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**MODERN TECHNOLOGIES FOR THE PRESERVATION AND DEVELOPMENT OF LANGUAGES
AND CULTURES OF INDIGENOUS PEOPLES OF THE REPUBLIC OF SAKHA (YAKUTIA)**

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Abstract

The issues addressed in the article are of particular relevance due to the negative dynamics in functioning of the native languages of indigenous peoples of the Sakha Republic (Yakutia). The picture emerging from observations in the places of compact residence of indigenous peoples (Sakha, Even, Evenki, Yukagir and Dolgan) is characterised by neglecting native languages and using the Russian language instead. Today it is officially recognized that the active carriers of native languages and cultures can be found only among people of older generations. Therefore, preservation and development of native languages and culture of indigenous peoples of the Sakha Republic is really a very urgent issue. The development of methodology for the revitalization of languages and culture can greatly contribute to solving the pressing problems of the current socio-cultural situation.

Keywords

Revitalization of endangered languages and culture – Innovative technology – Teaching model

Modern technologies for the preservation and development of languages and cultures of indigenous peoples... pág. 100

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Introduction

Actuality of the Research Topic The processes of globalization and the preservation of ethnic identity in today's world are among the most urgent and widely debated issues, primarily due to the current sociolinguistic situation and the real needs of the indigenous peoples of the Russian Federation in preserving and reviving their native languages and culture.

Two languages – Sakha and Russian – are proclaimed the official state languages in the Sakha Republic (Yakutia). Five languages of the indigenous ethnic minorities of the North (Even, Evenki, Yukagir, Chukot and Dolgan) are proclaimed official languages in those places where they live in compact groupings. The official state status of the Sakha and Russian languages is mainly reflected in their use in legal documents, education, culture, etc. Functioning of other official languages is in need of a constant priority attention from all interested parties, including governmental and public institutions and researchers in linguistics and education.

Purpose of the Research. Development of the innovative methodology of revitalization and preservation of languages and culture of the indigenous peoples of the Sakha Republic (Yakutia).

Hypothesis. The preservation and revitalization of languages and culture of the indigenous peoples of the Sakha Republic (Yakutia) is possible under the following conditions:

- state legal support and expansion of public resources;
- creation of a positive ethno-cultural environment for functioning of endangered languages;
- development of an innovative methodology of education aimed at forming a value perception of native languages and culture among students.

Materials and Methods

Socio-pedagogical method (analysis of curricula and teaching aids, generalization of work experience, observation of the educational process, interviews, questionnaires and surveys among teachers and students); *experimental method* (summative assessments, instructive experiments and blank trials).

The article presents the findings of the research into the theoretical prerequisites for preservation and revitalization of indigenous languages and cultures of the Sakha Republic (Yakutia) of the Russian Federation and the results of experimental training courses.

Results. The described methodology of revitalization of indigenous languages and cultures of the Sakha Republic (Sakha, Even, Evenki, Yukagir and Dolgan) was used to develop the following teaching manuals and techniques:

- experimental manuals on the Sakha, Even, Evenki, Yukagir and Dolgan languages;

- uniform textbooks on the culture of the peoples of the Sakha Republic (Yakutia), meeting the current requirements determined by the demands of the ethnoses in the revival, preservation and development of their native culture;

- innovative methods of teaching native languages and culture.

Discussion

Analysis of the linguistic and ethno-cultural situation in the region. The region is historically populated by representatives of five indigenous northern minorities: Evens, Evenki, Yukagirs, Chukchi and Dolgans. The data on their share in the population, according to the 2010 All-Russia census, are summarised in the following table:

No	Indigenous Minorities of the North	totally in the RF (pers.)	incl. in the Sakha Republic (Yakutia) (pers.)	% of total	consider it their native language (pers.)	% of total
1	Evenki	38396	21008	54.7	4802	12.5
2	Even	21830	15071	69	5656	25.9
3	Yukagir	1603	1281	80	370	23.1
4	Chukchi	15908	670	4.2	5095	32
5	Dolgan	7885	1906	24.2	1054	13.4

Table 1
Results of All-Russia Population Census (2010)

The statistical data show that the situation with the amount of people knowing official languages of the Sakha Republic (Yakutia) is critical, and the functional dynamics is negative, because the ethnic language carriers, who, as a rule, represent older generations (50 y.o. and older), use the native language only for everyday communication. At the same time, even in the places of compact residence of indigenous peoples, the people who are younger than 50 years old lose the knowledge of their native languages and use the Russian and Yakut languages instead

The Yakut language also demonstrates a trend to negative dynamics of its development as an official state language in the conditions of the urbanized communities of urban settlements. This is evidenced by the results of a survey conducted among the population of the Sakha Republic for six age groups of respondents: 18-19 y.o.; 20-29 y.o.; 30-39 y.o., 40-49 y.o., 50-59 y.o., over 60 y.o. According to V.S. Efimov and A.V. Lapteva, "the good situation with the Yakut language reproduction will remain in the past in the next 20 years, when today's 20-30-year-old people will be 40-50 years old, and their children will become young people. If the existing trends are not reversed through a targeted cultural policy and appropriate cultural and educational practices, in 20 years, after the generation shift, we'll have «another» Yakut society, where only a minority of the Sakha people will actively use the Yakut language in personal and public life and pass it on to the generation of their children"¹

¹ V. S. Efimov y A. V. Lapteva, Budushhee cirkumpoljarnyh territorij: problem vosproizvodstva severnyh jetnosov (The Future of Circumpolar Territories: On Reproduction of the Northern Ethnoses). In Uss A. V., Inozemtsev V. L., Vaganov E.A. Makroregion Sibir': problem I perspektivy DR. EVDOKIA M. POLIKARPOVA / PH. D. VENERA P. MARFUSALOVA / PH. D. NURGUYANA G. NIKITINA PH. D. ELIDA S. ATLASOVA / LIC. EKATERINA A. KRIVOSHAPKINA

In order to identify the specific characteristics of the linguistic situation among the Sakha Republic (Yakutia) indigenous population, we should specify a few determining factors that affect the overall picture with regard to languages in the Republic:

The first factor is territorial: in the Sakha Republic (Yakutia) we can find almost all currently known dialects and sub-dialects of the Evenki and Yukagir languages, while the Even and Chukot dialectal structures are rather homogeneous. This means that, unlike other regions, the Sakha Republic is characterised by exceptional dialectic disunity. The degree of ethnic consolidation is lower than in other regions due to some historical and geographical factors. Differences in economy and culture between individual territorial groups of the population of indigenous minorities are also quite significant and are determined by different natural and climatic conditions and ethno-cultural ties;

The second factor is ethno-social: the majority of small ethnic groups are historically characterised by the national-Yakut bilingualism, but in some groups of Evenki, Evens, Yukagirs and Chukchi the national-Russian bilingualism prevails. Moreover, we can state that the national-Yakut-Russian trilingualism is also observed among representatives of local ethnic minorities;

The third factor is the exiting mosaic dialectal structure, which creates problems in communication and organization of the educational process.

So, the Northern multilingualism is now widely spread in the ethno-cultural environment of the peoples of the North. Consequently, the multilingualism has become a major social and educational factor in the educational system of indigenous ethnic minorities of the North. Multilingualism is a sociocultural phenomenon caused by real-life needs in social communication. Knowledge of two or more languages is good for individuals and ethnic groups, giving way beyond the purely national interests and providing new potential opportunities for the spiritual development of peoples. The need to know a second or even third language emerges wherever people of different nationalities come in contact. Consequently, this phenomenon is related to practical needs of the human society. Originating in the distant past, multilingualism has occurred in all historical times, and is common among different peoples of the world in the modern society ².

In addition to their native language, the peoples of the North speak Russian or Yakut. Children also study foreign languages at school. There are individuals who speak three languages. In the situation of collision between many languages, one of them can completely replace all others (and the linguistic background of the social environment largely contributes to this process), or a mixed language can emerge, or all languages change (a special pronunciation at the phonetic level; borrowed grammatical categories; borrowed words at the lexical level). In a multilingual environment, one of the interacting languages, as a rule, is perceived both objectively and subjectively (as felt by speakers) as the most natural. This language is usually defined as a native language. No other language can replace it or be equal to it. And no matter how many languages the speech communication participants know, in a specific speech act they would use only one language and relate the speech

razvitija (The Macroregion of Siberia: Problems and Development Prospects). Krasnoyarsk: Siberian Federal University, 2013. 49-107.

² A. V. Avrorin, Problemy izuchenija funkcional'noj storony jazyka (On the Study of Functional Aspects of the Language) (Leningrad: Nauka Leningrad Branch, 1975).

product to only one language as well. Under normal conditions, the speech of multilingual interlocutors implies for each of them an explicit or implicit use of a maximum of two languages: one when speaking the native language, and two – when a non-native language is used. Even if during a speech communication act its participants pass from one language to another, then from another to the third one and so on, the binary interaction of languages each time includes the native language.

The research findings lead to the conclusion that revitalization of indigenous languages and culture has become a key issue in the sphere of education and upbringing of the young generation of the indigenous peoples in the studied region.

Methodology of revitalization of languages of the indigenous peoples of the Sakha Republic. In academic studies, the concept of "language revival" (resurrection or revitalization) is understood as a process defined as follows: 1) resurrection of a dead language with no existing native speakers and its transformation into a living language spoken by at least a small group of people; 2) reversal of extinction of a dying language that is still spoken, ideally in such a way that the number of its carriers would not only stop decreasing but could start growing, so that the positive dynamics could gradually restore without additional special efforts.

Creation of ethno-cultural and educational environment for the language functioning depends, first of all, on guarantees and support from the state. Today, the attitude towards native languages is beginning to change for the better in all regions of the Russian Federation. A decisive role in this process was played by the Law "On Languages in the Sakha Republic (Yakutia)"³. In order to implement all the law requirements, the appropriate programs are being developed for the preservation and development of languages and culture.

The social environment determines an individual's consciousness. Effective actions to preserve the language and culture, traditions and mode of life give rise to the desire for communication in the native language, so the language becomes a kind of the life construction foundation for the ethnos. Only in this situation young people really have a vital necessity for communication in their native language, which creates a favourable environment for the language revitalization.

Truly national cultural construction of the life of an ethnos has an irreplaceable role in recreating the real environment for revitalizing the spirit of the national language. This includes popularization of folklore and literature in the national language, as well as revival of the ethnic spiritual and material culture. Today, as in the old days, education of the growing generations should be based on the full and harmonious development of personality, so that each person felt responsibility for the ethnos in all spheres of life. In the process of education, the language, literature and culture compile the core of ethno-cultural environment. The current state of school language training largely determines tomorrow's linguistic environment in a particular region, growth of the status of native languages, expansion of their social functions and their application in various spheres of social and cultural life.

³ The SR (Ya) Law "On Languages in the Sakha Republic (Yakutia)" num 1171-XII of 16.10.1992 adopted by the Decree of the Supreme Council of the Sakha Republic (Yakutia), as amended by the Law 53-Z num 439-II of 04.10.2002.

The processes of revitalization of native languages can be somewhat different for each of the Northern ethnic minorities. Their implementation depends on the particular linguistic situation, the degree of actual functioning of the native language and, first of all, on the demands, needs and activities of the native language community and its individual representatives. Based on the specific linguistic situation, the native language revitalization can be aimed at the renewed use of individual words and phrases of the endangered language, with further purposeful transition to the full use of the language at all levels of communication, along with other languages used in the community.

The language of each ethnos is its cultural heritage. Culture can be preserved, and language, as part of culture, can be revitalized, restored and revived. Examples of such revitalization are observed in the Scandinavian countries, in particular in Norway, where several dialects of the Sami language have been completely revitalized, i.e. revived⁴.

It is important to note that for the successful language revitalization, it is necessary to know and transmit it from generation to generation. As pointed out by Sami language researcher O.N. Ivanischeva, "language revitalizing means moving from the stage of knowledge to the stage of understanding, and there is a great difference between 'knowing' and 'understanding'"⁵. It is essential that the stage of knowing the language passed into the stage of understanding the language. Only in this case the language can be really mastered and become a necessary part of the culture and daily life of the ethnos. Therefore, in order to revitalize the languages of ethnic minorities, it is necessary to involve the few native speakers who are still living into the revitalization process more actively. Moreover, it is necessary to rely on the experience of those families who follow the traditions of their ancestors and raise their children speaking their native language. There are such families in the places of residence of the studied ethnic groups. It is owing to these families, most of which are engaged in traditional economic activities, that the situation with native languages is still favourable. At the same time, we should mention that pursuing traditional crafts is an important factor in the preservation of the traditional culture of each of these ethnoses⁶. Functioning of the native language, as we can see, depends on such social institution as the family, being the main link in the transfer of the traditional culture and the native language⁷.

We should also pay attention to the following: from the perspective of linguistics and cultural studies, revitalization and preservation of minority languages requires a special

⁴ Saamy Norvegii (The Sami in Norway). from: https://ansipra.npolar.no/russian/Items/Saami_Norway_R.html

⁵ O. N. Ivanischeva, "Sohranenie irevitalizacija: k voprosu o sootnoshenii ponjatij «jazyk» i «kul'tura» (naprimere saamskogo jazyka i kul'tury)" (Preservation and Revitalisation – On Correlation between the Notions of "Language" and "Culture": A Case Study of the Sami Language and Culture). Gumanitarny jvektor, num 4(28) (2011): 82-85.

⁶ E. A., Krivoshapkina y S. M. Prokopieva, "Ethno-Cultural Concept "Reindeer Breeding" in the Even Language", Rупkatha Journal on Interdisciplinary Studies in Humanities, Vol VIII num 3 (2016) : 13-23. from: http://dx.doi.org/10.21659/рупkatha.v8n3.03/http://рупkatha.com/V8/n3/03_Even_Language.pdf/

⁷ E. A. Krivoshapkina, "Aktualizacija problem semejnyh i nacional'nyh cennostej kak osnovnyh faktorov sohraneniya tradicionnoj kul'tury malochislennyh narodov Severa" (Actualization of the Issue of the Family and National Values as the Main Factors for Preservation of Traditional Cultures of the Northern Minorities). Dialog narodov – dialog kul'tur: mezhregional'nyj aspekt (Dialogue of Peoples – Dialogue of Cultures: Interregional Aspect). Proceedings of the II Interregional Ethnic Forum (3-4 November, 2016). Yakutsk, (2017): 51-53.

approach to fixing the cultural experience, which in linguistics is sometimes referred to as the background knowledge of the native speaker. Using such background knowledge, we can preserve not only the language and culture, but, in a way, the ethnos itself.

When considering the relationship between language and culture, we cannot but mention such important concept as the "linguistic worldview". The concept of the linguistic worldview is so often discussed in the contemporary linguistic studies that saying anything new on this topic may seem to be difficult. The key question is how to study the linguistic worldview and how to identify its fragments. Thus, according to T.V. Simashko, there is no need to go beyond the limits of the language in order to identify a fragment of the linguistic worldview, as it is enough to find a way to select units that are similar in terms of their relationship with the object, to determine the grounds for their unification in the same class and to provide this class with a name-tag, which, in fact, will designate a fragment of the linguistic worldview, because it is detected and isolated in the body of the language. "The linguistic worldview can be studied by focusing either on communicative or accumulative function of the language" (Jazykovaja kartina mira, 2006). Such attitude opens new and completely different perspectives for the study of the worldview created by the language. Indeed, when we make an emphasis on the communicative function of the language, we start from the position of a person who is "dialogizing", or transferring information. The school of thought led by T.V. Simashko advocates another approach: the accumulative function is considered to be the key function of the language, ensuring accumulation and preservation of the verbalized experience of the people's spiritual and material life⁸. The emphasis on the accumulative function seems more promising with regard to the endangered languages of the Northern indigenous ethnic minorities. When the natural transmission, for example, of the Yukagir language tends to disappear, it is important for a linguist to take into account the vital function of the language – the function of accumulating the knowledge and cultural experience of the people speaking this language. And here we fully agree with the conclusions of those researchers who emphasize that such position will help not only to preserve the cultural wealth accumulated by the language for future generations, but also to understand, in many respects, the people's psychology, and, therefore, to develop a proper strategy for the language revitalization.

Now, when the process of ethnic groups losing their language and culture is easily noticeable, development of an innovative technology for the revitalisation of native languages and culture of indigenous peoples of Sakha Republic is really a very urgent issue.

The process of preservation and development of national languages and culture depends on the level of the general spiritual and cultural development of ethnoses, in which the quality of school education is of decisive importance. Therefore, we want to express our position that the language revitalization is largely determined by the quality of teaching such subjects as the Native Language, National (Ethnic) Literature and Ethnic Culture. From the didactic point of view, these subjects create the necessary environment and conditions for successful revitalization and development of languages. In compliance with the strategic goals set by the law on languages, much is to be done to revive national schools, to organize their learning processes in the native languages, to prepare a new generation of textbooks, and to provide these educational institutions with highly qualified teaching staff.

⁸ T. V. Simashko; T. S. Nifanova y A. G. Bondareva, Jazykovaja kartina mira v kumuljativnom aspekte (The Linguistic Worldview in the Cumulative Aspect) (Arkhangelsk: Pomor State University, 2006).

Formation and development of any individual as a carrier of the national values and traditions is the fundamental task of the Republic's educational system, including teaching of languages, literature and culture based on the principle of students' inclusion in their native ethno-cultural environment. In accordance with the state educational policy of the Sakha Republic (Yakutia), the educational system is designed to ensure transmission of the centuries-old national experience and moral principles through generations, to create conditions for introduction of students to national material and spiritual values and traditions and to assume the most important functions of forming ethnic identity and dignity in students. Introduction of such system into the educational process was discussed in the "Regional Experience" column of the "Vestnik obrazovaniya" magazine (issue 2725, no. 23, Dec. 2011).

The scientific foundation for the revitalization is created by the system of higher education. Preservation and development of languages and culture of the peoples of the North-East of the Russian Federation is one of the strategic priorities aimed at the intensive, optimal development of the North-Eastern Federal University named after M.K. Ammosov. To meet this strategic objective, one of the academic divisions of the University – Institute of Languages and Cultures of the Peoples of the Russian North-East – focuses its efforts on the creation of prospective fundamental resources for the future work to preserve and develop languages and culture of the peoples of the Sakha Republic.

First, the Department of Northern Philology of the Institute is actively developing innovative didactic techniques for teaching native languages (Even, Evenki, Yukagir, Chukot and Dolgan) and literature and culture of ethnic minorities of the Sakha Republic (Yakutia). "One of the launched initiatives is the program of preservation and development of the Yukagir language and culture with the use of digital media and cyberspace resources for 2011-2014. In the first half of 2011, 5 instructional DVDs were developed for the Yukagir language learners and the framework was developed for the web-portal dedicated to the indigenous ethnic minorities of the North www.arctic-megapedia.ru, where all available materials about the Yukagir language and culture have been already published⁹.

Second, in 2011 the Institute created the research laboratory "Theory and Methodology of Teaching Native Languages, Literature and Culture of the Peoples of the North-East of the Russian Federation". The unique innovative character of the laboratory research and methodology developments depends on the specific features of each of the studied languages, literature and culture of the peoples of the North-East of the Russian Federation, their status and extent of their use and distribution in local communities.

The developed innovative methodology of revitalization and preservation of languages and culture of the indigenous peoples of the Sakha Republic (Yakutia) includes such school subjects as the Native Language, Native Literature and Culture of the Peoples of the Sakha Republic (the respective textbooks were developed for grades 1-4 and 5-9 of general education institutions); it is based on traditions of national linguistic and cultural education, provides continuity of learning academic subjects from primary to basic general education,

⁹ E. I. Mikhailova, *Nasha obshhaya zadacha – sohranjat' ne tol'ko jazyk, no ikul'turu, sredu, ljudej* (Our Common Goal is to Preserve not Only the Language, but Also the Culture, Environment and the People). *Jazykovoe i kul'turnoe raznoobrazie v kiberprostranstve* (Linguistic and Cultural Diversity in Cyberspace). Proceedings of the II International Conference (Yakutsk, 12-14 November, 2011). Comp. by E.I. Kuzmin, A.V. Parshakova. Yakutsk: North-Eastern Fed. Univ. Publ., 2014, 380 p., 16 p. of ill.

and determines the strategy of education, upbringing and development of schoolchildren in accordance with the goals defined for general education by the Federal State Education Standards.

The developed innovative methodology of revitalization and preservation of languages and culture of the indigenous peoples of the Sakha Republic (Yakutia) is based on a uniform methodical and didactic foundation, taking into account psychological and pedagogical specifics of pupils' perception of native linguistic and cultural values, and consists of the following component: learning a native language (Sakha, Even, Evenki or Yukagir); learning national literature (Sakha, Even, Evenki and Yukagir); and learning national culture (Sakha, Even, Evenki and Yukagir).

The developed innovative methodology emphasizes the priority of the spiritual and moral value of native languages, literature and culture in the education and upbringing of schoolchildren. The main distinctive feature of the methodology is the desire to revive spiritual values of native languages and culture of indigenous peoples the Sakha Republic (Yakutia). Shaping of a creatively thinking, spiritual personality is possible through mastering the high spiritual and moral values of the native people in the context of revealing the unity with the true popular views of the Sakha Republic ethnoses.

The research findings were laid in the basis of the textbooks of the native (Yakut) language¹⁰ and literature¹¹ for grades 5-9 with electronic multimedia appendices. The electronic appendices contain educational texts and illustrative materials (articles and excerpts from the research works, archival documents and photo gallery); didactic and multimedia records (audio records of expressive reading of some literary works by schoolchildren and students, video clips of the performances by the Academic Drama Theatre named after P.A. Oyunsky, video records of live performances of traditional songs *algys* (blessing) and *olonkho* (epos), tongue twisters *chabyrgakh*, folk tales, etc.); tests; literary games (crosswords, puzzles, cryptograms); and research works created by students.

All literature textbooks contain Yakut translations of the Russian literary works and literary works of other peoples of the Russian Federation and the CIS that are consonant with programmatic works of the Yakut literature both in subjects and spiritual and moral value criteria. For example, the pupils can be asked to compare poems about winter by Yakut poets with poems "The Winter Road" and "Winter Evening" by A.S. Pushkin; fables by S.A. Savvin-KunDjiribine with the fables by I.N. Krylov; the *olonkho* epos with the best examples of epic poems of other peoples: "*N'ungurmek*" (Evenki), "*At uolaAtilaami*" (Dolgan), "*ShokshylMergen*" (Altai) and "*Manas*" (Kyrgyz); "Springtime" novel by N.E. Mordinov-Amma Achchygyja with "Spirit of the Land" novel by P.A. Stepanov-Lamutsky; "Norolzhima Grove" novelette by N.A. Luginov with novelettes "From Mother's Letters" by Uluru Ado, "*Khurkakit*" by A.V. Krivoshapkin and "Footprints in the Snow" by Spiridonov-TekkiOdulok; poems by S.P. Danilov, I.M. Gogolev, A.A. Ivanov-Kynde with poems

¹⁰ G. Guryev y G. Filippov, Jakutskij jazyk: uchebniki 5, 6, 7, 8, 9 klassy dlja obshheobrazovatel'nyh uchrezhdenij (The Yakut Language: Textbooks for Grades 5, 6, 7, 8, 9 of General Education Institutions). In the Yakut Language (Yakutsk: "Bichik" National Publ. House, 2016).

¹¹ E. M., Polikarpova y N. G. Nikitina, Rodnaja literatura: uchebniki 5, 6, 7, 8, 9 klassy dlja obshheobrazovatel'nyh uchrezhdenij (Native Literature: Textbooks for Grades 5, 6, 7, 8, 9 of General Education Institutions). In the Sakha (Yakut) Language (Yakutsk: "Bichik" National Publ. House, 2016).

"Mountains Where my Mother was Born" by K. Kuliyeu, "The Native Language" by R. Gamzatov and "The Native Land" by D. Kugultinov; short stories by T.E. Smetanin with the stories "The Spoon of the Soldier" by V.P. Telpugov and "The Late Letter" by K. Tursunkulov, etc.

With this approach, an open system of education is built up, with a perspective opening from the native literature to regional (Even, Evenki, Yukagir, etc.) literary works and those of the peoples of the Russian Federation and the CIS. Only such approach can help to instigate thoughts and feelings of ethnic self-identification, inextricably linked with the awareness of all-Russian civil identity with other peoples of Russia, in representatives of younger generation.

The methodological apparatus of the textbooks aimed at developing in schoolchildren the ability to formulate and substantiate their personal position on the moral and spiritual values of literary works and at improving their skills of analysing and interpreting the literary text, including identification of relationship between the work and the historical epoch, cultural context, literary environment, writer's life and destiny of the nation, is disclosed in different sections: "Questions and Tasks", "Enriching Speech", "Living Word", "For the Curious Mind", "Creative Workshop", "Reflections on the Read Books", "Suggested Reading", "In the World of Beauty", "After Lessons", "Research Work", "Literary Theory".

Methodology of revitalization of languages of the Northern ethnic minorities (Even, Evenki, Yukagir).

The methodology of revitalisation of languages of ethnic minorities (Evenki, Evens, and Yukagirs) is a framework for developing the content for textbooks and methods of teaching native languages in the different schools of the North. Of all basic sciences, linguistics has the greatest influence on the methodology of teaching languages. The scope and depth of the linguistic studies on the particular language largely determines the quality of textbooks that will be developed for teaching national languages in local schools. Unfortunately, so far a number of important linguistic issues have not been thoroughly studied, which to this day prevents the creation of quality textbooks and teaching aids. Thus, for example, there are still no studies on terminology and styles, spelling issues are poorly studied, etc. As a consequence, a significant part of textbooks are still based on the models of Russian textbooks. This suggests that linguists should more actively study those issues that are the most important for the preservation and development of national languages, organization of teaching them in national educational institutions and, consequently, for the development of teaching methodology as a science.

The analysis of curricula on literature and national culture of the indigenous peoples of the North and teaching aids on the northern folklore used in the schools of the Republic confirms the existence of the problem with the proper selection of folklore works, which is connected with an insufficient development of the methodology for studying the folklore of northerners and lack of adapted texts¹².

Underdevelopment of the teaching methodology is one of the main current problems in teaching native languages. The successful formation and development of the verbal skills in

¹² E. S. Atlasova y V. S. Akimova, *Material'naja i duhovnaja kul'tura yukagirov (The Yukagir Material Spiritual Culture)*. Textbook (Yakutsk: North-Eastern Fed. Univ. Publ., 2016).

schoolchildren largely depends on whether this problem can be solved. Mastering a language is *mastering a specific activity* based on a speech situation. When developing speaking skills in the classroom, the teacher should try to create natural speech environment with all its natural conditions, including communication motivation, psychological factors of the interlocutors' behaviour and the presence of a certain linguistic background in the students. The complexity of the formation of oral speech skills in a new language is related to psychological difficulties of overcoming the discomfort during communication in this language, caused by the impact of the language usually spoken by the person.

Speaking is aimed at *establishing contact* and mutual understanding with other people. Important factors for the oral speech generation are the communication situation, intonation, facial expressions and gestures of the speakers and relationships between them. The oral speech is characterised by the use of *stimulus words*, such as introductory words, interjections, modified repetitions, expletives and elliptical sentences. Much becomes clear from the objective situation and does not require any verbal expression, therefore some words and phrases are partially *replaced by gestures and facial expressions*. Language training activities should be structured in such a way that the grammatical goal could be hidden from the students, and the main focus would be on the mode of expressing thoughts in a typical everyday situation. The basic technique for learning words and word forms is their use in phrases and simple sentences. In order to solidify the knowledge of new lexical units, the training exercises can include orders fulfilled by another pupil, answering teacher's questions, short dialogues between pupils and role games. Similar mechanisms of word formation and inflection in the Yakut, Even and Evenki languages can be a basis for comparing the structure of words in different languages and help in the understanding the meanings of affixes in the studied language. The grammar structure of agglutinative languages is characterised by a big variety of derivational and inflectional affixes. So, several suffixes with different meanings can be attached to a word stem. For example, the word *beyumiren* (meaning "he hunts a hoofed animal") is formed from the word *beyun* ("a hoofed animal"), *mi* is a verbal suffix, *re* is a present-tense suffix and *n* is the third-person singular verb ending. For comparison, let us consider the structure of the Yakut word *suruyaaççilar* ("writers"): *suruy* is a verbal stem, *aaççi* is a suffix denoting an actor, and *lar* indicates the plural. An important potential reserve for enriching vocabulary is the general lexical background of peoples living together in the same territory. In the flow of speech, the learner can recognize familiar words, and a person who has a feeling for languages can even grasp the general meaning of the utterance. The main types of economic activity – cattle breeding, reindeer breeding and hunting – determine the presence of words from this thematic group in the lexicon. Therefore, already from the very first language classes, it is necessary to introduce the words denoting reindeer of different age, sex, colour and use in the labour process.

Other revitalization activities are aimed at developing an innovative methodology for the acquaintance of children with their native culture (Sakha, Even, Evenki and Yukagir). The need to preserve and develop cultural diversity in the context of a single educational space has led to the establishment of a new academic subject aimed at studying culture of the peoples of the Sakha Republic (Yakutia). It was stipulated in the Concept of Renovation and Development of National Schools the Sakha Republic (Yakutia), approved by the Republic Government on 19 May, 1991 (Nacional'naja shkola: koncepcija I tehnologija razvitija, 1993).

Introduction of such subject in general education institutions was aimed at the development of ethno-cultural competencies, contributing to the formation of ethno-cultural identity and cross-cultural competence, which is essential for upbringing a citizen of multinational Russia.

Today's realities of life, characterised by the general decline in the spiritual and moral level of society as a whole, determine the scientific and practical significance of the creation of unified textbooks on culture of the peoples of the Sakha Republic (Yakutia), meeting the demands of the ethnoses in the revival, preservation and development of their native languages and culture. The foundation for preservation and revitalisation of languages and culture is laid by the family, pre-school and school education. Therefore, childhood and school environment are paid a special attention by the scholars studying preservation and development of native languages and culture. So, the development of didactic approaches to teaching native culture, in the context of the dialogue of cultures of the peoples of the Sakha Republic, is timely and has a crucial significance for the ethnoses. Consequently, it is very important to provide educational institutions with educational and methodological aids on the culture of the indigenous peoples of the Republic.

Over the long historical period of ethnic cohabitation, the peoples of Yakutia (Yakut, Even, Evenki, Yukagir) have created a unique material and spiritual culture and a real cross-cultural environment, which can be called a regional "mode of culture". The analysis of academic sources has brought us to the conclusion that these peoples, in many respects, share a unique philosophical doctrine of nature and man. Much of what was created by the northern peoples turned out to be forgotten and lost for our contemporaries. This especially refers to the traditional spiritual culture, concepts, notions, customs, rituals and moral values of the past. Part of this legacy today can only be found in the works of ethnographers and folklorists and in myths, *nimkan* tales, archaic epics and other sources.

In modern conditions, the introduction of pupils to traditional culture is closely connected with the concept of categories expressed in the spiritual traditions of the ethnos. A category (space, time, matter, consciousness, nature, society, culture, tradition, etc.) is both a universal characteristic of being and the basic form of practical, spiritual and theoretical understanding of the spiritual world.

It should be emphasized that we are not so much interested in the history of the development of the traditional spiritual culture of different peoples as in its internal system and the place of man in the picture of the world. The picture of the world is constructed with a certain set of oppositions, such as life/death, happiness/unhappiness, male/female, black/white, good/evil, etc., as the entire system of human orientation in the world is based on them. A human being in this picture is perceived as a "symbol of the microcosm of the universe, its three vertical parts". According to N.G. Nikitina, development of personal spiritual and moral values and cultural creative abilities of schoolchildren in a multicultural environment is possible through meta-subject technology with the use of their knowledge and abilities acquired in the process of educational activities. In order to form a comprehensive view of the traditional culture of "one's own" and "other" peoples, it is necessary to establish its relationship with languages, literature, history, biology, geography, psychology, ethnology, ethno-psychology and other subjects¹³.

¹³ N. G. Nikitina, "K problem izuchenija kul'tury narodov RS (Ja) v polikul'turnom obrazovatel'nom prostranstve" (Approaches to Studying the Culture of the SR(Y) Peoples in the Multicultural Environment) / DR. EVDOKIA M. POLIKARPOVA / PH. D. VENERA P. MARFUSALOVA / PH. D. NURGUYANA G. NIKITINA / PH. D. ELIDA S. ATLASOVA / LIC. EKATERINA A. KRIVOSHAPKINA

For this purpose, it is necessary to develop such structure of the content and methods of education on a specific ethnic material that would provide an opportunity for comparison with the content and methods of work on the material of other cultures¹⁴. Therefore, it is necessary to select a common denominator for organisation of a cross-cultural dialogue and comparison of cultures of the peoples of Yakutia. We believe that such common denominator for comparing cultures of the peoples of Yakutia can be found in the following structure of studying the traditional culture and philosophical issues that are equally important for any people in any historical period of its development: 1st block – "I as a human being", 2nd block – "I and Nature", 3d block – "I in the world of culture".

The concept is centred on a growing person and his/her inner spiritual world.

1st block – "I as a human being" – encompasses the concepts of "I as a Sakha, Even, Evenki or Yukagir", "My ancestors", "The tree of life", "Traditions of kinship", "Family traditions", etc. The integrity of this system is based on the fact that it contains a popular view of the meaning of the individual life in the context of the eternal spiritual values of the moral, philosophical order, which are very similar among the peoples of Yakutia: the value of maternity, paternity and childhood; hard work, mutual assistance, charity and compassion; wisdom and serenity of old age; and organic necessity of spiritual continuity of generations in the family as a guarantee of the productive existence and development of the people.

2nd block – "I and Nature" – discloses the following spiritual concepts: "I am a child of nature", "The native land", "The native hearth", "Motherland", "Nature is the macrocosm, Man is a microcosm", etc. This approach is possible because the origins of the artistic system of people's culture are based on the ancient ideas about the inextricable link between Man and Nature. Such views are typologically similar in almost all nations of the world and are based on the idea of animation and mutual similarity between Man and Nature. In the modern world, this ancient idea can be interpreted as the idea of the Unity of Man and Nature, the idea of a single ecosystem in which Man, as a reasonable being influencing the nature by human activities, occupies a central and defining place.

3d block – "I in the world of culture: within the frames of this ethno-cultural component, the pupils should realize that each of them is not only a keeper and carrier of culture, but also Creator, creating their own soul, and, consequently, the master of their own life and the architect of their own happiness.

While working on the worldview issues, each of them can consciously decide on their own attitude to nature, society and world culture from the standpoint of a modern citizen and a bearer of a certain national consciousness.

Educational Space). "Teorija i metodika obuchenija jazykam, literature i kul'ture narodov RF v kontekste dialoga kul'tur v polikul'turnom obrazovatel'nom prostranstve" (Theory and Methodology of Teaching Languages, Literature and Culture of the Peoples of the Russian Federation in the Context of a Dialogue of Cultures in a Multicultural Educational Space). Proceedings of the All-Russian Research and Methodology Conference (Yakutsk, 9-11 June, 2011). Ed. by E.M. Polikarpova. Yakutsk: North-Eastern Fed. Univ. Publ., (2012): 55-56.

¹⁴ Eira Inger Marie Gaup, Jaedicke Christian, Magga Ole Henrik, Maynard Nancy G., Vikhamar-Schuler Dagrun, Mathiesen Svein D. Traditional Sámi snow terminology and physical snow classification – Two ways of knowing. *Cold Regions Science and Technology*, num 85 (2013): 117–130. from: www.elsevier.com/locate/coldregions

Implications and Recommendations. So, we can state that the innovative methodology of revitalisation has practical implications, determining the ways and methods of revival and preservation of native languages and culture of the peoples of the Sakha Republic (Yakutia) and promoting development of linguistic, spiritual and cultural abilities of pupils, which strengthens the foundation for ethnic self-identification.

The materials analysed in the article can be used by the scholars specializing in the theory and didactics of the preservation and revitalization of endangered languages and cultures.

Conclusion

We can state that creation of a unified ethno-cultural educational environment is a necessary precondition for the full and harmonious development of personality.

The formation of a regional ethno-cultural identity is a complicated process, requiring consideration of many circumstances, conditions and peculiarities in the process of acquaintance with the traditional culture of peoples living in Yakutia.

Based on the correlation of cognitive, emotional, value-oriented and behavioural elements of ethno-cultural identity and the degree of their maturity in different age groups, we strive to find the optimal forms and methods of using popular traditions that would remove national egocentrism, negative ethnic stereotypes, acting as a condition for appropriation of universal values and the formation of true culture of cross-ethnic communication.

The described methodology of revitalization of indigenous languages and culture of the Republic of Sakha (Sakha, Even, Evenki, Yukagir and Dolgan) was used to develop the following teaching manuals and techniques:

- experimental manuals on the Sakha, Even, Evenki, Yukagir and Dolgan languages;
- uniform textbooks on the culture of the peoples of the Sakha Republic (Yakutia), meeting the current requirements determined by the demands of the ethnoses in the revival, preservation and development of their native culture;
- innovative methods of teaching native languages and culture.

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