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Educational status of the Youth of the Indigenous Peoples of the North: the gender context



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Abstract

The article reports on gender differences of educational status of the youth of the indigenous peoples of the North, analyzes the factor of becoming a professional and motivation for professional education. Young women of the North aimed at obtaining a professional education and expansion of social opportunities, while young men are guided by traditional ways of life. Educational status of young northerners defines their gender stratification.

Keywords: educational status, the youth of the indigenous peoples, gender differences, gender asymmetry, gender stratification.

Recent changes in the socio-economic strategy of the Republic of Sakha (Yakutia) determine the changes in the social makeup of women. Moreover, the country level vocational education yakutyanki significantly higher in men compared with similar nation-wide indicators. The orientation of women in the country to receive vocational education, from the 80s of the last century, always high, and has maintained a stable growing trend: for example, if the rate of women in higher education by 2 points higher than men already on the results of the population census in 1979, the census results 2002, the ratio of 23 points higher than men. According to research specialists gender attitudes, in work and career advancement education yakutyanki recognize the presence of one of the major factors contributing to the success [1, c. 203]. In state and municipal institutions of the secondary vocational education in the republic girls predominate numerically. The choice of specialties traditionally has a so-called fiscal direction: from 85% to 60% of the girls in the group in the field of health care, services, technology of food products and consumer goods, economics and management, education and pedagogy. In higher education there is a tendency to a certain increase in the number of male students. However, women continue to lead the list of those with higher education. There is a significant drop-out of a strong half of the universities. In an interview about the problems of adaptation in higher education institutions, students themselves highlight, along with the sometimes low adaptive potential of the boys, there are specific or special status and behavioral difficulties of the young people. In the universities of the Republic is the largest number of girls enrolled in education and pedagogy - in the last 5 years, an average of 80% of

the total number of the students in this area. More than 70% are the students in health care, arts and culture, economics and management.

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There are significant differences in the composition of unemployed women living in urban and rural areas, by level of education. In rural areas of officially registered unemployed is significantly higher proportion of persons with secondary education and not having completed high school, but our field research significantly dominated by indicators of women's hidden unemployment in rural areas. In this case, the unemployed, women living in rural areas (45% in 2010) have a younger age structure. The proportion of women aged 16-29 years is 36.0% here, while in urban areas - 33.1%. Throughout the Republic, the proportion of young unemployed women is 28.9%, of which 53.1% - up to 20 years.

Global social and political changes affect the adaptation and transformation of the different social structures of society. Adaptive capacity of Indigenous Peoples of the North suffered during the twentieth century, a severe test. Prior to the industrial development of territories of traditional nature use, despite the disastrous performance of the demographic development, the indigenous peoples of the North, more or less successfully adapted to changing conditions [2, p. 97]. In the life of the northern peoples emerged sustainable positive trend, characteristic, perhaps, to all regions of the country during the time of the social change: the elimination of illiteracy, the emergence of health services and social protection.

With regard to the government statistics we see young people aged 14 to 30 years, when there are usually major events in the making of the human personality: it is defined with the future professional priorities, finishes school, gets a job, and acquires a family. There is a process of the socialization of the young people, social adaptation, which involves high psychological burden. In areas inhabited by indigenous peoples of the Evenk population aged 14-29 years, according to the results of the population census of 2002 was 3,285 people, young Evens - 1921, Dolgan - 289, Yukagirs - 177, Chukchi - 132. In these areas (53.0%), in the city (51.0%), and especially in rural areas (59.8%) young male population represents the majority, although the results of the 2002 census, the share of women of all ages in the areas of the indigenous people of the North is slightly higher than that of men (in 1000 men 1012 women). In sociological studies from the 70's of the twentieth century, it was noted that among the indigenous people of the North there is a gender gap in the education and the social status of men and women. Women with higher or incomplete higher education began to dominate over men and change their place of the residence, lifestyle.

It is interesting to compare the age and the sex structure in the areas inhabited by the indigenous people of the North with the demographic structure of the whole country by the ethnic. Thus, the urban male population of Aboriginal people is only 43.9%, and female - 56.1%, which also reflects the higher levels of the social mobility of young northern girls. Rural male population is 48.0% female - 52%. In general, the Indigenous People of the North, young women represent 53.5% of this population. As shown by our previous studies of families of small peoples of the North, almost all women want to live in a new way, while among the 72% of male respondents relied on the traditional way of life [3, p. 48]. This gap in the level of education and values leads to the fact that over 80% of indigenous women with higher and secondary vocational education to the age of 40 years, showing great migration activity and either not married, or are in the ethnically mixed, heterogeneous, where spouses come from different social strata, marriages. Among the women of the young respondents with completed higher education, specialized secondary and secondary education in the majority. The list with incomplete higher and lower secondary education is dominated by men. Thus, if we trace employment of persons with incomplete vocational education, then, as a rule, men with incomplete education - either students or somehow interrupted their education: the unemployed or employed in dead-end or do not require special skills jobs, such, for example, as a fireman, a handyman. And women with incomplete higher education - rather, it is the person receiving education or student, or persons employed in places that require special skills. Among women, those with incomplete higher education engaged primarily in the areas of education, office management. Most males with incomplete secondary education - mostly high school students, which reflects the nature of the age-sex composition of the populations.

The demographic analysis of the urbanized population in the cities of the Sakha Republic (2000) showed that a representative of the indigenous people of the North, on average 15-20% of the cases registered by the family. A 2001 study in the tribal communities revealed that the population of reproductive age without family clan and tribal communities characterized by a predominance of asymmetric males and 89% [4, p. 45]. Unmarried women of reproductive age in the communities constituting only 11%, which again shows a high level of assimilative capacity and adaptation to

the conduct of non-traditional lifestyles of young women, to expand the field of life. This has resulted in a high level of the general education and the general professional training of representatives of indigenous peoples across ethnic groups, which determines their great migration activity. So, even now, for example, young migrant women in northern Yakutia were 62.1% in the Central Yakutia - 68.6%, in the South Yakutia - 58.5%, in Western Yakutia - 51.9%, in other words, are always the majority.

At the end of the twentieth century, due to the global socio-economic changes in the country, the revised established during the Soviet era methods of identity formation of the younger generation of the northern ethnic groups in a non-traditional way of life, without regard to the ethnic identity of indigenous peoples of the North: education in boarding schools, separation from family, the loss of connection between generations, and the gap from the traditional and the new social infrastructure. It was recognized that the existing system of the education of the youth of the North formed the value orientations that are not organically combined with the traditional hierarchy of values in the spiritual culture of the people, and did not provide a full adaptation to the modern conditions of the life [5].

At the beginning of the twenty-first century, the state of the children's ethnic identity of indigenous people of the North experts characterized the unstable and inconsistent, "blurred", ethnically tense [6, c.56]. Over the years, researchers, educators to develop new approaches to education and educational system of Indigenous People of the North, one of the main objectives of which is the formation of the national identity. The development of the new approaches in the education ethnopedagogics focused on the formation of the child as a representative of a people of the North, in our opinion, already reveals some positive trends in terms of the ethnic identity of the young generation. Of the young people served questionnaire survey for this study, only 6.5% are engaged in traditional activities, including for 83.3% of the young (5.4% of the total number of young people surveyed) of respondents traditional crafts - the main source of income. The old life goals and benchmarks lose under the new conditions are no longer valid and serve as a guide for adapting to new circumstances, cease to provide and meet the immediate and future needs, the development of the younger generation.

Low rating of the ethno-social experience of the parents leads to lower social well-being, to the maladaptive state, denial, rejection, alienation of existing "social support", designed to enhance the adaptive behavior. Complicated search and acquisition of new "social support" and "social identity" to help navigate and survive in the new environment. It plays the role of a number of factors: age difference of the respondents, the overall socio-political atmosphere at the time of the survey, gain, acceleration of the globalization process and the uneven distribution of the benefits of globalization, etc.

Unlike the older generation, the young people of the North, was raised in a revival of languages, culture, national system of education, ethno-cultural waking consciousness, the revival of the lost "ethnic identity, and with them the identity, moral strength, spiritual integrity" [7, p.58] reveals a much more positive attitude to nationality: 63.7% of respondents are positive about their national

identity. For the comparison, in 2001 only 25.3% of the young northerners were proud of their nationality [8, p 24].

Despite the fact that 49.7% of the young people surveyed have completed or incomplete higher or secondary vocational education, 78.4% are not satisfied with their earnings. Only 21.7% are satisfied with their income. Work, active labor installation had to be a means to achieve a certain material conditions and social status. Non-compliance with the provisions of the professional work carried out, with social expectations devalues the importance of education as one of the most important social characteristics of a person contributes to the growth of youth dissatisfaction with their position in the society, social passivity, feelings of marginality.

But indigenous youth is mostly occupied in the public sector with a fixed salary. Women make up the majority of public employees, which again demonstrates their greater willingness adaptive, on the one hand, on the other - a low level of social aspirations and "concerns" social status in contrast to the young men. 44.9% of young northerners find it easier to adapt public sector workers. Since the republic manufacturing widely developed only in the twentieth century and contributed to an underestimation of ethnic self-esteem, displacing the indigenous population from the territories of traditional nature, the population was not generated a positive attitude to the industrial sector of production. According to the results of our survey, 39.3% of young busy teaching activities (mainly women - 90.9%), 26.7% are employed in low-paid, do not require pre-employment training, types of employment (eg, technicals, the nurse in the nursery, nurses in hospitals, loader, worker, fireman, watchman, etc.).

Thus, it must be noted on the poor while the educational and professional status and perspectives of the social mobility of the younger generation. If we talk about the factors that determine the low level of education and professional status of the northern youth, among them are, first of all, the existing type of the settlement due to their poor state of the school education and the social and cultural infrastructure, social and economic status of parents, lack of career-oriented strategy for young indigenous ethnic groups. Formation of professional orientation of the younger generation of Indigenous Peoples of the North is complicated by negative ethnosocial and specific, it can be said limited professional experience of the older generation that is not submitted in all sectors of the economy. On the other hand, professional priorities drawn up by the mass media, the Internet, movies and television, which play a very important role in mediating between the events in the life of the great world and the inner world of stamps and create a common consciousness, individual orientations are not backed up by real-life experiences of previous generations, as well as the quality of the environment and the social priorities.

In areas inhabited by the indigenous people from year to year, reducing the number of the secondary schools, pre-schools, the number of the students and pupils in them. Earlier, despite the low social position of the North, there were opportunities for upward social mobility for generations of their children, especially through educational structure. Now, in the market these opportunities for social mobility for many were not available. Experts recently indicated strong social determination of the distribution of young people in the education system. The determining factor

here is increasingly becoming a social status of parents. In a market economy, when a person is a commodity in the labor market, a profession may be unclaimed society in a rapidly changing environment.

Unequal opportunities for the young people, who are living in the different types of communities, especially noticeable when entering the higher and specialized secondary educational institutions. Takes place and the poor quality of schooling in areas densely populated northern ethnic groups due to the lack of qualified teachers, professionals from over-the remoteness of these areas. For example, in the Evenki village Iengra teacher with the highest qualification category make up only 10.6% of the teaching staff. Meanwhile, it is the educational status is the most versatile and guaranteed factor in the development of young people by providing a direct impact on the social and economic behavior and professional staff, expanding choices in various spheres of life, thereby strengthening the adaptive capacity of young people. In places of compact residence satisfied with the quality of school education only 24.6% of young respondents, 35.8% are not satisfied. Moreover, 49.7% believe that the need for nomadic reindeer herders of the school, while only 12.7% said that they do not need. When carried out earlier by the Institute of Humanitarian Research and Indigenous Peoples of the North SB RAS sociological studies only 29.3% were satisfied with the quality of Evenki school education in the community, and 64.1% believed that it needed nomadic herders schools for children. At the same time 61.7% of the respondents the Evenk wished were introduced incentives to education, profession out of the competition for the indigenous peoples of the North in connection with the preparation of their poor school children from lower socio-economic status of parents. Remote schools are not provided with the necessary expertise relevant qualifications in subjects that deprives children of their prospects continue to improve their educational and professional status.

Unequal position of the indigenous ethnic groups of the young people in the possibilities of raising the educational level and low educational status, due to their lack of competitiveness due to inadequate schooling in the field of low socio-economic status of parents, ethno-social crisis, mainly complicate the process of socialization, equitable and equal inclusion of the younger generation in the North social processes. Low educational status of the indigenous ethnic groups of young people, as a factor of the integration and makrosotsium indicator of the social adaptation, indicates a low level of the social development prospects, the inequality of opportunities for the social mobility, the need to continue the development of the special education minorities of the North.

The economic transformation in the society and the country led to a dramatic change in the centuries-old traditional way of life of the people of the north and moving the structure of employment in the direction of the growth of the employment in the non-production sectors e labor and the unemployed (in some villages where indigenous minorities of the North - 15-20% of the population of working age). Meanwhile, for example, in SI "Employment Center Aldan region" in 2010 asked only 2 representatives of the indigenous peoples of the North. Among the major problems in dealing with this category of citizens Employment Center points out: remote settlements of the district center, the absence of relevant documents from the data of citizens when applying to the

employment center, resulting in them is only advisory assistance without registration as applied, the lack of job opportunities for employment this category of citizens, as the main activity for them is a reindeer herding and agriculture. In an interview with the director of the Center Employment Aldan district NV Matyushina notes that "the remoteness of the settlements of the district center" is for the representatives of the indigenous peoples of almost insurmountable obstacle due to lack of funds for transportation costs. When visiting the Centre of employment in places of compact residence of indigenous peoples in this category of citizens is found "the absence of relevant documents", which is also related to the lack of funds for travel expenses - many overdue documents and the updating of them related to the cost of a trip to district center.

If young men are more focused on the traditional way of life, at the moment nomadic tribal communities are in need of young professionals in organization and management (management) traditional management in a market economy, experts in the processing the resulting products, technical training in maintenance and use of modern technologies processing of leather, meat and fish, furs, organization of marketing and sales operations. Both now and in the future will undoubtedly need, engineering and technical personnel, and creating and implementing new technologies for processing and use of traditional products. Necessary to prepare professional personnel who work on the basis of nomadic communities, mining and processing mineral resources of the territories of the indigenous ethnic groups. The realities of life will also dictate the nomadic tribal communities to develop tourism in the territories of the indigenous people of the North. Need experts in the tourism services at the international level of small and big tourist centers that will share gender stabilizing element, providing implementation and professional women in traditional communities.

Therefore, in these conditions, only the tribal communities have been able to really engage the target training, if they had the financial means to do so. Currently, the arrangements for the Promotion of Employment of the Republic of Sakha (Yakutia) in respect of the indigenous people of the Arctic and are not limited to the political decisions and the social approach to the problem. Not the real pledged funds to the organization of a decent life and the labor potential of the indigenous ethnic group were not revised meager wage rates and salaries payment traditional heavy labor, which would have become a mainstay of public relations with makro sozium for them. I would like to also include activities aimed at the development and expansion of the labor market, including in traditional farms in tribal communities, providing the scope of application of the labor potential of the indigenous population, where the traditional way of life would be a basis for expanding the areas of professional life of Aboriginal people. In addition, due to the lack of the jobs in the areas where indigenous minorities of the North, there is a delayed social and professional socialization of the younger generation of the northerners and the more recent inclusion of the young people into the workforce. Lack of demand for the company of young skilled workers increases the risk deprofessionalization and low social mobility of young professionals. To reduce the proportion of young unemployed people should make adjustments in the training of the specialists, convert part of the educational institutions in the training of young people technical skills of graduates in the field of manufacturing, energy, transportation, marine engineering, energy en-

gineering. But above all, need to seriously develop strategies and the methods of the vocational guidance.

The socio-economic, educational status of the young indigenous people requires the development of the social policy in relation to the Youth of the Arctic and the North, which should lay the normative model of family support, the support necessary in the public interest occupational structure and, most importantly, the creation of conditions for increasing economic self-sufficiency of young people indigenous people of the North, in order to enable it to herself to earn a decent living.

Thus, the younger generation of the indigenous people accumulated negative experiences of the social problems, resulting in their low educational and occupational status. Creates the social and economic conditions may contribute to the devaluation of labor motivation, social degradation, marginalization and the social apathy. And the educational status and the nature of the youth adaptation of the indigenous people in the processes of the globalization in this stage is etnoobrazuyushee value. Globalization activates adaptive processes in different cultures, national entities, states, world system as a whole. But with regard to the indigenous people can state with confidence that their adaptation to the modern conditions now has absolute dependence on the specific public policies in the relation to the indigenous ethnic groups of the North, the size of the social security and the social policy, especially in the area of the employment and the training orientation of the younger generation.

Russia is building a democratic society. The modern concept of the democracy is based on the fact that without gender equality is impossible to build a democratic society. Education is empowering to participate in the public life and improve the quality and level of their life, their productivity. Education for the young indigenous people is now - a guarantee of the social security and ethnic stability.

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