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## DEVELOPMENT OF PERSONAL IDENTITY AMONG SAMI ADOLESCENTS LIVING IN THE ARCTIC TERRITORIES OF RUSSIA

### Abstract

The article is devoted to the problem of studying the personal identity of Sami adolescents living in the Arctic territories of Russia. The study aims to study the characteristics of the personal identity of Sami boys and Sami girls in adolescence.

The article presents the results of an empirical study carried out according to the methodology developed based on the test “Who am I?” developed by Kuhn and McPartland. The respondents were 39 Sami adolescents aged 12-13 years and 40 Sami adolescents aged 14-15 years. All respondents were from the indigenous Sami people.

When studying personal identity, we analyzed the characteristics corresponding to each identity component: gender, social, ethnic, family, professional, individual, physical, active and undifferentiated. The study results made it possible to reveal the characteristics of the personal identity of Sami adolescents compared to the personal identity of their Russian peers.

The data obtained expand modern psychological ideas about the patterns of personality development in adolescence, how the human psyche functions in a changing world, and clarify the meaningful characteristics of the psychological portrait of a modern adolescent.

*Keywords:* personal identity, adolescents, indigenous people, Sami.

### Theoretical Framework

In contemporary psychology, most scientists consider personal identity to be a complex of characteristics that distinguish a given person from other people. Personal identity is defined as an actual state, a current experience of “self-integrity” at a certain point in life (Erikson, 1996; Miklyaeva & Rumyantseva, 2009; Pavlova, 2001, etc.). Personal identity develops unevenly, passing through crises, following changes in social environment of a person, that is, personal identity is characterized by variability, which can be both progressive and regressive. This structure is closely related to social and biological

aspects of an individual’s life, and includes one’s concepts about oneself and one’s life, the so-called self-identifications (Antonova, 1996). This interpretation is close to the position of T. S. Baranova (2000), who describes personal identity as a unity of bodily and mental processes perceived by a person and experienced as self-identity. A. V. Miklyaeva and P. V. Rumyantseva believe that personal identity formation is inevitably accompanied by crises that emerge due to the contradiction between identity content in a particular period of life and the social situation. Personal identity, in their opinion, is the state of an individual at a certain moment in life. At the same time, they point at the concrete historical

character of a person's identity (Miklyaeva & Rumyantseva, 2009).

The social aspect of personal identity is emphasized by N. L. Ivanova (2003), who believes that it is identity that helps an individual to navigate in society, representing a dynamic system of social constructs.

O. Pavlova (2001) views personal identity in a broader way, pointing out that it is contingent on a large number of cultural, social, biological and psychological factors in various personal combinations.

E. P. Belinskaya, in her work, identified certain components of personal identity, including the evaluative component, the value-motivational component, and the content component. She points at combinations of stability and variability situations in the characteristics of identity, where dynamic processes come to the fore under the influence of society (Belinskaya, 2006).

A different interpretation of personal identity is presented by L. B. Schneider. Personal identity is aligned with certain characteristics of a person and represents a unique structure. Since an individual exists in a changing social environment, that given structure also undergoes changes. In general, according to L. B. Schneider, personal identity can be characterized at three levels (irrational, conceptual and rationalistic). It can be understood as knowledge of an individual about oneself, the behaviour of an individual, and the feeling of an individual (Schneider, Volnova, & Zykova, 2002).

Thus, a number of researchers pay attention to the reflection of internal processes in personal identity (Antonova, 1996; Miklyaeva & Rumyantseva, 2009; Patyrbaeva et al., 2012; Schneider, 2007; Schneider, Volnova, & Zykova, 2002, etc.). Personal identity, in their opinion, provides for the sequence of actions and the internal psychological integrity of a person. In an attempt to generalize the interpretation of the personal identity category, M. V. Popova outlined several approaches to this concept. Among them are approaches that consider identity to be an estab-

lishment of a realistic connection with oneself; a principle of organizing the elements of self-awareness; a constancy of selfhood in the course of personal changes; a definition of one's belonging in society; a formation of a personal position concerning the world; a self-image in a relevant environment (Popova, 2005).

As a result, the analyzed interpretations of the personal identity phenomenon complement each other, highlighting several main characteristics: the reflection of internal individual psychological processes in one's identity, the social origin of this phenomenon, the dynamism of identity due to changes in society, the uneven and contradictory character of its development.

From the point of view of psychological analysis of personal identity as a phenomenon, the adolescence period requires special attention since several specific features characterize this stage. The individual begins to acquire a certain degree of independence from the external environment, its assessments and judgments, and can change one's identity. The processes of individualization and socialization, self-identification and awareness of one's own characteristics and abilities, correlation of oneself with society and its requirements are activated (Craig, 2000). The development situation in the aspect of identity formation in adolescence needs to be examined from the point of view of its conditions and consistent patterns.

The phenomenon of identity is directly related to adolescence, which was noted in the works of E. Erikson, who linked this age to the resolution of the identity crisis – the acquisition of identity, or a diffuse identity. Identity in adolescence is of fundamental importance since it is a period when a person enters into the wide social world, characterized by the emergence of a large number of new social roles. Here, social identity comes to the fore – active correlation of oneself with social groups and acquisition of personal identity – the need to maintain the integrity of selfhood caused by expanding diversity of social space. The importance of personal identity is also

determined by the fact that it becomes an essential criterion for growth and development of a person on the basis of constructive or destructive crisis experience (Erikson, 2000).

Psychological analysis of identity formation in adolescence is presented in the studies by O. V. Belyaeva (2001), I. L. Grinfeld (2004), O. V. Gordeeva (2011), G. Craig (2000), O. O. Savina (2003) and others.

O. V. Belyaeva (2001) addresses the age dynamics of personal identity formation in adolescents aged 12-16 years. The researcher shows the correlation of cognitive and emotional-value components of the operational personal identity model in adolescents, reveals the specifics of each of these components, identifies interrelations between personal and social identity, and reveals specific features of the personal identity age dynamics in transition from early to late adolescence. O. V. Belyaeva emphasizes that personal identity structure forming in early adolescence gradually combines various ideas about oneself in time and a generalized image of oneself in the eyes of various groups into an integral system, and by late adolescence, it develops into a structure that reflects individual characteristics of a teenager and his/her social position. The cognitive component of personal identity becomes more differentiated and adequate starting from the age of 13-14 years, while the emotional-value component does not undergo these changes, remaining positive throughout the adolescence period (Belyaeva, 2001).

O. O. Savina, in her study, carried out a psychological analysis of the structure, dynamics, typology, and conditions for identity formation in adolescence. The researcher notes that at different stages of adolescence, identity differs in terms of the level of organization and complexity; that is, it represents a multidimensional formation (Savina, 2003).

At the next stage (youth), there is a progressive change in the cognitive, emotional and behavioural components of identity. The cognitive component is characterized by a balancing of

role-based and personal self-categorizations. The inner content of identity gradually becomes ordered. Identification broadens the scope of relations it touches. The individual's positive attitude towards oneself strengthens, the assessment of one's personal qualities improves, which indicates the dynamics of the emotional component. The behavioral component is characterized by an increasing readiness to make decisions concerning important life issues. While moving into adulthood, the interrelation of the past, present and future self-images changes, the share of stable characteristics increases, which indicates the stabilization of feelings and concepts of one's own personality. It should be noted that stability of self-concepts in the past, present, and future, as well as readiness to make decisions in important spheres of life are considered the main features of a formed identity in adolescence (Savina, 2003).

O. A. Gordeeva (2011) in her work points at the difference in social conditions in which younger and middle adolescents live, which affects the dynamics of their identity formation. O. V. Gordeeva notes that, depending on different macrosocial contexts, the time perspective and assessment of the future in younger and middle adolescents changes. Thus, adolescents from small settlements feel anxiety and uncertainty about their future, and limit their future expectations. Teenagers living in big cities are more confident about their future expectations, their prospects are more distant and elaborated. Thus, social space moves to the forefront, which influences the content of identity in younger and middle adolescents and which is contingent on, first of all, the size of their place of residence. The distinctive features of age dynamics of identity formation in younger and middle adolescents are the spike in the number of characteristics of the reflexive "self" and a decrease in the number of characteristics of the social "self". At the same time, identity structure of adolescents living in big cities is distinguished by the dominance of the reflexive "self". The social "self" prevails in

adolescents living in small settlements. During the examined age period, there are registered changes in identity structure (values-based orientations, personal time perspectives change), that is, crisis manifestations of adolescent development are noted (Gordeeva, 2011).

I. L. Grinfeld (2004), in her research, comes to the conclusion that late adolescents demonstrate quite significant differences in identity content. For example, adolescents studying in private schools demonstrate social and personal infantilism more clearly. They see family as their primary value. Adolescents from ordinary schools look for ways to gain greater social opportunities and achieve material benefits. As a result, they prefer career building. Adolescents see their future in different ways: students from ordinary schools are anxious and unsure about their future, students from private schools envisage their future in a positive and detailed way. At the same time, I. L. Grinfeld (2004) emphasizes that, in general, adolescents of both social groups demonstrate common characteristics of age dynamics of personal identity formation: the adequacy of their self-concepts and future-concepts becomes stronger, the emotional background of these concepts becomes more intense.

Personal identity development can be influenced by the multiethnic environment that exists in the territories where indigenous people and ethnic Russians live side by side. There are separate studies on identity formation in adolescents living in the North of Russia. K. V. Kim examines identity features of adolescents from Russian-Yakut families. In our opinion, the author has come to interesting conclusions: adolescents from interethnic (Russian-Yakut) families and monoethnic Yakut (Sakha) families choose a similar strategy of assimilation into the Russian ethnos: the choice of the Russian language as the main one; better knowledge of Russian customs in comparison with Yakut; a more positive assessment of Russian fairy-tale characters than Yakut ones; the desire to be closer to the Russian ethnos (Kim, 2009).

Socio-psychological self-concept characteristics in representatives of the Yakut (Sakha) ethnic group are presented in the study by M. S. Nafanailova (2007). The author examines the personality structure of individuals who consider themselves to belong to this ethnic group, tracing the interconnections between the self-concept components. Among the representatives of this ethnic group, the independent “self” correlates with positive emotionality, closedness and self-assertiveness, while the interdependent “self” correlates with self-accusation and proneness to conflict. Comparing gender characteristics, M. S. Nafanailova notes a more distinct manifestation of the pursuance of an ideal self, positivity and embellishment of one’s flaws, visualization of self-perception in women, and a low level of self-attitude along with independence and awareness of their capabilities in men. At the same time, if we look at age periods, younger people demonstrate greater independence and predominance of negative self-perception, low self-esteem, and clear awareness of their ethnicity and social roles. However, with age, a positive perception of oneself increases. In general, the self-concept structure in the Sakha ethnos demonstrates two main aspects, which consist in a combination of collectivistic and individualistic perceptions of others and oneself. Analyzing the specifics of self-concept in two ethnic groups (Sakha and Russians), the author emphasizes that their self-esteem and self-perception differ. The Russian ethnos demonstrates high self-esteem against the background of low satisfaction with life and level of comfort, and a more negative self-image. These indicators are different in representatives of the Sakha ethnic group: they demonstrate higher satisfaction with life and level of comfort, a positive self-image, along with average self-esteem – their self-concept itself is more harmonious. Among representatives of the Sakha ethnos, the reflexive self dominates in the cognitive component of self-concept, while closedness, unwillingness to give out information about oneself dominate in the affective compo-

ment. Their self-esteem is formed based on activity qualities such as, for example, industriousness, thoughtfulness, inventiveness, etc. Thus, the self-concept of the Sakha ethnos has its own characteristics, which are influenced by various factors (personal, demographic, sociocultural) (Nafanailova, 2007).

The authors in their study describe the peculiarities of personal identity development in ethnic Nenets adolescents (Flotskaya, Bulanova, Ponomareva, Flotskiy, & Konopleva, 2019). The authors note that for Nenets boys to realize themselves as members of their ethnic group is more critical than for their ethnic Russian peers. Their own family roles and kindred relationships are more important for them as well. For Nenets boys, professional perspectives and intentions related to their future occupation are more important than for their ethnic Russian peers. At the same time, for Nenets boys their own personal qualities and traits of character are less important in characterizing one's own personality compared to their ethnic Russian peers. Such differences, according to researchers, are related to the preserved traditional nomadic way of life of the Nenets, who live in communities. Nenets girls show significantly fewer differences from their ethnic Russian female peers in the manifestation of personal identity components. The specificity of ethnic identity development in Nenets adolescents was studied compared to their ethnic Russian peers (Ethnic Identity of Young Male Representatives of the Nenets Indigenous People of the Russian North, 2019).

A. V. Mironov's study (2012) of identity in Ob Ugrians is also of interest. The researcher compares two ethnic groups: Ugrians and Russians. Ugric people in adolescence are distinguished by self-esteem but do not aim for developing their "self". They feel self-sufficient. Adults in this ethnic group become more and more satisfied with their own capabilities and their individual value. In comparison, Russian adolescents have high self-esteem, analyze their inner world. Adults are more capable of analyzing

their negative experiences while perceiving themselves positively. In general, a positive self-attitude is ensured by a positive attitude towards one's own and other ethnic groups. This pattern is typical for Ugrians, especially in adolescence. In Russians, these features are inherent in adults, while a negative self-attitude is also registered among adolescents – a consequence of ethno-nihilistic sentiments. In general, A. V. Mironov (2012) shows both similarities and differences in ethnopsychological characteristics of ethnic Russians and Ob Ugrians due to the specificity of adaptation and socialization of representatives of small-numbered indigenous peoples in the modern multi-ethnic space.

Examining the process of personal identity formation in representatives of small-numbered indigenous peoples in modern society, we see that these peoples are in unique living conditions and are distinguished by their original culture. The decisive role in personality formation belongs to the institutions of socialization. Ethnic socialization includes socialization in the family, in national school, in ethnic community, self-identification and self-development of a person in the ethnos. The formation of an individual as a representative of one's ethnic group is directly dependent on the degree of harmonization of the ethnic group's cultural interests and the multi-ethnic environment. Children who have passed the stage of ethnic self-identification successfully acquire certain norms of mutual relationship with their peers from a different ethnic group. Ethnic identity formation takes place when comparing one's own culture to other cultures.

According to the study by A. G. Novikov and A. G. Pudov, a value-based system specific to a northerner is distinguished by the following elements: responsibility and respect for absolute moral categories such as duty, honour, conscience and freedom; calm acceptance of everyday difficulties; kindness; respectful attitude towards nature and wildlife; justice; respect for the woman as a mother, a home keeper, a teacher of children. Children are perceived as the

highest life value – the continuation of their parents, the eternal beginning of human life and kin. In the territories of the Far North and the Arctic, there has developed a special relationship between people and nature. The harsh polar climate has led to the formation of capacity for mutual help among local residents, readiness for self-sacrifice, respect for nature and an inner understanding of its needs, understanding of the need for integrity of man and nature. The system-forming principle in northern cultures is the willingness to keep the word, to be responsible for it. This is a fundamental model, born of specific circumstances of living in extreme conditions of nomadic and semi-sedentary livestock and commercial economy in the North (Novikov & Pudov, 2005).

The most important peculiarities of socialization of the indigenous peoples living in the Far North are the disruption of their traditional way of life and their settlement patterns, which hinders their full participation in the region's economic, social, cultural, and political life.

When studying what influence the conditions of the Far North have on an individual, it was found that this influence is negative. Persons who move to the Far North and the Arctic regions demonstrate a gradual manifestation of qualities driven by the weakening of the nervous system properties and strengthening inhibitory processes (Deryabina & Biktimirov, 2008; Deryabina, Korotkikh & Biktimirov, 2008). S. V. Deryabina and T. Z. Biktimirov (2008) emphasize that such conditions create prerequisites for various behavioural disorders and diseases, the need for communication decreases, leading to social withdrawal and aloofness.

V. A. Lobova found that indicators of anxiety in healthy individuals were registered at a level 2-2.5 times higher than in regions with favourable climatic conditions, while the state of nerve cells was characterized by exhaustion and less mobility, which led to rapid fatigue. At the same time, representatives of the indigenous population have an advantage in the ability to preserve

and restore their nervous system due to the relative immobility and rigidity of the tempo of mental processes (Lobova, 2010).

In her study, S. A. Voznyak (2005) emphasizes that recent years have shown a growing threat of ethnic identity destruction in small-numbered indigenous peoples, especially in connection with intensive migration flows that erode their natural habitat. At the present stage of the development of society, adolescents - representatives of the indigenous peoples of the North - are often alienated from basic ethnic values. Historical memory and spiritual culture of their ethnic groups are undermined; the threat to their original habitat is growing, which leads to irreversible negative processes. The crisis of values of northern indigenous peoples is manifested in social disadaptation of the younger generation, in specific features of adolescents, reflected in their deviant behaviour, weak focus on education, low level of formation of the motivational and personal sphere and work skills. One of the reasons for this situation among the northern peoples, as is shown by numerous studies, is that the traditional mechanism of their reproduction was destroyed, and the new one is often not yet formed (Voznyak, 2005).

The indigenous peoples of the North in modern society cease to see themselves as representatives of a certain ethnic group, resulting from the destruction of their socialization process. The distinctness of urbanization in the North – manifested in the social stratification of residents, the complexity of the socio-demographic situation – requires an understanding of approaches to the personal development of adolescents in these conditions. The traditional culture of the indigenous peoples of the North is one of the most important factors in the successful socialization of adolescents. Its main feature is continuity, which makes it possible to learn from the experience of previous activities accumulated by the ancestors. While forming work skills, northern indigenous adolescents learn traditional crafts and master the school of life, a culture directly related to the

perception of landscape, the sense of space and time. The features of their traditional culture allow the formation of personality traits and characteristics (morality, spirituality, industriousness, independence, developed ecological culture, etc.), giving a teenager an opportunity to fulfil certain social roles, adapt and find personal fulfilment in the harsh living conditions of the North.

A. N. Frolova studied socialisation processes among the representatives of the Chukchi ethnic group living in the North-East of Russia in extreme conditions of the Arctic and Subarctic. The researcher analyzed the traditional system of upbringing in Chukchi families, which is distinguished, on the one hand, by love for children, and, on the other hand, by conscious creation of situations in which children are subjected to labour, physical and psychological tests. Such situations are provided by the shared living space of children and adults, standard rules and prohibitions regulating the way of life, equal rights the child has in the system of family relations, as well as taking into account life stages, gender and age of children in the traditional upbringing. Among the factors of socialization A. N. Frolova names methods of adaptation and survival in extreme conditions, customs and patterns of family life, traditions of upbringing. Preschool and primary school age are of particular importance. At this age, the child is introduced to a high degree of independence and labour, and it develops willpower and courage, labour and physical activity (Frolova, 2004).

Y. Y. Lezina and T. M. Bostandzhieva, in their work, pay attention to the analysis of peculiarities in self-identification formation in adolescence related to the internalization of value and life-meaning orientations, self-image, goals and ways of professional and personal development. The issue of ethnic self-identification formation in Nenets adolescents is considered from the position of the influence of specific socio-economic and political processes, which has led to the loss of language, traditions and customs, which are

the essential components of ethnic identity and self-identification. The work focuses on the initial marginality of self-identification among Nenets adolescents and the uncertainty of further (after graduation from school) professional self-identification, which Nenets adolescents living in ethnic settlements face (Lezina & Bostandzhieva, 2017).

Studying representatives of small-numbered indigenous peoples has led researchers to conclude that a distinctive feature of their self-identity is a specific perception of the surrounding world, syncretic character and integrity of their awareness of themselves and nature, themselves and their fellow tribesmen. S. V. Semyonova (2006), while examining the structure of self-identity in the indigenous peoples of Kamchatka, emphasizes its mythological character, a specific irrational perception of the world, an attitude towards the environment as towards a living being. A. E. Menyashev, in his work also, notes the presence of mythological consciousness in the Nivkh ethnos. However, the author emphasizes that mythologicality gradually tends to decrease due to the development of scientific understanding of the world (Menashev, 2005; Karabanova, 2008), while studying the world image of representatives of small-numbered indigenous peoples, has concluded that this image is predominantly harmonious and positive, is closely related to traditional ethnic concepts, is precise, and is based on beliefs about nature and the human as an integral part of the world.

Thus, the specific feature of the self-identity structure in representatives of small-numbered indigenous peoples is its mythological character, which results from a specific way of understanding the world related to ethnic, social and cultural context. In addition, the formation of certain psychological characteristics is influenced by cultural, environmental and natural factors (Goncharov & Tyapovkin, 2007). Studying perception processes among Nenets reindeer herders living in the North-East of the Komi Republic, O. A. Goncharov and Yu. N. Tyapovkin have discov-



ered specific features in their spatial concepts in comparison with urban residents. The tundra open space factor determines the originality of the Nenets perception of the coordinate system. They have difficulties developing concepts of horizontal and vertical; simultaneously, the level of topological spatial concepts development is higher (Goncharov & Tyapovkin, 2007). Analyzing the possibilities of psychological support for children – representatives of small-numbered indigenous peoples of the North – in family-type boarding schools, O. I. Artemenko and N. N. Rud (2007) emphasize the need to know the peculiarities of personal identity development in children, to take into account the psychophysiology of a child coming from a particular ethnic group.

Thus, there are studies in contemporary Russian psychology that set new directions in the research of small-numbered indigenous peoples of the North, as well as in the search and accumulation of empirical material for subsequent analysis and generalization, for identification of mechanisms and patterns of personal identity formation in representatives of these ethnic groups in order to ensure a more harmonious and holistic identity development. At the same time, it should be noted that the coverage of ethnic groups that have been studied in this aspect is limited. In particular, there is no fundamental or applied research on the personal identity of Sami adolescents living in the Arctic territories of Russia. Based on the importance of personal identity in adolescents and the analysis of available data, we formulated our hypotheses.

1. We assumed that the personal identity of Sami adolescents would differ from the personal identity of their ethnic Russian peers.
2. We assumed that personality characteristics change during adolescence.
3. We assumed that the personal identity of Sami boys would differ from the personal identity of Sami girls.

## Materials and Methods

In order to study specific features of personal identity in Sami boys and girls living in the Arctic territories of Russia, we conducted an empirical study. The collection of empirical data included two stages. At the first stage, we collected empirical data on the personal identity of Sami adolescents. To do this, the research group organized an expedition to the village of Lovozero in the Murmansk region of the Russian Federation – a place of residence of the Sami people. 39 respondents aged 12-13 years (18 boys and 21 girls) and 40 respondents aged 14-15 years (23 boys and 17 girls) participated in the study. All the respondents identified as Sami. At the second stage, we collected data on the personal identity of ethnic Russian adolescents. For this purpose, we selected respondents from among adolescents living in the Arkhangelsk region of the Russian Federation who identified as ethnic Russians. The study involved 59 respondents aged 12-13 years (31 boys and 28 girls) and 62 respondents aged 14-15 years (32 boys and 30 girls). We selected respondents living in the Murmansk and Arkhangelsk regions because both regions border each other and are located in the subarctic territories of the Russian Federation.

To study the personal identity of adolescents, we used a methodology based on the test “Who am I?”, devised by Kuhn and McPartland. This technique represents a non-standardized self-description with open responses. In the course of the survey, the respondents were asked to give twenty different answers to a question: “Who am I?” in 12 minutes. The respondents recorded their answers in order of spontaneous appearance.

The analysis of the results was carried out on the basis of the number of characteristics corresponding to each of the components of personal identity: gender, social, ethnic, family, professional, individual, physical, activity-related, undifferentiated. The “gender identity” component

was determined by the direct designation of gender (boy, girl, young man, future man, etc.). The “social identity” component was determined by the designation of social roles and statuses (pupil, citizen, student, etc.). The “ethnic identity” component was determined by the designation of ethnicity (Sami, Russian, etc.). The “family identity” component was determined by indicating kin relations and intrafamilial ties (son, sister, grandson, niece, etc.). The “professional identity” component was determined by designation of professional perspectives and intentions related to future occupations (auto mechanic, future doctor, programmer, etc.). The “individual identity” component was determined by indicating one’s own personal qualities and peculiarities of character (kind, brave, lacking self-confidence, aggressive, etc.). The “physical identity” component was determined by the designation of one’s physique and appearance (tall, beautiful, strong, long-haired, fat, etc.). The “activity identity” component was determined by indicating interests, hobbies, leisure time activities (I like to walk, I love cats, I am a fan of computer games, I play football, etc.). The “undifferentiated identity” component was defined by the designation of characters from animated and feature films, inanimate objects, abstract images (Spiderman, darkness, princess, wolf, etc.). The processing of the results was carried out to calculate the incidence

of characteristics of each personal identity component. First, we identified individual indicators for each of the respondents. Then we identified average indicators in each group of respondents, and based on that, identified the degree of expression of each particular personal identity component.

To assess the statistical significance of differences when testing each of the three hypotheses, we used Student’s t-test for independent samples. This method allowed us to identify significant differences in the degree of personal identity characteristics manifestation in Sami and Russian adolescents, differences in the degree of personal identity characteristics manifestation in Sami adolescents aged 12-13 years and 14-15 years, and differences in the degree of personal identity characteristics manifestation in male and female Sami adolescents aged 12-15 years.

## Results

1. In the first hypothesis, we assumed that the personal identity of Sami adolescents would differ from the personal identity of their ethnic Russian peers. The degree of manifestation of personal identity characteristics in Sami and Russian adolescents is presented in *Table 1*.

*Table 1.*

Personal Identity of Sami and Russian Adolescents

	Personal identity components	Male		Female	
		Age 12-13	Age 14-15	Age 12-13	Age 14-15
Sami adolescents	Gender	0,50±0,15	0,24±0,08*	0,58±0,50	0,39±0,14
	Social	3,50±0,42	2,64±0,29***	4,38±0,57	3,67±0,59
	Ethnic	0,17±0,09	0,15±0,06	0,21±0,08	0,33±0,14
	Family	0,94±0,30	0,45±0,16	1,38±0,30	1,44±0,32
	Professional	0,78±0,36	1,91±0,51**	0,29±0,09	0,61±0,24
	Individual	8,28±1,08	7,91±0,91	8,00±1,03	9,23±1,02
	Physical	0,33±0,14	0,52±0,21	0,50±0,16	0,61±0,22
	Activity	2,78±0,62	2,64±0,46	3,33±0,50*	2,06±0,34
	Undifferentiated	0,28±0,14**	0,85±0,49	1,29±0,41	1,17±0,51
Russian adolescents	Gender	0,49±0,07	0,63±0,09*	0,71±0,09	0,67±0,08
	Social	3,48±0,27	4,53±0,32***	3,73±0,32	4,35±0,34

	Ethnic	0,21±0,06	0,16±0,06	0,09±0,04	0,16±0,05
	Family	1,07±0,19	1,09±0,20	1,38±0,23	1,59±0,19
	Professional	0,42±0,13	0,47±0,16**	0,26±0,13	0,38±0,12
	Individual	7,91±0,57	8,23±0,55	8,35±0,53	9,22±0,58
	Physical	0,78±0,12	0,74±0,13	0,79±0,13	0,46±0,10
	Activity	2,57±0,26	2,60±0,32	2,05±0,23*	2,41±0,28
	Undifferentiated	2,12±0,38**	0,74±0,25	2,33±0,47	0,59±0,24
Note: * - $p \leq 0,05$ ; ** - $p \leq 0,01$ ; *** - $p \leq 0,001$ .					

The degree of manifestation of personal identity components in Sami boys and girls is close to that in their ethnic Russian peers. The statistical analysis shows that among Sami boys aged 12-13 years, the “undifferentiated identity” component ( $p \leq 0,01$ ) is less pronounced than among their Russian peers. Among Sami boys aged 14-15, the “professional identity” component is more pronounced ( $p \leq 0,01$ ), and the “social identity” component is less pronounced ( $p \leq 0,001$ ) compared to their Russian peers. There is also a tendency towards a decrease in the degree of manifestation of the “gender identity” compo-

nent ( $p \leq 0,05$ ). Sami girls aged 12-13 years show a tendency towards an increase of the “activity identity” component indicators ( $p \leq 0,05$ ) compared to their Russian peers.

2. In the second hypothesis, we assumed that manifestation of various personal identity components in Sami adolescents changes during adolescence. The dynamics of manifestation of personal identity components in Sami boys and girls during the transition period from the age of 12-13 years to the age of 14-15 years is shown in *Table 2*.

*Table 2.*

Dynamics of Personal Identity in Sami Adolescents during the Transition  
Period from the Age of 12-13 Years to the Age of 14-15 Years

	Personal identity components	Male	Female
Sami adolescents, 12-13 years old	Gender	0,50±0,15	0,58±0,50
	Social	3,50±0,42*	4,38±0,57*
	Ethnic	0,17±0,09	0,21±0,08
	Family	0,94±0,30*	1,38±0,30
	Professional	0,78±0,36***	0,29±0,09
	Individual	8,28±1,08	8,00±1,03**
	Physical	0,33±0,14	0,50±0,16
	Activity	2,78±0,62	3,33±0,50**
	Undifferentiated	0,28±0,14*	1,29±0,41
Sami adolescents, 14-15 years old	Gender	0,24±0,08	0,39±0,14
	Social	2,64±0,29*	3,67±0,59*
	Ethnic	0,15±0,06	0,33±0,14
	Family	0,45±0,16*	1,44±0,32
	Professional	1,91±0,51***	0,61±0,24
	Individual	7,91±0,91	9,23±1,02**
	Physical	0,52±0,21	0,61±0,22
	Activity	2,64±0,46	2,06±0,34**
	Undifferentiated	0,85±0,49*	1,17±0,51
Note: * - $p \leq 0,05$ ; ** - $p \leq 0,01$ ; *** - $p \leq 0,001$ .			

The statistical analysis shows that among Sami boys in transition from the age of 12-13 years to the age of 14-15 years, the indicators of the “professional identity” component increase significantly ( $p \leq 0,001$ ). In addition, the dynamics of identity in Sami boys is manifested in a tendency towards a decrease in such indicators as “social identity” ( $p \leq 0,05$ ) and “family identity” ( $p \leq 0,05$ ), and a tendency towards an increase in the “undifferentiated identity” indicator ( $p \leq 0,05$ ). In Sami girls in transition from the age of 12-13 years to the age of 14-15 years, there is also a

tendency towards a decrease in the “social identity” indicator ( $p \leq 0,05$ ). At the same time, the “individual identity” indicator among Sami girls during this period significantly increases ( $p \leq 0,01$ ), while the “activity identity” indicator significantly decreases ( $p \leq 0,01$ ).

3. In the third hypothesis, we suggested that there are differences in personal identity development in Sami boys and girls. The differences in the manifestation of personal identity components in Sami boys and girls aged 12-15 years are presented in *Table 3*.

*Table 3.*

Comparison of Personal Identity Components in Sami Boys and Girls Aged 12-15 Years

Personal identity components	Male	Female
Gender	0,37±0,11	0,49±0,27
Social	3,07±0,36*	4,03±0,58*
Ethnic	0,16±0,06	0,27±0,11
Family	0,70±0,23**	1,41±0,31**
Professional	1,35±0,44***	0,45±0,16***
Individual	8,10±1,05	8,62±1,02
Physical	0,43±0,14	0,56±0,18
Activity	2,71±0,54	2,70±0,42
Undifferentiated	0,57±0,15**	1,23±0,46**
Note: * - $p \leq 0,05$ ; ** - $p \leq 0,01$ ; *** - $p \leq 0,001$ .		

The statistical analysis shows that among Sami boys aged 12-15 years, the “professional identity” component is more pronounced ( $p \leq 0,001$ ) than among Sami girls of the same age. Such personal identity components as “family identity” ( $p \leq 0,01$ ) and “undifferentiated identity” ( $p \leq 0,01$ ) are more pronounced in Sami girls aged 12-15 years than in Sami boys of the same age. There is also a tendency towards a greater manifestation of the “social identity” component ( $p < 0,05$ ) in Sami girls aged 12-15 years in comparison with Sami boys of the same age.

### Discussion

The analysis of the obtained results allowed us to answer the questions formulated in our hypotheses. We assumed that the personal identity

of Sami adolescents would differ from the personal identity of their ethnic Russian peers.

The analysis of the results indicates that Sami boys differ from their Russian peers in such personal identity components as “social identity”, “professional identity”, and “undifferentiated identity”. In Sami boys aged 12-13 years, the “undifferentiated identity” component is less pronounced than in their Russian peers. That is, Sami boys are much less likely to associate themselves with characters from animated and feature films, with inanimate objects and abstract images than their Russian peers. In Sami boys aged 14-15 years, in comparison with their Russian peers, the “professional identity” component is more pronounced, and the “social identity” component is less pronounced, as well as the “gender identity” component. For Sami boys,

professional perspectives and intentions related to their future occupation are more important, while social and gender roles are less critical than for their Russian peers. We assume that such peculiarities are related to the earlier professional self-determination of Sami boys, which is due to the traditional role of men in the Sami ethnic group.

In Sami girls, the main personal identity characteristics indicators are close to those of their Russian peers. Only at the age of 12-13, we can observe a tendency towards a greater manifestation of the activity component in Sami girls. We assume that these results are related to the fact that girls tend to be more affected by the socio-educational environment at school.

Thus, the differences in personal identity components in Sami and Russian adolescents are pronounced in boys. In Sami girls, the manifestation of all personal identity components is close to that in their Russian peers. That is, our first hypothesis was partially confirmed. The specificity of personal identity in representatives of various small-numbered indigenous peoples of Russia compared to the personal identity of ethnic Russians was noted in a number of other studies (Flotskaya, Bulanova, Ponomareva, Flotskiy, & Konopleva, 2019; Mironov, 2012; Nafanailova, 2007).

Our next hypothesis assumed that the manifestation of various personal identity components in Sami adolescents changes during adolescence. Indeed, among Sami adolescents in transition from the age of 12-13 years to the age of 14-15, we observe dynamics in the manifestation of personal identity components. Thus, in Sami boys, changes are related to such a component of personal identity as “professional identity”, and in Sami girls – to such components as “individual identity” and “activity identity”. At the same time, in Sami boys, we observe tendencies towards a decrease in the indicators of the “family identity” and “social identity” components and an increase in the indicators of the “undifferentiated identity” component. Among Sami girls, we

observe a tendency towards a decrease in the indicators of the “social identity” component. That is, for Sami boys in transition from the age of 12-13 years to the age of 14-15 years, professional perspectives and intentions related to their future occupation become more important. At the same time, family and social roles become less significant. Sami boys begin to associate themselves with characters from animated and feature films, with inanimate objects and abstract images more often. For Sami girls in transition from the age of 12-13 years to the age of 14-15 years, their own personal qualities and traits of character become more important, while hobbies, activities and social roles become less significant. We assume that such features indicate an increase in the influence of the social environment on the forming personality of a teenager and are a reflection of the natural processes of growing up. In general, changes in personal identity are characteristic of adolescence (Craig, 2000; Belyaeva, 2001, etc.).

In the third hypothesis, we formulated an assumption that there are differences in the development of personal identity in Sami boys and Sami girls. The analysis of the research results indicates the presence of differences in the manifestation of personal identity components in male and female Sami adolescents. Thus, the differences between Sami boys and Sami girls at the age of 12-15 years are related to such components of personal identity as “professional identity”, “family identity”, “undifferentiated identity” and “social identity”. Sami boys have a more pronounced professional component of personal identity, while the family and undifferentiated components of personal identity are more pronounced in Sami girls. At the same time, there is a tendency among Sami girls towards a greater manifestation of the social component of personal identity. Professional perspectives are more important for Sami boys, while family and social roles – for Sami girls. We should note that Sami girls are more likely to associate themselves with fictional characters and abstract images. We assume that such differences are related to the

greater significance of traditional Sami male and female roles and responsibilities for Sami adolescents. However, Sami girls are more influenced by modern adolescent subculture and social environment. In general, personal identity development in boys and girls has gender differences (Flotskaya, Bulanova, Ponomareva, Flotskiy, & Konopleva, 2019; Nafanailova, 2007).

### Practical Conclusions

The results of our study have significant theoretical and practical consequences. It has been proved that there are differences in personal identity components in Sami and ethnic Russian boys. In Sami boys aged 12-13, the “undifferentiated identity” component is less pronounced than in their Russian peers. In Sami boys aged 14-15 years, in comparison with their Russian peers, the “professional identity” component is more pronounced, and the “social identity” component is less pronounced, as well as the “gender identity” component. In Sami girls, the main personal identity characteristics indicators are close to those of their Russian peers.

During adolescence, the degree of manifestation of various personal identity components in Sami adolescents changes. In Sami boys, we observe tendencies towards a decrease in the indicators of the “family identity” and “social identity” components and an increase in the indicators of the “undifferentiated identity” component. In Sami girls, we observe a tendency towards a decrease in the “social identity” component indicators.

There are differences in personal identity development between Sami boys and Sami girls. Sami boys have a more pronounced professional component of personal identity, while the family and undifferentiated components of personal identity are more pronounced in Sami girls. At the same time, there is a tendency among Sami girls towards a greater manifestation of the social component of personal identity.

The results of this study expand the under-

standing of the personal identity development specifics in adolescence. The identified specific features of personal identity in Sami adolescents make it possible to organize personality-oriented psychological and pedagogical support for the training and education of such school students. Taking into account the development peculiarities of personal identity components in adolescents living in the Arctic territories of Russia will create an opportunity to design the multi-ethnic social and educational environment of educational organizations in a correct way.

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