

Artículo de investigación

Ethnic identity of saami teenagers – representatives of the indigenous peoples of the far north of Russia**ЭТНИЧЕСКАЯ ИДЕНТИЧНОСТЬ ПОДРОСТКОВ – СААМОВ, ПРЕДСТАВИТЕЛЕЙ КОРЕННЫХ НАРОДОВ КРАЙНЕГО СЕВЕРА РОССИИ**

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This article addresses the problem of studying ethnic identity in Saami adolescents, representatives of indigenous peoples of the Russian Far North. The aim of the research is to study ethnic identity in adolescent Saami boys and girls. The article presents the results of an empirical research conducted using the “Types of ethnic identity” technique developed by G.U. Soldatova and S.V. Ryzhova. 39 Saami adolescents aged 12-13 years (18 boys and 21 girls) and 40 Saami adolescents aged 14-15 years (23 boys and 17 girls) participated in our empirical research as respondents. All the respondents live in the village of Lovozero in the Murmansk region. To identify specific features of ethnic identity development among Saami adolescents, we included ethnic Russian adolescent respondents: 59 people aged 12-13 years (31 boys and 28 girls), and 62 people aged 14-15 years (32 boys and 30 girls). Empirical data was collected in the period from April to May 2018. The analysis of the empirical research results allowed us to identify the dynamics in the development of ethno-nihilism, ethnic indifference, positive ethnic identity, ethno-egoism, ethno-isolationism and ethno-fanaticism in adolescent Saami boys and girls (12 to 15 years). The research revealed specific features of ethnic identity in Saami adolescents in

Аннотация

Статья посвящена проблеме изучения этнической идентичности подростков – саамов, представителей коренных народов Крайнего Севера России. Целью исследования является изучение этнической идентичности мальчиков – саамов и девочек – саами на протяжении подросткового возраста.

В статье представлены результаты эмпирического исследования, проведенного с использованием методики Г.У. Солдатовой, С.В. Рыжовой «Типы этнической идентичности». В качестве респондентов в эмпирическом исследовании выступили подростки – саамы в количестве 39 человек в возрасте 12-13 лет (18 мальчиков и 21 девочка) и подростки – саамы в количестве 40 человек в возрасте 14-15 лет (23 мальчика и 17 девочек). Все респонденты проживают в селе Ловозеро Мурманской области. Для выявления особенностей развития этнической идентичности подростков – саамов в число респондентов были включены подростки русской национальности в количестве 59 человек в возрасте 12-13 лет (31 мальчик и 28 девочек), и 62 человека в возрасте 14-15 лет (32 мальчика и 30 девочек). Сбор эмпирических данных осуществлялся с апреля по май 2018 года.

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comparison with their ethnic Russian agemates. The results of this research can be used to preserve and develop ethnic identity among indigenous adolescents in the Arctic territories of the European North of Russia. In future, this will allow to develop individual routes of training and education for indigenous adolescents in the Far North, to improve the system of psychological counselling and support. This will provide prospects for preservation of indigenous culture, traditions and ethnic identity, which will in its turn contribute to the development of the Northern territories, implementation of national interests, and achievement of the state strategic goals in the Arctic zone of the Russian Federation.

Keywords: Adolescents, Ethnic identity, Indigenous, North Russian, Saami.

Introduction

The modern, rapidly changing world is characterized by a combination of contradictory trends such as intensification of globalization processes and development of multiculturalism on the one hand, and increase of interest in origin, traditions and customs of previous generations on the other hand. This contradiction directly affects the process of personal identity formation and, first of all, ethnic identity formation. It is ethnic identity that acts as a symbol of stability and constancy that allows an individual to identify his/her place in a multinational environment, since ethnicity is constant in the life of each individual.

Issues related to personal development and education in a multicultural environment are particularly relevant for contemporary Russia. The Russian Federation is a multinational state,

Анализ результатов эмпирического исследования позволил установить динамику развития этнонигилизма, этнической индифферентности, позитивной этнической идентичности, этноэгоизма, этноизоляционизма и этнофанатизма у мальчиков и девочек национальности саамы на протяжении подросткового возраста (от 12 до 15 лет). Выявлены особенности этнической идентичности подростков-саамов в сравнении с этнической идентичностью их сверстников русской национальности. Полученные результаты могут быть использованы для сохранения и развития идентичности подростков – представителей коренных народов Арктических территорий Европейского Севера России. В будущем это позволит осуществлять индивидуальные маршруты обучения и воспитания подростков – представителей коренных народов Крайнего Севера, совершенствовать систему психологической помощи и сопровождения таких подростков. Это обеспечит перспективы сохранения культуры, традиций и этнического самосознания коренных народов, что, в конечном итоге, будет способствовать развитию северных территорий и реализации национальных интересов, достижению стратегических целей государственной политики в Арктической зоне Российской Федерации.

Ключевые слова: подростки, саамы, север России, этническая идентичность.

populated by indigenous small-numbered peoples and ethnic Russians. The Saami indigenous people live in the subarctic territories of the European North of Russia. The Russian Saami mostly live on the territory of the Murmansk region in the village of Lovozero, together with ethnic Russians. Two tendencies characterize modern Russian Saami social patterns. On the one hand, the Saami have been part of the modern Russian society for a long time, and many of them do not differ from ethnic Russians in their interests and lifestyle. On the other hand, over the last 10-15 years the Saami have increased interest in their historical roots, culture, language and traditions. National Saami Cultural Center was opened in the village of Lovozero, where everyone can study the Saami language, culture, and crafts. Children have opportunity to learn the Saami language and

culture at school. Taking into consideration Saami distinctive culture and lifestyle, we can assume that this affects the formation of their ethnic identity. We shall point out the fact that in Russian psychological science there are no studies on the Saami ethnic identity. Studies on ethnic identity of the Saami living in other countries (Norway, Finland, etc.) are very few in number (Nystad K., Spein A.R., Balto A.M., Ingstad B., 2017). Most Saami-related studies in these countries deal with issues of physical and mental health (Kowalczewski E., Klein J., 2018; Eriksen A., Hansen K.L., Schei B., Sørli T., Stigum H., Bjertness E., Javo C., 2018; Sjölander P., 2011; Hansen K.L., 2015) and lifestyle (Sjölander P., 2011; Fossheim H.J., 2019). In this regard, the study of the Russian Saami ethnic identity seems timely.

The concept of ethnic identity is interpreted differently in contemporary Russian psychological science. On the one hand, ethnic identity is considered to be an integral part of a social identity of a person, a psychological category that relates to consciousness of one's being a part of a certain ethnic community (Zvereva M.A., 2010). On the other hand, researchers include other characteristics in this concept, defining it as consciousness, perception, emotional evaluation, experience of one's belonging to an ethnic community; assessment of the significance of belonging to an ethnic community, sharing ethnic feelings, typical for this community (Stefanenko T.G., 2009). Thus, ethnic identity can be interpreted as a multidimensional complex phenomenon, which includes self-identification, consciousness of one's belonging to a certain ethno-cultural group, allegiance to one's own ethnic community (Tikhonova I.V.; Kuftyak E.V., 2010).

Ethnic identity develops most intensively in adolescence. Ethno-cultural environment influences the formation of worldview, values and priorities in adolescents. In future those will determine both his/her self-consciousness and the entire system of relations with the world (Mursaliyeva G.M., 2018). Formation of a system of ideas and assessments of ethno-cultural features of one's own community in comparison to a nonethnic environment, a conscious attitude toward one's own ethnic group develop during adolescence (Belinskaya E.P.; Stefanenko T.G., 2008; Snezhkova I.A., 2004).

Today, despite a large amount of research, there still exists a lack of knowledge about differences and common trends in ethnic identity formation

processes among adolescents with different cultural backgrounds. Very little data is available on indigenous adolescents, living in the Arctic territories of Russia. We have formulated our hypotheses based on the significance of ethnic identity in adolescents and the analysis of available data.

1. We assumed that ethnic identity of Saami adolescents would be different from ethnic identity of their Russian agemates.
2. We assumed that characteristics of ethnic identity undergo changes in the adolescence period.
3. We assumed that ethnic identity of Saami boys would differ from ethnic identity of Saami girls.

Testing these hypotheses in the course of our empirical research, we found out that ethnic identity of Saami adolescents differs from ethnic identity of their Russian agemates, characteristics of ethnic identity in Saami boys undergo changes in the adolescence period, ethnic identity in Saami boys differs from ethnic identity in Saami girls.

Theoretical framework

The analysis of the obtained results allowed us to answer the questions formulated in our hypotheses. We assumed that ethnic identity of Saami adolescents would differ from ethnic identity of their Russian agemates.

The analysis of the results suggests that the following ethnic identity characteristics differ in Saami adolescents and their ethnic Russian agemates: ethno-nihilism, ethnic indifference, positive ethnic identity and ethno-fanaticism. Thus, positive ethnic identity is less pronounced among Saami boys aged 12–13 years than among Russian boys of the same age. In other words, for Saami boys aged 12–13 years, respect for any ethnicity is less typical than for their ethnic Russian agemates. Ethno-nihilism and ethnic indifference are less pronounced among Saami boys aged 14–15 years than among Russian boys of the same age. That means, their own ethnicity and ethnicity of people around them hold more importance for Saami boys aged 14–15 years than for ethnic Russian boys of the same age. The indicator of ethno-fanaticism is less pronounced among Saami girls aged 12–13 years than among Russian girls of the same age: Saami girls aged 12–13 years are less ready to undertake aggressive actions on behalf of their ethnic group than their ethnic Russian agemates. At the same

time, those trends we have noted in the specificity of ethnic identity in Saami adolescents are manifested in separate age groups either only in boys or only in girls. Thus, we have confirmed our hypothesis about ethnic identity of Saami adolescents being different from ethnic identity of their Russian agemates. This has convinced us that specific features of ethno-cultural environment influence characteristics of ethnic identity in adolescents. Other ethnic identity researchers have come to similar conclusions (Gyultakin M.M.; Mursaliyeva G.M., 2018; Kornilova T.V.; Zirenko M.S.; Guseynova R.D., 2017; Roschupkina E.I., 2016; Chebotareva E.J., 2012).

In our next hypothesis we assumed that characteristics of ethnic identity undergo changes during the adolescence period. Analysis of the research results suggests that characteristics of ethnic identity in Saami boys undergo significant changes in the adolescence period (12 – 15 years of age). Thus, ethno-nihilism, ethno-egoism and ethno-isolationism indicators become less pronounced among Saami boys growing up from 12 to 15 years. In the same category of adolescents, positive ethnic identity scores increase. These results indicate that Saami adolescents tend to accept their own ethnic identity better. By the age of 15, they become less assured in the superiority of their own ethnic group and at the same time become more respectful towards members of other ethnic groups. In our opinion, this shows that adolescents gradually become more tolerant as they mature. The data obtained convinces us that in the process of growing up one's personality becomes more mature, personal identity develops, including ethnic identity as a structural component of personal identity. The presence of dynamics in ethnic identity development was also noted by I.V. Tikhonova, E.V. Kuftyak (Tikhonova I.V.; Kuftyak E.V., 2010), I.A. Snezhkova (Snezhkova I.A., 2004), D.S. Kornienko (Kornienko D.S.; Gaidamashko I.V.; Kandybovich S.L., 2017), E.L. Yasyuchenya (Yasyuchenya E.L., 2006). It should be noted that characteristics of ethnic identity do not undergo significant changes in Saami girls in the process of growing up. Thus, we partially confirmed the hypothesis that characteristics of ethnic identity undergo changes in adolescence period.

In our third hypothesis, we assumed that ethnic identity in Saami boys would differ from ethnic identity in Saami girls. Analysis of the research results suggests that ethnic identity in Saami boys

does differ from ethnic identity in Saami girls in such characteristics as positive ethnic identity, ethno-egoism, ethno-isolationism, ethno-fanaticism. The positive ethnic identity scores are higher among Saami girls than among Saami boys. At the same time, the scores on the scales of ethno-egoism, ethno-isolationism, ethno-fanaticism are lower among Saami girls than among Saami boys. These results show that Saami girls have a more respectful attitude towards members of other ethnic groups in comparison with Saami boys. At the same time, Saami boys emphasize the advantages of their own ethnic group more than girls and are ready for aggressive actions on behalf of their ethnic group more often than Saami girls. The obtained data indicate that Saami boys and Saami girls perceive their ethnic group, themselves as members of their ethnic group, and inter-ethnic relations in general differently. The presence of such gender specificity in different aspects of ethnic identity was described by S.M. Pavlov (Pavlov S.M., 2001) and V.Yu. Khotinets (Khotinets V.Yu., 2008) as well. Thus, we have confirmed our hypothesis: ethnic identity in Saami boys differs from that in Saami girls.

Methodology

To identify specific features of ethnic identity in male and female Saami adolescents living in the subarctic region of Russia, the empirical research was conducted in two stages. During the first stage (from March to May 2018) a group of researchers went to the village of Lovozero, Murmansk region of the Russian Federation, to collect the empirical data. Representatives of the Saami people live in this village. 39 respondents (18 boys and 21 girls) aged 12-13 years along with 40 respondents (23 boys and 17 girls) aged 14-15 years were selected for this stage. All selected adolescents identified themselves as Saami. On the second stage of our empirical research (from May to June 2018) we selected adolescent respondents who live in the Arkhangelsk region of the Russian Federation and identify themselves as ethnic Russians. The choice of Murmansk and Arkhangelsk regions is explained by the fact that both regions are located in the subarctic territories of the Russian Federation and border each other. 59 respondents (31 boys and 28 girls) aged 12-13 years and 62 respondents (32 boys and 30 girls) aged 14-15 years were selected.

The study was initiated by a group of researchers representing Northern (Arctic) Federal University named after M.V. Lomonosov. The results of the empirical research presented in the

current article are a part of a large-scale research aimed at studying identity of children from different ethnic groups living in the subarctic territories of the Russian Federation.

A research proposal and ethics application were prepared at the kick-off stage. The research team obtained a permission to conduct the study (No. 34.1/67 as of April 24, 2018).

General schools in the Murmansk region and in the Arkhangelsk region served as bases for research. Researchers presented purpose, objectives, and the procedure of the study at organizational meetings with the school leadership, who helped to select classes for it. Parents or legal representatives of students gave their written consent for adolescents to participate in the research. The collection of empirical data was carried out in groups of respondents consisting of 10 – 12 people. Before testing, boys and girls indicated their age and ethnicity in writing. During testing, following the instructions, voiced by the researcher, respondents filled in the answer forms. In case of questions, the researcher approached students and provided necessary explanations individually.

In our research we used the psychodiagnostic technique “Types of ethnic identity” developed by G.U. Soldatova (Soldatova G.U., 1998). This technique is used by the Russian psychological science to study ethnic identity (Kudinova I.B.; Kislitsyn A.I.; Nurekeeva A.B., 2015; Smolina T.L., 2014; Ovchinnikova T.M., 2016). The technique is designed to assess the manifestation of ethnic identity indicators, and includes 6 scales: ethno-nihilism (denial of one's own ethnic identity), ethnic indifference (uncertainty about one's own ethnic identity and indifference towards ethnicity of others), positive ethnic identity (respective attitude for any ethnicity),

ethno-egoism (emphasizing the advantages of one's own ethnic group), ethno-isolationism (assurance in the superiority of one's own ethnic group), ethno-fanaticism (readiness for aggressive actions on behalf of one's own ethnic group). During the test, adolescents were asked to express their opinion on 30 statements. Points were used to evaluate the statements. For the answer “I do not agree,” the respondent received 4 points, for the answer “I rather agree” – 3 points, for the answer “I agree with some things and disagree with other things” – 2 points, for the answer “I rather disagree” – 1 point, for the answer “I disagree” – 0 points. After the test was finished, the respondents' scores on each scale were summed up. The degree of manifestation of each of the 6 ethnic identity characteristics was assessed according to the number of points scored on each scale.

The data was processed using SPSS Statistics 22. To test the first, the second and the third hypothesis, we used Student's t-test for independent samples. With the help of this method we identified significant differences in the degree of manifestation of ethnic identity characteristics in Saami and Russian adolescents, differences in the degree of manifestation of ethnic identity characteristics in Saami adolescents aged 12–13 years and 14–15 years, differences in the degree of manifestation of ethnic identity characteristics in male and female Saami adolescents aged 12-15 years.

Results and discussion

In the first hypothesis, we assumed that ethnic identity of Saami adolescents would differ from ethnic identity of their ethnic Russian agemates. The manifestation of ethnic identity characteristics in Saami adolescents and Russian adolescents is presented in Table 1.

Table 1. Ethnic identity in Saami and Russian adolescents

| Ethnic identity characteristics | Males | | Females | |
|---------------------------------|--------------|-------------|-------------|------------|
| | Age 12-13 | Age 14-15 | Age 12-13 | Age 14-15 |
| Ethno-nihilism | 5,11±0,74 | 2,91±0,42** | 4,38±0,55 | 4,33±0,86 |
| Ethnic indifference | 11,50±0,71 | 12,64±0,51* | 12,25±0,65 | 12,39±0,86 |
| Saami adolescents | | | | |
| Positive ethnic identity | 12,00±1,15** | 14,79±0,49 | 15,33±0,55 | 16,39±0,70 |
| Ethno-egoism | 8,39±1,11 | 4,97±0,67 | 4,67±0,71 | 3,72±0,85 |
| Ethno-isolationism | 8,06±0,97 | 5,58±0,55 | 5,25±0,69 | 4,11±0,69 |
| Ethno-fanaticism | 9,17±0,95 | 7,94±0,64 | 5,75±0,61** | 4,94±0,61 |
| Ethno-nihilism | 5,61±0,39 | 4,46±0,37** | 5,47±0,43 | 4,35±0,30 |

| | | | | | |
|----------------------------|--------------------------|--------------|-------------|-------------|------------|
| | Ethnic indifference | 11,46±0,49 | 13,88±0,43* | 11,89±0,41 | 12,35±0,37 |
| Ethnic Russian adolescents | Positive ethnic identity | 14,61±0,46** | 15,63±0,34 | 15,27±0,49 | 16,76±0,34 |
| | Ethno-egoism | 7,19±0,59 | 5,07±0,55 | 5,83±0,53 | 4,13±0,46 |
| | Ethno-isolationism | 7,79±0,56 | 5,63±0,53 | 6,73±0,50 | 4,76±0,42 |
| | Ethno-fanaticism | 7,85±0,50 | 6,61±0,49 | 7,86±0,46** | 5,89±0,44 |

Note: * - $p \leq 0,05$; ** - $p \leq 0,01$; *** - $p \leq 0,001$.

Statistical analysis has shown that the “positive ethnic identity” indicator is significantly lower among Saami boys aged 12–13 years than among ethnic Russian boys aged 12–13 years ($p < 0,01$). Saami boys aged 14–15 years have significantly lower scores on the scale of “ethno-nihilism” ($p < 0,01$) compared to Russian boys aged 14–15 years. Saami girls aged 12–13 years have lower scores on the “ethno-fanaticism” scale than Russian girls aged 12–13 years ($p < 0,01$). In addition, statistical analysis has revealed a downward trend on the “ethnic indifference”

scale among Saami boys aged 14–15 years in comparison with ethnic Russian boys aged 14–15 years ($p < 0,05$).

In the second hypothesis, we assumed that characteristics of ethnic identity undergo changes in the adolescence period. The dynamics of the ethnic identity components among Saami boys and girls in transition from the age of 12-13 years to the age of 14-15 years are presented in Table 2.

Table 2. Dynamics of ethnic identity in Saami adolescents in transition from the age of 12-13 years to the age of 14-15 years

| | Ethnic identity characteristics | Males | Females |
|------------------------------------|---------------------------------|--------------|------------|
| Saami adolescents, 12-13 years old | Ethno-nihilism | 5,11±0,74** | 4,38±0,55 |
| | Ethnic indifference | 11,50±0,71 | 12,25±0,65 |
| | Positive ethnic identity | 12,00±1,15** | 15,33±0,55 |
| | Ethno-egoism | 8,39±1,11** | 4,67±0,71 |
| | Ethno-isolationism | 8,06±0,97* | 5,25±0,69 |
| | Ethno-fanaticism | 9,17±0,95 | 5,75±0,61 |
| Saami adolescents, 14-15 years old | Ethno-nihilism | 2,91±0,42** | 4,33±0,86 |
| | Ethnic indifference | 12,64±0,51 | 12,39±0,86 |
| | Positive ethnic identity | 14,79±0,49** | 16,39±0,70 |
| | Ethno-egoism | 4,97±0,67** | 3,72±0,85 |
| | Ethno-isolationism | 5,58±0,55* | 4,11±0,69 |
| | Ethno-fanaticism | 7,94±0,64 | 4,94±0,61 |

Note: * - $p \leq 0,05$; ** - $p \leq 0,01$; *** - $p \leq 0,001$.

Statistical analysis has shown that scores on the scales of “ethno-nihilism” ($p < 0,01$) and “ethno-egoism” ($p < 0,01$) decrease significantly among Saami boys who are in transition from the age of 12-13 years to the age of 14-15 years, while the “positive ethnic identity” score increases considerably ($p < 0,01$). Statistical analysis has revealed a downward trend on the “ethno-isolationism” scale among Saami boys in transition from the age of 12–13 years to the age

of 14–15 years ($p < 0,05$). Ethnic identity of Saami girls in transition from the age of 12-13 years to the age of 14-15 years does not change significantly according to the statistical analysis. In the third hypothesis, we assumed that ethnic identity in Saami boys and Saami girls would differ. The differences in the ethnic identity characteristics of Saami boys and girls aged 12-15 years are presented in Table 3.

Table 3. Comparison of ethnic identity characteristics among Saami boys and girls aged 12-15 years

| Ethnic identity characteristics | Males, M± | Females |
|---------------------------------|--------------|--------------|
| Ethno-nihilism | 3,69±0,40 | 4,36±0,48 |
| Ethnic indifference | 12,24±0,42 | 12,31±0,52 |
| Positive ethnic identity | 13,80±0,54** | 15,79±0,44** |
| Ethno-egoism | 6,18±0,62** | 4,26±0,54** |
| Ethno-isolationism | 6,45±0,52** | 4,76±0,49** |
| Ethno-fanaticism | 8,37±0,54*** | 5,40±0,44*** |

Note: * - $p \leq 0,05$; ** - $p \leq 0,01$; *** - $p \leq 0,001$.

Statistical analysis has shown that Saami boys aged 12-15 years have significantly higher scores on the scales of “ethno-egoism” ($p < 0,01$), “ethno-isolationism” ($p < 0,01$) and “ethno-fanaticism” ($p < 0,001$) than Saami girls aged 12-15 years. The statistical analysis has allowed to identify that “positive ethnic identity” is considerably more pronounced in Saami girls aged 12–15 years than in Saami boys of the same age ($p < 0,01$).

Conclusion

The results of our research have important theoretical and practical consequences. It has been proven that ethnic identity in Saami adolescents is different from ethnic identity in Russian adolescents of the same age. Ethnic identity characteristics in Saami boys undergo changes in the adolescence period. Ethnic identity in Saami boys and Saami girls is different.

The results of our research enrich the scientific understanding of ethnic identity as a psychological phenomenon. The revealed specific features of ethnic identity in adolescent representatives of the indigenous Saami people will allow to design the educational environment of multi-ethnic schools in the regions populated by representatives of different ethnic groups.

Taking into account the specifics of development of the structural and substantial identity characteristics in adolescent representatives of indigenous peoples of the Far North will allow to improve educational programs for adolescents, prevent deviations in the identification process, improve the system of psychological counselling and support of adolescents.

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