

ON THE QUESTION OF TEACHING BURYAT LANGUAGE IN MODERN CONDITIONS

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Abstract: The paper deals with teaching Buryat language in modern conditions. The introduction gives a brief overview of the Buryats and their places of compact residence. In 2005, UNESCO introduced the Buryat language in the Red Book of endangered languages. Since 1992, the Buryat language has obtained the status of the state language of the Republic of Buryatia, which is enshrined in the Law on languages of the Republic of Buryatia. Unfortunately, this status never helped to avoid intensive process of its displacement from the public sphere. The monitoring identified the level of knowledge of the Buryat language in students of secondary school. The results of the monitoring show a significant decrease in speaking and writing speakers of the Buryat language. Statistical data indicate a low level of teaching Buryat language in schools of the Republic. There is a need to revise the approaches to teaching Buryat language. The development of the Buryat language in the conditions of bilingualism slows down, the number of passive bilinguals grows. The paper proposes a linguocultural approach to teaching Buryat language. This study is for teachers of the Buryat language, resource teachers, graduate students in teaching the Buryat language.

Keywords: Buryats, Buryat language, bilingualism, teaching, linguoculturological approach.

Introduction

Buryats are the Mongolian people who speak the Buryat language. The Buryats have historically been a single nation in the area of lake Baikal on the territory of ethnic Buryatia, known from the medieval sources as Bargudzhin-Tokum. Currently they live in the lands of their native residence: Republic of Buryatia, Irkutsk region, Trans-Baikal territory of the Russian Federation, the city district of Hulun-Buir of the Inner Mongolia autonomous region of the People's Republic of China, and Northern Mongolia.

In the modern world, the need to preserve and study the native languages of national minorities is emphasized. Great attention is drawn to this issue in the Russian Federation. The state policy of the Russian Federation is aimed at preserving and supporting linguistic diversity. A number of laws have been adopted to support culture, languages and the protection of the rights of indigenous peoples. They are: the Law of the Russian Federation of 25 October 1991 No. 1807-1 "On languages of peoples of the Russian Federation", Federal Law of 17 June 1996 No. 74-FZ "On national and cultural autonomy", the Federal Law of 30 April 1999 No. 82-FZ "On guarantees of rights of small indigenous peoples of the Russian Federation"; the Federal Act of 20 July 2000 № 104-FZ "On general principles of organization of communities of small indigenous peoples of the North, Siberia and Far East of the Russian Federation"; the Federal Law from 7 May 2001 №49-FZ "On territories of traditional nature use of small indigenous peoples of the North, Siberia and the Far East of the Russian Federation", and the laws and programs for supporting indigenous peoples adopted and applied in many subjects of the Russian Federation. Also, the Russian Federation draws a lot of attention to regional laws that guarantee the study and preservation of native languages of indigenous peoples. The Republic of Buryatia adopted the law of the Republic of Buryatia "On languages of the peoples of the Republic of Buryatia" dated June 10, 1992 No. 221-XII.

The current laws "On education" of the Russian Federation, "On education" of the Republic of Buryatia, "On the languages of the peoples of the Russian Federation", "On the languages of the peoples of the Republic of Buryatia" and "State Program of the Republic of Buryatia for the preservation, study and development of the languages of the peoples of the Republic of Buryatia" present the language not only as a tool and means of communication, but also as one of the key forms of national and personal identity. It determines the role and place of language in the preservation and original development of peoples. The intensification of cultural dialog has increased the pragmatic importance of the state languages of the Republic of Buryatia.

Materials and methods

Every year, the Ministry of Education and Science of the Republic of Buryatia monitors the study of the Buryat language in educational institutions of the Republic. About 132.475 students study in Buryatia, of which 67.287 children are now studying the Buryat language in 352 schools, which is 51%. 8.474 children in 100 schools study Buryat language; 58.813 children in 252 schools study Buryat as a second language. 42.235 children from the total number of students are Buryat language speakers. Of these, 16.432 people (38.9%) speak well, 14.722 (34.8%) speak poorly, and 11.443 (27%) do not speak the language at all. There are 14.959 native speakers of the Buryat language among the preschoolers, that is, the Buryats, who are engaged in preschool educational institutions. Of these, 4.397 people speak their native language well (29.4%), 3.470 (23.1%) speak poorly, and 7195 (48%) do not speak at all. The results of the monitoring show a significant decrease in speaking and writing speakers of the Buryat language. Statistical data indicate a low level of teaching Buryat language in schools of the Republic. There is a need to revise the approaches to teaching Buryat language. The development of the Buryat language in the conditions of bilingualism slows down, the number of passive bilinguals grows.

This paper proposes a linguoculturological approach to teaching the Buryat language, particularly to teaching the native Buryat language, in order to draw attention to linguoculturological aspect. Modern native and foreign language teaching methods

claimed personal activity orientation of the content and learning process as the determining one. This orientation involves the search and creation of optimal conditions for linguistic cognitive activity. The result of this activity is linguoculturological competence in the target language formed in the amount specified by the training objectives. "Under the name of the language", according to A. A. Leont'ev, "we teach culture" (Leontiev, 67). Thus, language and culture are equal and interdependent objects of study. Culture depends on the language and influences it. It is no coincidence that now the Buryat language teaching method shows great interest in the problem of native culture.

According to Professor S. Ts. Sodnomov, "in the modern world, linguomethodology recognizes the need to integrate national-cultural component in language teaching as one of the most important means of transmitting the national culture and the formation of personality, since national culture is of great socio-pedagogical potential of remaining unclaimed in the humanities. The cultural aspect becomes especially important and relevant when teaching the Buryat language in schools teaching in Russian" (Sodnomov, 235). Recent years show the special interest of scientists to the problem of cultural interaction as one of the sectors of forming communicative competence in teaching a second language. First of all, linguistics studies the problems of language and culture correlation and its influence on language learning. Linguo-cultural issues addressed in the writings of researchers dealing with the Buryats: V. I. Rassadin, L. D. Shagdarov, U-Zh. Sh. Dondukov, V. D. Pataeva, etc.

In the recent past, teaching methodology of a non-native language was dominated by grammaticalized teaching both Russian and Buryat languages in order to form language competence (knowledge of the language system, its functional and speech varieties, knowledge of proper education, semantics, use and functioning of language units in speech, the rules of speech formation). Now, it focuses on forming the communicative competence. According to L. B. Alekeshova, "linguistic competence could not provide adequate communication; speaker and listener need more than sufficient mastery of the common code, but they need the understanding of the general background knowledge, because communicants should know when and what to say, what sociolinguistic factors should be used in each situation" (Alekeshova, 55-56).

In recent years, the resource teachers dealing with the Buryat language increased their work in the development of types of speech activity. It's justified, because the communicative concept of learning a second language developed in language teaching require the development of this aspect. The practice proves that ignoring the communicative needs of students results in lower results; it does not allow achieving the final goals. Interrelated learning and the formation of language and communicative competence involves the knowledge, skills and abilities to communicate with native speakers of the Buryat language. From a pedagogical point of view, the question of international mutual understanding has undeniable practical importance. Thus, the need for ethnopsycholinguistics and ethno-psychological research grows. Knowledge in these areas provides the teacher with the opportunity to freely navigate different communicative situations, to achieve real understanding with students in the lessons of the Buryat language. With the help of the studied language, children form new ideas about the image of the world, because the system of knowledge in this language is somewhat different. By studying the language and culture of another nation, students learn the way of the world, they see reality a little differently than imagined to communicate in the language of the native speakers of the foreign language culture.

The formation of a full bilingual personality depends not only on the interaction of functional (Russian) and the studied languages, but also from the interaction of two cultures. The relevant and the most efficient form of teaching language is its interaction with the national culture of the studied language. In addition to linguistic knowledge, cultural knowledge is considered to be a bridge for adequate communication with native speakers of the Buryat language. Meeting the linguistic needs of children, one should not forget about the other most important task: the formation of a bicultural personality. It is possible during the acquisition of cultural competence. Practice shows that students show a keen interest in the Buryat language when the training introduces the materials on regional studies (onomastics, toponymy (oikonomia, hydronymy) and the culture of contacted people. This approach is of great educational and ethical importance for the learner of the second language since it helps to identify common patterns and ultimately leads to cultural dialog and harmonious coexistence in a multicultural society. Educational-methodological set "Altargana" for studying the Buryat language is replete with culturological materials, texts, and exercises. For example, reading the text and telling how the national holiday of the Buryat people, Sagaalgan, (White month or New year on the lunar calendar) differs from the holidays of Maslenitsa, Bolder or Sabantuy. What songs of your people do you know? From what song would you take the lines for the title to the note about the holidays (traditions, customs) of your people? and so on (Sodnomov, Naidanova, 160).

The term "culturology" was first introduced by American scientist Leslie White. In his opinion, the concept of culture includes the area of reality inherent in human society, which has its own laws of functioning and development. Culturologist M. S. Kagan distinguishes three components of culture: - material, which include tangible results of material production, intended for human consumption; - spiritual, which are the products of two types of human activity: transformational and communicative; - artistic, in which the art is capable of forming a sphere focused on human activities (Kagan, 208-217).

Yu. V. Bromley in his monograph "Ethnic functions of culture and ethnography" (1978) identifies four functions of culture: instrumental, normative, significative (symbolic) and communicative. The researcher believes that the ethnic function of culture is "the totality of ethno-differentiating and ethno-integrating cultural features. Ethno-differentiating function of culture distinguishes one ethnic group from another. Ethno-integrating function is an essential condition for the existence of the ethnic group, which can act on the basis of internal cultural relations". The author emphasizes that only language has the most pronounced ethnic functions of all the components of culture (Bromley, 5). E. M. Vereshchagin and V. G. Kostomarov consider culture in two aspects: material (a set of real, visible, observable works of human labor) and spiritual (production, distribution and consumption of spiritual values). Thus, "culture is a set of social achievements in its material and spiritual development, that is used by the society and constitutes cultural traditions..." (Vereshchagin, Kostomarov, 23-24). Introduction to the spiritual values of the native people reflected in the studied language and literature (oral folklore, texts, etc.) means entering the native culture, since science considered the problem of the unity of language and culture, language and society to be resolved. Language is the guardian of national culture; Buryat language should be taught not only as a means of expressing thoughts and feelings, but also as a source of information about the culture of the native Buryat people.

Results

Linguistics, sociology, sociolinguistics, psychology, psycholinguistics, linguodidactics, ethnolinguistics, and ethnopsycholinguistics are engaged in mutual interaction of language and culture, language and society. Linguoculturology is a new branch of linguistics that has formed on the basis of culturology, ethno-linguistics, linguistics, and sociolinguistics. Linguoculturology is a synthesis of culturology and philology. Linguoculturology studies the relationship and interaction of culture and language in the process of their functioning. The subject of the study is the "linguistic picture of the world", i.e. the material and spiritual culture of the ethnic group expressed in its language. As Yu. V. Bromley believes, "the object of study of linguistics include all: from tools to household items, from habits, customs, and the very lifestyle of people to science and art, religion and atheism, morality and philosophy. In terms of content, linguoculturology includes the concepts "linguistic worldview" and "linguistic personality" (Bromley, 5).

Linguoculturology is a holistic linguistic and cultural discipline that combines many related sciences in order to study the cultural heritage entrenched in its language. Language is able to store and transmit information about the world across the generations. It should be noted that nowadays, the theory of linguoculturology is considered to be rather developed and bearing significant scope of research work (Karaulov, Vereshchagin & Kostomarov, Kodukhov, Vorob'ev, Rassadin, Pataeva, et al.). The relations of man and the world corresponds to the concept of the worldview. The linguistics widely uses the concept of "national worldview". For example, the Buryat national worldview is formed by centuries of customs, rituals and traditions, as well as geographical location; it vividly describes national lifestyle.

The national worldview cannot be formed without language. Language is an instrument of knowledge. It records its results and reflects the specific national features of viewing the world. The linguistic worldview describes the culturological aspect at all levels of language, but it is particularly evident in vocabulary and phraseology. In Mongolian linguistics, the ethnoculturological aspect of a word is understudied. However, the researchers go on showing great interest to this aspect. Buryat linguistics also does not have a complete understanding of the ethnoculturological content of lexical and phraseological units.

Buryat language has many words that have no equivalents in Russian and its culture (also known as culture-specific vocabulary): buuza, khoshkhonog, ükheg, töölei, yookhor, khürde, golto, terlig, tuuza, in ore, denze, khojorkho, etc. The paper gives limited number of this vocabulary, which is distributed in different groups. It reflects the national characteristics of the Buryats, the content of real objects, phenomena and concepts. Non-equivalent vocabulary provides an opportunity to better understand the culture, customs and traditions of native speakers of the studied language. Linguoculturological need and personal ability to perceive foreign language and foreign culture suggests that the lessons of the Buryat language turn into a meeting of two languages and two cultures - Russian and Buryat. From the standpoint of didactics, it is even possible to talk about the triad of students' cultural consciousness, consciousness of native speakers of the studied language, and teacher's consciousness. At the same time, students have the opportunity to realize that their national linguistic worldview is not the only possible and the only adequate, that there is another: of those, for whom the studied language is native, no less correctly reflecting human needs and interests. It should be presented as cognitive values,

which are to significantly enrich the horizons of native speakers of the studied language. Language is studied for communication, dialog with people of another culture, for better understanding of oneself and their culture.

The importance of linguoculturological aspect is related to the trend of updating the educational system and increasing attention to national languages. The course, which was declared in the 60s was to create a new historical community - "Soviet people". In practice it led to the nation-less character of education in the country. Demand for the linguoculturological aspect in teaching the Buryat language in schools with the Russian language of instruction determines new approaches in its teaching. There has been a trend not just to learn the grammar and laws of the Buryat language, but to form the communication skills, i.e. to learn the language as a means of communication. Therefore, Buryat coursebooks intended for schools with the Russian language of instruction should have a text basis, taking into account the introduction of Russian-speaking students to the material and spiritual culture of the Buryat people, its centuries-old customs and traditions.

The linguoculturological aspect of the content of Buryat language teaching in a school with the Russian language of instruction should also include speech etiquette, Buryat realia, as well as national and cultural components of language units. Words-realities cover the national cultural layer of Buryat vocabulary, i.e. these are words, phrases that call the real objects of life, the life of the Buryat people. They are words and expressions containing the national cultural component: denoting objects and phenomena of everyday life of the Buryats *ukheg, olbog, talbag, ayrag, khokhir, khoimor, bailgasa, haba, hiiber, zabiya*. It also can be Buryat folklore ("*Aradi Baatar Geser*" (Viri fortis Aradai appointment) "*Alamia Mergen*" (sapiens Alamja), "*Gurbaldayn Gurban sesen*", etc.; religious concepts (*oboo, tailgan, mürigel, goroo, sciuri, equus bulla, orkhimjo, shereete*, etc.; holidays (*cagaalgan, hurkharbaan*). The introduction of cultural realia in the lessons of the Buryat language required the development of a methodology for consistent work with vocabulary and the need to create a system of phased introduction of such words and expressions.

Conclusion

The cultural aspect of teaching the Buryat language presupposes the existence of an extralinguistic component in teaching the Buryat language, which has educational and educational significance. In teaching kits there is enough material on the traditions, customs and life of the Buryat people. Myths, legends, i.e. Buryat folklore, as well as works of fiction, also take a worthy place in coursebooks. Moreover, the sources of linguistic and cultural material in the Buryat lessons in schools with the Russian language of instruction are monuments of architecture and culture, which reflect the national characteristics of the Buryat people, as well as anthropological and ethnographic materials, etc. There is another problem: the problem of skillful use of this material in the classroom. As it was noted above, cultural dialog is one of the features of implementing the linguoculturological aspect in the teaching Buryat language in schools. Through the dialog, it is possible to penetrate another culture, and learn the secrets of the foreign language. Cultural dialog contributes to the formation and development of bilingualism. Studying the native Buryat language and culture of the native people promotes not only the knowledge of native Buryat culture, but also will give the chance to learn the culture of the contacted people even more widely and deeply, since there are more than hundred nationalities living in the Republic of Buryatia. It is known that knowing another language

and culture opens the opportunity of cultural communication and the formation of bilingual (polylingual) linguistic personality in the process of communication.

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