

# THE ANALYSIS OF REPRODUCTION PROCESSES OF INDIGENOUS LANGUAGES IN REPUBLIC OF SAKHA (YAKUTIA)

## АНАЛИЗ ПРОЦЕССОВ ВОСПРОИЗВОДСТВА ЯЗЫКОВ КОРЕННЫХ НАРОДОВ РЕСПУБЛИКИ САХА (ЯКУТИЯ)

### SAHA (YAKUTİSTAN) YERLİ HALKLARI DİLLERİNİN YENİDEN ÜRETİM SÜREÇLERİNİN TAHLİLİ

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#### ABSTRACT

In this paper, the processes of reproduction of indigenous languages of the Republic of Sakha Yakutia are examined. The empirical basis of the results were attained in a survey conducted by the North-Eastern Federal University named after M. K. Ammosova jointly with the Center for Strategic Research and Development of the Siberian Federal University from 5 to 10 October 2011 in 16 of the 34 districts of the Republic of Sakha (Yakutia). The study involves representatives of indigenous peoples and of Sakha (Yakuts) (№ 1982), who live in the Arctic 6 encampments (districts), 3 agricultural towns and 7 cities of the Republic.

**Keywords:** Sociological Study, The Indigenous Minorities Of The North, The People Of The Sakha

#### АННОТАЦИЯ

В данной статье предпринят анализ процессов воспроизводства языков коренных народов Республики Саха Якутия. Эмпирическую основу составили результаты комплексного социологического исследования, проведенного Северо-Восточным федеральным университетом имени М.К. Аммосова совместно с Центром стратегических исследований и разработок Сибирского федерального университета с 5 по 10 октября 2011 года в 16 районах из 34 Республики Саха (Якутия). В исследовании приняли участие представители коренных малочисленных народов и саха (якуты) (№1982), которые проживают в 6 арктических улусах (районах), 3 сельскохозяйственных и 7 городах республики.

**Ключевые Слова:** Социологическое Исследование, Коренные Малочисленные Народы Севера, Народ Саха

## ÖZET

Makalede Saha (Yakutistan)'nın yerli halkların dillerinin yeniden canlandırma süreçleri tahlil edilmiştir. Saha (Yakutya)'nın 34 cumhuriyetinin 16 bölgesinde 5-10 Ekim 2001 yılında M.K. Ammosov Kuzey-Doğu Federal Üniversitesi ve Sibirya Federal Üniversitesi Stratejik Araştırmalar Merkezi tarafından ortaklaşa yaptıkları genel sosyolojik araştırma sonuçları bu çalışmanın deneysel esaslarını oluşturmaktadır. Araştırma Saha (Yakutistan)'nın (No 1982) az sayıda olan 6 Arktik bölgede, 3 zirai alan ve 7 şehirde oturan yerli halk üzerinde yapılmıştır.

**Anahtar Kelimeler:** Sosyolojik Araştırmalar, Kuzeyin Yerli Az Sayıda Olan Halkları, Saha Halkı.

The complexity of the language situation in Yakutia also confirmed by the fact that the UNESCO Atlas of the World's Languages in Danger of extinction, including all languages of Indigenous Peoples of the North - Even, Evenki, Dolgan, Chukchi, Yukaghir (Tundra Yukaghir, Kolyma Yukaghir) - the official languages, and the Yakut language, which is the official language of the Republic of Sakha (Yakutia).

Ethnosociological comprehensive survey was conducted of the North-Eastern Federal University im.M.K.Ammosova within foresight studies, the overall objective of which is to build a forecast scenarios for the future of the Sakha Republic in 2050.

The study was conducted in 16 of the 34 districts of the republic, from 5 to 10 October 2011 in order to identify and analyze the mechanisms of reproduction etnosotsiokulturnyh processes is the Yakut people (sugars) and the Indigenous Peoples of the North.

The sample been selected four types regions: mononational, Yakut, which historically inhabited by 80-100% representatives of the sakha people, russian-speaking territories on which focused mainly representatives Slavs mixed in ethnic composition and arctic regions in which they live and work small indigenous peoples North, as well as sakha and russians.

The results of Russian Census in 2010 demonstrate that the total population of the Republic of Sakha (Yakutia) amounted to 958.3 thousand people. Specific gravity of the urban population - 614.4 thousand people, the rural population - 343.9 thousand people. Ethnic composition: sakha - 466942 (48.7%), Russian - 353649 (36.9%), the number of small indigenous people of the North (Dolgan, Even, Evenk, Chukchi, Yukagirs) is 39936 people (4.17%) and other (Nacional'nyj sostav i vladenie jazykami..., 2013).

Yakuts, self - sakha - Turkic people, the indigenous population the Republic of Sakha (Yakutia). The main traditional activity is sedentary cattle (horse breeding), as well as fishing and hunting. As holistic ethnos sakha formed on the territory of Yakutia in close contact with the local indigenous people.

Multistep typological Quota sampling stratification has been used. All were interviewed 1982 people, including in the capital city of Yakutsk - 504 people. The national composition of the respondents 84.4% - 15.6% and sugars - the representatives of indigenous peoples (indigenous): 12.8% - Evenki (253 people), 1.2% - Dolgan (24 people), 0, 9% - Evens (18 patients), 0.7% - Yukagirs (13 people).

Polled 45.1% of men and 54.9% women. Were also obtained representative proportions of age generations: 28.3% - from 18 to 29 years, 34.4% - from 30 to 44 years, 29% of respondents 45 to 60 years and 8.3% of those 60 years and above .

The vast majority of respondents are of the mono-ethnic families: 83.6% of respondents have (or had) a mother and father's nationality sugars. In 12.0% of the respondents, and the mother and father are indigenous. 4.4% of respondents were born in inter-ethnic families: Russian mother and father - Sakha or vice versa. However, the respondents themselves prefer to identify themselves as Sakha. This can be explained by the increased national awareness Sakha and so many "sahalyary" seek to associate themselves more with the people Sakha than Russian (specify that twenty or more years ago, the opposite trend).

The questionnaire was asked a factual question about the nationality of the spouse (s). In the inter-ethnic marriages is 6.5% of the respondents who took the survey. And here is an interesting fact. In a family where the father, for example, Russian, and his mother - Sakha, the eldest child may consider themselves Russian and the other identifies with Sakha. A similar pattern is observed in the Arctic encampments, where ethnic violence eldest child identifies himself as Evenk (both male), and the youngest - Sakha (my mother).

Our research revealed that the vast majority of all respondents (87.8%) believe their mother tongue Yakut language. 16.7% of respondents reported as their native language Russian language.

It is necessary to clarify the next moment that the results of the responses exceeds 100% because some respondents *deliberately* and *persistently* mentioned as a mother tongue 2 languages, such as Russian and Yakut, and Evenk and Yakut. This case can be attributed to the positive zone of the two supplies cultural boundaries. Or are we witnessing the phenomenon of "floating of ethnicity" (Golovnev A. V., 2009). One of the main mechanisms of drift ethnicity is ethnic marriage, creating an alternative to ethnicity in children.

Analysis of the responses and correlation dependencies led us to the conclusion that recognition as a "native" language of their own nationality often does not reflect the fact their mother tongue, and the commitment of human of certain cultural values, which appears as language.

90.6% of the representatives of the Yakut nationality mark in the Yakut language as their mother tongue, 15.6% - Russian language. If you look at the Indigenous Peoples of the North: 72.7% Yakut called mother tongue, 23,7,0% - indigenous languages, 22.7% - Russian language. This exceeds 100% because some respondents as their mother tongue at the same time pointed out the two languages.

Thus, the analysis of the responses and correlations led us to the conclusion that recognition as a "native" language often does not reflect the fact their mother tongue, and the commitment of people of certain cultural values, which presents language.

Sociocultural space of Yakutia is characterized by strong dispersion medium of language use. In this case, all the ethno-linguistic processes are in polylingual environment where the language of the indigenous ethnic group (especially indigenous peoples) is in the position of the nondominant. The complexity of the language situation, manifested in the predominance of the process of assimilation, is expressed in the restriction of social

functions and reducing the social prestige of minority languages. In the places of residence of numerically small peoples of the North – situation observed three languages.

Answers to the question "To what extent do you and your family own national (native) language?" Define and fix the following real language situation in the country: the degree of native language is directly correlated with the age of the carriers. For example, fluent (owned) national language (speak, write, read), the overwhelming majority of the parents of the respondents (88.2%), as do 74.1% of the respondents who participated in the survey. Only 59.8% of the older children speak freely, and younger children, free to owning their own language - 54.9% (see table 1).

Table 1

Answers to the question

"To what extent do you and your family own national (native) language?"

|                       | fluent | can speak | at the household level | know a few words | None | In total, in% |
|-----------------------|--------|-----------|------------------------|------------------|------|---------------|
| You yourself          | 74,1   | 10,0      | 8,0                    | 4,6              | 3,2  | 100,0         |
| Your spouse           | 75,9   | 9,5       | 5,2                    | 3,3              | 6,1  | 100,0         |
| Your parents          | 88,2   | 0,1       | 6,2                    | 2,6              | 1,2  | 100,0         |
| Your older kids       | 59,8   | 12,0      | 12,6                   | 7,7              | 7,0  | 100,0         |
| Your younger children | 54,9   | 9,4       | 12,1                   | 11,1             | 12,4 | 100,0         |

The data in Table 1 actually show that the generational gap is in the possession of the mother tongue: the children of the respondents are less fluent in the language, know the words or not speak at all.

Language component of ethnic culture includes such language for – indicators of the mother tongue, the language of childhood, the degree of knowledge of languages – Cove ethnic partners, the language used by a person at home, in an educational institution in the field of formal and informal communication.

Currently, the country has developed typical of many regions of the country national language situation - – one party (the national Russian) bilingualism, language understanding providing discounts and forming positive inter-ethnic relations. Prevails among the residents developed type of bilingualism, carriers are increasingly advanced types of Yakut-Russian bilingualism, and so – same person, speak Russian better than their native language. National-Russian bilingualism is widely penetrated in a traditional sphere of application of the native language as the family home (see Table 2).

Table 2

The distribution of responses on a question

"What language is mainly discussed domestic and personal affairs?"

|                                | On the Russian | On native |
|--------------------------------|----------------|-----------|
| 1. Your spouse                 | 25,8           | 74,2      |
| 2. Your parents to each other  | 10,2           | 89,8      |
| 3. Your children to each other | 36,4           | 63,6      |

Analysis of the results of the study showed that the intergenerational dynamics of the discussion experience in Russian and its domestic affairs goes upwards: from 10.2% of the parents of respondents to 36.4% in children. This fact is very illustrative indicator that the language can serve as a major symbolic markers that support ethnic boundaries, but it can not perform the functions of communication in the community.

One of the crucial periods in the life of the indigenous languages of the North, Siberia and the Far East came when bilinguals are equally owning families and Russian languages, went to the Russian language between them. Thus was set communicative stereotype for all other representatives of ethnic groups. According to researchers, the crisis in the language begins not when it does not know and do not absorb the children, and when it no longer speak highly educated adults. It is a small layer of indigenous persons responsible officials at various levels, people with higher and secondary vocational education, other social groups previously mastered the Russian language in the 1940s showed a departure from the use of their language and turning it into an object purely professional (Burykin A.A. Nekotorye problemy ..., 2002).

When language shift change community of its speakers (mean age of carriers endangered language increases with the development of language shift, there are many different kinds of incompetent media that during the life may like to improve and worsen its command of your native language), and change the language settings of the community in relation to a given language.

The question, "Will you teach your children to speak at the national (native) language?" Revealed that overall 89.7% of the Sakha respondents plan teach their children to speak the national (native) language. Do not intend to teach - 3.6%. Have not decided yet - 6.7% of the respondents.

Causing some concern that younger respondents between 18 and 29 years (11.7%) do not know yet (not yet decided), will they teach their children to speak the national (native) language. The indicator in this group is higher than in other age groups.

Answers to the question "What language do you think you need to start teaching a child in first grade?" showed that the majority (61.8%) of respondents believe that "we need to start teaching a child in the first grade at the same time in the Yakut and Russian languages. "24.1% think that the first class should be taught only in their native language. The remaining 9.8% of the adherents of training in first class only in Russian, and 3.9% of respondents were undecided.

The majority (59.9%) of the respondents opposed the teaching of core subjects at school (mathematics, physics, chemistry) in their native language. Only 24.9% agree with the teaching of core subjects in school, other 12.8% were undecided.

In the republic understanding the indigenous people of the Republic remains objective necessity in the possession of the Russian language as the language of higher levels of education and related social and professional perspectives.

French researchers have explained this situation as follows: "Loyalty to one's language is justified by political or cultural reasons, prefer a different language settles professional success, or future children." The desire to speak properly "can be directed at both languages , but can be limited, and one of them" (Siguan M., Makki U.F. *Obrazovanie i dvujazychie...*, 1990).

Most read newspapers, magazines, fiction in the native language of the respondents older than 45 years of age and older, it is mostly rural. 56.3% of young people surveyed between the ages of 18 and 30 read in their native language, but rarely.

The study found that leaders in viewing TV programs in their native language are residents of rural areas (49.3%, mainly Sakha). Residents are mostly from urban and industrial areas ignore the television broadcasts in their native language. We believe that the Yakut national television can perform critical mission to preserve and strengthen the cultural values of the people.

At the present stage of the education system of the Republic can be called a system of bilingual (bilingual education), as simultaneous use of two languages as languages of instruction, which is transformed into polylingual. Possession of a few linguistic cultures enhances ethnic identity of indigenous peoples of the North and promotes educational and professional competitiveness youth. A mother tongue for indigenous people gradually lose the functionality of the communication and turns into a kind of ethnic marker, indicating guide to the speaker's affiliation to a particular ethnic group.

We agree with researchers who believe that the individual (personal) level of language policy is necessary to ensure the priority of the native language in socialization. Only a person that has developed mainly in their own linguistic and cultural environment, to receive education in their native language, able to lift their linguistic self-consciousness to a level that ensures the actual functioning of the language in all spheres of social life (education, power structures, scientific activity), and thereby become basis for the preservation and development of the native language.

Thus, the study found increasing trend to polylingual orientation of the population against the background of increasing the value of the native language of the indigenous peoples of Yakutia.

The results of the last four censuses, the Russian population is the official source of linguistic processes of research show that the increase in the number of those who consider themselves to sakha, is reducing the number of people who consider the native their ethnic language. Particularly rapid rate this process goes in sakha residing in urban areas that are Russian-speaking.

At present the republic has developed typical of many regions of the country national language situation - single (national-Russian) bilingual, providing the linguistic understanding without intermediaries. In cities and industrial uluses prevails developed

type of bilingualism, carriers are increasingly advanced types of Yakut-Russian of bilingualism.

The reproduction of the national language is essentially dependent upon the intent of the parent to teach (or learn) their children to speak that language. Without the active position of the parents, but at the expense of teaching children the basics the national language in school, you can't save it as a "living" language. Today, the education system the Republic of Sakha can be called a system of bilingual (diglot) education, as simultaneous use of two languages as languages of instruction. Answers to the question «*Will you teach your children to speak at the national (native) language?*» Showed that the vast majority (89.7%) of respondents plan to teach their children to speak the Yakut language.

Don't plan to teach their children to speak in their mother tongue - only 3.6% of people. Find it difficult accurately answer - 6.7% of the respondents. There are many young people: young respondents between 18 and 29 years (11.7%) do not know yet (not yet decided), will they teach their children to speak the national (native) language. It is gratifying to note that the high level of education of the respondent contributes to the preservation of the Yakut language through the education of children in the family.

Answers to the question «*What language do you think you need to start teaching a child in first grade?*» Showed that the absolute majority of 61. 8% of the respondents consider that it is important to educate children in first grade the same time in the Yakut and Russian languages – 61. 8% of the surveyed population. Tuition only their native language – 24. 1%, only in Russian – 9. 8%, with a choice of difficulty – 3. 9% of the respondents.

The majority of the respondents (59.9%) oppose the teaching of core subjects at school (mathematics, physics, chemistry) in the native language, for - 24.9%, 12.8% were undecided respondents.

Answers to the question «*How often do you read newspapers, magazines, art books in their native language?*» shows that respondents often read over 45 years of age and older. Most read newspapers, magazines, fiction in their native language, mainly rural population (43.3%). Young people aged 18 to 30 years are rare, but read in their native language - 56.3%. Don't read newspapers, magazines, fiction in the native language of - 27.8% of youth aged 18 to 30 years. Thus, in the cities are becoming less of readers of books in the native languages.

We believe that the Yakut national television can perform in our society responsible mission to preserve and strengthen the cultural values of the people. We found that the leaders on how to view TV programs in the native language are residents of rural areas (49.3%).

For the current generation of the sakha practically there aren't noticeable problems in mastering the Russian language is a growing trend to increased polylingual installations. In the republic remains understanding the original inhabitants of the republic of objective necessity in the possession of the Russian language as the language of higher levels of education and related social and professional perspectives.

Thus, today, the Yakut language acts are functionally dominant language, along with Russian, having full repertoire of social functions. Results of the study show that the Yakut language while obviously not threatened language shift. Modern Yakut language is stored

as a living language of everyday communication, including a generation of children. But also note that the level of sakha in the native language decreases, despite the consistent state language policy, especially in education.

For conservation and sustainable development of the Yakut language is necessary to unite the efforts of the state government, local government and civil society, including NGOs.

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