THE ORIGINS OF THE TEACHER’S WORLDVIEW CULTURE AND ETHICS FORMATION IN NORTHERN RUSSIA
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ABSTRACT
The relevance of this study is due to the question of the teacher’s worldview culture and ethics formation while nurturing the human capital in the conditions of Northern Russia. The study aims to identify the value foundations that underlie the ethno-pedagogical experience of generations. The study identifies and justifies the origins of the teacher’s philosophical culture and ethics formation and the value foundations that underlie the ethno-pedagogical experience, which ensures the transfer of spiritual and moral experience from generation to generation. The results of the study can be useful for school and university teachers, who can influence the formation of the students’ (future teachers’) ethics and worldview culture. The findings may also help predict trends in the development of teacher training system in modern conditions.

Keywords: North of Russia, worldview culture, Ethics, Origins, Ethno-pedagogical experience, Intellectual potential, Ecological traditions, Olonkho epics.

AS ORIGENS DA VISÃO DO MUNDO, CULTURA E FORMAÇÃO ÉTICA DO PROFESSOR NO NORTE DA RÚSSIA

RESUMO
A relevância deste estudo se deve à questão da cultura da visão do mundo do professor e da formação ética ao mesmo tempo em que nutre o capital humano nas condições do norte da Rússia. O estudo visa identificar os fundamentos de valor que estão na base da experiência etno-pedagógica de gerações. O estudo identifica e justifica as origens da cultura filosófica e da formação ética do professor e os fundamentos de valor que estão na base da experiência etnopedagógica, que garante a transferência da experiência espiritual e moral de geração em geração. Os resultados do estudo podem ser úteis para professores de escolas e universidades, que podem influenciar a formação da ética dos alunos (futuros professores) e da cultura da visão do mundo. Os resultados também podem ajudar a prever tendências no desenvolvimento do sistema de formação de professores nas condições modernas.


RESUMEN
La relevancia de este estudio se debe a la cuestión de la formación de la cultura y la ética de la cosmovisión del docente mientras nutre el capital humano en las condiciones del norte de Rusia. El estudio tiene como objetivo identificar los fundamentos de valor que subyacen a la experiencia etnopedagógica de generaciones. El estudio identifica y justifica los orígenes de la cultura filosófica y la formación ética del docente y los fundamentos de valor que subyacen a la experiencia etnopedagógica, que asegura la transferencia de la experiencia espiritual y moral de generación en generación. Los resultados del estudio pueden ser útiles para los profesores de escuelas y universidades, que pueden influir en la formación de la ética y la cultura de la visión del mundo de los estudiantes (futuros profesores). Los hallazgos también pueden ayudar a predecir tendencias en el desarrollo del sistema de formación de maestros en las condiciones modernas.

Palabras-clave: Norte de Rusia, Cultura de cosmovision, Ética, Orígenes, experiencia etnopedagógica, Potencial intelectual, Tradiciones ecológicas, Epopeyas de Olonkho.
INTRODUCTION
The teacher plays an important role in preparing young people for life in modern society, given that these young people are the main potential that significantly affects the sustainable development of the human capital in the North. The coexistence of society and nature in cold environment, the development of the ability and insistence to live and solve problems has been going on for centuries in the North of Russia.

It was revealed that the ethical views of the teacher form in the context of the historical development of society and education, which are closely related to the traditional types of husbandry, a variety of cultural, labor, spiritual and moral orientations, and ecological traditions. Consequently, the origins of the worldview ethics of the teacher, who influences the formation of the students’ personality, can be identified through the study of the evolutionary phenomena of folk pedagogy. In the context of the foregoing, this study, conducted on the example of a specific region, is of relevance.

LITERATURE REVIEW
General theoretical worldview problems are covered in the publications of Bezdukhov (2013), Salov (2016), and others. The ideological and endogenous culture of individual peoples was described in the works of Campbell, Carter, and Giorgett (2017), Ivon (2013), Jeong (2018), Jones (2007), Komar (2009), Luschei (2018), and others, who defined the worldview as a set of values and beliefs that form one single point of view for a certain social group. The issues of the teacher’s worldview culture and ethics were considered in the works of Baranova (2016), Carter and Giorgett (2017), Jones (2007), Salov (2016), and others. Bugaeva (2016), Zhirkova (2018), Kozhurova (2019), Neustroeva (2019), Petrova (2015), Shadrina (2016), Shergina (2019), and others studied the ethno-cultural and ethno-regional features of the children’s education organization, the influence of ethno-pedagogical foundations on raising a child in harmony with nature, and moral education among future teachers.

The education of indigenous peoples was studied in the works of Marfulasova (2020), Neustroev (2019), Nikolaeva (2016), and others. At the same time, the analysis of the scientific literature showed that the problem of identifying the origins of the teacher’s worldview culture and ethics formation was not specifically studied in contrast to a sufficiently complete and systematic analysis of school education at different periods of its existence.

MATERIALS AND METHODS
In the course of the study, the following theoretical and empirical methods inherent in theoretical and historical research were used: the study and analysis of scientific, archival, historical, and literary documentary sources, including documents on the educational issues in Yakutia, and others. In the process of identifying value foundations that underlie ethno-pedagogical experience of generations and influence the formation of the teacher’s worldview culture and ethics, the following theoretical methods were used: analysis, systematization, and compilation of the data from various sources (psychological and pedagogical, archival, regulatory, and other documents).

A transdisciplinary (integrated) approach was also used in the course of the work, since the research problem covers other scientific fields (history, philosophy (ethics), ethnography, cultural studies, pedagogy, psychology, and regional studies in education). Together, these disciplines make it possible to conduct a more objective and scientifically valid analysis of the evolutionary phenomena of general education in the northernmost region of Russia — Yakutia, which has special characteristics. Coupled with the sociocultural approach, this approach made it possible to determine the origins of the Northern teacher’s worldview culture and ethics, which were not previously reflected in any publication devoted to this problem.

To verify the representativeness of the obtained theoretical foundations, it was necessary to conduct a parallel and simultaneous study in two universities. A total of 400 respondents were surveyed, including 120 students of the Moscow Region State University (MRSU), 50 teachers from Moscow Region, 80 students and 25 teachers of the Herzen State Pedagogical University of Russia in St. Petersburg (HSPUR), 125 students studying pedagogy at the North-Eastern Federal University n. a. Ammosov in Yakutsk (NEFU), and 75 teachers of Yakut village schools (from Tomponsky, Eveno-Bytantaysky, Momsky, Allaikhoverk, and Verkhoyansk districts).
The research was conducted in the form of closed-format questionnaires and interviews, using the sample interview method based on the social objects’ features (students of the higher education institutions [MRSU, HSPUR, and NEFU], teachers of the HSPUR, from Moscow Region, and Northern districts of Yakutia).

The nested case–control study method was chosen because the groups of respondents were very similar in terms of gender, age, type of education (students), and professional activity (teachers). All interviews were audio-recorded and wrote-down. The results of the survey were calculated, their similarities and differences were determined. A comparative analysis of the results allowed conducting a descriptive comparison in order to get a visual and objective representation of the subject.

**RESULTS**

After conducting a theoretical analysis of the information that reflects the research problem in the conditions of the North of Russia, we concluded that the analysis should be carried out with consideration of the versatility and universality of a particular person’s knowledge, while taking into account complex problem solving in the “nature–man–society” system. This allowed us to identify the value foundations of the ethno-pedagogical experience gained by generations that influence the formation of the worldview culture and ethics. This confirms the scientific idea of the need to identify the origins of the teacher’s worldview ethics that affects the methods of upbringing, lifestyle, and the youth’s ability to live in modern society.

The results of the questionnaires and interviews showed that the formation of the teacher’s worldview and ethics largely depends on an understanding of how important the environmental consciousness is, on one’s knowledge of folk pedagogy, attitude towards history, family and national traditions (Filin, 2018). Most respondents (teachers and future teachers) believe that the worldview ethics of a modern teacher is influenced by the evolution of society, historical and cultural features, nature, socio-cultural environment, political system of the country, the level of moral and cultural development of society, as well as the development of science and education.

The survey results showed that the socio-cultural and ecological environment strongly influence ethical views of students and teachers. A significant part of the respondents has a positive attitude towards the preservation of the traditional national way of life as a unique civilization that exists in unity with nature: 54.4% of respondents from Moscow and St. Petersburg and 82.9% respondents from Yakutia; 84.2% of Yakut students and 65% of students of other universities are aware of the nature’s value and recognize the need for environmental protection.

Less than a half of the respondents (38.7%) believe that the culture and cultural relations of society are interconnected with political and socio-economic conditions that influence personality formation. The relationship between political, socio-cultural, and socio-economic conditions that influence the formation of personality is indicated by 58.6% of teachers in Yakutia and 43.5% of teachers in the central part of Russia.

According to the results of the student survey, the formation of the future teacher’s ethical views is influenced by family and ethnic pedagogy (38%), media (27.6%), and educational organizations, the socio-cultural environment of which influences teacher’s ethical and worldview values (schools — 16.2%, universities — 10.1%). In support of the foregoing, we present fragments of the data from the student survey (Table 1).
**Table 1. The results of the student survey (NEFU, MRSU).**

<table>
<thead>
<tr>
<th>Nº</th>
<th>Survey questions</th>
<th>Yakutia</th>
<th>Moscow</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Which factor influences the formation of the teacher’s ecological ethics the most?</td>
<td>Family – 68.42%</td>
<td>Family – 34%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Media – 27.6%</td>
<td>Media – 28.9%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>University – 23.6%</td>
<td>University – 14.6%</td>
</tr>
<tr>
<td>2</td>
<td>Which ethnic cultural values influence the environmental safety?</td>
<td>An understanding of the nature’s value – 84.2%</td>
<td>Ecological ethics are mostly influenced by the environmental protection – 65%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Traditional skills in the field of environmental protection – 34.2%</td>
<td>Religion – 24.4%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Religion and faith – 30.2%</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Should the traditional national way of life be preserved?</td>
<td>Yes, because it is a unique civilization that exists in unity with nature – 82.9%</td>
<td>Only traditional folklore appropriate for society – 29.5%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Partly, as an educational, ethnographic complex for tourists – 23.7%</td>
<td>Traditional national way of life is important for national festivals and ceremonies – 24.9%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Not sure – 7.9%</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Should young people take part in the political life and public activities of the country?</td>
<td>Certainly yes – 47.4%</td>
<td>Certainly yes – 67%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>More likely yes than no – 43.4%</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>How would you describe your ideological views?</td>
<td>Do not adhere to any ideology – 46.1%</td>
<td>Independent ideology – 47.4%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Independent ideology – 30.3%</td>
<td>Support the ideology of the Western countries (USA, Canada, Great Britain, Germany) – 32.6%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Radical market reform – 15.8%</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Support the ideology of the Asia-Pacific countries (Republic of Korea, Japan, China) – 6.6%</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>What values are important for every person? Arrange them in order of importance.</td>
<td>Family – 81.6%</td>
<td>Family – 76%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Health – 52.6%</td>
<td>Health – 45%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Education – 35.5%</td>
<td>Education – 40%</td>
</tr>
</tbody>
</table>

**Source:** Research data.

**DISCUSSION**

The results of the research showed how important it is to study and know the origins of the teacher’s worldview and ethics formation. A study of the folk pedagogy evolution, the characteristics of the Yakutia region and their influence on the personality helped us identify the value foundations of the ethno-pedagogical experience gained by generations. These value foundations are the source of the teacher’s worldview and ethics.

The study showed that the socio-cultural and ecological environment of a particular region influences the teacher’s ethics and worldview. This is confirmed by the theoretical analysis of the origins. Specific methods of regulating human-environmental relations in Russia have been forming in the millennia-long process of social and natural evolution. For example, the natural and geographical conditions of Yakutia are closely related to the traditional types of activities (hunting, fishing, reindeer husbandry); they influence the development of ethnic groups and the formation of their ethical values and worldview.

Worldview culture and ethics are considered as a stable system of the human life’s internal factors, which appears because of human interaction with socio-cultural reality (nature and society). This socio-cultural environment forms a system of worldviews and determines a person’s place in this world (JONES & CARTER, 2007; NEUSTROEV, 2019; SALOV, 2016). With the development of society, the degree of influence that teachers have on the formation of the worldview and ethics of the younger generation has changed. The role of the teacher in shaping the worldview and ethics of the younger generation has been changing with the development of society. In the past, the youth’s mindset was strongly influenced by family and community, but today, this power rests with state and public institutions (BARANOVA, 2016; BEZDUKHOV, 2013).

Therefore, the worldview and ethics of the teacher him or herself are a product of the entire history of the nation’s development with all its originality and complexity that adjust in accordance with the world’s progressive development trends (CARTER, 2007; IVON, 2013; JEONG, 2018; JONES & KOMAR, 2009; LUSCHEI, 2018). The focus of the moral and ethical worldview on the teacher’s pedagogical activity is the main sense-making factor in
his/her activity (BARANOVA, 2016; GIORGETTI & CAMPBELL, 2017; SALOV, 2016). This is because teachers pass on their own worldview and ethical values to children through the educational process.

Education in Russia and its regions has always been of a special kind. Through social interaction and social influence, it leads to the formation of a personality that learns social norms and values, gains experience, acquires knowledge and learns the worldly wisdom of generations related to children upbringing and education, established traditions, and family lifestyle. Philosophical and ethical views of the teacher (ethno pedagogy) are based on this knowledge (NEUSTROEV, 2016). Therefore, value foundations that underlie the ethno-pedagogical experience of the Northern people are the origins of the teacher’s worldview and ethics formations.

Let us imagine this problem in the context of Yakutia, in the education system of which folk pedagogy has always played a decisive role. In the period preceding the establishment of the state school, the nature and role of folk education was influenced by many factors, such as extreme climatic conditions, nomadic and semi-nomadic lifestyle of the Northern peoples, and their economic and domestic isolation. The historical and cultural development of the Yakut people is closely related to the natural and geographical conditions of the region and the century-old traditional lifestyle.

These conditions formed special rules for the coexistence of the Northern peoples and influenced the nature of their spiritual and material culture. Extreme weather conditions (the temperature sometimes drops below −60 degrees Celsius) shape a responsible and self-sufficient personality. The evolutionary meaning of upbringing is to transfer the culture of survival in the native climatic environment. The formation of the Northern teacher’s worldview culture and ethics was inevitably influenced by the relationship between man and nature, respect for nature as a source of life, and an understanding of how important it is. The spiritual culture and ecological traditions of the Northern people reflect their caring attitude towards the environment (BUGAEVA, 2016; MARFUSALOVA, 2020; NIKOLAEVA & GOGOLEVA, 2017).

The rudiments of pedagogical thought appeared among the Yakut peoples in ancient times. They represented a totality of common rules, norms, and “unwritten laws,” that stemmed from the family and ethnic experience in education and upbringing (NEUSTOEV, 2016; NIKOLAEVA & SAVVINOV, 2016; ZHIRKOVA, 2018). These pedagogical ideas were manifested in folk art of the Northern peoples. Particular attention should be paid to the pedagogy of the Yakut heroic epos Olonkho, which is a valuable heritage of spiritual and moral culture and is recognized by UNESCO as part of “Humanity’s Oral and Intangible Heritage” (CHEKHORDUNA, 2017).

Olonkho is an ancient genre of oral folk art, which reflects the philosophy and ethical standards of the Yakut people. The value of the tales is confirmed by the fact that over the past 20 years olonkho’s pedagogical system has been actively introduced into educational programs for the Northern youth, whose interest in the wealth and wisdom of the ancient epic is constantly growing. It is safe to say that the first teachers from among the indigenous peoples of the North were brought up in accordance with the ideas and values of the ethno-pedagogical experience of previous generations, which they later used in their work (PETROVA, 2015).

For further research, it is necessary to study this problem on the example of other Russian regions and consider its relation to other cultures. In our opinion, addressing the cultural and historical origins of the teacher’s worldview culture and ethics formation can determine the development prospects not only of this problem but also of other, equally important ones.

**FINAL CONSIDERATIONS**

In the process of analyzing the data and checking the results, we identified the main result, which is indicated in the purpose of the study. The wealth of traditions and experience of folk pedagogy and the preservation of the traditional national way of life as a unique civilization that coexists in unity with nature are the value foundations, which underlie the formation and development of the teacher’s worldview ethics. In other words, the basis of the teacher’s worldview culture and ethics is the preservation and reproduction of the spiritual and moral traditions of the people and folk pedagogy through the continuous process of transferring the experience of previous generations to young people.

However, in modern society, the sociocultural and ecological environment, as well as the processes of globalization objectively influence the ethics and ideology of modern students. Therefore, the worldview culture and ethics of the Northern teacher is evolving in parallel with the processes of preservation and reproduction of spiritual traditions, national foundations of education, and ethno-pedagogical principles.
Based on the analysis and survey data, it can be summarized that the process of the teacher’s worldview culture and ethics formation in the North occurs based on culture and history; in other words, it depends on the level of culture development, national characteristics, past history of the ethnic groups, etc. Therefore, value foundations of the ethno-pedagogical experience, which were identified in this study, their knowledge and recognition, can be one of the main factors in the formation of the teacher’s worldview culture and ethics.

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