in thinking, feelings and actions. To solve the problem of pedagogical practices implementation of influence of ethno-cultural traditions of the peoples of the North on the development of students' personality, the main methodological approach chosen would be the event approach. It forms conceptual, terminological and methodological apparatus of the problem solved. This approach assumes creation of various age communities of children, teachers, and parents on the basis of the event principle. Professor Ushakov (s/a) states «the concept "event" can be put in one semantic row with such concepts as ownership, responsibility of the person for formation of the educational path, life planning».

The application of the event approach in combination with the national approach aims at ensuring the preservation and development of the cultural identity of small northern peoples, the uniqueness of the subject of education.

Today's conditions of globalization, rapid development of information and communication technologies, and digitalization of education form a challenging situation. The research is carried out into the pedagogical potential of ethno-cultural traditions of the peoples of the North, which have an educational value alongside with the value content of traditional ethnic culture. These are accompanied by the awareness of practices that help apply the resource potential of cultural traditions in educational activities. It now plays a significant role.

The task of education and socialization of students is to transfer the whole cycle of reproduction of culture and activities of participants in educational events. It acts as a way of transferring culture, traditions, social experience from generation to generation. This is associated with the transition to competence-oriented education, which is based on the formation of key subject competences using innovative technologies and teaching methods.

Progressive heritage of ethno-cultural traditions in the socialization and education of the younger generations of the North (KORNILOV *et al.*, 2017; PANKIN, 2017; PENG, 2013; PETROVA, 2019; ROBBEK, 2007; ZHIRKOVA, 2018) has been studied by G. N. Volkov, A.V. Pankin, T. N. Petrova, Z. S. Zhirkova, A. G. Kornilova. In the meantime, problems of using modern information technologies of education, digitalization of education (HEININEN, 2015; ROBERT, 2017; ROBERT, 2020; ZHIRKOVA *et al.*, 2020) has been discussed by Robert (2017; 2020), Barakhsanova (2018).

For our study, the event approach is significant, as it has determined the grounds for the choice of methods and the ways of implementation of the new model. This model has been created to determine the impact of the pedagogical potential of ethno-cultural traditions

of the peoples of the North on the formation of the personality of students. Creation of event networks in the educational process is characterized by the interaction of communities of different ages: students, teachers, parents, older generation, youth and changes in the relationship and role of parents in the education of children, students, transmission of ethno-cultural traditions, native language, culture will contribute to the development of subjectivity, possibility of dialogue, integration of education.

Thus, modern education in the unity of its content and form is a macrosystem of the learner. Its existence and effectiveness in the context of globalization is based on a new educational paradigm, innovative technologies, digitalization of education. In the process of integrated learning, students get a deep and broad knowledge of not only ethno-cultural traditions of their people, but also other cultures of the world. Applying different ways of mastering self-education, easy use of various information systems, students will determine the motivation and personal orientation of the learning process.

The hypothesis of our study is as following. The pedagogical potential of ethno-cultural traditions of the peoples of the North will contribute to the development of the personality of students in the context of globalization. It could be so if the traditions of ethno-pedagogy of Northern peoples, which are dynamically altering the network of educational events that contribute to its active development in a constantly changing world, preserving ethno-cultural traditions of peoples of the North and guiding these actions for general benefit, will be implemented in education, training and socialization of school students.

## **Literature review**

The analysis of the works of foreign and Russian scientists has shown that the development and substantiation of theoretical and methodological foundations of the impact of the pedagogical potential of ethno-cultural traditions of the peoples of the North on the development of the personality of students in the context of globalization acquire new qualitative characteristics.

Scientists use the notion of "pedagogical potential" as an object, that is embedded in the structure of the very ethno-cultural traditions of the peoples of the North and its images, as a possibility of existence of the transmission subject. Bozhinskaja (2010) states "ethnocultural potential as cultural experience and appropriation by other subjects"; Teplova (2014) revealed the concept of ethnocultural potential "...within a systemic understanding, where the subject of education appears as a participant of co-existing community in a meaningful activity.";

Zhirkova (2019) confirms "[...] as a phenomenon that has its own distinctive and unique nature characterized by value and normative, traditional and ethno-cultural conditionality, its worldview".

The perspective of applying the pedagogical potential of ethno-cultural traditions of the peoples of the North in education, as well as preservation and dissemination of values of Arctic civilization in scientific, informational and geopolitical directions, and dialogue of modern civilizations are all connected with the discovery of the Arctic civilization's phenomenon. It has been confirmed by such scientists as Heininen (2015), Fondahl, Filippova and Mack (2015) and Jakovec (2017). Robbek (2007) wrote on the scientific foundations for the creation of an educational system for nomadic peoples of the North (ROBBEK, 2007). Todal (2015) studied the appropriation of Even culture by children. Zhirkova and Jakushkina (2018) conducted research of the importance of the educational space of the region.

In the study we relied on the idea of the nature of creativity Lin (2011) and Baer (2012); on motivation in learning H. C. Chen, B. L. Cherng, Y. Y. Lin (PENG, 2013); on the spontaneity of learning by Moorefield-Lang (2010); on research mobility in the European Arctic by Akbar (2016); on the problems of Arctic indigenous youth by Salusky (2021); on Arctic knowledge transfer Wenzel (2020); on Arctic education in the future Määttä and Uusiautti (2019).

At the present stage, we consider the educational process in the new educational information, digital, interactive, multimedia, information-educational electronic environment in the works of Englund, Olofsson and Price (2017) and Yot-Domínguez and Marcelo (2017); on the modernization of higher education in the far north Kukarenko and Zashikhina (2017); on the use of digital technology Risto (2014).

## **Materials and methods**

To determine the impact of the pedagogical potential of ethno-cultural traditions of the peoples of the North on the development of students' personality, especially regarding the context of globalization, we have carried out sociological research. It consisted of questioning 37 pupils from small schools in the Arctic, including nomadic schools. During the examination of the results, we used significant ethno-cultural traditions, with the help of appropriate computer programs of primary sociological information and statistical processing. We have used the software package SPSS, observation, interviews with expert evaluations, assessed the implementation of the results in pedagogical practice.

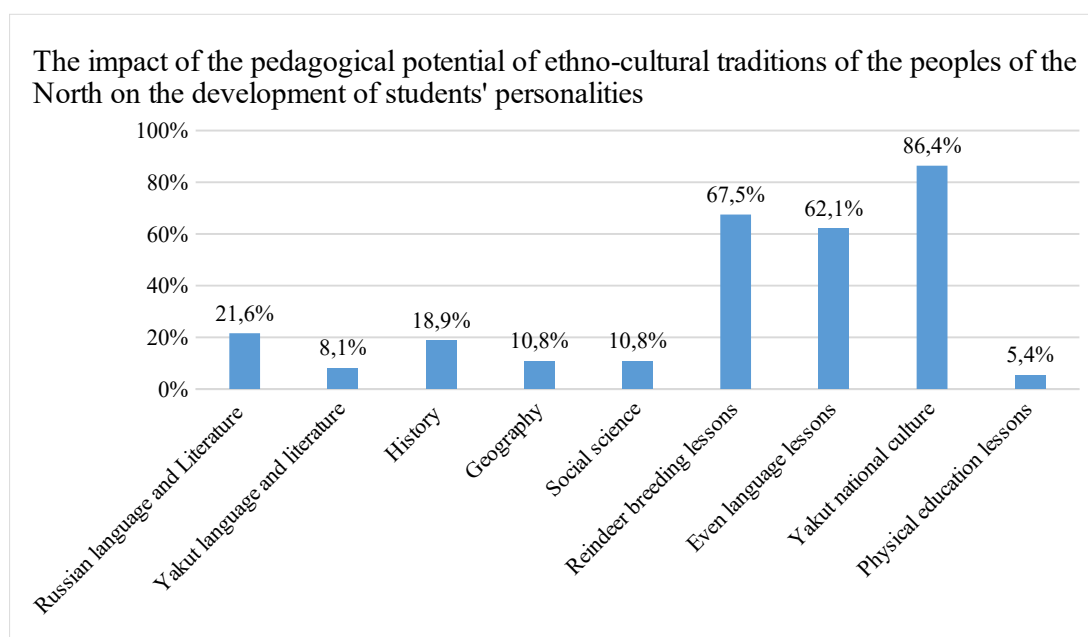
## Results

The ancestors of Yakuts, Evens, Evenks, Yukaghirs, Chukchi, Dolgans, Russians (Old Russians), and others have long lived in the Arctic uluses of the Republic of Sakha (Yakutia). A survey to determine the influence of the pedagogical potential of ethno-cultural traditions of the peoples of the North on the development of students' personalities was conducted in Topolinsky secondary general education school with a branch of nomadic school "Ailik", Tomponsky District, Republic of Sakha (Yakutia), where small Arctic peoples, that is, the Evenks, reside in a compact way.

The survey involved 37 students from the Topolinsk secondary general education school in the village of Topolinskiy National (Even) Herodog, Topolinoe settlement, Tomponsky District, Republic of Sakha (Yakutia).

The fig. 1 shows separately significant data for determination of influence of pedagogical potential of ethno-cultural traditions of the Arctic peoples on the personality of students. That is, students' knowledge of culture of different peoples revealed in academic subjects, national holidays, observance of national traditions of their people in a family, the language students get information about their people's culture, about students' presentation of ethno-cultural traditions of the peoples of the North in various forms.

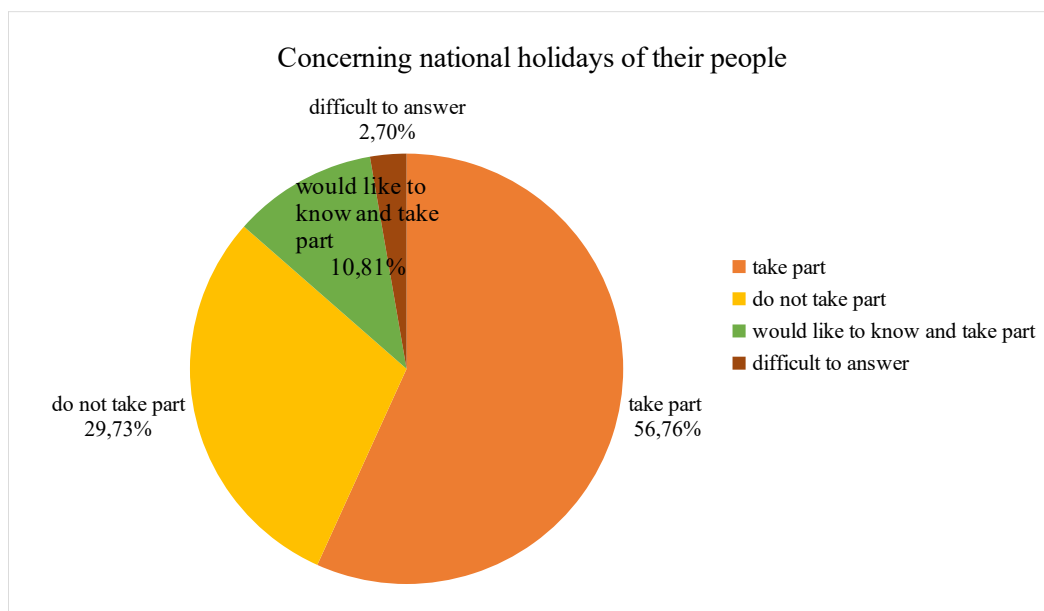
**Figure 1** – The results of the survey to determine the impact of the pedagogical potential of ethno-cultural traditions of the peoples of the North on the development of students' personalities



Source: Prepared by the authors

Pupils acquire knowledge about the cultures of various peoples mostly in Reindeer breeding lessons — 25 (67.5%); Even language lessons — 23 (62.1%); Yakut national culture lessons — 32 (86.4%).

**Figure 2** – Concerning national holidays of their people



Source: Prepared by the authors

21 pupils know about them and take part in them (56.7%); 11 know, but do not take part (29.7%); do not know but would like to know and take part — 4 (10.8%); difficult to answer — 1 (2.7%).

3. Does your family keep the traditions of its people:

- national holidays: "yes" — 14 students (37,8%); mostly — 7 (18,9%); sometimes — 3 (8,1%); difficult to answer — 13 (13,5%);

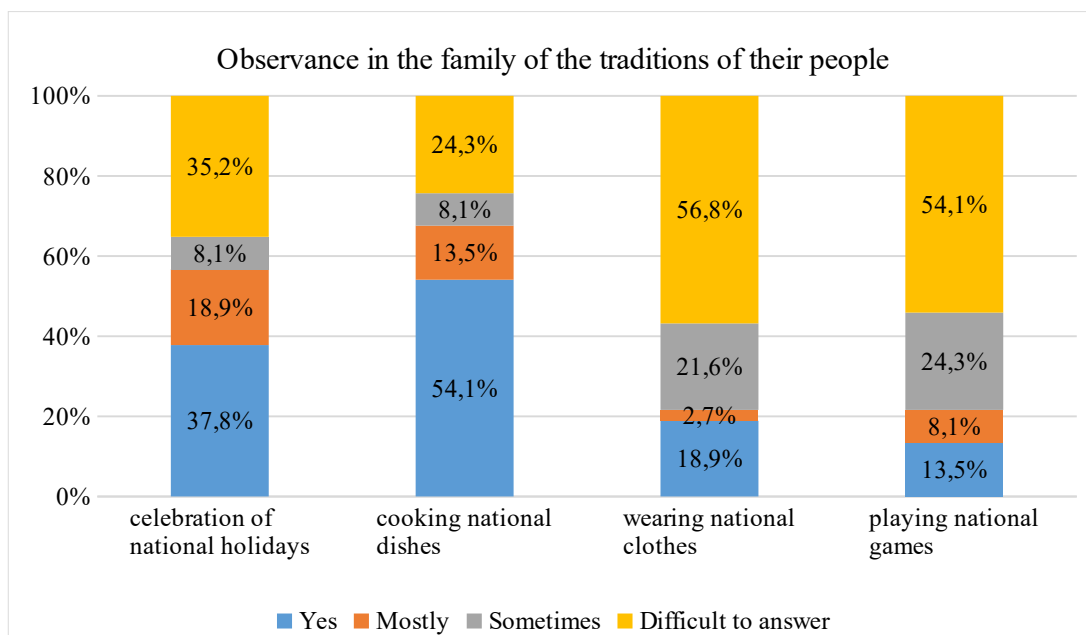
- cooking national dishes: "yes" — 20 (54,1%); mostly — 5 (13,5%); sometimes — 3 (8,1%); found it difficult to answer — 9 (24,3%).

- national clothes: "yes" — 7 students (18,9%); mostly — 1 (2,7%); sometimes — 8 (21,6%); difficult to answer — 21 (56,8%);

- playing national games: "yes" — 5 (13,5%); mostly — 3 (8,1%); sometimes — 9 (24,3%); found it difficult to answer — 20 (54,1%).



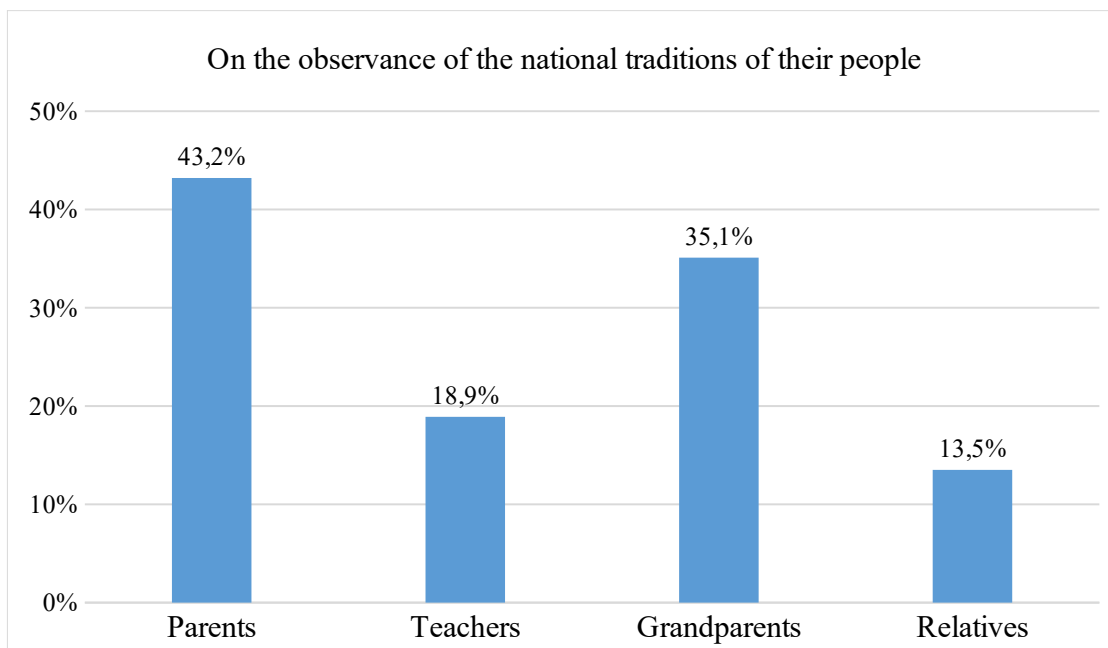
**Figure 3** – Observance in the family of the traditions of their people



Source: Prepared by the authors

4. In respecting the national traditions of their people, the role models are: parents — 16 (43.2%), teachers — 7 (18.9%); grandparents — 13 (35.1%); relatives — 5 (13.5%); others — 2 (5.4%).

**Figure 4** – On the observance of the national traditions of their people

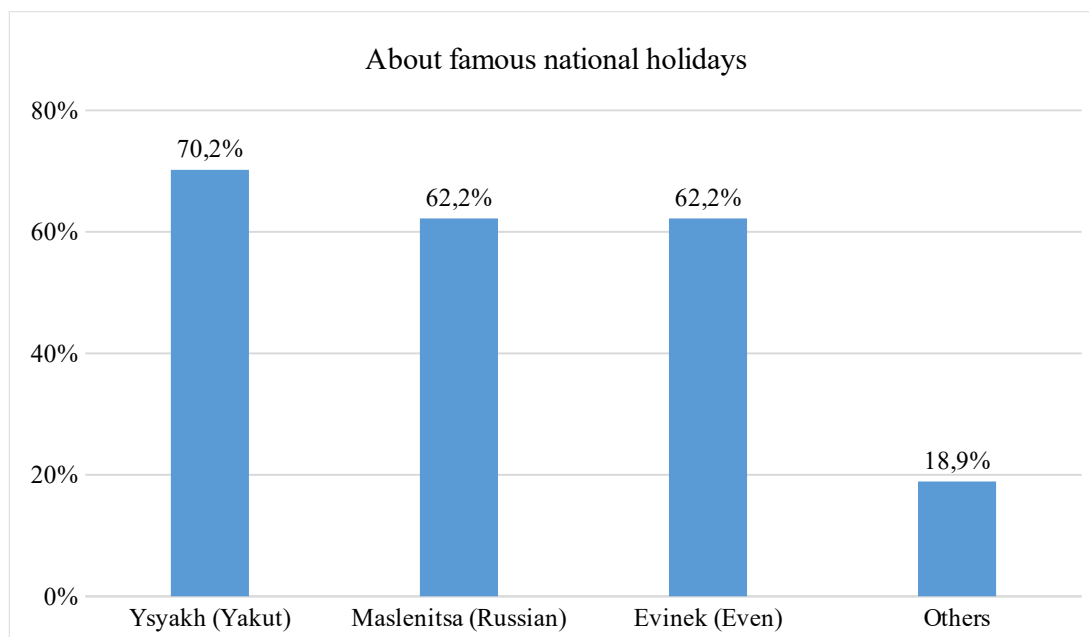


Source: Prepared by the authors



5. Among national holidays the students know the following: ysyakh (Yakut) — 26 (70.2%), maslenitsa (Russian) — 23 (62.1%), evinek (Even) — 23 (72.9%); others — 7 (18.9%).

**Figure 5** – About famous national holidays



Source: Prepared by the authors

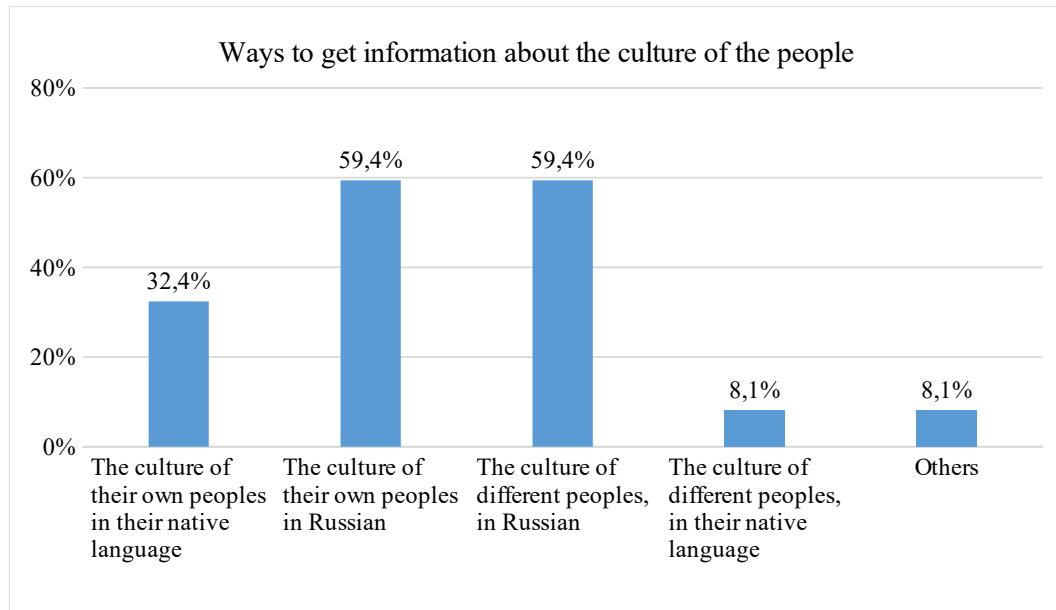
6. Nationality does not influence the choice of friends among the students: "yes" — 32 (86.4%); sometimes — 2 (5.4%), 3 — (8.1%) find it difficult.

7. Personal nationality is expressed: in the ability to speak their language — 26 (70.2%); in participation in national holidays — 3 (8.1%), in preference of national cuisine — 10 (27.03%), in the internal feeling answered — 4 (10.8%); in clothing — 1 (2.7%).

8. The language expresses the features of the culture of the people: "yes" — 20 (54.05%); "mostly" — (10.8%), "sometimes" — 4 (10.8%); difficult — 7 (18.9%);

9. Information about the culture of their own people is received: in their native language — 12 (32.4%); in Russian — 22 (59.4%); about the culture of different peoples, in Russian — 22 (59.4%); about the culture of different peoples in their native language — 3 (8.1%); others — 3 (8.1%).

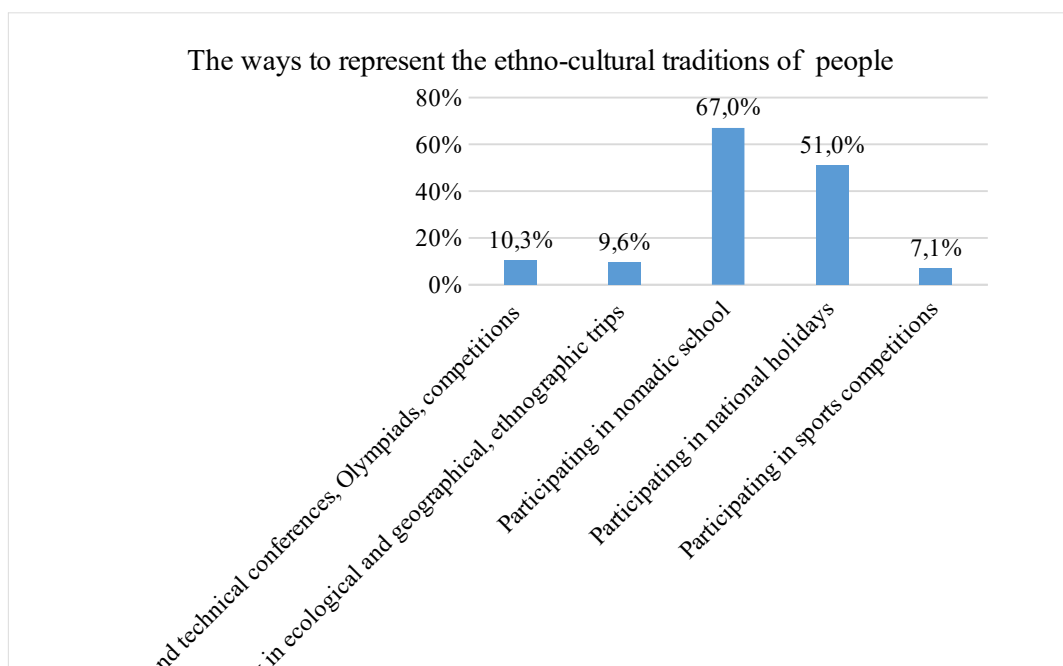
**Figure 6** – Information about the ways to get information about the culture of the people



Source: Prepared by the authors

10. The way one can represent the ethno-cultural traditions of his or her people: by participating in scientific and technical conferences, Olympiads, competitions — 9 (10.3%); in ecological and geographical, ethnographic trips — 8 (9.6%), in nomadic school — 58 (67%); in national holidays — 44 (51%); in sports competitions on northern multiathlon — 6 (7.1%).

**Figure 7** – The ways to represent the ethno-cultural traditions of people



Source: Prepared by the authors

So, the processing of the results of the research of pedagogical potential of ethno-cultural traditions of the Arctic peoples, showed compliance with the most important principles of eventfulness, cultural and natural appropriateness of the process of modern education in the conditions of globalization. Pedagogical practices have had their significant influence confirmed, as well as the significance of ethno-cultural traditions on the development of students' personality.

Thorough study and analysis of the data of the results of the survey revealed new problems of its research and design. Besides, it showed that there could be more perfect methods and forms of personal development of students, educational organizations — through the network interaction of all the subjects of socio-cultural, informational, digital and educational activities of the region.

## **Discussion**

Today, scientists have begun to address pedagogical, anthropological, sociological sciences in an integrated way while solving the problems of education of the younger generation in the context of globalization. Therefore, the problem of the phenomenon "pedagogical potential" is a subject of active discussion and scientific debate (V. I. Slobodchikov, A. V. Pankin, M. S. Yakushkina, T. N. Petrova, Z. S. Zhirkova, A. G. Kornilova, A. B. Teplova).

According to experts, the pedagogical potential of ethno-cultural traditions of the North is considered as the capabilities of an individual or community, which can be transformed under certain circumstances into resources for development, education, and socialization of students. Experts believe that the essential role in development of the personality of students will be promoted by the ethnocultural component of education. It gives an idea on viability, solvency of national culture of transfer of the history to the future generations, way of life of the people, its language, progressive spiritual and moral values, traditions, customs of ancestors which in the process of education leads to formation of love to the Native land, nature, people, reverence of ancestors. The pedagogical potential of ethno-cultural traditions, being the basis of the content of education and upbringing of students, influences the development of students' personality.

In our study, the analysis of the answers of the students' survey shows that the personality of national identity is expressed in the ability to speak their language, that was an answer of 70.2% of students; in the participation of national holidays — 8.1%, in the

preference of national cuisine — 27.03%, in the inner feeling — 10.8%; in dressing — 2.7%. Particularly worrying is the answer about the inner feeling of the students, this indicates that not enough work is done on the national identification of the child with his or her nation. Only 54.05% of pupils gave a positive answer to the question about the peculiarities of the culture of the people expressed in the language. 32.4% of students receive information about the culture of their people in their native language; in Russian — 59.4%; about the culture of different peoples of the Republic in Russian — 59.4%, others — 8.1%. These data show the situation of the native languages of the modern indigenous population.

## Conclusion

This study examines the problems of value and semantic content of the pedagogical potential of ethno-cultural traditions of the Northern peoples on the development of students' personality and their socialization. Here, the results of the survey to determine the impact of the pedagogical potential of ethno-cultural traditions of the peoples of the North on the development of students' personality have been shown. We have revealed and described the influence of pedagogical potential of ethno-cultural traditions of the peoples of the North on the development of the personality of students in the conditions of globalization. Besides, the chances of the value content of ethnic traditions, which provide the upbringing and education of personality, exist in its means and forms and are realized in the multi-age event community, in certain conditions (harsh, extreme conditions, nomadic lifestyle, traditional production) to achieve pedagogical goals.

It is proved that the conditions for implementation of the pedagogical potential of ethno-cultural traditions of the Arctic peoples, lie within the compliance with the most important principles of eventfulness, cultural appropriateness and naturality of the process of modern education in the context of globalization.

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#### **How to reference this article**

ZHIRKOVA, Z. S.; KORNILOVA, A. G.; PETROVA, T. N.; KORNILOV, I. V.; UNAROVA, L. D. The way that the pedagogical potential of ethno-cultural traditions of the peoples of the north influence the development of pupils' personality. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 25, n. 2, p. 1377-1391, May/Aug. 2020. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v25i2.15318>

**Submitted:** 10/05/2021

**Required revisions:** 25/06/2021

**Approved:** 20/07/2021

**Published:** 01/08/2021