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**Philosophy,  
Cultural  
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## The Image of the Water Element in the Yakut People's Minds: Cultural Experience

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**Abstract.** It involves the interdisciplinary approach (linguistics, psycholinguistics, cultural studies, history, ethnology, sociology, and geography). The research methods include the method of free and directed associative experiment, the method of semantic gestalt, and the method of questioning. Basing on the associative thesaurus of the Yakut language and a social survey among the population of Yakutia, the authors reveal the image of water elements in the minds of the Yakuts. As a result of the research, it was proved that for modern population the image of water elements is closely related to the region's geo-landscape and climatic features. The image of the river is the main landmark in space. It is associated with movement and dynamics in time. The image of the ice drift is closely related to the region's climatic conditions and landscape features, which affect the spring (seasonal) natural elements, as well as the life cycles – letting the past go and starting a new life, characteristic of the southern Turkic culture. The image of the ice drift in the Yakuts' minds is perceived through the prism of spontaneity and danger of the river as a whole.

**Keywords:** image of the river, language consciousness, river, gestalt, ice drift, element, flood, indigenous population, Yakutia.

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## Introduction

The image of the water elements and the image of the river and its elements in particular have been of key importance in the life of the Yakut people. The studies focusing on their interpretation in the linguistic consciousness of certain groups provide an opportunity to reveal the picture of the world peculiar for modern residents of Yakutia.

The archaeological researches prove that from the Stone Age the ancient tribes preferred to settle near large rivers, where natural conditions were suitable for maintaining hunter-gatherer economy. Settling in the riverside areas, people were always tied to the geographical environment with the river as its centre. The population's strong dependence on the water element contributed to the formation of a special sacred topography, the river being its central object as it facilitated the movement and was a source of food. The river also was an environment full of dangers. Being the source of life, from which all life on earth originated, the reservoir was simultaneously perceived as a nominal boundary between the world of the living and the world of the dead (Danilova, 2015). This concept of the water goes back to the archaic cosmogonic narratives, which are, in general, comparable to those of many peoples of Eurasia. The land itself and everything living on it originate from the water as a result of various manipulations of mythical creatures and deities. Yet, the water also has the opposite meaning, the meaning being that of hostile environment that brings mortal danger (Prokop'eva, 2018). Hence, the ambiguous, ambivalent attitude towards the water is expressed in certain taboos and rituals regulating a human's daily actions. Thus, it serves as a common practice to refer to the river or lake "Ebe" (grandmother) respectfully, without saying the name of the water body aloud. In the ideas of afterlife the Siberian peoples, including the Yakuts, have the lower world is located in the mouth of the river in the north (Fedorova, 2007). This, probably, had determined the custom to bury the dead in the direction towards the river, since it could serve as a road to the lower world (Bravina, 2008). The signs of this position of the dead and their location on high

river terraces were found on a number of Neolithic funerary monuments, which indicates the importance of the river in the burial rite and the ancient Yakut cultures (Kozlov, 1980; Mochanov et al., 1983; Fedoseeva, 1988).

The key geographical object in the landscape of Yakutia is the Lena River with its numerous tributaries. The Lena and other rivers were of particular importance for the Yakut people from ancient times: they were the sources of food and the main routes by which the territory of Yakutia was settled. The Lena River is the largest river in Eastern Siberia. It flows from the western slope of the Baikal Range through the territory of the Irkutsk Region and Yakutia with their permafrost and runs into the Laptev Sea.

## Theoretical framework

J. Jiles and T. Middleton (Giles, Middleton, 2008) point out a certain relationship between culture and history. They consider history as a "key practice in the cultural processes", "one of the aspects of culture and identity". They further explain the role of history while noting that "it helps us find tracks of the past in the present, therefore understand the world better" (Giles, Middleton, 2008). Reflecting on the representation of history, F. Anbaran Fakhimi argues that, "today we may receive the representation of the process, with which the sense generates and spreads" (Anbaran Fakhimi, 2016).

There is obviously certain connection between the history of nation and the environment. The space and surrounding events play significant role in modeling the image of the world of culture. This image reflexively relates it to the surrounding landscape and is associated with the main contacts and culture codes. According to Semen V. Lurje, "ethnic tradition, along with ethnic representation of the world as its component, has certain unchangeable elements... These are neither beliefs nor values, but adaptation and activity models which constitute 'the core of the culture'" in the surrounding world (Lurje, 1998). Lurje confirms that "during the process of ethnos formation the representation of the world may change but "what remains unchanged are ethnic con-

stants as subconscious elements” (Lurje, 1998). “They are certain mechanisms that lower down the psychological pressure from the surrounding world and provide the individual with the ability to act” (Lurje, 1998).

Therefore, consciousness of a specific ethnic group mirrors the peculiar features of their interaction with the world. The analyses of forms of expression of linguistic consciousness allows to explore the explicit cultural matrix of certain ethnos during a certain period in history.

The associative structure of geographic objects modeling shows not only primary knowledge which is fixedly attached to geographic objects and toponyms. It also demonstrates the cultural experience of the society towards landscape and geographical space as well as new knowledge gained through this experience and fixed in the language.

The image of the object is considered in this article on the basis of the developed dictionary of free verbal associations. L.S. Zamorshchikova and I.S. Khokholova note: “The dictionary data base allows to: 1. Investigate the peculiarities of the world view, and the linguistic consciousness of the ethnos living in a multicultural and multilingual context; 2. Reveal the elements of the traditional world view, derive the content of cultural world views, its cultural specificity and uniqueness; 3. Fixate and thereby preserve these indicators of ethnic mentality for the transmission to the future generations” (Zamorshchikova, Khokholova, 2016).

The associative thesaurus is a verbal material that has its semantic content and exists in every human’s mind. According to T.N. Ushakova, “verbal network functions as an integral “quasispace”. All elements of quasispace are closely linked. Verbal network is like an eternal spiderweb. Its organization is of a complex structure that keeps big amount of semantic relations” (Ushakova, 2011). Gemma Bel Enguix, Reinhard Rapp, Michael Zock notice that “the corpus-derived associations are evaluated using a large test set comprising several thousand stimulus/response pairs as collected from humans. The finding is that there is a high agreement between the two types of data. The con-

siderable size of the test set allows us to split the stimulus worlds into a number of classes relating to particular word properties” (Enguix, Rapp, Zock, 2014).

N.V. Ufimtseva argues that one of the advantages of the associative reactions research is that “these materials can be considered as the “associative profile” of images specific for a certain culture and language. They integrate mental and sensual knowledge of a certain ethnos” (Ufimtseva et al., 2004).

Associative-verbal network (a term suggested by Iu.N. Karaulov) is a psychological foundation of language knowledge. It is a combination of phonetic, semantic, grammar, lexical and associative links. The associative-verbal network reveals the specificity of linguistic consciousness as associations disclose the processes in human mind. Texts do not only surround a human, they are also embodied in his/her individual associative-verbal network. Identification of the associative-verbal network is possible due to the associative experiment. Iu.N. Karaulov claims that “it is the remote regularity (not the surface one) that is inspired and is, eventually, under the control of the same texts circulating in the society, thus daily going through individual linguistic consciousness and reinforcing a genetically formed links in an individual’s associative-verbal network” (Karaulov, 2002).

All associations can be classified by applying the “semantic gestalt” method (Iu.N. Karaulov) to reveal the image of an object of interest. Supporting Iu.N. Karaulov’s ideas, I.S. Khokholova states that “the semantic gestalt of the associative field appears when the associates are attracted to certain characteristics bunching together around several reactions that denote a certain set of mental images – concepts” (Khokholova, 2013). Every associative field is divided into groups. Each group is named according to the characteristic of the semantic zone of the gestalt marking the group’s reactions as well as the rank” (Khokholova, 2013).

## Results and discussion

We studied the image of the river basing on the material of the Yakut associative dictio-

nary. The respondents had to react to “river” as a stimulus word. By means of the semantic gestalt and on the basis of the results of the Yakut associative material we obtained the associative model of the image of the river in the mind of Central Yakutia residents. The whole life that is associated with the river, the attitude to the river, its qualitative features, and the role it has been playing in the people's life

are reflected in the linguistic consciousness of the Yakut people. The study of the image of the river in the linguistic consciousness of the Yakuts, according to the results of the Yakut associative experiment (2010), showed that the structure of the “river” semantic gestalt includes the following groups: “object” (42.26 %), “toponymy” (18.40 %), “characteristic feature” (13.11 %), “direction, move-

Table 1. The respondents' reactions to the stimulus “river” as based on the material of the Yakut associative dictionary (L.S. Zamorshchikova, A.A. Romanenko) (Zamorshchikova, Romanenko)

o e r u s (river)	<p>uu (water) <b>307</b>; <i>The Lena</i> <b>61</b>; <i>kjuel</i> (lake) <b>59</b>; <i>Bjuljuu</i> (the Vilui river) <b>48</b>; <i>sjurjuruk</i> (current, duct) <b>43</b>; <i>uhun</i> (long) <b>41</b>; <i>ebe</i> (grandmother (respectful attitude) <b>40</b>; <i>jurekh</i> (stream, river) <b>39</b>; <i>balyk</i> (fish) <b>35</b>; <i>muora</i> (sea) <b>31</b>; <i>Oeluoene</i> (the Lena river in Yakut version), <i>ustar</i> (flows) <b>28</b>; <i>yraas</i> (clean, pure) <b>25</b>; <i>diring</i> (deep), <i>kieng</i> (wide, broad), <i>ulakhan</i> (big) <b>15</b>; <i>muus</i> (ice) <b>14</b>; <i>Amma</i> (the Amga river in Yakut), <i>unguor</i> (through, on the reverse side) <b>11</b>; <i>soetuoeeleehin</i> (bathing) <b>9</b>; <i>Bjuljuu oerjus</i> (the Vilui river), <i>dolgun</i> (wave) <b>7</b>; <i>Lena oerjus</i> (The Lena river), <i>parom</i> (Russian word) ferry, <i>taas</i> (stone), <i>tymnyy</i> (cold), <i>ulakhan uu</i> (big water) <b>6</b>; <i>olokh</i> (life), <i>sajyn</i> (summer), <i>soetjuoe</i> (bathing), <i>sjuurjukteekh</i> (with the flow, fleeting), <i>tjurgun</i> (fast), <i>elbekh uu</i> (high water) <b>5</b>; <i>kumakh</i> (sand), <i>kjuoeekh</i> (green), <i>kytyl</i>, <i>ustuu</i> (current, flux), <i>estiite</i> (ice drift), <i>ester</i> (ice shove) <b>4</b>; <i>Aldan</i> (the Aldan river), <i>aryy</i> (isle), <i>bajgal</i> (ocean, sea), <i>bierek</i> (coast), <i>dojdu</i> (land), <i>kuttallaakh</i> (dangerous), <i>sjuurer</i> (flows, runs), <i>sjuureen</i> (current, cycle), <i>ulakhan kjuel</i> (the big lake) <b>3</b>; <i>Amma oerjus</i> (the Amga river), <i>balyktar</i> (fish), <i>bereg</i> (coast), <i>bierege</i> (coast of), <i>voda</i> (water in Russian), <i>kjuus</i> (power, might), <i>ojuur</i> (forest), <i>oerjus</i> (river), <i>reka</i> (river in Russian), <i>soetjoeljuu</i> (to swim), <i>suol</i> (road, way), <i>sjuurjukteekh uu</i> (fast flowing water), <i>tyal</i> (wind), <i>usta turer</i> (is flowing), <i>ustun</i> (along), <i>uuta</i> (water of), <i>khallaan kjuoeekh</i> (blue), <i>estere</i> (ice drift) <b>2</b>; <i>ajannyr sirim</i> (the way I drive), <i>ajylga</i> (nature), <i>ajyma</i> (don't invent), <i>araastara</i> (various, diverse), <i>baaj</i> (wealth), <i>balyksyt</i> (fisherman), <i>baryy</i> (departure, exit, death), <i>biirge</i> (together), <i>birieme</i> (time), <i>Bjuljuu oerjuhe</i> (the Vilui river), <i>byyhaa</i> (save, help), <i>gory</i> (mountains in Russian), <i>dalaj</i> (to swim or to pass across), <i>diring uu</i> (deep water), <i>dojdubun</i> (my homeland, motherland), <i>dojdulaahyn</i> (my home way), <i>dokhsun</i> (rapid, fast), <i>Djaangy</i> (the Yana river), <i>djenkir</i> (clear, crystal), <i>ije</i> (mother), <i>ikki angy</i> (from two sides, on both sides), <i>Indigir</i> (the Indigir river), <i>irbit</i> (thawed), <i>kirbii</i> (watershed, border), <i>kirdeekh</i> (dirty), <i>kirdeekh Lena</i> (the dirty Lena river), <i>kieng</i> (wide), <i>kujaar</i> (the endless horizon, endless space), <i>kjuljumjurdes uu</i> (brilliant water), <i>kumakhtaakh</i> (sandy), <i>kjuoes</i> (food that is cooked), <i>kuta</i> (bog), <i>kjuusteekh</i> (powerful), <i>kyra</i> (little), <i>kyys</i> (girl), <i>ketit</i> (wide), <i>lodka</i> (Russian word, boat), <i>Maja</i> (Maja), <i>mangan</i> (white), <i>Markha</i> (Yakutsk district), <i>mas</i> (tree), <i>mnogo vody</i> (Russian word, mush water), <i>muus ustara</i> (debacle), <i>muus khaja</i> (ice block, mountain), <i>Nile</i> (the Nile), <i>nengjuoe ustuu</i> (raft, float), <i>oegulleges</i> (branched, branch), <i>ozero</i> (Russian word, lake), <i>oeljuu-sjutjuu</i> (death), <i>parokhod</i> (steamer), <i>r. lena</i>, <i>saas</i> (spring), <i>sajyngy kiehe</i> (summer evening), <i>salaata</i> (inflow, creek), <i>silis</i> (root), <i>sin'iges</i> (thin), <i>skamejka</i> (Russian word, bench), <i>soerjuun</i> (cool), <i>Suntaar</i> (Yakut village), <i>suol sabyl-lyyta</i> (road closure), <i>syurukteekh</i> (flowing), <i>suure turar uu</i> (flowing water), <i>sjuureenneekh</i> (with flow), <i>syn'alang</i> (rest), <i>syrdyk</i> (light), <i>taastar</i> (stones, rocks), <i>Taatta</i> (Yakut village), <i>talakh</i> (branch), <i>techeni-je</i> (Russian word, flowing), <i>timirbit</i> (drowning), <i>toegjurjuk</i> (round), <i>tongmut</i> (frozen), <i>tokhtolo suokh</i> (unceasingly), <i>tramwaj</i> (tram), <i>turba</i> (tube), <i>tya</i> (forest, taiga), <i>tyas</i> (noise, crackling), <i>uje</i> (century), <i>ulakhan balyk</i> (a big fish), <i>ulakhan oerjus</i> (a big river), <i>uluu</i> (great), <i>unguor kiki turar</i> (a man is on the reverse side), <i>uoeha</i> (high, upstairs), <i>ustar uu</i> (running water), <i>usta sytar uu</i> (water current), <i>ustubut</i> (flowed), <i>ustuu-umsuu</i> (swimming, diving), <i>uulaakh</i> (abounding in water), <i>uullara</i> (defrosting), <i>uuta yraas</i> (clean water), <i>uu ustar</i> (water flows), <i>uhun uu</i> (a long water), <i>khaamyska</i> (pebble), <i>khara</i> (black), <i>khomolto</i> (sadness), <i>khonuu</i> (field), <i>khocho</i> (valley), <i>charang</i> (birch grove), <i>yp-yraas</i> (clean), <i>yraas uu</i> (clean water), <i>elbekh</i> (mush), <i>estibit</i> (ice shoved), <i>Yana</i> (the Yana river) <b>1</b></p> <p>(1220, 171, 61, 105)</p>
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ment, time” symbolism (6.98 %), “seasonality, weather” (5.48 %), “river formations” (5.19 %), “sacredness” (3.86 %), “composition features” (1.32 %), “activity” (0.56 %). The river is primarily objectified in the Yakut respondents’ linguistic consciousness. Objectification that reflects the knowledge of the surrounding world is explained by the determining influence of natural conditions and landscape space on the respondent’s associative selection. The image of the river appears as an object and is associated with other water bodies: water (uu – 307 reactions), lake (kjuel – 59 reactions), river, stream (urekh – 39 reactions), sea (muora) – 31 reaction), etc.

The image of the river in the respondents’ mind is based on the “characteristic features” of the river that is due to their dependence on the people’s life and activity, needs and motives. The landscape of the whole territory, land management, land use, road infrastructure, a vital industry such as agriculture in central regions, fishing in northern regions (*ulus*) (Prokop’eva, 2018) are largely dependent on the river and its characteristic features. Greatness and power of the river in the people’s linguistic consciousness is determined by its primary qualitative characteristics (long (*uhun*), deep (*diring*), large, huge (*ulahan*), flowing, running, fleeting (*sjuurukhteh*, *tjurgén*), natural and climatic characteristics (cold (*tymnyy*), ice, ice cold (*muus*)), those of its ecological compatibility (clean (*yraas*), etc.

Furthermore, the frequent reactions that have formed the “toponymy” group in the structure of gestalt are the names of rivers (potonyms), locations (oikonyms) in Yakutia: *the Lena* (61 reactions), *Oeluoene / the Lena* (28), *the Lena / Lena oerus* (6), *Buluu / the Vilui* (48), *Buluu oerus / the Vilyui River* (7), *Amma / the Amga* (11), etc. Toponyms are represented by hydronyms and oikonyms of the respondents’ local territory, the only exception being one reaction (*the Nile river*) that relates to general physical geo-toponymy.

In the structure of the semantic gestalt a sufficiently large “river formations” group is singled out: current, channel, (*sjuuruk* 41 reactions), wave (*dolgun*), running water (*sjuurjuktekh uu*).

A core group of the associative field of the word “river” is its “movement, time, direction” symbolism (for example, such frequent reactions as flows (*ustar*), current (*ustuu*), life (*olokh*), road (*suol*), runs (*sjujurer*), and single reactions as time (*birieme*), period, segment (*kirbii*), century (*uje*), the road I drive along (*ayannyyr sirim*), swim across (*nenguoe ustuu*), in halves, in a spread, from two sides (*ikki angy*), etc. The Lena River is a connecting waterway between the regions of Central Yakutia. As the main landmark in space the river characterizes not only the landscape features, but also its dynamics in time and in space. The dynamics of the river resemble life, road, striving for the future, or death. A special attitude to understanding of life-death can be described as ethnic constants, the collective subconscious, which pass from generation to generation at subconscious level. The “movement, time, direction” associative field is, thus, directly connected with that of “sacredness”.

The associative fields “sacredness”, “composition features” and “activity” occupy the periphery in the respondents’ associative-verbal network. The frequent response revealed in the associative field “sacredness” is “*ebe*” (40). It is caused by a respectful attitude to the river. “*Ebe*” (grandmother) as the nomination of a lake or a river has a sacred meaning in the Yakut culture. The Yakuts refer to or name the river as “*ebe*” instead of using its name. This symbolizes respect and honour. In the Yakut culture the name of the river should be viewed as a taboo, dating back to the Yakut beliefs about attracting misfortune, the wrath of the spirit of a lake or a river. As for the single reactions revealed in the associative field “sacredness”, these are “*oeluu-sutuu*” (death, doom loss) and “*homolto*” (bitterness, grief, trouble). These single reactions are probably associated with its spontaneity, danger, or such archetypal Yakut sacral ideas associated with the image of the river as a road to the world of the dead the soul of the deceased should go along.

“Seasonality” characterized by the landscape and climatic features of the region – ice (*muus*), coming off (*ester*, *estere*), freezing-over (*estiite*), bathing (*soetuleehin*, *soetue*), to bathe (*soetue*), summer (*sajyn*), wind (*tyal*), etc. – is

of particular importance in the Yakut people's life. The Lena River is one of the largest rivers flowing along the territory of permafrost. So, the geo-landscape and climatic conditions directly affect the formation of the image of seasonal features, processes or changes – ice drift, freezing-over, flooding, etc., which the Yakuts' lifestyle depends on.

The key concept in the Yakut people's life which relates to the water elements – the image of the ice drift in the linguistic consciousness of Central Yakutia residents – was a subject of the research in April, 2017. A sociological survey – the directed associative experiment via a Google Form with built-in response statistics, the interviewing (audio documentation of the respondents' answers on site) – was chosen as the research method. The age of the interviewees ranges from 20 to 60 years old, the age of 20-35 being predominant since it is the most active age for participation in online surveys. The majority of the respondents are residents of Yakutsk city (85.3 %). For 13.3 % of the respondents the city is a temporary place of residence. 68 % of the respondents were females, 32 % were males. The ethnic composition is represented mainly by the Yakut and Russian respondents.

The questionnaire focused on the following aspects: age, nationality, place of residence, type of the respondents' activity (position), associations with the ice drift, the reasons to come and watch the ice-drift, any beliefs related to the ice drift, any rites performed by the respondents during or after the ice drift, the respondents' thoughts about natural spontaneous consequences during or after the ice break-up in the republic.

Most of the respondents who identified themselves as students associate the ice drift with the arrival of spring. For 47 % of the respondents the ice drift is the arrival of spring, warmth and the beginning of the wind season. 4 % of the respondents of the older generation associate it with the renewal of the cycle (life cycle). 6 % of respondents state that the ice drift is associated with danger, natural disasters, ice drift, and destruction. 7 % of respondents called childhood and pleasant dreams to their memories, whereas 20 % relate the ice drift

to economic factors (unavailability of ferry transportation, temporary suspension of cargo, etc.). In order to avoid damage from the flood, the residents of some riverine settlements are forced to carry out seasonal activities and move their property to flood-free areas. The situation when the village of Kyllakh was moved to the village of Dapparai in Olyokminsky region (ulus) and, consequently, caused certain economic and social problems can serve an example of a radical solution of flood problems (Vinokurova et al., 2016).

People go to observe the ice drift to feel the unity with nature (3 %), enjoy the beauty and awakening of nature after a long winter (20 %), feel the strength and power of the river (9 %). 10 % cannot formulate the reason, but do it annually or every few years. 16 % of the respondents explain their desire to observe the ice drift by the lack of other leisure activities in the city. Other reasons mentioned are coping with stresses, getting renewed and more energetic (15 %), family traditions kept up from childhood (7 %). Keen interest to the process when the river is getting free from ice is recently peculiar for 8 % of the respondents ("for taking a photo", "everybody goes", "a matter of fashion"). Romance, love, and strengthening family relations were mentioned by 4% of respondents. The positive impact of the ice drift ("to be charged with energy") was mentioned by 18 % of respondents. It should be noted that most of the respondents on the site of the ice drift mentioned that they had lived near the river before.

A large number of the respondents (56 %) mainly at the age of 25-35 could not name any traditions or beliefs associated with the ice drift. 44 % (predominantly at the age of 50-69) pointed out that being present near the river during the ice drift is a taboo as the river takes away one's life energy along with the ice. It is, probably, due to this that 24 % of the respondents think that there should be performed a ritual of purification and "feeding" the river ("we've heard", "it's traditionally believed"). The ritual of "feeding" the river refers us to the "transmission of cultural codes through symbolic practices" of northern peoples (Romanova, 2015). "During the ice drift the Yukagirs

performed the ritual of “feeding the river” and prayed for their people’s safety, sang special songs, presented beads as gifts, and offered coins to gain the river’s favor”. Evidently, at present “feeding” the river with griddle cakes relates to the northerners’ beliefs and rituals (Pluzhnikov, 2010) that have eventually become a symbolic practice for gaining the river spirit’s favor in the Yakut culture. Since the Yakuts had beliefs related to the spirit of water, in spring and autumn they sailed tiny boats down the river. The boats were made of birch bark, and there was an image of a human in the middle. They also hanged salama (the bands made out of horsehair) (Alekseev, Romanova, Sokolova, 2012). These beliefs were most likely associated with the life cycle – letting all evil and everything that had piled up over the past year (over the course of a long, harsh winter) go and asking the river for new life energy and strength in the coming summer, which might be associated with the genetic memory of the south. Despite the fact that these rituals are not reflected in the responses, the respondents still mention a general idea of this belief of the life cycle, letting the evil (past) go and looking forward to promising future.

The absolute majority of the respondents (99 %) associate the ice drift with the natural elements (wind, flood). It is explained by climatic and economic specific features of the territory. “A spring flood is a distinctive feature of northern rivers”. Spring floods are caused by climate conditions and particular characteristics of the landscape and water resources forming the waterway of the North. According to E.N. Romanova, an ethnographer and ritual mythologist, these factors are reflected “in the northerners’ mythology explaining the cause of the flood”, which is associated with the fact that the river flows into the Arctic Ocean (Romanova, 2015). The floods, in turn, cause a major blow to the socio-economic situation in the region, since they flood the settlements located near the river and, thus, cause damage – underflooding of houses, facilities, and territories used for agricultural purposes, cattle mortality, disruption of communications between the villages (destruction of bridges, dams and roads).

## Conclusion

The associative structure of geographical objects modeling demonstrates not only primary knowledge of geographical objects and place-names, but also the society’s cultural background covering the knowledge of a landscape or geographical space as well as the new knowledge gained through this experience and fixed in the language. The picture we observe presents quite an entire image of water elements: the very image of the river and the image of the ice drift, the image containing the gained meaningful cultural experience in its geocultural decoding and fixed in the linguistic consciousness of the Yakuts. Landscape is a landmark with the water objects as the key ones – settlement along the river and the rivulets is explained by practical-and-social and economic reasons. For modern Yakut residents the image of the river is primarily associated with its following characteristics: greatness and power, landscape and climatic features of the region, seasonality, its dynamics, and its direction in time and space. The image of the ice drift stems from the perception related to the region’s climate conditions and landscape specificity, which influence the spring (seasonal) nature elements, and to the life cycle – letting the past go and starting the new life which is peculiar for the southern Turkic culture. Generally, the image of the ice drift in the native Yakuts’ linguistic consciousness is expressed in the light of the river elements and the danger the river might cause. In order to prevent the spontaneity of the water during the spring flood they perform a ritual of feeding the river. It traces to the faiths of northern Siberian peoples which later penetrated into the Yakut culture. In the course of time, these faiths and values receded into the background of the southern Turkic (Yakut) culture that found itself in severe northern climate conditions and faced the region’s natural climate and landscape specific features, including the water elements and the threat and danger coming from the river. This is largely because of a key importance of “adaptation and activity models” for a human’s further life activity in the surrounding world.

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## Образ водной стихии у жителей Якутии: опыт культуры

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**Аннотация.** Данная статья написана на стыке междисциплинарных наук, таких как языкознание, психолингвистика, культурология, история, этнология, социология, география. В работе использованы методы свободного и направленного ассоциативного эксперимента, семантического гештальта, анкетирования. В статье авторы раскрывают образы водной стихии у жителей Якутии на основе ассоциативного тезауруса якутского языка, а также социального опроса среди населения Якутии. В результате исследования было выявлено, что у современного населения образы водной стихии тесно взаимосвязаны с геоландшафтными и климатическими особенностями изучаемого края. Образ реки в языковом сознании якутов предстает как главный ориентир в пространстве и имеет движение и динамику во времени. Образ ледохода вытекает из представлений, связанных с климатическими условиями и ландшафтными особенностями региона, которые влияют на весенние (сезонные) природные стихии, а также с жизненной цикличностью — отпущением прошлого и началом новой жизни, характерной для южной тюркской культуры. Образ ледохода в языковом сознании якутян выражается через призму стихийности и опасности реки в целом.

**Ключевые слова:** образ реки, языковое сознание, река, гештальт, ледоход, стихия, наводнение, коренное население, Якутия.

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## Modern Transdisciplinary Regionology: the Goal and the Objectives

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**Abstract.** The main purpose of the research results presented in this article is an attempt to define the goal and the objectives of the new discipline – transdisciplinary regionology, taking into consideration the experience of Russian and foreign schools. The subject of the research is approaches to defining goals and objectives of regional studies in different schools. To study these approaches, the authors use systemic analysis, comparative analysis, conceptual analysis and terminological analysis as the main methods. The article covers the process of establishing a new scientific discipline, which unites the achievements of different disciplines that focus on studying regions and regional processes. The authors substantiate transdisciplinarity as its basic characteristic and explain the choice of the term “regionology”. The results of the work are applicable in the process of theoretical development of terminology and methodology of regional studies as well as in planning applied works in this field. In the conclusion of the article, the authors infer that the main goal of transdisciplinary regionology is to define the laws of uneven development of world regions basing on the transdisciplinary approach and the scientific-pragmatic experience of the region or group of regions under study, which determines its specific objectives.

**Keywords:** regional science, region studies, region, country studies, problem-based area studies, country studies, World Complex Region Studies, sociocultural region studies, global studies, regionology, transdisciplinary regionology.

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Research area: transdisciplinary research.

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## Introduction

The importance of studying a region, its specific features, the factors and perspectives of its development in the modern world is hard to overestimate. The need for such studies is substantiated by the most important trends of interregional relations – the processes of regionalization and globalization, which, as many researchers believe, develop as two dynamic processes influencing each other (Plotnikova, Dubrovina, 2013: 135). In the center of this mutual influence are the regions that possess a variety of resources and are able to become a crossing point for the main economic ways and interactions of different countries, taking advantage of their geographical position, they become a center of attraction of foreign partners (Plotnikova, Dubrovina 2013: 136). For the regions that have not become such centers, studying its own experience as well as the experience of other regions' development comes as a challenge and a growing point, allowing taking into consideration the negative factors that slow down regional development and using the region's advantages to reach the desired level of political, economic and social development.

## Theoretical framework

The idea that a region must be an object of an independent discipline, has been formed by 1950-s. By that time, the USSR had already had Soviet zoning school (*районная школа*), the theory for which had been written by N. Baranskiy (Baranskiy, 1926; 1928), the basics of economic zoning were formed (Kolosovskiy, 1958); however, these disciplines developed in the framework of economic development. Meanwhile, a new scientific community was developing on the basis of American Economics Association – Regional Science Association. Its first independent planning meeting took place in December 1954 (Isard, 2003: 75). The founder of the discipline was an economist and geographer W. Isard. Little by little, the branches

of the association opened in all over the world, constituting the network of Regional Science Association International. On the whole, research activities of this school remain to be of economic-geographic nature.

In the second half of the 20<sup>th</sup> century and at the beginning of the 21<sup>st</sup> century the goals and objectives of region studies in foreign science were conducted, in particular, in the framework of such disciplines as Regional Science and Area Studies. In Russian science, region studies were conducted in the framework of various schools that relied each on their own basic principles. In general, this results in adherence to a certain discipline, which uses the methodology and terminology of other disciplines as well; in some cases, this results in using an interdisciplinary approach at the joint of two or three disciplines. In this way, *economic-geographic* traditions are supported by Problem-based Country Studies (*проблемное страноведение*) (Ya. Mashbitz, V. Gokhman). Global Studies (A. Utkin, M. Cheshkov, M. Delyagin, V. Leybin, A. Chumakov, V. Inozemtsev etc.) are defined as a new *philosophy* of the globalizing world, “a conceptual science that expresses a true philosophical approach, a truly philosophical examination of the global world around us” (Vasilescu, 2010: 22). Such studies as Region Studies (*регионоведение*) (Yu. Gladkiy, A. Chistobaev, V. Dergachyov, L. Vardomskiy, Yu. Volkov, V. Ignatov, V. Butov, T. Morozova, M. Ivanova, M. Shtan'ko, M. Sharygin, Yu. Abramov, I. Barygin, I. Pavlovskiy, V. Naumenko) and regionalism studies (*регионалистика*) (N. Zubarevich, E. Vavilova, D. Lopatnikov, E. Kuz'bozhev, I. Koz'eva) for a long time could not relate to other disciplines, in inclination sometimes to Economic Geography, sometimes to Political Science, sometimes to other regional disciplines. Recently, attempts have been made to institutionalize regional science and define its place and role in the system of other disciplines. In particular, A. Voskresenskiy and his colleagues

(A. Baykov, V. Belokrenitskiy, A. Ermolaev, E. Koldunova, A. Kireeva) propose to consider World Complex Region Studies and Comparative World Politics to be the new subjects of the *International Relations* discipline (Voskresenskiy, 2013: 95).

### Statement of the problem

The current state of regional studies can be characterized with the following problems:

- 1) the ambiguity of the term that names the discipline, both in Russia and abroad;
- 2) the ambiguity of the place of the discipline among other disciplines;
- 3) the ambiguity of the goals, the objectives, the subject and the methodology.

It is obvious from what has been said above that in the modern science there has arisen the need to, on the one hand, combine different approaches to studying regions, thus providing an opportunity of a complex, systematic examination of the object of the study. On the other hand, there has arisen the need to maintain the trend of transdisciplinarity by including the methods and tools of all socio-humanitarian disciplines (both those basic for it and those that have been long aside) into the theory and methodology of the new discipline. In particular, this role can be played by *transdisciplinary regionology*.

The proposed term contains an attempt to solve the first two problems from the three listed above. Firstly, the term “Regionology”, so far not so frequently used in Russian scholarly discourse as “Region Studies”, provides a deeper reflection on the processes of forming an academic discipline – as opposed to the entity of accumulated knowledge about the object of research – “in Russian, the part of the world *-логия* (*-logy*) – from names of disciplines such as “seismology”, “parasitology”, “nutriology” etc. – is usually associated with the type of knowledge in which deductive conclusion can be drawn basing on the given data and the logical structure of the knowledge”<sup>1</sup> (Rozhdestvenskiy, 1996: 3). Secondly, the term points to transdisciplinarity as the basic characteristic of the discipline, which allows employing a com-

plex approach to the analysis of the development of a region using preceding achievements of all the region studies disciplines and taking advantage of the new research and theories.

### Methods

The subject of the research is approaches to defining goals and objectives of regional studies in different schools. To study these approaches, the authors use systemic analysis, comparative analysis, conceptual analysis and terminological analysis as the main methods.

### Discussion

The definition of the goals, the objectives, the object, the subject, and the methodology of transdisciplinary Regionology can be done by having first analyzed the experience of the existing disciplines that focus on studying regions from different angles.

In Russian science, there exist several interrelated approaches to the goals and objectives of disciplines that focus on region studies:

- 1) on the basis of distinguishing region studies from other disciplines;
- 2) reliance on one or several disciplines as a basis for region studies development;
- 3) on the basis of the paradigm the researcher has accepted.

As for the first approach of the listed above, defining the objectives of a discipline that focuses on regions *on the basis of distinguishing it from other* disciplines takes place because, despite their respectful age, region studies are “young” in comparison to other disciplines. This approach has been used in the work of I. Rutsinskaya, who sees the objectives of region studies – unlike those of Local Areas Studies (краеведение) with its local and empiric character – as to see the specifics of the region, differentiate it from other regions, include the region into a more global system, try to explain the laws of territorial development (Rutsinskaya, 2009: 13).

Besides, the objectives of region studies can include synthesizing information on local area grouping countries on the basis of certain criteria (political, economic etc.) (Maksakovskiy, 2004), as well as studying territorial entities where region studies act as an interdisci-

<sup>1</sup> Here and further all quotations from non-English-speaking sources are translated by the authors of the article.

plinary branch of geography, close to but not equivalent for area studies (Gladkiy, 2002).

Finally, defining the goals and the objectives can be carried out by distinguishing region studies (*регионоведение*) and regionology (*регионология*). For instance, V. Naumenko proposes to understand the objectives of regionology as to answer the question what a region is, reveal the basics and the regularities of its development, and the objectives of region studies as to integrate different pieces of knowledge on different spheres of life (Naumenko, 2011: 75).

The second approach that implies reliance on one or several disciplines as a basis for region studies development provides the following definition of the the goals and objectives.

In particular, A. Voskresenskiy, having substantiated *World Complex Region Studies* (*мировое комплексное регионоведение*), states that «the purpose of complex world political and region studies of comparative nature basing on the methodology of comparative political analysis (crossregional political analysis) is to analyze historic events through the prism of complex integrative approaches of analysis of socioeconomic and cultural-political spaces that fix the distances and differentiations in the field of forming, functioning and development of world-political relations» (Voskresenskiy, 2013: 90). In the continuation of the thought, E. Koldunova sees the purpose of world complex region studies to be the explanation of the interrelation between international and intranational/intraregional processes and the study on how the peculiarities of intranational/regional development influence the global level (Koldunova, 2016: 64). The purpose of this discipline is relevant for the problems discussed and focuses on studying a region as an international relations actor.

Quite a different approach to defining the goals and objectives of regional science has been put forward by I. Pavlovskiy. He has brought up the idea of *sociocultural region studies*, which brings the discipline further away from international relations and closer to, in particular, social anthropology. According to I. Pavlovskiy, the purpose of region studies is to study the priorities and dominants constant for the territory

of the given region as well as the “holes” in local culture<sup>2</sup> that creates gaps not only in word formation but also in the cultural phenomena and concepts (Pavlovskiy, 2014: 109). Moreover, I. Pavlovskiy highlights three basic objectives of region studies:

1) to give a terminologically correct description of the specificity of the properties acquired by the ethnos as a result of its migration to other regions, which will facilitate a more detailed study of the influence of a region over languages and cultures;

2) to concretize the terms used in relation to a region, taking their regional specifics into consideration, since histories of regions often mismatch their descriptions in which more universal terms and concepts have been used;

3) studying the initial specific features of an ethnos, to label as most important those of them that remain constant for the region even if the ethnicities inhabiting it are replaced; to study the distinctive character of a region in the historical retrospective through the prism of the ethnicities that have inhabited it, “to study the destiny of the acquired features of ethnicities that migrated from the region of study to another one” (Pavlovskiy, 2005: 146–148).

As can be seen from the goals and objectives listed above, I. Pavlovskiy considers area studies to be a branch of knowledge at the joint of ethnolinguistics, social anthropology, ethnology, and philosophy.

In a similar way – using grounding of other disciplines – the goals and the objectives of area studies have been described by a number of other scholars. In particular, V. Razumovskiy, D. Sevastyanov refer to Region Studies (*регионоведение*) and Country Studies (*страноведение*) as to branches of geography and define the objective of region studies as to form “a complex representation of large regions of the world by uniting pieces of information on groups of countries, their socioeconomic and political ties, the perspectives of in-

<sup>2</sup> By the “holes” in culture I. Pavlovskiy implies existence of a term but absence of the phenomena in cultural life. He believes a region must be studied not only through the phenomena that are present in the culture of the ethnos inhabiting the region but also through the phenomena that are absent in this culture but present in other regions (Pavlovskiy, 2012).

tegration and disintegration of world economy” (Razumovskiy, 2009: 85).

The socio-economic specifics of regional studies are seen as the most important by A. Obedkov. According to his opinion, the most important objectives of region studies as an analytical and applied science are description, explanation and prediction of regional socio-economic processes and complex characteristics that make up the subject of studies (Obedkov, 2017: 132).

The third paradigm of region studies provides a way to define its goals and objectives in the following way. I. Barygin, defining the terms and the theoretical grounds for regional studies, proposes to base on the interdisciplinarity of regional studies and employ multiparadigmality. Assuming that “region studies, basing on the analysis of proximity of paradigmatic rows, are much closer to sociology and political science than to political economy... and international relations theory” (Barygin, 2005: 118), he defines the goals of region studies through the necessity to solve the “basic” problem that depends on the paradigm applied:

- in the classical paradigm – “to explain the necessity of existence of a region”;
- in the modernist paradigm – “to understand why the region is this way”; “to show that some regions lead due to a higher level of rationality, the influence of “Protestant ethics”, the “correct” culture”;
- in the postmodernist paradigm – “to present one’s own model of studying a region”;
- in the globalization paradigm – “to define the reasons for the global changes of world regions”;
- in the gender paradigm – “to define the gender consequences and the reasons for the global changes of world regions” (Barygin, 2005: 119).

In Russian disciplines the interpretations of the gist, the goals and objectives of regional science differ from those of Western scholars. W. Isard, the founder of Regional Science, the first President, later Honorary Chairman of the International Association of Regional Science considers Regional Science to be “...a social science field, focusing upon spaces and systems of spaces, regions and systems

of regions, location and system of locations” (Isard, 2003: 187). W. Isard draws attention to the fact that regional science is a social science; it studies, first of all, the human and the forms of special interaction related to human activity. Regional science focuses on behavioral issues and social institutions. According to W. Isard, this is how regional science is different from geography: geography focuses mainly on the physical and biological details of spatial aspects whereas regional science is primarily oriented towards analysis of social processes (Isard, 2003: 187).

Whereas the object of Regional Science is regions of subnational (sub-state) level, the object of Area Studies is countries and groups of countries – macroregions. Area Studies as a field of knowledge and a university discipline arose in the USA in the second half of 1940-s. A rapid development of the discipline was caused by strategic efforts and significant funding; the reasons for the relevance of this sphere of knowledge were the beginning of the Cold War and the related necessity to study the enemy in the War. As N. Smith points out, the reason for such a discipline to appear in the USA was the insufficiency of academic geographic knowledge in this country and, as a consequence, the inability to provide the state with the knowledge about the postwar world (Smith, 2010: 24). J. D. Sideway argues that Area Studies became a way of thinking, when regions are seen as a way to apply combined interdisciplinary theories and, accordingly, a tool of organization of academic knowledge (Sideway, 2012: 4). The end of the Cold War as well as the growth and strengthening of globalization processes in the world have led to the need to rethink and reconceptualize Area Studies. The search for the new paradigm is present in the works of such scholars as D. Ludden, D. Szanton, W. Schafer etc. There is a variety of interpretations of the new paradigm. A number of scholars believe that Area Studies are to develop in the context of globalization processes. For instance, D. Ludden argues that the theory of Area Studies should be reconsidered taking globalization into account (Ludden, 2000). W. Schafer supports the idea and believes that the future of regional science lies in uniting global and

local studies (Schafer, 2010). D. Szanton offers a different angle: he does not relate the modern paradigm of Area Studies to global studies, considering it an umbrella term for a whole row of academic disciplines that all have five necessary properties. The properties are as follows: language proficiency, field studies of languages, focus on local history and local interpretations, the search for and grounding of a holistic approach to studying a region, multidisciplinary interaction among scholars (Szanton, 2004). The described angle differs from the one Regional Science is usually regarded from and reasonably changes the goals and the objectives of the academic discipline of Area Studies.

In the works of scholars of non-English-speaking countries there are authentic trends in defining the goals and the objectives of regional science. In particular, in China such works are explicitly economy-oriented. The goal of a significant number of Chinese regional studies can be generally defined as analysis of the problem of socio-economic misbalance among the regions. Attempts to find solutions as to overcome the misbalance are in regional science works of Chinese scholars such as Bao Yuan (暴元), Wang Xuanxuan (王选选), Wei Yehua (魏也华), Li Zhongyi (李中一), Luo Yu (罗煜), Lu Zunhua (卢遵华), Wu Peng (武鹏), Hu Zhaoliang (胡兆量), Zhang Wei (张玮), Qian Lexiang (钱乐祥) (Makeeva, 2019: 226).

Shiba Nobuhiro (柴宜弘), a Japanese scholar, a member of the presidium of the Japanese Association for Russian and East European Studies (ロシア・東欧学会) argues that the main objective of regional studies in Japan after World War II has been studying the cultures and societies of countries and regions in order to fully understand them, while in the United States, according to his opinion, Area Studies were initiated with the purpose of studying “the enemy”. That is why, as the scholar states, Doctoral Studies in Regional Studies (the program in Cultural Studies Department of Tokyo University that has functioned for over 20 years) are entitled Regional Cultural Studies (地域文化研究), which emphasizes multidisciplinary of the discipline; within the framework of the

discipline, Culture is viewed broadly, as including various kinds of human activity: politics, economy etc. (Shiba, 2016).

## Results

The heterogeneous definitions offered by scholars and listed above allow making several conclusions that are crucial for further development of regional science.

Firstly, region as the object of studies implies a variety of approaches to studying regional development. Region as the object of studies requires tools of a significant number of disciplines (geography, economics, political science, sociology, philosophy, linguistics, ethnology etc.) and their branches (area studies, local areas studies, economic geography, international relations theory, social philosophy, sociology of regions, ethnolinguistics etc.).

Secondly, more and more scientists turn to the interdisciplinary approach to the study of a region and continue to increase the number of interdisciplinary sub-branches of sciences crossing the boundaries of concrete disciplines and entering the area of transdisciplinarity. L. Kiyashchenko and V. Moiseev explain the difference between the first and the second approach in the following way: “the situation of interdisciplinarity is the situation of transferring the knowledge from one discipline to another one while maintaining disciplinary divide... In other words, interdisciplinarity provides additional methodological enrichment of what is inside interdisciplinary divide... The situation of transdisciplinarity... implies breaking strict disciplinary divide of scientific knowledge, they become “passable”, which facilitates different kinds of systems that are “above” disciplinary divide, “inter”-system entities, “extra” systems etc.” (Kiyashchenko, 2010, cit. Lysak, 2014: 135).

Numerous scientific schools and their representatives turn to transdisciplinarity as to a more productive and progressive approach: Edgar Morin Institute of Modern Anthropology in Paris, International Centre for Transdisciplinary Research, in Russian science – L. Kiyashchenko, V. Moiseev, E. Knyazeva and others (Lysak, 2014: 135). Presumably, complex study of a region today needs de-

veloping a theory of transdisciplinarity as one of the most productive approaches to this kind of studies.

Thirdly, the enrichment of the scientific base of region studies should rely upon the experience of different schools and the integration of their achievements into a general methodological area. Such work is being done – in particular, A. Voskresenskiy seeks to construct a non-Western (from China's angle) theory of international relations with the aim to further the study of world regions (Voskresenskiy, 2013). The extension of such an approach and its use in the transdisciplinary area is one of the greatest challenges that regional science faces today.

Basing on the approaches that have been analyzed above and the definition that has been suggested (Makeeva, 2018: 10), we aim to define the gist and the content of transdisciplinary regionology, its goals and objectives.

Transdisciplinary regionology is a science that focuses on the economic and geographic, cultural and historic, sociopolitical and linguistic singularity of regions, defines laws of disproportional regional development in the world community, and relies on the theoretical and methodological base of studies of regional development processes in regions – the objects of study.

As the above mentioned definition implies, the goal of this science is to reveal the laws of disproportional development of the regions of the world basing on the transdisciplinary approach and the scientific-pragmatic experience of the region or group of regions under study.

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We see the following objectives as the basic ones:

1) studying the peculiarities of development of economy, politics, society, culture, history, the languages of different regions of the world;

2) on the basis of data on the peculiarities of the region, defining laws and factors of their disproportional development using complex transdisciplinary analysis and theoretical and methodological achievements on the regions under study;

3) assessing the developed, offered and implemented strategies to improve regional economic and sociopolitical systems, forecasting perspectives of regional development.

The first of the objectives helps synchronize in one framework the approaches and tools of disciplines that study a region from different angles: economy, geography, political science, sociology, cultural anthropology, ethnology, history, linguistics etc. The second objective allows developing in the framework of transdisciplinary regionology an independent theory and methodology, enriched by national schools of regional science. The third objective is to solve practical problems of regional development.

The goal and the objectives of transdisciplinary regionology are suggested in this article in a most generalized form and need further correction and extension. With this in mind, we believe that the development of the discipline considered is crucial for further development of the theory of sciences focusing on regions as well as for the promotion of applied research in this sphere.

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## Современная трансдисциплинарная регионология: цели и задачи

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**Аннотация.** Основной целью исследования, результаты которого представлены в данной статье, является попытка определить цель и задачи новой научной дисциплины — трансдисциплинарной регионологии — с учетом опыта российских и зарубежных научных школ. Предметом исследования выступают подходы к определению целей и задач региональных исследований в различных школах. Для изучения этих подходов в качестве основных методов авторы используют системный, сравнительный, концептуальный и терминологический анализ. В статье рассматривается процесс формирования нового научного направления, которое объединяет достижения школ, ориентированных на изучение регионов и региональных процессов. Авторы обосновывают трансдисциплинарность как основную характеристику новой научной дисциплины и объясняют выбор термина «регионология». Результаты работы могут быть применены при теоретической разработке терминологического и методологического аппарата в региональных исследованиях, а также при планировании прикладных работ в этой области. В заключении авторы делают вывод о том, что в качестве основной цели трансдисциплинарной регионологии следует постулировать выявление закономерностей неравномерного развития регионов мира на основе трансдисциплинарного подхода с опорой на научно-прагматический опыт исследуемого региона или группы регионов, что определяет формулировку ее конкретных задач.

**Ключевые слова:** региональная наука, регионоведение, регион, страноведение, проблемное страноведение, мировое комплексное регионоведение, социокультурное регионоведение, глобалистика, регионология, трансдисциплинарная регионология.

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Научная специальность: трансдисциплинарные исследования.

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## Development of the Sub-Ethnic Group of the Yessei Yakuts: Landscape, History, Memory

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**Abstract.** The article presents the development of the sub-ethnic group of the Yessei Yakuts in the aspects of landscape, history, and memory. The research is dedicated to the studies of the peripheral ethno-local group of the Yessei Yakuts, resident in the compact area by Yessei lake of the Krasnoyarsk Territory (Krai) since the 18<sup>th</sup> century. Based on the field research data, the methods of survey, mapping, and deep interview are implemented; the previously unpublished archive materials and narrative materials are introduced into the research discourse.

**Keywords:** mainstream and local cultures, the Yessei Yakuts, cultural border zone, landscape, historical

Research area: ethnography, ethnology, anthropology.

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The ethno-dialect studies intended to contribute into the research of the adaptation mechanisms and local cultures of the Turks and Tungus of the Extreme North of Russia are of great interest for today's science, as the subject matter of such research is the unique resilience experience of the indigenous peoples of the North, Siberia and the Far East. These regions play a significant role in the further sustainable development of the country as a whole due to the abundant natural resources on one hand, and conservation of the traditional ethnical culture

forms, demonstrating a high level of adaptivity to the natural and climatic conditions along with the developed cultural and environmental balance in their habitat on the other hand. The studies of the ethnocultural landscape as a way of adaptation of the ethnical traditions of the indigenous peoples of the North-East Siberia, carried out with the purpose to conserve the traditional spiritual values and lifestyle in the current economic and sociocultural transformations make up a very important task of the modern humanitarian science.

As a result of their economic and cultural activity, the Yakuts, representing the mainstream culture, have explored a vast land stretching from the Arctic Ocean to Chukotka and the Magadan Oblast in the east to the south-east of the Khabarovsk Krai, to the south of the Amur and Transbaikal Territories, to the Irkutsk Oblast and the Krasnoyarsk Krai in the north-west. According to A.V. Golovnev, “a mainstream culture is a mechanism of acquiring the vast spaces and synthesizing local cultures into complex communities. A special category of activity and mentality of a mainstream culture is a journey” (Golovnev, 2009: 22-23).

Elaborating on this issue, let us appeal to the history of the Yakuts’ migration to the periphery of the north-west of Siberia, where, by Yessei lake, an isolated local group of the polar reindeer-breeder Yakuts was formed, later presented by the researchers as the Yessei Yakuts.

An attempt to describe the phenomenon of the mainstream and locality based on the Yakut materials from the point of view of the ethno-geographical approach was made by a well-known ethnographer and Siberia explorer G.V. Ksenofontov. One of the underlying postulates of his concept is the connection between the landscape, ethnos, and culture. The researcher was one of the first ones to notice the effect of the natural landscape peculiarities on the Yakut ethnic groups, and to point out the Yessei Yakuts in the situation of dynamic interaction with the neighbouring peoples as a local branch of the northern reindeer-breeder Yakuts. “The Yessei Yakuts came here from the Olenyok River basin; a part of the Olenyok population, when imposed a tribute in furs by the Cossacks, migrated west and occupied the Yessei lake area, in the head of the Kotuy River” (Ksenofontov, 1937: 218). In his work titled “*Uraankhay Sakhalar. Essays on the Ancient Yakut History*”, published in 1937, the author elaborates on the thesis of variability of the ethnic culture models due to the pattern of the activities practiced by the Yakuts who found themselves outside their original territories. The changes in the natural landscape and cultural dialogues that occurred at the cross-roads of different geographic zones and ethnic habitats, the complex processes of interaction be-

tween different linguistic and ethnocultural traditions contributed to the development of the original local Yakut cultural models. The concept of memory, introduced by the researcher into the Sakha history, is of special value. In his studies, dedicated to ethnogenesis and ethnic history of the Yakuts, the central text of the collective ethnic memory is the legendary history of the nation, where the mechanisms of a “remembering culture” and a culture of remembering manifest themselves.

*Memory landscapes.* The “place of memory” in the mental map of the Yessei Yakuts becomes the primary form of the memory culture. The centre, where the “territorial memory” is crystallised, is the family history of the Yessei Yakuts; thus, the past is conceptualised through their genealogical code. Proceeding to the overview of the Yessei Yakut clan family names, it is important to remark that the majority of the genealogical legends describe the founders of the Yessei clans as migrants from the central and northern areas of Yakutia.

In this regard, the unpublished data collected by the folklore and dialectological expedition of the Institute of Linguistics, Literature and History by Yessei Lake from the old settlers in 1959 are of special interest. According to the memories of the 108-year-old local resident Eudokia Khristoforovna Uoday: “*The first ones to come to the lake were the Yakuts... There were around 40 people, and they came here to stay. That time, in the middle of the lake a mammoth task appeared from under the water. The newcomers thought that was a treasure and tried to saw the tusk off. The ice on the lake broke and all the people drowned. Later, some more people came from Yakutsk; there was one woman with them, and one more pregnant woman. They made couples and got married, starting their families here; this was where the clans of Botulu, Ospokhtor, Betiler came from; the pregnant woman who gave birth to a daughter started the clan of Osogostookh. They were called Uoday; perhaps, due to the shorter clothes that they used to wear. The first one to come here was old Kuurin with seven Yakuts. Then, D’enahiey, the grandfather of my father was born. Then there was halchyyyn Ygnnaachay, who begat Kiristipien,*

*my father, and then I was born*"<sup>1</sup>. The tradition of "embedding" one's personal story into the historical context of populating the Yessei surroundings by the Yakuts presents genealogy as a social memory resource, where the connection between the past and the present makes up and supports the identity of the Yessei Yakuts.

#### **Chordu clan – Churdu family name.**

During the field study, the genealogical legends of the Yessei Yakuts, passed over by word of mouth by the old settlers of Yessei village, were thoroughly studied. The legend told by Eudokia Petrovna Chordu (85 years old in 2009) goes as follows: *"Our Chordy clan, which has always had a big herd of deer, was almost eliminated by the Khatygin clan in a number of conflicts. Before we, the Chorduns, got "surekhtemmi-pit", or baptised, the times had been dark, with no law or authority. The "khosuuns", or the warriors, used the so-called "alanaa and honogos", arches and arrows, as they had no guns back then. People were massacred in families with no mercy, including the elderly and children; only young women were taken away by the enemies. The conflicts were between the Khatygins, the Mayats, the Tungus and us, the Chorduns. Back in those times, we did not have any tojons, or chiefs, or any Russian governors; all people lived the same, thriving as they could; the strongest and the smartest would be normally respected. The reason for the strife was the rich land, lakes and the grasslands, the deer and the wealth of the clans. Some clans, for some reasons, were poorer or richer than others. The strife never ceased; it continued night and day for years and years, until one clan got over another. Among the Chordu there was a noble khosun named Bolon; he was the strongest and the smartest of the clan. He had three khosun brothers; one was named Soy-on, and the names of others are lost: no one mentions them anymore. One day, the youngest suddenly disappeared. Then, the Chordu got attacked by the hostile clans, who killed almost*

*all the people and took the deer, the women and the children away, including the khosun's wife.*

*Bolon survived with two old women he had been taking care of. After some time, Bolon prepared for a battle for his Chordu clan and took the road. Before the journey he had to kill the old women, as they would die of starvation after some time anyway.*

*Bolon followed his enemies and killed them all, but accidentally he killed his wife. After the victory, Bolon took his lost younger brother and they went home, carrying all the treasures they had taken from the enemies. On the way, Bolon suddenly got sad, as though he had had a bad feeling. He said to his younger brother: "I shouldn't have killed by clever wife. My clan will not continue from now on", and after that, the number of the Chordu decreased; we are still little in number"*<sup>2</sup>.

Obviously, this legend depicts the historical events of the Yessei lake territory population and all the numerous conflicts that occurred between the Yakuts and the indigenous peoples of the Siberian north-west. Moreover, different versions of the *khosun* battle legend is found in the *khosun* epos of the reindeer breeder Yakuts. According to G.V. Ksenofontov, the main bearers of this heroic epos were the northern reindeer breeder Yakuts populating the Olenyok River basin (Ksenofontov, 1937: 264).

There is another version heard from another informer, E.P. Chordu: *"From my grandparents I heard, that the Chordu clan had come from the Edigen land"*<sup>3</sup>. According to the archives, the first Chordu representatives were registered in the areas adjacent to the Yessei lake surroundings. The studied records dating back to the year 1847 provide the following information: *"Chordu, 17 souls, headed by their elder Yakov Shadrin, were registered as the parish of the nomad Church of the Annunciation, which served the tundra and forest tundra population between the lower Lena and the Olenyok rivers"*<sup>4</sup>. B.O. Dolhikh wrote that the Chordu were sometimes considered to be the

<sup>1</sup> Proceedings of the folklore and dialectological expedition of the Institute of Linguistics, Literature and History to Yessei Lake. Findings of N.V. Yemelyanov's team. Ethnographic records. Archive of the Institute for Humanitarian Research and Indigenous Peoples of the North SB RAS F. 5, op. 6, d. 300, pages 1-3, in Yakut language.

<sup>2</sup> PMA. Chordu E.P. 1926- 2017. Information as of July 2009, Yessei village.

<sup>3</sup> PMA. Chordu E.P. 1926- 2017. Information as of July 2009, Yessei village.

<sup>4</sup> Central State Archives of the Republic of Sakha (Yakutia). F.225-I. D-248.L.Z.

“descendants of the Russian peasants or townsmen” (Dolgikh, 1946: 262-263).

Obviously, and as proven by various records, due to the decrease in the Chordu population since the mid-19<sup>th</sup> century, the clan was a merely administrative unit, made up by uniting the Chordu clan with some other indigenous groups.

According to the legends, collected in the lower region of the Lena, the Chordu clan, which owned a lot of deer had been almost totally eliminated by the neighbouring tribes, including the Khatagins and the Kaltagirs, even before Russians came to the area. Despite the involvement of several ethnic groups (Tungus, Samoyed) into the development of the Chordu clan, it had always been based upon the Yakut ethnos, or the reindeer breeder Yakuts, migrating around the head of the Anabara, Olenyok, Khatanga and Kotuy rivers, being originally from one of the central districts of today's Yakutia.

It should be recognised that the Chordu clan, known as the smallest clan about to go extinct, managed to survive to our days in the Village of Yessei and even to grow in number, by preserving its local identity as the Yakut clan of Chordu, coding the history of their past in legends, stories and myths.

#### **The clan of Øspøk – the name of Espek.**

In the materials of the historian B.O. Dolgikh, Yessei Espeks considered “a certain Petr Espek” that was a resident of the Dyupsyunsky ulus, invited to Yessei by earlier settlers as “a lawful person” to be their ancestor. The circumpolar census of 1926-1927 identified Espeks in a number of territorial groups of the western part of the region; there were 29 families (165 people) with 623 deer (Dolgikh, 1946: 260-261). These materials correlate with the family stories of the well-known old-timer of the Yessei village Vladimir Sidorovich Espek (Myrchyy or Myrsyy, which was his name in childhood) (1935-2018), and Espek Sidor Semenovich, the son of the informant B.O. Dolgikh (information was taken from the archive of the Krasnoyarsk Museum of Ethnography) V.S.). “*The Espek (Øspøk) clan originates from the same-name village Øspøk in Yakutia. However, he remembers that his father S.S.*

*Espek told him that the Espek clan roamed in the upper reaches of the Olenek and Moyero rivers. He mentions that Knyaz Peter, a man who knew the law, was brought from Vilyuisk. In Vilyuisk, Peter married a certain bright field woman with ‘Russian blood’ and Espeks came from them.*” The old-timer identifies the ethnonym of the word Espek with the same-name village located in the Dyupsyunsky ulus in Yakutia (now Ust-Aldan district). As for the differences in the origin of the Espek clan from Vilyuisk, or from the settlement of Øspøk of the Dyupsyunsky ulus, V.S. Espek explained it very simply, “*To get to Lake Yessei, you had to first get to Vilyuisk, then to the Olenek, and from there you could only get to Lake Yessei, so people settled in these places for various reasons, then wandered back and forth.*”<sup>5</sup>

The younger generation, in a slightly different way, expounds their version of the Espek clan. Yuri Innokentievich Espek says that their paternal ancestors of the Espek clan “*... from the year one during wanderings, coming to the vicinity of the lake or further to the mouth of the Moyero, in the area of Billeekh alyyt, or Taimenev Cape, discovered old decayed wrecks of chums with the remains of people inside and completely rotten wooden utensils. There were apparently from two to five chums of that kind. But our ancestors of the Espek clan were afraid to touch them, since it was a great sin – “any” yonna “anyyyr ʒaan tuo ʒu daa tytya huokhtaakhtar” (sin, superstitious ban, taboo), tried to avoid such places, being afraid of incurring misfortunes. They settled away, although the location of other abandoned camps was more convenient, close to water, to dry trees for using firewood.*” According to the informant, the remains of the people did not belong to the Yakuts.

Apparently, the abandoned camps belonged to the beginning and the first half of the 17<sup>th</sup> century, when these areas were covered by the smallpox epidemic and might have belonged to the Tungus tribes of the Vanyads or Sinigirs. “*My Espek ancestors wandered at the mouth of the Moyero River, the Olenek, and then wandered to the Vilyui, as the old people*

<sup>5</sup> Author's field data. Espek V.S. 1935 – 2018. Information dated July 2014. Yessei village.

told.”<sup>6</sup> The corpus of various sources, which includes archival data, literary sources, scientific research, folklore materials and stories of modern informants, who are representatives of the clan and the Espek’s name, allows us to make the following conclusion that the Espek clan originates from Central Yakutia, namely from the same-name village Oſpek, located in the Ust-Aldan ulus.

**The clan of Osogostok – the name of Osogostok** in modern times in Yessei is numerous, they clearly position themselves as a sub-ethnic association of the Yessei Yakuts. According to the memoirs of Evdokia Filipovna Osogostok, a connoisseur of the Yessei folklore, their family originates from the Yakuts, “... from a fugitive Yeley, who seemed to have married without permission to the daughter of some Yakut ruler and escaped after that. Then he or his descendants appeared near the Yessei.”<sup>7</sup> The Osogostok clan became known among northern Yakut reindeer herders only in the middle of the 19<sup>th</sup> century. According to the materials of I. Lindenau, the beginning of the Osogostok clan was laid by a certain fugitive named Yersogostok or, as he was called Yeley, who married Omogoya, a pupil of one of Yakuts’ ancestors (Lindenau, 1983: 79).

The transfer of the historical memory of the Sakha people about the legendary ancestors Omogoya and Yeley is projected onto the local myth of the northern Yakut reindeer herders. The general genealogical myth of the Yakuts is transformed in the memoirs of the inhabitants of the Yessei, for example, the name of the Osogostok clan is related to the name of Yeley that is Yersogostok (after Lindenau).

One of the legends about the origin of the Osogostok clan is associated with the old man Katygin. “An old man and an old woman settled near the Olenek River; the fact where they were born is unknown. The name of the old man is Katygin. They had a daughter. One guy came from the side of Bulun and found the old men and their daughter. Their daughter became pregnant from this guy. The old woman

informed the old man about the pregnancy of their daughter, ‘Our daughter Ohoſostookh is (pregnant).’ This woman gave birth to a son and named him Ohoſostookh (Osogostok). The Osogostok clan came from this child.”<sup>8</sup>

According to the 1897 census, the Osogostoks were represented by several branches of this clan and naslegs, among the Tungus and Yakuts of the North-West (Patkanov, 1906: 125).

In 1920-1930, representatives of the Osogostok clan were mentioned almost throughout the entire region of the Vilyui, Lena, Olenek, Popigay, Khatanga rivers, Lake Yessei, Kirbey, etc.; archival materials show that the total number of the Osogostok clan was about 1000 people<sup>9</sup>.

Some of the north-western representatives of the Osogostok clan had the name of Katyginsky or Khatygin (Dolgikh, 1946: 459-570), which is a direct confirmation of their administrative affiliation with the Khatyginsky administrative nasleg. In the village of Yessei only one family has survived so far, which had the name of Katyginsky, having roots from Yessei. In the mid-20<sup>th</sup> century, Nikon Katyginsky and his family returned back from Taimyr to Yessei. His son named Aleksandr Katyginsky married a representative of the name of Osogostok. No representatives of the name of Khatygyn could be found in the 19<sup>th</sup> century. Even though at the beginning of the 20<sup>th</sup> century the Katygin clan almost fully migrated from Yessei to Taimyr, and the representatives of the Katyginsky – Khatygyn name could not be found in Yessei since the 30-ies of the 20<sup>th</sup> century, this in no way speaks of their non-Yessei origin.

Of course, there are many versions about the origin of the Osogostok clan. B.O. Dolgikh identified the Osogostok clan with the Tungus tribe of Vonyadyrs – Vanyads, who had previously lived in the environs of Lake Yessei (Dolgikh, 1946: 90).

Since the Khatygin clan is directly related to the clan names of Yessei Yakuts, let us dwell on the origin of this clan.

<sup>6</sup> Author’s field data. Espek Yu.I. Born in 1955. Information dated July 2009. Yessei village.

<sup>7</sup> Author’s field data. Osogostok E.F. Born in 1930. Information dated July 2009. Yessei village.

<sup>8</sup> Author’s field data. Osogostok E.F. Born in 1930. Information dated July 2009. Yessei village.

<sup>9</sup> Central State Archive of the Republic of Sakha (Yakutia). F.50. D.1459. L.28-290.

The Khatygin clan was one of the largest clans among the northern Yakuts reindeer herders. The Khatygins constituted the bulk of these Yakuts on the lower Lena, forming four Khataginsky naslegs in the 19<sup>th</sup> century – beginning of the 20<sup>th</sup> century. The Khatygins moved to the lower Lena in the second half of the 17<sup>th</sup> century from the middle Aldan, where they had previously formed the Katalinskaya or Khatylinskaya Yasachnaya volost. It must be assumed that the inhabitants of this volost, assimilated by the Yakut ethnos, are representatives of the Tungus tribes of the Khataginsky clan. As is known, the Tungus cattle breeders of the 17<sup>th</sup> century in Southern Transbaikalia considered “Transbaikal Khatagins to be Mungal natives” (Dolgikh, 1960: 315-319).

As a result of their widespread settlement, the Khatygins appeared in the 19<sup>th</sup> and early 20<sup>th</sup> centuries on a large territory, both to the west and east of the Lena. “The Khatagins of the North-West totalled 812 people in 1897” (Patkanov, 1906: 167).

According to the census of 1926-1927, the number of Khatygins, taking into account all the units assigned to them, was 1205 people. The Khatagins as an administrative clan included the clans of Botulu, Espek, Maimaga, Osogostok and Uodai (Odai) (Dolgikh, 1950: 171). The Khatygins lived along the Anabar, the Olenek, and the Yessei.

*The Espek informant Egor Ivanovich, referring to the story of his father, noted, “So, the Khatygins in the Yakut Yessei transcription of Haatyynkalar (should not to be identified with the naming unit “valenki” in plural in Russian – the author’s note by K.E.). Дьэһиэйгэ – in Yessei, хотору буолла, хоччо да биллибэт буолбуттара, тоҕо дьэиэтэххэ итинник киилэр власть турар эрдэбинэ бары Дьэһиэйтэн Тоймуорга барбыттара, күрээбиттэрэ. Онтон биһрдэрэ төннөн кэлбитэ хотору буолла. As I remember, in Yessei such names were not widely disseminated, I know that during the formation of Soviet power all the Yessei Khatygins left for Taimyr and settled there, later only one of the Khatygins returned, but he is a Yessei native. They even said that the Espeks and the Maimagi*

*seemed to have relatives among the Khatygins, but I don’t know it for sure, I heard it from my grandmother.”*<sup>10</sup>

We had a chance to collect information from the current representatives of the surname Katyginsky, so Alexander Katynsky shared a legend he heard from his father: “Катыгиннар – биһиги, урут хоһууннар, Өлөөн төрдө биһиги – hereinafter a pun – биһир кииһи хоһуун – a pun” (literary translation by K.E.: “Khatygyn is our family, it comes from Khatygin, who was a famous bogatyr warrior khosun and had ancestors in Olenek. My parents were born in Yessei, but left for Taimyr in Khatanga, but the parents are from Olenek.”<sup>11</sup>) The informant focuses on the fact that he does not associate himself with Taimyr Yakuts and Dolgans. Old people remember the Yessei origin of this surname.

Representatives of the surname Osogostok, who used to be a part of Katygin nasleg and had common ancestors with the representatives of the Khatygin-Katyginsky family line, were connected by common Yakut origins in the recent historical past.

**Botulu family – surname Botulu.** According to the 2010 census in the Evenki municipal district of Krasnoyarsk Krai, Botulu is currently one of the most numerous surnames in modern settlement Yessei.

According to Ya.I. Lindenau, Боотуууһа family was previously known as Khatyly, and Khatan Khatamallai, the son of Ellei, who is considered to be their ancestor (Lindenau, 1983: 21). Ya.I. Lindenau also noted that legendary Omogoy (Omogon) was from the Batulu family<sup>12</sup>.

It is noteworthy that there are still partial or complete parallels of Yessei generic names in the territory of Yakutia. As for the name of the Botulu family, according to 1893 statistics in the Yakutsk region, there were Botulinsky naslegs in the Zhigansky, Ust'-Yansky and Verkhnevilyuysky districts<sup>13</sup>.

<sup>10</sup> Author’s field data. Espek E.I. 1934 – 2016. Information dated August 2006. Yessei village.

<sup>11</sup> Field data of the author. A.N. Katyginsky, year of birth 1945. Information of April 2018, Yessei settlement.

<sup>12</sup> Archive of SB RAS. F. 5. S. 1. C. 151. P. 94.

<sup>13</sup> Volosts and Settlements of 1893. SPb, TsChK MVD Publishing House, 1894, 9, Yakutskaya Oblast, 1894, 8-9.

According to the research by S. Patkanov, 205 representatives of the Botulinsky family are listed in Kil'demsky nasleg of West Kanga-lassky ulus (Patkanov, 1912: 718-735).

B.O. Dolgikh wrote that "in 1926-1927, there were 279 representatives of the Botulu family in the western part of the region" (Dol-gikh, 1946: 118).

It is interesting to note that representatives of the Botulu family or the Batulintsy could be found among the reindeer herders of Vilyuy and northern Yakutia. However, it is believed that they moved to the outskirts of Yakutia, fleeing from yasak tyranny. "The name "Боотулу" is recorded among the Vilyuy, Olenek, Zhigansky and Ust'-Yansky groups of Sakha" (Vasil'ev, 1986: 31). (Reference to the word "Batulintsy" (боотулу, баатылы) – families of Vilyuy and northern Yakuts).

Representatives of the Khataginsky family Botulu can be considered the descendants of the Batulinskaya volost of the 17<sup>th</sup> century Yakut settlement that was on the right tributaries of the Aldan, Amga and Tatta rivers. Folk etymology produces the ethnonym Botulu from the corresponding term – a word denoting a pole for tying horses (the information obtained from the Yakuts living in Suntarsky district of Yakutia).

Current representatives of the Botulu family identify themselves with the descendants from Vilyuy ulus of Yakutia, believing that their ancestors came to Yessei from that place.

Evdokia Petrovna Chordu, the Yessei folklore expert, told the legend about the Botulu family appearance on the Yessei land in the following way: "People did not come to settle near Yessei on purpose, they were driven by hardships. This place was rich in game, fish and wild deer. An old man named Bootuluu was the first of the Botulu family who came here with his wife and son, and they started their family.<sup>14</sup>"

According to the story of Aleksey Yakovlevich Botulu "The ancestors of the surname Botulu came to Yessei as reindeer herders from Vilyuysk, located in neighbouring Yakutia but, at the same time, a part of the Botulu family no-

madised around Olenek and even went to Khatanga. Our family Botulu comes from the old man Bootuluu. That was, probably, his name. He came to Yessei from Olenek in search of good hunting grounds and pastures for deer, and having come here, he stayed here with his family and gave origin to our family and surname.<sup>15</sup>" Herewith, all the categories of the respondents deny their Tungus origin, considering themselves to be Yakuts.

Vladimir Sidorovich Espek said: "According to my mother's stories, the Botulu family comes from people who left Yakutia and permanently settled on Lake Yessei two or three generations ago. This is how Botulu used to nomadise from Olenek to Yessei, and then to Kirbey. But, of course, they spent winter in Yessei. Then they permanently settled on the lake and nomadised to different places from Yessei. The fact that they come from Yakutia is verified, since, as I recall, the old people from their family said that they were from Vilyuy<sup>16</sup>"

The above gives an opportunity to conclude that representatives of the Botulu family came here in the 19<sup>th</sup> century from Vilyuysk and joined the ethnographic group of northern Yakut reindeer herders who nomadised in the upper reaches of the Olenek, Anabara, Kotuy and Khatanga rivers.

**Historic landscape. The Maimaga family or the surname Maimaga** in modern Yessei, in the old transcription "Maimattsky – Маймаҕа," was listed in the central regions of present-day Yakutia since the late 18<sup>th</sup> century. There were 7 persons who paid yasak tax. This family was later listed in Namsky district (Dol-gikh, 1960: 373-374).

In the middle of the 19<sup>th</sup> century, representatives of the Maimaga family appeared near lake Yessei. According to archival materials, Yakut Maimaga from "Botulu-Katygynsky nasleg" is listed in the parish register of the Turukhansk monastery for 1885<sup>17</sup>.

According to a later census of the region's population, the 1926-1927 Circumpolar cen-

<sup>14</sup> Field data of the author. E.P. Chordu, 1926-2016. Information of July 2009, Yessei settlement.

<sup>15</sup> Field data of the author. A.Ya. Botulu, 1935-2005. Information of August 1998, Buordaakh area, Yessei settlement.

<sup>16</sup> Field data of the author. V.S. Espek, 1935 – 2018. Information of July 2014, Yessei settlement.

<sup>17</sup> Evenki archive of Krasnoyarsk krai. F.30. S 1. C.78. P. 23.

sus, there were 6 families of the Maimaga family representatives, 41 people (Dolgikh, 1946: 443-548), while administratively the Maimaga family representatives belonged to the Khata-ginsky nasleg.

*"According to old men's stories, the Maimaga family used to have a lot of deer, they were generally fair people with white skin and blond hair, and their ancestors came to Yessei from Vilyuy two generations ago. They immediately started herding deer and got what they wanted."*<sup>18</sup>

Most likely, the origin of the Maimaga family should be searched for in the similarly named village Maimaga, currently located in Namsky district of the Republic of Sakha (Yakutia). The name of the family here was transformed into the name of the village in Yakutia, and the name of the family in Yessei was transformed into the surname.

In this way, representatives of the Maimaga family came to the vicinity of the lake as an established family of the northern Yakut reindeer herders, who were mixed with other ethnic groups in the past, but with a clear self-awareness of their Yakut origin, that is, as Yakuts of the Maimaga family who migrated to lake Yessei in the past.

**The Beti family (Betu)** – in modern Yessei is its surname **Beti**. Representatives of this surname migrated to Taimyr from Yessei, where the name of the family were transformed into surname Bettu, apparently, taking into account local lexical features. In this way, according to archival data, in the 19<sup>th</sup> and early 20<sup>th</sup> century the Beti family was purely of administrative nature, but originated from the ancestral group of Betiltsy – people from the Betunkaya volost of Yakutia, which was on the right bank of the Lena River near the mouth of the Aldan river. "The Betunkaya volost, and the beginning of its disintegration, can be related to the uprising of its inhabitants against the yasak yoke, which started in 1636-1637 and finished in 1642, when the Yakut "appointed head" Vasily Poyarkov defeated the fortified dungeon of Prince Kamyk, where about 300 armed Yakuts were hiding" (Miller, 1961: 1554-1157). After

the defeat, the migration flows of the Betunt-sy headed mainly up the Aldan river, down the Lena river and up the Vilyuy river. Local Tunguses started mentioning the Beti (Betil-sky) family on the lower Lena in the late 17<sup>th</sup> century. According to S.I. Gurvich "Ethnically heterogeneous origin of this family is specified by the presence of Yakut and Tungus names" (Gurvich, 1966: 86-87). According to historical legends, a person with a Yakut name "Кэтит Туут Улуҥнаах" was a founder of the Betilsky family. The archival material about the fact that in 1732 Yakut "Betiansky" family was listed on the Vilyuy river, at the Ust-Vilyuy winter place, is equally important<sup>19</sup>. And again, based on archival data and literary sources, it can be determined that representatives of the Beti family (at that period they were called the Betiltsy family) started moving west from the lower Lena in the middle of the 17<sup>th</sup>-18<sup>th</sup> centuries. In the late 18<sup>th</sup> century there were several administrative families of Betiltsy in the North-West of Yakutia, and information about them was recorded in archival data of that period.

In 1858-1859 there were 202 people from the Betilsky family in Vilyuysky district, in 1897 they were not recorded there, but the same family appeared in Turukhansk Krai in 1897. In 1898-1859 there were 505 representatives of another family – Betiulsky in Vilyuysky district, but in 1897 there were no representatives of this family in Vilyuysky district. There were 385 representatives of the family named Betinsky in 1897 in Vilyuysky district, although there is no information about the Betinsky family in Vilyuysky district in 1898-1859. 48 representatives of the same Betinsky family appeared in Turukhansk Krai in 1897.

Taking into account such difference in the number of the Betiltsy family representatives, S.K. Patkanov suggested that "During the 1858-1859 census the Tunguses of the Chordun family, which was never mentioned as an independent ethnonymic unit, were included into the family." B.O. Dolgikh recorded 939 people with other Betiltsy of the region with all kin groups (Dolgikh, 1950: 171); he included western groups of the Chordu family, as well as

<sup>18</sup> Field data of the author. E.P. Chordu, 1926-2017. Information of July 2009, Yessei settlement.

<sup>19</sup> Central state archive of RS (Y). F. 199. S. 1. C. 4814.7. P. 221.

related small groups such as Motodur, Uriunei and Beti (Betu) into the family (Dolgikh, 1946: 443-548).

Due to the dramatic changes in the migration routes of a wild reindeer and other hardships in hunting and economic activities, the population of the Zhigansky district experienced a number of brutal hunger strikes. I.S. Gurvich noted: "Disasters took place in 1799-1803, 1805-1806, 1812, 1814, 1816-1818" (Gurvich, 1966: 164-166). Members of the Betil family, especially those suffering from hunger, transferred to the department of the Upper Vilyui District. Several of their families migrated to Turukhansk district. According to I.S. Gurvich, "A significant part of the families of the Khatalinsky nasleg and the Betyun family who wandered around Olenek and visited Lake Yessei was transferred to the Vilyui district. The Northwest in these years has ceased to attract new settlers. Nevertheless, according to the revision of 1816, there were 2,423 people in the Zhigansky District in the Northwest, the subsequent census of 1830 showed that the population was reduced by 92 people. However, during these years the Vilyui reindeer herders, the Betiltsy, Betyuntsy, Khatagintsy, began to enter the territory of the Zhigansky ulus. Considering these groups, at least three thousand people reclaimed the Northwest of Yakutia" (Gurvich, 1966: 166-167). (Reference to the word "Betyuntsy" – large tribal units in the Namsky and Amginsky (formerly Botrussky) uluses).

According to I.S. Gurvich, "In the documents of that time, the population of the Khatynginsky nasleg, such families as Osogostok, Chordu, Espek, Beti, Khatigyn, etc. were designated as wandering Tungus, but with the Yakut language, although they considered themselves, according to genealogical traditions, as Yakuts. It is not surprising that the official authorities of those times, without particularly delving into ethnic characteristics, equated all "vagrant" families with the Tungus ones considering the way of their economic activities" (Gurvich, 1977: 23-24). It should be noted that in the Olenek and Anabar regions the term "Tungus", "Evenki" did not denote ethnicity, but a way of life.

Therefore, most genealogical traditions of the past and the present identify the founders of families with the northern Yakut reindeer herders who reclaimed the river basins of Olenek and Anabar, Lower Lena, and who came from the central uluses. Only the family Beti was recognised by many informants as Evenki-Yakut.

As the scientific ethnographer Boris O. Dolgikh rightly noted, the Yessei Yakuts were not descendants of the population of the Yessei volost of the 17<sup>th</sup> century, but were Yakut reindeer herders who entered the region of Lake Yessei from the Olenek river basin. Genealogical traditions of the Yessei Yakuts eloquently speak about this. Olenek once belonged to the Vilyui volost and there, they were recognised as the "Vilyui Tungus", but they considered themselves as the Yakuts. The Yessei Yakuts were part of the Betunsky, Katyginsky and Betilsky naslegs and were divided into families. According to sources, such families as Botulu, Osogostok, Espek and Maimaga were in the Katyginsky nasleg, the Chordu family was in the Betunsky nasleg, and the Mayat family was in the Betilsky nasleg.

The Yessei Yakuts, as an ethno-local group of polar Yakuts-reindeer herders formed as a result of the administrative-territorial division at the beginning of the 20<sup>th</sup> century, having found themselves in ethno-social isolation, retained the archaic language, Yakut folklore and the blood-related structure of their group. Passing their genealogical narratives appealing to the historical past of the Yakuts from generation to generation, the Yessei thus established their ethnic identity.

*The borders of memory: movement as a continuous life cycle.* Prior to the establishment of modern administrative-territorial boundaries, the area of Lake Yessei, or as mentioned in Tsarist time, the "Zhessey district" was administratively subordinate to the Vilyui district of the Yakutsk region. According to the recollections of residents of the village of Yessei, the Yessei Yakuts often travelled to Vilyuisk "to pay yasak and buy the necessary goods."<sup>20</sup> Their family leaders constantly lived there, and

<sup>20</sup> Central State Archive of the Republic of Sakha (Yakutia). F. 23. Op. 1. D. 3085. L. 1.

they constantly kept in touch with them. According to R.K. Maak, "People travelled from Lake Zhessey to Vilyuisk in 18 days... Merchants and prosperous Yakuts also travelled from Vilyuisk and from the okrug to Zhessey for trade riding deer in winter and horses in summer" (Maak, 1886: 120).

Movement as an adaptation mechanism in preserving the ethno-local group of the Yessei Yakuts as a social organism is translated in the activity scenarios the modern Yessei.

To date, many residents of Yessei have blood relatives in the village of Olenek. According to the stories of the old residents of Yessei, the Yessei Yakuts maintained close family ties until the establishment of administrative boundaries in 1930 of the 20<sup>th</sup> century, which then gradually came to naught due to objective factors, but individual family ties were not cut off even in the 1990's. The informant M.Kh. Espek made some examples of the immigrants from the Oleneksky district who had family ties with the Yessei Yakuts. Thus, "doctor Eduard Semenov lived in the village of Kharyalakh of the Oleneksky district until the end of the 90's of the 20<sup>th</sup> century. He came to the village of Yessei in 1988 with a delegation from Olenek. He told what comes from the Espek family and was a blood relative of the Espek brothers – Christopher Ivanovich, Ilya Ivanovich, Vasily Ivanovich and their sister Akulina Ivanovna, who lived their entire conscious lives in the village of Yessei in the 20<sup>th</sup> century. In addition, during the formation of Soviet power, two more sisters of the above-mentioned relatives left Yessei, one to Taimyr, the other to Olenek, and later, unfortunately, family ties were lost."<sup>21</sup> "A native of the Oleneksky district of the village of Kharyalakh, Maryana Dmitrievna Slepsova, born in 1974, her ancestors were descended from the Osogostok family."<sup>22</sup>

We have to admit that at the present stage, the ties of the Yessei Yakuts with the metropolis – the Republic of Sakha, are limited to single family ties or spontaneous administrative attempts to establish interregional ties at

the level of municipal district authorities, both from the administration of the Evenki municipal district of the Krasnoyarsk Territory and the administrations of uluses – districts of the Republic of Sakha (Yakutia).

There are no public organizations or associations developing such relations between the Yessei Yakuts and the Yakuts from the Republic, although attempts to establish ties have been repeatedly made.

Thus, a former deputy of the Evenk Legislative Assembly (Suglan), and after the reorganization of the Evenk Autonomous Okrug into the Evenk Municipal District of the Krasnoyarsk Territory in 2007 a deputy of the district council of deputies of the administration of the Evenk Municipal District of the Krasnoyarsk Territory Gennady Nikolayevich Maimaga, from the beginning of the 2000's, attempts to organise inter-regional relations between the Republic of Sakha (Yakutia) and the Evenk Autonomous Okrug, then the Evenk Municipal District as part of the Krasnoyarsk Territory, but, unfortunately, for objective reasons, there are no strong and permanent ties fixed by any regulatory documents so far.

It is another thing when the question comes to the family-social relations of the Yessei Yakuts with the Olenek Yakuts, conditioned by the financial and economic reasons.

Starting from 2016, representatives of the Osogostok family from the village of Yessei began to establish such ties themselves, namely an individual entrepreneur, a deputy of the rural settlement of Yessei, Alexander Nikolaevich Osogostok, born in 1968, paved the road on snowmobiles from the village of Yessei to the village of Olenek (the distance between the settlements is 670 km).

Such ties are still of an economic nature, the Yessei hunters from the Osogostok family deliver hunting products and wild reindeer meat to the village of Olenek.

In 2018, a deputy of the rural settlement of Yessei, Alexander Nikolayevich Osogostok made a proposal to the district council of deputies of the Evenki Municipal District of the Krasnoyarsk Territory on the legal consolidation of economic and cultural ties between the Evenki Municipal District and the Republic

<sup>21</sup> PMA. Espek M.Kh. Born in 1941. Information from July, 2015. Yessei.

<sup>22</sup> PMA. Chordu (Osogostok) A.N. Born in 1973. Information from June, 2018. Yessei.

of Sakha (Yakutia). At this stage, at the level of municipal authorities, the issue of acquiring domestic deer in the Republic of Sakha (Yakutia) for the revival of domestic reindeer husbandry in the village of Yessei is being decided upon an initiative of the deputy A. Osogostok.

At present, the Yessei Yakut from the Osogostok family Alexander Nikolaevich Osogostok initiated the revival of the family community of the Osogostok family at the level of the district council of deputies of the Evenki Municipal District, the main emphasis of which, of course, will be aimed at strengthening interregional ties between the Yessei Yakuts living in Evenki district of the Krasnoyarsk Territory and the Republic of Sakha (Yakutia).

*“Биһиги – Дьэһиэй хахалара төрдүбүтүн ойдуу ханыы Һылдыабыт, хантан кэһбиһпитин, хаһан бу дойдуга олохсуйбуппутун. Мин Оһоһостоох фамилиятыгар киһирэбин, бэйэм Оһоһостоохпун, бу дойдуга бу Һиргэ төрөөбүтүм-Үөскээбитим, улааппытым, мин төрдүлэрим, өккөннө мин оһолорум эмиэ бу Һиртэн төрдүҮлээхтэр, ол да буоллар биһиги оһолуун-кырдыаһастыын төрдүбүтүн, тылбытын умнубаппыт, Һүтэрбэппит. Билигин бу Үйэһэ барыта Һүтэ турдаһынан, оһолорбут инникилэрин ханаан, биһиги Дьэһиэй хахалара хаха Республикатын кытта хокуону тутуһан сызгыһытын хаһатыттан хаһалаан, Һүтэрбэтэхпитинэн хаһанар”* (literal translation by K.E. – “We, the Yessei Yakuts, do not forget the historical roots, where we came from, and how our ancestors settled here. I belong to the Osogostok family, I was born and raised here, on this land, my ancestors and my children are also immigrants from this land, but nevertheless, weather it is old people or small children – all of us perfectly remember our historical roots, and do not forget our native Yakut language. Now is the time of global changes, when many nationalities are losing their national roots and traditions, language and culture, but we, the Yessei Yakut people, must not forget about the future of our children, our future, and therefore, we must revive

and renew cultural ties with the Republic of Sakha (Yakutia)”).<sup>23</sup>

In the context of the cultural memory of the Yakut reindeer herders Lake Yessei has the following meanings: “culture of remembrance”, symbol and ritual. One of the important adaptive mechanisms of local identity creation is cultural memory. If we touch upon the mental map of the Yessei Yakuts we will be able to distinguish its central image, namely Lake Yessei, which is the main life locus forming the sacred world of the living near the lake Yakut ethnic group. This ritual code of the Yessei Yakut is realised, for example, in the ancient song “Sip-pie” dedicated to the spirit of the mistress of Lake Yessei and recorded in 1938 by ethnographer and folklorist A.A. Savvin who witnessed its performance by S.A. Zverev-Kyyl Uol, the folk singer, a connoisseur of Yakut traditions. The plot of the song consists of: 1. The girl’s recollection of happy and carefree life by the lake, where she was born and lived with her family. It is an autobiographical story of a girl called “Moibordookh Matryona” (Matryona with a “white stripe around her neck” (i.e. white wool)). She was the daughter of a prince, had eight sisters and one brother. She never left the house, nor she was exposed to the sun, so she was a “virgin” girl and a bride. 2. The attack on this girl’s kin and family by foreign warriors with spears, the death of her relatives and the ruin of the family estate. In this part there are frequent ancient formulas: “They put out the fire of the hearth and scattered the ashes of their relatives. 3. Parting with the lake as if with a mother’s womb; the lake here acts as a place of tribal memory. Appeal to the lake, its praise as a symbol of happiness, integrity and perfection. “Neither in the Upper World, nor in the Middle World, and even where the sun sets, I have never seen better than you, Grandma D’esei”<sup>24</sup>. Semantically, the verbal text forms a constructive model of the uniting (through the image of a lake) and disuniting movements (invasion of strangers, ruin and death). In this case, “word” and “action” are close to tradi-

<sup>23</sup> PMA. Osogostok A.N. Born in 1968. Information from June, 2017. Yessei.

<sup>24</sup> Archive of Yakutsk Science Centre of SB RAS. File 5. List 6. D. 30. P. 170-174.

tion of making spells. For instance, the central character of the song is the lake itself with which the girl talks. The symbols of happy and rich life of the Yakuts are presented through the image of the lake: the lake is abound in fish and game and is surrounded by a dense forest, replete with valuable animals, and the girl's family lives together by the lake. The very title of the song "Sippie" is sacral and correlated with the verb "sipsii" – cf. "sip", Buryat "ship-shi" – to whisper, to speak; (Dictionary of the Yakut language, 2008: 2235). The basis of the verb "sippie" is archaic, O.N. Betling gives numerous examples of the bases ending with the diphthong [ia] in his works (Betling, 1990: 308.) The semantic organization of the song as a text implies a magical context, the verb "sippie" (meaning "to whisper") concentrates in itself the semantics of the ritual action and acts as its semantic origin. According to mythological notions of the Yakuts, it was forbidden to utter the real name of the lake, doing this was considered a great sin. The semantic structure of the olden song includes ritual repetitions of the name of the action – "sippie" ("to whisper") before and after pronouncing the name of the lake "D'esei, D'esei ebekem" ("My Grandma, D'esei"), which can be explained by the multiple layers in the mythological situation. Whisper as a form of speech behavior and a part of the traditional worldview of the Yessei Yakuts was closely connected with the ritual symbolism (word – ritual action – charm). The pronunciation of the word "sippie" was accompanied by an initial deep breath (2 times), after which the word itself was pronounced twice<sup>25</sup>. The song-remembrance devoted to the lake displays archaic "genres" of the traditional Yakut culture: bygone vocabulary, beliefs, ancient forms of praising the lake and addressing the lake as a living creature in the form of Yakut "algys" (creation), on the other hand, events related to the invasion of strangers and the death of relatives are described in the form of curses – "kyryys" (destruction). The ring song composition is created by encoding the image of the lake as a cultural sign at the beginning and end of the verbal text.

Addressing the lake at the end as a symbol of harmony and perfection implicitly brings us back to the mythological theme of birth – death – birth. It is worth mentioning that this is the only variant of the song "Sippie" in the collection of oral archaic Yakut texts. At the same time, ethnographer A.A. Savvin recorded valuable additions to the song, performed by the folk singer Sergei Zverev, who visited Yessei during his wanderings in the times of his discipleship as a sacral singer, storyteller and shaman. What it involves is a legend that once there were 7 birch-bark buildings (urasa) near the lake, where the Yakuts lived, and later they were killed by the Tungus people. Only one 16-year-old girl, a stutterer, escaped to the Viliui Yakuts. That is when she sang that song, the old men told<sup>26</sup>. In this case, the image of the only girl who survived is of particular interest. Moreover, the fact that she is endowed with such a blemish as stuttering demonstrates the girl's otherness and points to the connection between this image and shamanic mythology. The earlier researcher E.S. Novik also noted that the stuttering is connected with its function of a mediator-translator between people and spirits of a higher rank (Novik, 1964: 79-81). This idea can also be traced to Yakut shamanism, where the shaman's assistant, Keleeni, a limping stutter, appears; he comes during the shamanic summoning the spirits and communicates with the participants of the ritual action. In this respect, the comparison of sacral and real texts reveals a similar structure. All this allows us to highlight the shamanic "layer" of the analysed song.

Thus, the ancient Yessei Yakut song dedicated to Lake Yessei is a dialogue between Nature and Man related to the ritual of reproducing the birth of a new world (addressing Lake Yessei as the image of Macrocosm), where in the image of the lake and by naming all the elements of Micro and Macrocosm Nature grants a resource for recreating the happy life of the Yessei Yakuts.

The ritual of giving gifts or sacred offerings to water – the lake still exists today, while the attitude of the modern youth of the Yessei

<sup>25</sup> Archive of Yakutsk Science Centre of SB RAS. File 5. List 6. D. 30. P. 173.

<sup>26</sup> Archive of Yakutsk Science Centre of SB RAS. File 5. List 6. D. 30. P. 173-174.

Yakuts to such actions is purely individual, the perception of the lake as a part of the living space shows an undoubted share of sacralization (conversation of hunters and fishermen, different people after a long absence from their homeland with the lake, etc.) and attributes the image of Lake Yessei to the history of the past, when the lake fulfilled a unifying and creative function.

## Conclusion

Living in another national and regional subject did not lead the Yessei Yakuts to losing their identity, but on the contrary this fact united this sub-ethnos; such unity and solidarity at the territorial level (life by the lake), manifested both in the ethno-cultural and socio-economic space, bound the Yessei Yakuts into a single organism. The feeling of the Yessei Yakuts of their ethnic identity as belonging to

the Yakut ethnos is expressed by the following factors: 1) awareness of their national unity on the sub-ethnic level; 2) common historical past and blood ties with the main Yakut ethnos whose representatives live in the adjacent region; 3) "culture of recollections" as a resource of collective identity maintenance; 4) unity and similarity of ethnic and cultural interests, community of one historical destiny.

In an era of globalisation and the loss of ethnic and cultural heritage, the collective memory of the Yesseis began to play a therapeutic role. Demonstration of their identity as sense of belonging to the Yakut ethnos through the revival of the culture of recollections, the restoration of original ethnic traditions, connection with the kin landscape (Yakutia) and the preservation of their mother tongue became an essential part of the national project started by the Yessei intelligentsia.

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## Формирование субэтнической группы ессейских якутов: ландшафт, история, память

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**Аннотация.** Настоящая статья представляет формирование субэтнической группы якутов в исследовательской траектории: ландшафт, история, память и посвящена изучению периферийной этнолокальной группы ессейских якутов, компактно проживающих на озере Ессей Красноярского края с XVIII века. На основе полевых материалов реализованы методы опроса, картографирования, глубинного интервью, введены в научный оборот ранее не опубликованные архивные материалы, нарративные источники.

**Ключевые слова:** магистральные и локальные культуры, ессейские якуты, культурное пограничье, ландшафт, исторический контекст, континуум, помнящая культура.

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## Constitutional and Legal Development of the Republic of Sakha (Yakutia) in the Post-Soviet Period

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**Abstract.** Modern tendencies of the Russian federalism development, as well as their impact on the constitutional and legal development of the Republic of Sakha (Yakutia) as a federal subject are observed and analyzed in the article. Changes introduced into the Republic's constitutional legislation are characterized in detail. The aim of the study is to determine the degree of influence of the federal center on the constitutional and legal development of the Republic. Historical, technical and legal, and comparative legal methods have been used in the study. Two stages of contemporary constitutional and legal development of the Republic are distinguished in the article: from 1990 to 2000, and from 2000 to the present day. The first stage is characterized by a relative freedom granted to the Republic when forming its constitutional space, including its national and territorial organization. Meanwhile, the next stage is marked by consistent and almost complete limitation of its constitutional and legal sovereignty. A rather pronounced federal interference into constitutional and legal space of the federal subjects, limiting their freedom in defining the mechanisms of interaction between national governing bodies and establishing their own national and legal institutions, could be observed in today's Russia. The authors of the article believe that such interference impacts the Republic's constitutional and legal progress in a negative way, and contemporary Russia needs, at least, to introduce a form of federal government self-limitation when it comes to federal relations and, hence, optimization of constitutional mechanisms which separate federal and regional interests.

**Keywords:** republic, constitution, federalism, sovereignty, constitutional amendment, federal intervention.

Research area: culturology.

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## Introduction

During the period of social and political reforms in the early 1990s, almost all former autonomous republics declared their state sovereignty following Russia's adoption of "The Declaration of State Sovereignty of the Russian SFSR" on June 12, 1990<sup>1</sup>. Declaring themselves as sovereign states, the autonomous republics supposed firstly, that "the status of autonomous republic limits their sovereign rights, does not correspond to the fundamental principles of the constitutional state, and slows down social and economic development" (*Preamble* of the "Declaration on State Sovereignty of the Yakut-Sakha SSR"). Indeed, even with a constitutional basis, an autonomous republic, in fact, was a political, rather than a constitutional entity.

The state structure of an autonomous republic was fully determined by the central authorities. According to article 78 of the Constitution of the RSFSR of 1978, outside the USSR and RSFSR jurisdiction an autonomous republic could make decisions within its own jurisdiction. However, provisions of Article 72 which stated the jurisdiction of the RSFSR prevented the autonomous republics from not only making decisions concerning their own budget, but even those in the sphere of utility services, and provision of urban amenities.

Therefore, the reason why the republics strived to advance their state and legal status and reject "autonomous" characteristics was understandable.

Secondly, complete dependence, including economic one, on the central government when solving any production and commercial issues was also the factor that urged the republics to search for ways of improving their statehood. In particular, even though the Republic of Yakutia was the major supplier of raw materials,

it was the last in terms of infrastructure indicators.

Thirdly, such an important factor as growing national identity of the indigenous population of the republics cannot be ignored. It is a well-known fact that both the RSFSR and the USSR were the so-called ethnic federations (Farukhshin, 2017). When giving critical assessment of such an approach to a federative state formation, it is worth noting that this approach has always been an attempt to find solution to the ethnic problem. Therefore, their self-recognition as independent nation-forming ethnic groups has largely contributed to the sovereignty declaration by the republics. Due to this fact, the federal center later blamed the republics of separatism and proclaimed their declarations inconsistent with the Federal Constitution.

The Declaration on State Sovereignty proclaimed the Republic of Yakutia a sovereign state based on the expression of will of the people (Article 1). The population consisting of people of all nationalities was recognized as the supreme bearer of sovereignty. The Declaration also formalized: full authority of the Republic when making decisions in the spheres of national and public interests with the exception of those voluntarily delegated under the jurisdiction of the USSR and RSFSR (Part 4, Article 1), voluntary and equal union of the Republic with other subjects of the RSFSR and the USSR based on the Federal and Union agreements (Part 3, Article 1), and fundamentals of the Republic's economic system (Article 5), etc. The supremacy of the Constitution and laws of the Republic in its territory was established to ensure sovereignty, but, at the same time, it was stated that the laws of the USSR and the RSFSR that were adopted within the scope of their powers and voluntarily delegated to their jurisdiction are of supreme legal priority in the territory of the Republic (Article 2).

Along with this, it should be noted that the Declaration is a political document. Its adop-

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<sup>1</sup> For instance: June 20<sup>th</sup>, 1990 – the North Ossetian ASSR; August 9<sup>th</sup>, 1990 – the Karelian ASSR; August 29<sup>th</sup>, 1990 – the Komi ASSR; September 27<sup>th</sup>, 1990 – the Yakut-Sakha SSR, etc.

tion is usually determined by specific political circumstances. Its provisions, as a rule, must be legitimized, as it is stated in the Declaration: “the present Declaration is the basis for developing the new Constitution of the Yakut – Sakha SSR...” (Article 11).

The Constitution of the Republic of Sakha (Yakutia) adopted in April 1992 completed the initial stage of constitutional and legal formalization of the Republic's statehood. It declared the Republic a sovereign, democratic, and constitutional state, based on the people's right of self-determination. The latter, at the same time, was interpreted as the people's right to choose their path of development, the right to their statehood and independence of decision-making in the sphere of internal affairs.

It is obvious that new realities of public life and the complexity of challenges the Republic faced – formation of statehood, creating effective economy and civil society formation – called for reforms of the Republic governance mechanisms. The former state authority mechanism proved to be ineffective in solving the new set of problems.

### Reforms of 1990-1993

The elections to the Supreme Council of the Republic which took place in spring 1990 became the first step on the way to re-organization of the old state institutes which no longer corresponded to the new environment. These were the first elections conducted on the alternative basis: 663 candidates were nominated for 165 council seats (according to the Constitution of the Yakut Autonomous SSR of 1978). The Supreme Council exercised its powers till October 1993. During three years of its operation the Constitution of the Republic (on October 16<sup>th</sup>, 1992), the *Act on the Election of the President of the Republic* (October 16<sup>th</sup>, 1991), the Constitutional Court Act (February 7<sup>th</sup>, 1992), as well as many other acts were adopted.

The next step in the process of reorganizing the state and legislative institutions was establishing the post of the President of the Republic. The reasons for the post establishment were common to the USSR, former Soviet republics and Russian republics: fundamental changes in the political system determined

by the elimination of one-party system in the political sphere and, primarily, in the country governance; objective inability of the representative bodies to react to the changing situation; lack of efficiency of the collegial bodies; the need for the leadership capable of uniting positive social and political forces, movements, etc. Besides, such subjective factors as personal aspirations of the republican leaders to solidify their own status cannot be ignored.

Thirdly, the Constitutional Court of the Republic was established. The Act on the Constitutional Court of the Republic of Sakha (Yakutia) of February 7<sup>th</sup>, 1992 became the legal basis of the Court's activity. Over the period of the draft act elaboration many spoke up against this body establishment. Some believed that constitutional control could only be implemented at the federal level. Others stated that “the body of law of the republican level is not big enough to cause any conflicts between the legislative and executive branches” (Mironov, 1994). Nevertheless, the Constitutional Court was established and provision of the supremacy of the republican Constitution, and exercising constitutional control were stated as its main functions.

Thus, by 1993 the system of the higher bodies of the state authority in the Republic of Sakha (Yakutia) was mainly formed. However, the political and social situation formed in the Russian Federation in September and October 1993 pre-determined the further course of reforms for the state and legal institutions in both the Federation and the Republic.

According to the well-known Decree of the President of the Russian Federation No.1400 of September 21<sup>st</sup>, 1993, the work of the Councils of all levels was suspended. After some hesitation on October 12<sup>th</sup>, 1993, the Supreme Council of the Republic of Sakha (Yakutia) adopted the resolution entitled “On the Reformation of the Representative Power Bodies in the Republic of Sakha (Yakutia)”, according to which its work was officially suspended. The same resolution also suspended the work of the Constitutional Court of the Republic. The date of the elections to the new parliament of the Republic was set on December 12<sup>th</sup>, 1993, and it was determined that until the corresponding amend-

ments to the Constitution are introduced, it would be the President of the Republic who will approve the Provisions concerning both parliament and parliamentary elections. Until the new parliament starts operating (Article 8 of the Resolution), the Supreme Council conferred authority to provide legal regulation of the issues concerning budget, taxation, pricing policy, and social sphere to the President. Thus, the Supreme Council to some extent legitimized the following acts of the President, who published decrees in the above-mentioned spheres in accordance with the authority conferred to him. In this regard it can be affirmed that serious violations of constitutional legitimacy were prevented when reorganizing the state government agencies. Reservations about the legality of such a delegation are, of course, reasonable, but under conditions of the legislative body self-dissolution (that was not provided by the legislation at that period), it seems that empowering the President with the corresponding authority by the legislative body was if not particularly well-grounded, but a necessary act.

Activity on the new Parliament formation started immediately. In October 1993 the President of the Republic signed the Decree on the Legislative Assembly (Il Tumen) of the Republic of Sakha (Yakutia), and the Decree on the elections to it. The first composition of the Parliament was elected on December 12<sup>th</sup>, 1993. "Provision on the Legislative Assembly (Il Tumen<sup>2</sup>)" of October 30<sup>th</sup>, 1993 provided the establishment of two-chamber parliament with the Lower Chamber representing the whole republic, and the Upper one representing the interests of the uluses (regions of the Republic) and towns of republican subordination. The Lower Chamber (the House of Representatives) was represented by 21 deputies<sup>3</sup> (representatives), while the Upper Chamber (the House of the Republic) hosted 35 deputies according to the number of uluses and towns of republican

subordination. Therefore, when electing deputies to the Upper Chamber an electoral district was represented by a territory of a large administrative unit, while during the election to the Lower Chamber the territory of the Republic was divided into equal electoral districts regardless of the territorial borders between the uluses.

By the end of 1993 the state authority bodies system of the Republic was formed and was functioning with some minor changes till the early 2000s.

### **Contemporary state of constitutional and legal development of the Republic of Sakha (Yakutia)**

With the adoption of the Federal Law No. 184 entitled "On the General Principles of the Organization of the Legislative (Representative) and Executive Bodies of State Power of the Subjects of the Russian Federation" in 1999 and the well-known Resolution of the Constitutional Court of the Russian Federation of June 7<sup>th</sup>, 2000 the new stage of constitutional and legal development of the Republic began. Some researchers even refer to this stage as "the stage of returning to the unitarian statehood" (Umnova, 2013). Nearly the entire process of constitutional and legal development of the Republic is confined to bringing the republican Constitution in compliance with the federal legislation requirements. It is natural that the fact that "constitutional and legal framework of the Republic is within the federal structure of Russia" (Ilyina, 2015) pre-determines the processes of the legislation unification. A unified state cannot have conflicting understandings of the principles for the state authority organization and the ways of their implementation. Thus, on October 17<sup>th</sup>, 2002 additional supplements and amendments to the Constitution of the Republic were adopted. They brought the constitutional basis of the Republic, as well as constitutional and legal status of the President of the Republic, in accordance with the federal legislation. Parliamentary structure and the system regulating the relationship between legislative and executive branches were reorganized as well. In 2008 another two Constitutional Laws of the Republic of Sakha (Yakutia) entitled "On

<sup>2</sup> According to the Institute of Language, Literature, and History of the Republic of Sakha (Yakutia) (see: Sovety Yakutii of October 13<sup>th</sup>, 1993) the meaning of the word-combination "Il Tumen" could be defined as "a state body making decisions which are mandatory for all, in peace and agreement".

<sup>3</sup> Later, the number of deputies' seats reached 35, thus becoming equal with the number of seats in the Upper Chamber.

Introduction of Amendments and Supplements to the Constitution of the Republic of Sakha (Yakutia)” were adopted. It is worth noting that to provide the supremacy of federal legislation Russia implements all measures of legislative influence on the subjects of the Federation. In September 2008 the Prosecutor of the Republic of Sakha (Yakutia) protested against several norms of the Constitution (Fundamental Law) of the Republic of Sakha (Yakutia). In brief, the Prosecutor Office’s complaints were focused on the failure to bring certain norms of the Constitution (Fundamental Law) of the Republic of Sakha (Yakutia), particularly those dealing with the sovereignty of the Republic, into conformity with federal legislation. Following the inquiry from the State Assembly (Il Tumen) of the Republic of Sakha (Yakutia), the Constitutional Court of the Republic gave interpretations to certain provisions of the Constitution (Fundamental Law) of the Republic of Sakha (Yakutia) which establish sovereignty of the Republic. It should be noted that the Constitutional Court of the Republic of Sakha (Yakutia) cannot give legal assessment to the Constitution of the Republic and make statements about compliance or noncompliance of the Constitution of the Republic with federal legislation or the Constitution of the Russian Federation. As the body that protects the Constitution of the Republic, the Constitutional Court of the Republic of Sakha (Yakutia) may only give official interpretation of the meaning of constitutional norms. Therefore, the Resolution of the Constitutional Court of the Republic of Sakha (Yakutia) of February 18<sup>th</sup>, 2009 may only be considered taking into account the aforementioned circumstances. Thus, the Resolution of the Constitutional Court of the Republic of Sakha (Yakutia) indicates that “the provision of the preamble to the Constitution (Fundamental Law) of the Republic of Sakha (Yakutia) stating that the Constitution is adopted on the basis of the Declaration on State Sovereignty of the Republic reflects the priority of the Declaration in the process of Yakutia’s transition from the Yakut Autonomous Soviet Socialist Republic to the new status of “the republic within the Russian Federation”. Indeed, the goals of the constitution, indicating the historical condi-

tions for its adoption are usually stated in the Preambles. This part is important both politically and ideologically. The Constitution of the Republic of Sakha (Yakutia) was adopted in 1992, correspondingly, its Preamble reflects the historical conditions that determined its adoption. The people of the Republic adopted the Constitution during the period when the republics’ statehood was actively developing and when the sovereignty of the republics was not denied (Federal Treaty of 1992), which was reflected in the Preamble.

Interpretation of the meaning of the Constitutional norm (Fundamental Law) of the Republic of Sakha (Yakutia) in the sense that “*as a measure of its independence in ensuring its economic, social and cultural development and possession of all the powers of government outside the Russian Federation jurisdiction and authority of the Russian Federation and the Republic of Sakha (Yakutia), does not endow the Republic with the properties of a sovereign state, it is not aimed at limiting the state sovereignty of the Russian Federation, does not breach the norms of constitutional equality of other subjects of the Russian Federation, but reflects the right of the people of the Republic to self-determination and the freedom of will when choosing a form of statehood; it expresses the Republic’s right to advance its statehood and to exercise state authority independently*” is also provided within the framework of the above-mentioned powers of the Constitutional Court of the Republic.

Sovereignty is a theoretical category. Therefore, much depends on which theory of sovereignty a state follows when organizing its structure. State sovereignty is a kind of an indicator of political development which introduces novelties determined by the needs of an era and the states into both the theoretical and practical aspects of sovereignty (Bredikhin, 2014; Pastukhova, 2010). There are two widely recognized sovereignty theories: a divisible sovereignty and indivisible sovereignty theory. The divisible (or “divided”) sovereignty theory dwells on understanding of the federative power organization as a division of the aggregate authority. Accordingly, authority is divisible, as is sovereignty. Following the theory, there

is no subordination of one state authority to another, but the distribution of competence in the territory of the federation; therefore, each of the subjects of authority acts in this territory as a sovereign, exercising its authority within its competence.

The theory of indivisible sovereignty, on the contrary, comes from the fact that sovereignty is the basis and the source of rights (authorities), but cannot act as those rights. The theory strongly opposes any kind of limitations imposed on the supreme power. According to this theory the authority cannot be sovereign and complete, provided that it is within even more sovereign authority. This is the theory the Russian Federation currently adheres to. According to the resolutions of the Constitutional Court of the Russian Federation “the sovereignty of the Russian Federation, as stated by the Constitution of the Russian Federation, excludes the existence of two levels of sovereign authorities that exercise supremacy and independence within a single system of state power; that is, it does not allow the sovereignty of the republics, or other subjects of the Russian Federation” (Resolution of June 7<sup>th</sup>, 2000, Definitions of June 27<sup>th</sup> 2000, April 19<sup>th</sup>, 2001, December 6<sup>th</sup>, 2001).

In June 2009, the Constitutional Law of the Republic of Sakha (Yakutia) was adopted. This Law was of crucial significance, since it introduced amendments and supplements to the norms of the Constitution of the Republic of Sakha (Yakutia) establishing the national status of the Republic.

Amendments were introduced to Paragraph 3 of the Preamble which previously contained provisions stating that the Constitution is adopted “based on the Declaration on State Sovereignty of the Republic”. Amendments to the Preamble were made following the resolution of the Constitutional Court of the Russian Federation, which had previously recognized the provisions of the Constitution of the Republic of Bashkortostan as non-compliant with the Constitution of the Russian Federation. That is why the amended version of Paragraph 3 states: “TAKING into consideration incorporation of Yakutia into the Russian State in the 17<sup>th</sup> century; establishment of the Yakut Autonomous So-

viet Socialist Republic in 1922 as recognition of Yakutia’s statehood; the republic’s reformation in 1990 to the Yakut-Sakha Soviet Socialist Republic in accordance with the Declaration on State Sovereignty of the Republic, which in 1991 was re-named the Republic of Sakha (Yakutia) based on the resolution of the Supreme Council of the Yakut-Sakha Soviet Socialist Republic”. It should be noted that the amended version of the Preamble retained the provisions which reflect the historical facts which had preceded the adoption of the Constitution of the Republic and laid the ground for the formation and consolidation of the Republic’s statehood. It reflects both all the historical milestones of the Republic’s development and social and political context which pre-determined the adoption of the Constitution in a brief and comprehensive manner.

In addition, an entire bulk of amendments was introduced to Article 1 of the Constitution. Thus, Article 1 was supplemented by a new Part of Article 2, which specifies (clarifies) the constitutional and legal status of the Republic as a state within the Russian Federation. The new version of Part 2 of Article 1 establishes the attributes of the Republic’s statehood: “The Republic of Sakha (Yakutia) has its own territory, population, Constitution and legislation, the system of state bodies, as well as state symbols and national languages”. The word “sovereignty” was deleted from Part 3 of Article 1. The amendments concerning Part 4, which was transformed into Part 5 are particularly worth noting: the word “its” was deleted from the phrase “its people” (that is, the people of the Republic). According to the Constitution of the Russian Federation, multi-ethnicity of Russia is the source of its power, therefore, the deletion of “its” from the text of the Constitution of the Republic is a significant clarification which confirms that this part of the Constitution of the Republic is made fully compliant with the Constitution of Russia.

Other amendments were also adopted to achieve the same goals – to bring certain provisions of the Constitution of the Republic into conformity with the federal Constitution. For instance, in connection with the change of the federal legislation concerning naming the titles

of the highest official of a subject of the Russian Federation<sup>4</sup>, the amendments to rename the President of the Republic to the Head of the Republic were introduced to the Constitution of the Republic of Sakha (Yakutia). The initiators of these amendments (we should note that the initiative advanced by a group of 12 State Duma deputies and 11 members of the Federation Council was adopted rather quickly compared to other draft laws proposed by individual deputies or a group of deputies) considered the name of the post (the president), which was already well-established in the republics (in 13 out of 21), as superfluous and capable of creating certain obstacles to perceiving the post of the President of the Russian Federation as a unique one. Therefore, almost all the republics had to introduce amendments to the corresponding norms of their constitutional legislation.

### Conclusion

Constitutional and legal development of the Republic of Sakha (Yakutia) as a part of the Russian Federation has been determined by many factors. The primary one is the existence of a single legal space in the Russian Federation with the supremacy of the Constitution of the Russian Federation and federal legislation. Accordingly, constitutional and legal development of the Republic is directly affected by the constitutional and legal development of Russia. For the period of 25 years since the adoption of the Constitution of the Russian Federation, Russia has come a long and complicated way, and this way has greatly influenced the constitutional and legal processes in the Republic of Sakha (Yakutia).

Over 26 years 10 chapters<sup>5</sup> of the republican Constitution out of 11 have been subjected to different amendments; about 20 Resolutions of the Constitutional Court of the Republic of

Sakha (Yakutia) on the interpretation of various constitutional norms were adopted<sup>6</sup>. This indicates, therefore, that the Constitution of the Republic is a living and sought-after document which reacts to the needs and requirements of the changing social and political situation. All states and nations face the problems of changing the constitutional legislation. It is impossible to completely avoid amendments to the constitutions, as global experience shows that states and nations have to go through similar processes under any political system. Constitutional legislation may and should change. It should meet the needs of the society. When speaking of federative state subjects, the challenges of amending their constitutional acts are accompanied by the crucial problem of bringing them in accordance with the federal acts. It goes without saying that the need for adjusting the legislation of the subjects of the Russian Federation when the federal legislation is changed is absolutely reasonable. Representing the legislation of the entire state, federal legislation establishes the essential and fundamental grounds for further rule-making. At the same time, it is obvious that the legislation of the subjects does not merely follow the federal legislation, but rather enriches and fills its fundamental provisions with content. That is why the subjects' legislation could also affect the federal legislation directly or indirectly. In practice, however, with some rare exceptions, there is a one-way process. Making the subjects to bring their acts in compliance with those of their own and arbitrarily demanding the recognition of their supremacy, the federal center follows the principle "the law is bad, but this is the law". Meanwhile, it often does not take into account the existence of another principle, the principle of reasonableness and utility of law. As a rule, the subjects' law-making processes are based on the ideas of practical expediency and the need for solving an actual problem. Therefore, the conflict between the requirements of federal legislation and the actual needs and interests of the subjects of the Federation is quite real. At the same time, it must be admitted that at the federal level, establishment and formation

<sup>4</sup> Two Federal Laws were adopted on the issue: FL of December 28<sup>th</sup>, 2010 No. 406-FA; and FL of February 3<sup>rd</sup>, 2015, No. 4-FA.

<sup>5</sup> "Yakutskie Vedomosti", No. 7, April 26<sup>th</sup>, 1992. Amendments introduced by the Constitutional Court of the Republic of Sakha (Yakutia) on June 15<sup>th</sup>, 2016, 1651-3, No. 859-V came in effect from the date of official publication (published on Official legislative information Internet-portal. Available at: <http://www.pravo.gov.ru> – June 26<sup>th</sup>, 2016.

<sup>6</sup> Available at: <https://ks.sakha.gov.ru/postanovleniya2>

of the Constitution was often determined and is determined by the specific political goals and opinions, influenced by immediate needs. In addition, the contemporary Russian Federation has completely overtaken the decision-making process in the majority of spheres within its state jurisdiction through its federal bodies. Distribution of powers established by Articles 71, 72 and 73 of the Constitution of the Russian Federation implies that the subjects of the Federation seem to have considerable powers, including those within the residual competence. In reality, however, the Federation hardly leaves any significant issue for independent decision-making. A situation when it is possible to apply Part 6 of Article 76 of the Constitution of the Russian Federation “In the event of contradiction between the federal law and regulatory legal act of the Russian Federation subject, issued in accordance with Part 4 of the present Article, the regulatory legal act of the Russian Federation’s subject remains in effect”, is not considered even hypothetically. While the opposite situation, when the federal legislator intrudes into the sphere of the Federation subjects’ jurisdiction, is quite admissible<sup>7</sup>. Unfortunately, this is an indicator of the Federation degradation. Moreover, to even greater regret, many issues of the Federation subjects’ development are solved at the level of political elites and on the basis of personal agreements. There are numerous models of federative structure: constitutional,

contractual, symmetrical, ethnic, territorial, cooperative, dualistic, subsidiary, competing (competitive), etc., and we can endlessly argue about which model would be better for Russia. However, it should be admitted that all these models are effective under condition if subjective factors do not outbalance objective needs in building up the state mechanism. The existing Russian model – constitutional, asymmetric and ethnic-territorial – is quite acceptable and does not require substitution. Only approaches to its implementation need to be reconsidered. One could recollect the positive examples of the advanced legislation of the Federation subjects in the 1990s, when the latter could actually exercise the right to independent law-passing in the sphere of joint jurisdiction, should such necessity arise<sup>8</sup>. In addition, self-restraint of the federal center and suspension of its systemic interference into the subjects’ jurisdictions is crucial for the successful constitutional and legal development of the Federation’s subjects. The federal center should also take into consideration the fact that any constitution, including Constitutions of the subjects of the Federation, as the fundamental political and legislative document of any state or part of a state, is a long-term act and cannot and must not undergo changes introduced in order to satisfy an immediate political conjuncture.

<sup>7</sup> In case a subject of the Federation has not adopted a law on an issue that falls within its competence, the federal legislator may exercise legal regulation in this area. See: Resolution of the Constitutional Court of the Russian Federation No. 15-P, of November 3<sup>rd</sup>, 1997.

<sup>8</sup> Resolutions of the Constitutional Court of the Russian Federation of February 1, 1996 No. 3-P and of January 9, 1998 No. 1-P formulated the legal position according to which the absence of a corresponding federal law on joint jurisdiction does not prevent the subjects of the Federation from adopting their own normative acts, which follows from the nature of joint competence.

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## Конституционно-правовое развитие Республики Саха (Якутия) в постсоветский период

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**Аннотация.** В статье прослеживаются и анализируются современные тенденции развития российского федерализма и их влияние на конституционно-правовое развитие Республики Саха (Якутия) как субъекта Федерации. Дается подробная характеристика изменений конституционного законодательства республики. Целью исследования является определение степени влияния федерального центра на конституционно-правовое развитие республики. В ходе исследования использовались исторический, технико-юридический и сравнительно-правовой методы. В статье современное конституционно-правовое развитие республики разделено на два этапа: с 1990 по 2000 год и с 2000 года по настоящее время. Первый этап характеризуется относительной свободой республики в формировании своего конституционного пространства, включая государственно-территориальное устройство. Для следующего же этапа характерно последовательное почти полное ограничение ее конституционно-правовой самостоятельности. В современной России происходит довольно жесткое федеральное вмешательство в конституционно-правовое пространство субъектов Федерации, ограничивающее их свободу в определении механизмов взаимоотношений между органами государственной власти и установлении собственных государственно-правовых институтов. По мнению авторов, такое вмешательство оказывает негативное влияние на конституционно-правовое развитие Республики, и современной России, по меньшей мере, требуется самоограничение федеральной власти в сфере федеративных отношений и, как следствие, оптимизация конституционных механизмов разделения общефедеральных и региональных интересов.

**Ключевые слова:** республика, конституция, федерализм, суверенитет, изменения конституции, федеральное вмешательство.

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## Cultural Meanings of Mediaspace: Philosophical Aspects

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**Abstract.** The dynamics of contemporary media culture initiates addressing the problem of cultural meanings study in a transdisciplinary way. This current research is implemented in two areas of philosophical reflection, aesthetic and methodological. The aim of this article is to clarify the specifics of “the cultural meanings” in the philosophical and aesthetic discourse and study the role of media space in the realization, transfer and transformation of cultural meanings. The study focuses on the aesthetic media, which in turn affects the information circulating in the media cultural space. For this research the author incorporated works of scholars such as H. Rickert, W. Benjamin, R. Barthes, O. Pavlova, A. Ruchka in the philosophical discourse of humanities, as these works reveal the mediator importance in the process of transformation of cultural meanings, screen and monitor. Therefore, it affects the media space’s cultural discourse: the transformation of values, ideals and cultural meanings.

**Keywords:** cultural meanings, cultural value, media space, virtual reality, aestheticization, media culture.

Research area: history.

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## Introduction

Media space, media culture, and other media channels have long been the subject of a wide range of sciences. In the context of philosophical reflection, special attention is paid to aesthetic and axiological aspects of the establishment and functioning of media space as the ultimate determinant of cultural meanings today. Aestheticization of virtual reality takes place in strategic communication practices because, first of all, it eliminates the demand for free embodiment of dreams, illusions of the subject on the choice from the infinite palette of beautiful things, creativity in designing their own reality. The process is how to use artistic means of expression and in-depth and structural transformations of space with the accumulation of both traditional and cultural meanings and find new meanings and values characteristic of the era.

## Statement of the problem

In today's dynamic media world the key problem is the society functioning, as justified by the observed in the information society general trends in media culture. This situation is directly related to the social influence of audiovisual communications and media space in general, resulting in the emergence of a new social reality, which initiates a change of consciousness, the formation and transformation of cultural meanings. Value-semantic perspective, which is directly linked with the dominance of the media segment of society, has by far not investigated enough, since scientists are only beginning to apply a philosophical discourse for the research category of "cultural meanings".

This topic has long remained within the framework of sociology, despite the fact that cultural meanings are inextricably linked with established values and traditions of the aesthetic nature in particular.

The aim of this article is to clarify the specifics of "the cultural meanings" in the context of contemporary philosophical and aesthetic discourses to highlight the features of modern communication (media space orientation) and its role in cultural meanings in the process of aestheticization.

In order to achieve this goal, one should first of all study the works of modern scholars, who have once raised this issue and given special priority to cultural meanings of aesthetic media space.

## Theoretical framework

The study of this problem was initiated by scientists from different fields of knowledge, including philosophy, aesthetics, cultural studies, sociology. Referring to the philosophical and aesthetic context, one must remember about such scientists as W. Benjamin, H. M. McLuhan, N. Luhmann, P. Bourdieu, R. Barthes and neo-classical representatives, namely H. Rickert. In the development of approaches to the problem we should not forget about the significant role of such modern local researchers as O. Pavlova, N. Kostenko, A. Ruchka.

We consider appropriate to follow their understanding and interpretation of the concept of "cultural meanings", values, value paradigms, and civilization's identity of a man and society in a certain historical period. Cultural meanings include a diverse palette of religious beliefs, moral principles, but in a particular culture, they stand out in the array of this culture core values.

## Discussion

The renowned researcher media communication H.M. McLuhan examines the phenomenon of expanding human capabilities by communication means, while modern sociologist N. Luhmann notes that "communication in the art system is the only form of communication that transmits not only the forms of meaning, but also the feeling together with the physical senses" (Luhmann, p. 45). In this context, according to the researchers, media philosophy is as follows: "The history of media implies continuation (extension) of our perceptual capabilities and communication abilities, but with the observation that this growth can not be associated with the body organs' immediate sensations such as touch, smell, hearing" (Savchuk, p. 12). It should be noted that the increase in the range of extension rights that are provided by communication media is not widely accepted

as they remain out of the media formats concerning listed above body senses.

Therefore, the strategy is interpreted as aestheticization and compensation of complex feelings in the media fullness. Those are more invariant to be artistic culture of media space; their aesthetic range (in the classical sense of the process) is minimal.

The phenomenon of aesthetic culture in the media is laid out in the works of foreign and local researchers. In this context, in order to understand the formation of specific aesthetic space in the media, the researcher O. Pavlova said: "The classical aesthetics had some instructions that have structured its subject area. These included: the autonomy of the aesthetic sphere (especially for the Renaissance art history), self-sufficiency of artistic abilities (D. Hume), the presence of a priori principle of pure reason (I. Kant), free expression of personality in the beautiful (J.C.F. von Schiller), beauty not as an absolute value, but an aesthetic pleasure of life (Romanticism), the justification of aesthetic knowledge as a system within rational-targeted ideas (G. Hegel). A day of total representation of reality by the media means leads to the definition of postmodern culture as "cultural industry" (T. Adorno), "hyperrealist" (R. Barthes), "spectacle society" (G. Debord), "the era of emptiness" (G. Lipovetsky). The objective of the study is the argument value mutual aesthetic sphere and the media in the hypothesis which is aesthetically transformed form of the present" (Pavlova). Thus, a new phenomenon is formed, which transcodes aesthetic meanings in the new cultural space. A clear system of art and aesthetic theory of patterns reinterpreted for implementing cultural meanings in the format of virtual reality. Cultural meanings in this context should be interpreted as the various theoretical concepts of classical and modern aesthetics and as the core cultural common values, meanings, ideas and symbols of culture as a way of being human.

Aestheticization of media space is available in various forms. Therefore, the film and television displays information as artistic and documentary or newsreel in a kind of counterpoint Information Network, which dramatizes a narrative and, ironically, transforms it into

game and planar screen. Political events garner the coverage through artistic format of presentation: music, staffing, music video installation and entertainment. The media resource aims to create a special aesthetic space in 3D format by using various stereo techniques. Of particular note is the Internet communication via the computer screen, which is also an aesthetic technique: design of web pages, websites, social media, design and presentation of news and more. Aesthetic means building virtual reality can create the illusion of creative actualization of the individual. If art in the classical sense and artistic expression outside the context of media conversion is an act of true reality, the world of media technology, replacing this act with the proposed model of self-identity, which, in our opinion, is directed and realized in the artistic imagination of a recipient because of onscreen culture.

The cultural meaning as the accumulation of experiences, values and principles, ideas and symbols of culture in pre-Information Age was embodied in various forms of consciousness. The strong and representative role is that it reflects the history of art. System of styles, genres and art forms organizes time and spatial continuum in which art imagery represents the dominant meanings of culture, extrapolated from the sphere of religion, morality, politics, and science. This aesthetic design requires skills and willingness of the recipient and professional artist. However, the media space breaks conventional boundaries between an author and a recipient, on the one hand, it creates a new structure of the cultural meanings embodiment through a kind of connotative text, on the other hand, it implies a similar aesthetic design as self-constructing world outside the media cultural space. Therefore, the consumer learns about modern aesthetic principles in the media products through cultural meanings which impose and embody them in our own living space. The goal becomes the tool and vice versa. Media space acts as one of the aims of aesthetic construction of reality. As aqua surf, media slides after returning to the cultural space coast and dehydrate without further waves, so it is doomed to experience drought. Therefore, the aesthetic range of media space

generates new techniques that are increasingly affecting the representation of consumers and transform reality.

A special technique that we believe deserves special attention is the modern way of aesthetic media space in the form of both destruction and creation of cultural meanings that directly indicate fast fame and recognition for someone who does not agree to “waste” time on professional development and is ready to make several steps to overcome the distance between being unknown and being hyped for their creativity on various TV channels and websites. This glory is both instantly proclaiming and promptly lost. However, the latter remains behind the scenes in the media space.

The Ukrainian media culture, in our opinion, can give many examples of this strategy, including TV projects such as “X-Factor”, “Everybody Dance”, “Ukraine’s Got Talent”, and so on. The purpose of these programs is articulated as the search for talents. However, we believe that this is a manipulative strategy to transform cultural meanings. Unlike the traditional way in the profession in those public institutions that are established to teach the skills, in the mind of the recipient there is an idea of the possibility to cut this path, avoid formal training and become a better professional and more popular by the end of the project.

The winners of these projects “taste” fame, go on to participate in other projects or become despondent in their abilities and skills, because their credibility was spent in vain. It is necessary to clarify that we are far from condemning such projects. They are spectacular, get high ratings, and ultimately what sounds from television screens is music. However, we emphasize the substitution of deep meanings that destroy the aesthetic hierarchy of artistic culture and create variety of meanings.

Analyzing the cultural text as space formation of cultural meanings should refer to the concept of text analytics R. Barthes. In order to understand what space the text should introduce such concepts as “codes” proposed by Robert Barthes. According to the concept of the researcher codes permeate the cultural text as strings, forming its meaning. The researcher rejects the interpretation of meaning in one

sense, since in his opinion it reduces the space of the text and leads to a narrow interpretation of meanings. Text inherent multiplicity: “It means it is not just a few meanings, but that it brings multiplicity of meaning as such, the indestructible multiplicity, not just tolerated. In the text there is no peaceful coexistence of meanings, they cross into their moves through them, so it is not exposed to pluralistic interpretation, it there is an explosion and scattering of meaning” (Barthes, p. 67). Thus, the very multiplicity of meanings understood only through codes and forms the space of the text. Text is inextricably linked and deterministic time-history, culture, meaning, society-man. In general we can say that the production is inextricably text included in the “beyond-text reality” and “symbolic space” (Mikitinets, p. 42).

Referring to studies of audiovisual communication one should recall the scientist W. Benjamin and his work entitled “Works of art in the age of technical reproducibility” in which the researcher described the formation of visual culture. W. Benjamin not only captures the change in a person’s world, but also explores how this happens. The researcher tries to answer the question of how the development of technology, i.e. the reproduction of images, affect the human perception of the world, the formation or modification of certain culture-heritage identity as we understand cultural meanings. An interesting phenomenon poses the problem of the uniqueness disappearance.

Any attempt to reproduce an image generating secondary image that alters the interaction between the actor and the reality is the person who is trying to play the objective reality and the environment. The author claimed that “nature, facing the camera is not the nature facing the eye; difference lies primarily in the fact that the place space assimilated by the human mind, taking up space, mastered unconscious” (Benjamin, p. 71). In other words, play the objective reality in all its diversity, or create a double lens using cameras and camcorders impossible because the resulting image will subjective, there is such a thing as a distortion of cultural discourse. The above phenomenon can be interpreted; it does not give a complete picture of the world and not its extension. It should

be noted that fixing through an intermediary (the objective lens) some point of life, we do not have the whole picture since pulling out pieces of the whole, which is not conducive to creating a complete image, and leads to a distortion of meaning. Undoubtedly, both time and space art basically is the only piece of reality. But after armory art artist through the prism of his philosophical offsetting entry and accumulated cultural meanings in a fiction work.

It provides a potential deployment and perception in its entirety reflection of the world to the recipient. A technical tool, as a mediator of this process, as a mediator of creation and perception does not simply slow and reduce the art content, but actually blocks the opportunity for further existence of art. It should be noted that the views of W. Benjamin are categorical and not shared by all members of aesthetic thought of the 20<sup>th</sup>-21<sup>st</sup> centuries.

Science displays and actively explores contemporary art practice in which the mass media plays a substantial role. Conceptualization of the problem reflects the theory, the reception of which is those that depict the creative potential of modernization. Therefore, transformation of artistic practice and its theoretical reflection take place.

Special attention is given to the problem of cultural meanings and values functioning and formation. The most important part is presented in the media communication, which is the main source of knowledge of the world and a person. Problem of self-identification of rights as part of socialization is related to the audiovisual communication that forms the world view and consciousness of the individual; his/her value orientations and constructs social reality. Cultural meanings are able to perform this fundamental function, namely the function of society integration, maintaining its value and stability (Kostenko).

In our opinion, the concept of "cultural meanings" and "values", and most importantly their existence in the phenomenal field are inseparable and interdependent. Cultural meanings are a phenomenon that involves value orientations of the individual and society as a whole. Values considered in the paradigm of cultural identity, which are formed by means of

established cultural meanings in the "core culture" according to the terminology representative of this trend, H. Rickert followed cultural tradition. H. Rickert mentions that "value has a spiritual purpose, vital practical mental setting, expressing nerve of lively culture, its semantic core that reflects the culture dynamics" (Rickert, p. 365).

That is, the values are the result of the functioning of culture and cultural meaning as integral structure and as a culture. Understanding the meaning of meaning requires knowledge of human relationships or certain human groups both in actual life situation in which they are present, and with the life experiences of previous generations or the project of human life and the future (Kostenko).

One should refer to the importance of the individual value orientation. Value orientation is defined as the ratio of sample to a set of material and spiritual values and ideals that are considered as objects of goals and the means to meet the needs of individuals or social groups. Formed in the social practices, values mediate the impact of the environment: they accumulated experience of people. Having established orientation characterizes maturity as human beings, but these orientations are direct lever of influence audiovisual communication, which, in turn, is an active participant in the formation of the individual as a whole, and is an inexhaustible source of information about the world and the cultural world of humanity. Therefore, as a result of human activity, its existence is the formation of certain values, which is primarily due to the existing cultural meanings inherent in society. Therefore, the value orientation is found in human activity as a hierarchy of benefits that a person gives their material and spiritual values (Drach, p. 305).

Since the inception of the society in the first place laid horizons of cultural meanings that are established informal rules of functioning and development of society. Reflection in mythological consciousness ideas about the world and man's place in it, the meaning of life and the inevitability of death and the fate of the hero exploit people and other ethnic characteristics forms meaning and form concentrated on the core of culture and determine the formation

of cultural meanings. They direct the lives of people, as traditions and values are basic concepts as the cultural meanings are formed a number of legal, moral and ethical standards, which, depending on the policy are binding or not enforced. But in everyday life of each national community of people, some informal rules is imperative, though not enshrined in law. Cultural meanings form the perception of people, the deviation from certain rules considered non-conformist behavior. Broadcast cultural meanings, values and traditions is through communication that has different forms and manifestations (audio, video, or even tactile communication). With the development of 20<sup>th</sup> century science and technology and progressive trends in media communications, cultural meanings lose their identity, because it is easily transformed and taking on new forms with curvature or distortion of cultural discourse with the help screen (display other forms of communication). In recent years, especially in connection with the intensive development and computer science, and computer engineering, and their active penetration into society are increasingly faced with a highly informative approach to understanding the essence of culture and education. This trend understands the educational process and the process of transmission of knowledge in general as a channel of information from the teacher, a teacher or even automated complex, which in the modern era of information can replace live communication with the user of this information. Hence the rather stable theory which involves the term "information technology teaching", it is the transfer and translation of knowledge is responsible for the establishment and development of individual assimilation of established norms, traditions, customs inherent in a given community cultural meanings and knowledge of the world. So speaking of broadcasting cultural meanings should not forget the importance of education in this process and in-depth use of media technologies, which in most cases form the identity of the information age.

Methodological problems in research focus of value and aesthetic understanding of the functioning of cultural meanings media space is interdisciplinary. Since the principle of us-

ing strategies in modern integrated approach: ideas, methods and technologies for producing, storing, selective sampling and operational insight to consumers of different types of scientific information can be useful and be required. Any attempt of using information and computer tools to intensify, intensify, ultimately optimize multi-component process of learning, skills, methods of creative activity, not to mention the formation of the whole gamut of human relations to the world and to each other, his outlook, mentality, culture, behavior, Booz certainly deserves detailed study. Media space forms a natural tendency and the need for effective communication. In the context of aesthetic and axiological approach should be noted that the specific media culture is one in which create impression on the following: the main thing is not lost - the emotional character of a full life of people who perceive the information being broadcast, which is based on the appeal (appeal) to the individually unique spiritual world each of them an absolute priority to the uniqueness of the individual. In our opinion, this is one of the most dangerous illusions and disappointments, which is the main simulacrum media culture. Therefore, to a large extent to the problem should be addressed in the value-semantic context.

Unfortunately, today's society is biased media. Cultural meanings and culture as such typologies and dissolved in the media that replicates and promotes the heritage of culture and history. On the one hand by means of audiovisual communication, anyone can read a specific work of art, listen to any musical composition, but often you can also find signs of vandalism and frivolous perception of what he saw or heard. If the ring tone on your mobile phone is a classic song eventually over time it begins to annoy and its sound is often inappropriate and perception of others is shallow and frivolous. Crumbling certain cultural meanings that were put into the product during its creation, the distortion of social reality by means of a computer screen, TV, video and camera lenses constructed new cultural meanings that are not always true. Growing concerns about the culture of the same "one reality" losing self-evident under the pressure of many images that claim to be

real and increasingly becomes a “negotiable” if on its identification requires someone consent. Generally refers to the legitimization of social media ontology. Since “to be is to be shown on television”, as noted by Bourdieu (Bourdieu, p. 205), or to attend, to be present in the world wide web, which is true not only for popular people, but also for any events, occurrences, statuses and styles.

### Conclusion

Thus, aesthetic media space leads to expansion of cultural meanings of modernity within the virtual reality. The principles of media aesthetics, in many respects form polyphony of theoretical approaches and artistic practices aimed at university effect without feedback from the recipient, but imitate updating as the performance in the virtual space of culture. Cultural meanings lost expression through the beautiful, tragic, heroic, etc. and expressed through spectacular music video, fragmented, and thus affect the aesthetic presentation of the

recipient. The reality of media space provides the aesthetic experience of the subject in those key parameters aesthetic in which this development has commercial appeal. Aesthetic reduced to a bright, pleasant consolation. Virtual reality is no longer a feature of the real and the imaginary, because, being a virtual reality affects both aesthetically and in value-semantic dimensions.

It should also be noted that the axiological characteristics of cultural meanings are signs of transformation. The value system of higher goals, ideals realized in a culture is destroyed. They offered to replace and axiological trend that can be called, the value of freedom and choice. However, it is this value system is eliminated, as in the forms of new cultural meanings, mechanism becomes manipulative media culture. We believe that the value of freedom, the right to choose the immensity of information - values is an illusion media space, which are actually determined manipulative strategies of mass communication.

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## Культурные смыслы медиапространства: философский аспект

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**Аннотация.** Динамизм развития медиакультуры современности инициирует постановку проблемы по изучению культурных смыслов в трансдисциплинарном векторе. В тексте данной статьи это воплощается в двух направлениях философской рефлексии: эстетическом и аксиологическом. Целью данной статьи является выяснение специфики актуализации «культурных смыслов» в контексте философско-эстетического дискурса, а также исследования роли медиапространства в процессе функционирования, трансляции и трансформации культурных смыслов. В исследовании концентрируется внимание на эстетизации медиа, что, в свою очередь, влияет на информацию, циркулирующую в медиаканальном пространстве культуры. В контексте исследования авторы приобщают к философскому дискурсу гуманитаристики статьи и труды таких ученых, как Г. Риккерт, В. Беньямин, Р. Барт, О. Павлова, А. Ручка, раскрывающие посредничество в процессе трансформации культурных смыслов, экрана и монитора. Как следствие, это влияет на культуротворческий дискурс пространств: трансформацию ценностей, идеалов, культурных смыслов.

**Ключевые слова:** культурные смыслы, культурная ценность, медиапространство, виртуальная реальность, эстетизация, медиакультура.

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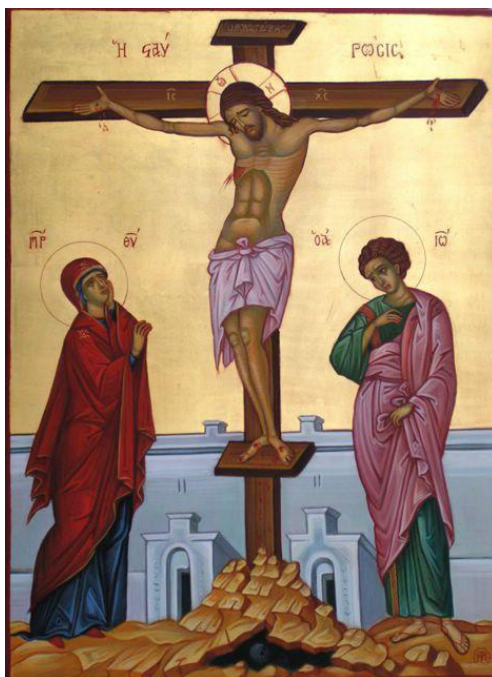
DOI: 10.17516/1997-1370-0228  
УДК 2-535.5

## Standing at the Cross. Stabat Mater. The Cantata of the Composer Metropolitan Hilarion (Alfeyev). Theme and Its Analysis

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Icon "The Standing of the Mother of God at the Cross"

**Abstract.** The 20<sup>th</sup> century is marked with the discoveries in all the areas of the Slavic peoples' culture that antiquity and value of contribution to the world culture deserves thorough studying. Outstanding masters of the 20<sup>th</sup>–21<sup>st</sup> centuries in their creative work and in their compositions turned to the genres of the Western European music of the Baroque and Classicism (oratorio, cantata, big concert, sonata, quartet and romance).

At the same time, their reliance upon the achievements of the Russian musicians of the 19<sup>th</sup> century is evident. The composers' works are characterized by the expansion of the lexical basis of the musical language, the use of folklore and introduction of the modern techniques of the composers' writing.

The creative work of Metropolitan Hilarion (Alfeyev) is a unique phenomenon in the history of the world and Russian musical culture of the late 20<sup>th</sup>–early 21<sup>st</sup> century.

The cantata *Stabat Mater* for soloists, choir and orchestra is studied in this article.

The relevance of the musical compositions by Hilarion Alfeyev lies in the fact that most of them are based on the religious themes and Christian texts. Great ideals and the images of Jesus Christ and the Virgin found a perfect and convincing embodiment in his music. Centuries-old traditions of the cultural and spiritual life of Russia have been preserved and developed in the cantata *Stabat Mater*.

The value of his compositions is in a strong connection with the achievements of the outstanding composers of the 18<sup>th</sup>–20<sup>th</sup> centuries, as well as in the multilateral implementation of intonations and rhythms of the Western European music and Russian folklore combined with church hymns.

The music of composer Hilarion (Alfeyev) is bright, powerful and rigorous, but at the same time it is distinguished by the subtlest lyricism. It became a revelation of not only the art of its country, but of the whole world. His compositions penetrate a human soul; they are clear and accessible to everyone.

**Keywords:** spiritual music culture, cantata, medieval Catholic sequence, polyphony, passacaglia, Russian folk songs.

Research area: culturology.

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*But above all these things put on love, which is the bond of perfection*

*And let the peace of God rule in your hearts...*

*(Col. 3, 14-15)*

## Introduction

For centuries, hundreds of thousands of spiritual songs have been accumulated in Russia. Their authors were both eminent composers, and unknown anonymous regents. Spiritual and musical art of the turn of the 20<sup>th</sup> and the 21<sup>st</sup> centuries is impressive by the variety of forms and genres. The works of some composers are designed to preserve and continue the church-singing tradition. The compositions of other authors also carry out an educational function: involving listeners to the high spiritual and moral ideal.

Ancient Rus', Holy Rus', Great Russia! This is how we call our country. The ancient

Russian state, the center of which was in Kiev, arose in the middle of the 9<sup>th</sup> century. The adoption of Christianity in Russia in the late 10<sup>th</sup> century was an important historical event, which contributed to strengthening the state unity of Kievan Rus' and its culture development.

The fate of Russia and its people is difficult and interesting. How did it survive during the years of war, starvation, devastation and repressions? It is amazing! It is held by prayers, by the Orthodox Faith and the Protection of the Blessed Virgin Mary! Russia is Her home!

Since ancient times, Russian people perceive Rus' "as the home of the Most Holy

Mother of God". The faithful Russian princes turned to Her for help when they went to the battlefield and proclaimed: "For our Lord the Savior and for the Blessed Virgin Mary, and for the home of the Most Pure Virgin" (Fast, 2010).

In the history of the Church, information about the Mother of God was compiled bit by bit. Who is She for us? What is Her role in the life of the Savior? Temples are constructed, icons are painted and musical compositions are created in the honor of the Queen of Heaven.

She is called Virgin Mary, Ever-Virgin, the Mother of God, Our Lady, the Queen of Heaven, the Mother of God, the More Honorable than the Cherubim and Beyond Compare more Glorious than the Seraphim, the Wife, the Most Holy Mother of God...

The Mother of God is loved, but of course, after God. And she is the closest from all of us to the Savior. For Christians the Queen of Heaven is the Mother, and all over the world they turn to Her for comfort and help.

The number of icons of the Mother of God throughout the world reaches several hundreds. "In Russia the icon performed a very special function – it was the image for praying and a book for studying, a companion of life and a shrine, the main treasure that was inherited from generation to generation" (Yazykova, 1995).

The icons of the Most Pure Virgin Mary, sent by the forces above, are scattered "across the face" of our homeland, forming the Heavenly Protection. Russia is protected by a specific Cross of Her five wonder-working icons. The countries' northern limits (the borders of the country) are under the Protection of the Tikhvin Icon of the Mother of God, the southern ones are under the Protection of the Iberian Icon and the western ones are under the Protection of the Smolensk Icon. The ancient Vladimir holy image protects and blesses the center of Russia, and the miraculous Kazan Icon of Our Most Pure Mother is shining with the rays of grace in the east.

A little is said about the Mother of God in the four Gospels. The narration of the Virgin Mary is found in the Gospel of Luke – 1:18-25 – the Prediction of the Nativity of John the

Baptist; 1:26-38 – Annunciation of the Angel Gabriel to the Blessed Virgin Mary about the birth of Christ; 1:39-56 – Mary in the house of Elizabeth (Her relative); 1:46-55 – "My soul magnifies the Lord ..." (Magnificat, from the Latin *magnifico* – "exalt", "glorify"). In the same Gospel of Luke in the second chapter in 2:1-7, the birth of Jesus Christ is narrated; 2:8-20 is the appearance of the Angel of the Lord to the shepherds; 2:21-35 – the meeting of the righteous Simeon the God-Receiver with the Infant Jesus in the Temple of Jerusalem (the Presentation of the Lord); 2:39-40 – about returning to Nazareth; 2:41-52 – annual visit to Jerusalem on the feast of Easter.

The Mother of God is mentioned in the Gospel of John: 2:1-12 – the first miracle, worked by Jesus Christ at Cana in Galilee. In the text of the Gospel of Matthew: 12:46-50 – the Mother and brothers of Jesus, as well as in the Gospels of Mark 3:31-35 and Luke 8:19-21 it is written "*Here are My Mother and My brothers*". In the Gospels of Luke 23:27-31 – the weeping of the daughters of Jerusalem when Jesus is led to the Cross. "It should be noted that Mary is not mentioned here, but, according to the church tradition, She, nonetheless, was present at that. In Jerusalem, the pilgrims are shown one of the fourteen stops on the way of the Savior, where He met with the Mother" (Fast, 2010).

In the Gospel of John 19:25-27, Mary is at the Cross, and Jesus, seeing the Mother and the disciple whom he loved standing here, says to his Mother: "*Woman! Behold, your son*". Then He says to the disciple: "*Behold, your mother!*" *From that time on, this disciple took her into his home*".

"Women observe the burial of the Savior, performed by Joseph of Arimathea and Nicodemus (John 19:38-42). And again, according to the church tradition, Mary is at the burial ... but nothing is said about this in the Gospel, there are only the words of Jesus to the Mother and John the Evangelist" (Fast, 2010).

"Then the Evangelists Matthew, Mark, Luke and John narrate about the myrrh-bearers: Mary Magdalene, Maria the wife of Cleop(h) and the other Mary. The interpreters usually understand the "other Mary" as the Mother

of God, but there is no unanimity of opinions. Seemingly, the Mother of Jesus was there, although it does not follow directly from their evangelical text” (Fast, 2010).

“Finally, the last text, this time not from the Gospel: Acts 1:14 – the Ascension of Jesus Christ. Mary, the Mother of the Lord, is directly mentioned among the women who were at the Ascension. In Russian iconography of the Ascension, She is always placed in the center of the image, and the apostles are next to Her” (Fast, 2010).

The fact that the Holy Mother stood at the Cross on which Christ was crucified is mentioned only in the Gospel of John.

On that far from our time and terrible Day, the Spear pierced Christ and the soul of His Mother with Him (Fig. 1). There is an icon of the Mother of God, which is called Seven Blades. This icon depicts seven blades piercing Her (the icon has another name – Simeon Pronounces).

The Mother’s grief was immeasurable, holy and silent. The Mother’s sorrow for the Son, the sorrow of the Mother of God. The Holy Church reveals the mystery of the sufferings of the Mother of God.

In the 10<sup>th</sup> century, the Byzantine poet Symeon Metaphrast wrote the canon *To the Weeping of the Virgin*, which is read at the Compline on Good Friday. The poet emphasized that the Son of the Mother of God is God Incarnate, and She understands this.

In the Orthodox Church on Great Friday the Gospel of John is read when the completion of the earthly life of Christ is narrated. At the end of the Great Vespers the Shroud is taken out and the Supplicatory Canon *To the Weeping of the Virgin* is sung.

Tears streamed uncontrollably from the eyes of the Mother of God. She understood that the Son went to the crucifixion voluntarily to take all the sins of the world upon Himself in order to reconcile man with God. He fulfilled the will of His Heavenly Father. There are following lines in the Supplicatory Canon:

“Oh, how did the depth of mercy hide from You?”, said the Lord secretly to the Mother. “As wishing to save My creation, I decided to die; but I will rise again and glory thee, as the Lord of heaven and earth”.

On the Great Saturday, instead of the Cherubic Hymn, Let All Human Flesh be Silent ... and instead of Axion Estin..., the irmos of the



Fig. 1. The Icon of the Mother of God of Seven Blades

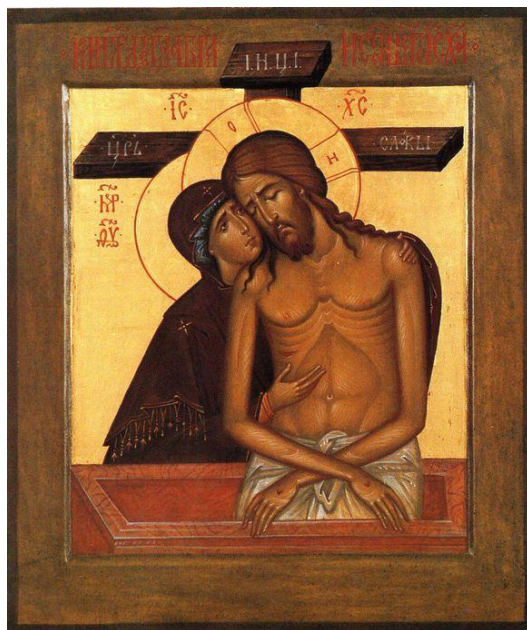


Fig. 2. Icon of the Mother of God Weep Not for Me, o Mother

ninth song of the canon of Kosma Mayumsky “Weep not for Me, o Mother, *seeing* in the tomb the Son, the Son was conceived in the womb without the Seed: as I will rise up and be glorified, and I will be unceasingly exalted with glory, as the God, magnifying You through faith and love” is sung in the church. The Hymn is sung in the name of the Savior who comforts His Mother. He speaks of His Resurrection that overcomes death. This is the culmination of the content of the entire Great Week: sorrow and the expectation of joy (Yazykova, 2016) (Fig. 2).

**Stabat Mater**  
**cantata for soloists, choir**  
**and orchestra**

Hilarion – secular name Grigory Valerievich Alfeyev – an outstanding personality in the history of the Russian Orthodox Church and contemporary music. He was born in the Moscow intelligentsia family on July 24, 1962. The music classes began from his early childhood. Then he studied at the Gnesin Moscow Secondary Specialized Music School in the class of violin, and in V.B. Dovgan’s class in composition for eleven years. After finishing mu-

sic school he entered the Moscow Tchaikovsky Conservatory to the composition department (the class of Professor A.A. Nikolaev).

At the age of 21, Gregory took monastic tonsure with the name of Hilarion, and the whole further life of the present Metropolitan is connected with the ministry to the Church.

At present, Metropolitan Hilarion of Volokolamsk is a well-known Theologian, Church historian, the chairman of the Department for External Church Relations of the Moscow Patriarchate, the permanent member of the Holy Synod, the rector of the All-Church Ss Cyril and Methodius School of Post-Graduate and Doctoral Studies. Since 2009 Metropolitan Hilarion is the Rector of the Moscow Church of the Icon of the Mother of God ‘Joy of All Who Sorrow’ on Bolshaya Ordynka.

Metropolitan Hilarion is the author of eight hundred publications, including more than twenty monographs. Before his fiftieth birthday, he completed a long-term work consisting of six volumes: Jesus Christ. Life and Teaching, that has already been published.

The authorial programmes on television: The Church and the World, A Man Before God and the series of documentaries: Holidays and

The Church in History are of great importance in Hilarion (Alfeyev)'s life.

Metropolitan Hilarion is the member of the Composers Union of Russia. Great is his merit in creating films about the spiritual compositions of Western European and Russian composers: Bach, Mozart, Vivaldi, Haydn, Pergolesi, Tchaikovsky and Rachmaninov.

The ministry to the Church suspended the connection of the clergyman with the music for a long time. Twenty years later he returned to it. In 2006–2007, he started composing again. Such grandiose compositions as *The Divine Liturgy*, *The Night-Long Vigil*, *The St Matthew Passion*, *The Christmas Oratorio* and *Stabat Mater* were composed. *Concerto Grosso* (2012) and *Fugue on the theme BACH* (2012) appeared later.

All the activities of the clergyman-composer Hilarion Alfeyev are the preaching the teachings of Jesus Christ and helping people in the knowledge of God. But he emphasizes his main purpose: “First of all, I am a clergyman. And with my creative work, whether it is music, translations or books, I try to testify about Christ, to bring the word of God and His beauty to the human heart”.

A brief mention of the standing of the Mother of God at the Cross in the text of the Gospel of John inspired about two hundred composers of different eras from Josquin Desprez and Palestrina, E. Astorg and G. Pergolesi, A. Vivaldi and J. Haydn, G. Rossini and A. Dvorak, G. Verdi and F. Poulenc to A. Part and A. Kiselev to create highly artistic music compositions about the sufferings of the Mother of God. Metropolitan Hilarion (Alfeyev) has also addressed this theme.

The composer created the cantata *Stabat Mater* during the same period as *The Divine Liturgy* (2006); *The Night-long Vigil* (2006); *The St Matthew Passion* (2006); *The Christmas Oratorio* (2007) and *The Song of Ascent* (2008).

Cantata (from Italian *cantare* – to sing) is a small vocal piece. It appeared in Italy almost simultaneously with the opera at the turn of the 16<sup>th</sup>–17<sup>th</sup> centuries. By the late 17<sup>th</sup> century, certain features that entwined a cantata with an oratorio, where the choir was the “leading

character” arose. The general forms: recitatives, arias, choirs and vocal ensembles were outlined as well. Two types of cantatas were widely spread: spiritual (on the basis of biblical stories) and secular.

In the 19<sup>th</sup>–20<sup>th</sup> centuries, the cantata was developing as a multi-part vocal and symphonic work. The terms “cantata” and “oratorio” can be equally applied to many compositions of modern music.

In the process of work on the *The St Matthew Passion*, Metropolitan Hilarion had an idea about creating a new composition, connected with the oratorio: to reveal the image of the Mother of God and Her suffering when She was standing at the Cross, in music.

In its philosophical depth the cantata *Stabat Mater* ranges with the tragedies by William Shakespeare, S. Bach's *Masses* and V.A. Mozart's *Requiem*. A special attitude to the theme determined the appearance of an unusual genre idea. The composition combines the features of cantata, oratorio, opera aria and symphony.

The Chairman of the Department for External Church Relations of the Moscow Patriarchate Metropolitan of Volokolamsk and composer Hilarion said: “Evangelist Matthew does not say anything about the standing of the Mother of God at the Cross. And I wanted to write a composition dedicated specifically to this theme. Because the theme of the mother, crying for the suffering of her child, and the theme of the Mother of God, who cries for the suffering of the whole world, and turns to her Son, incarnate God with the prayer, are the eternal themes”.

“The first part of the medieval praying *Stabat Mater* tells about the suffering of the Virgin at the Cross, and the second one about the sinner's prayer for forgiveness and the salvation of his soul”, explained the Metropolitan (Maga, 2012).

*Stabat Mater* is a medieval sequence (Latin *sequentia* – follow-up), preserved in the Catholic church singing. The full text consists of twenty three-line stanzas. It was destined for the holiday of the Seven Sorrows of the Virgin (September, 15) (Music Encyclopedia, 1985).

The libretto is based on the canonical text in Latin, which belongs (presumably) to the

Italian poet of the Middle Ages (the 13<sup>th</sup> century) Jacopone da Todi.

The cantata *Stabat Mater* was composed by Metropolitan Hilarion in 2011, and consists of four parts. “Two of them have already existed for some time as separate orchestral pieces”, the author said. “One of them, a fugue for the orchestra in twelve minor keys, was called *Memento*”. It was included into the *Stabat Mater* as the second part. The other piece of music that was included into the aforementioned composition as a half of the fourth part was also an orchestral piece and was called *Perpetuo Mobile*. The remaining parts joined this core of composition” (Alfeyev, 2015).

The cantata *Stabat Mater* for the choir soloists and orchestra:

- *Stabat Mater* (the Mother stood);
- *Virgo Virginum* (the Most Holy Virgin);
- *Sancta Mater* (the Holy Mother).

Christ was doomed to suffer for us, the mankind. People who do not follow His great Teaching faithfully will go through a lot of sufferings in their lives.

“Unfortunately, today the sermon about Christ is not very often heard in public space. Although this is the most attractive image that we can give to people – the image of the Man who lived on earth, Who gave us an example of how we should live, the Man who

was the incarnate God Himself” (Alfeyev, 2017).

The Mother of God is the symbol of all-embracing love to the Son and to all the mankind. And while Christ left us the Ten Commandments, then the Mother of God left only one: “Do whatever He tells you” (John 2:5).

### Conclusions

Creative works of the clergyman-composer of global importance Metropolitan Hilarion (Alfeyev) holds a specific place in the Russian culture of the 20<sup>th</sup> and 21<sup>st</sup> centuries. He preserved the connection with the compositions of the masters of musical art (S. Bach, A. Vivaldi, F. Schubert, S. Prokofiev and D. Shostakovich). The unique and diverse style of the composer’s musical writing is based on the achievements of Western European art, intonations and rhythms of Russian national folklore and Russian chants.

There is no single musical style in the composer’s works. His choice is connected with the content of the text or with the embodied idea. The compositions of the Metropolitan-composer are distinguished by the elements of minimalism and a great “simplicity” in the choice of means of musical expressiveness.

All the parts of the cantata *Stabat Mater* start with orchestral episodes that, in general, represent a separate symphony in the genre of



Fig. 3. Icon of the Ascension of the Lord

cantata. The great and varied orchestra performs both an independent and accompanying role. The choir reveals the content of the composition.

The composer in his work refers to the musical forms of the West European Baroque era. So, it is passacaglia in the first part and double fugue (two themes) in twelve minor keys in the second one.

One of the themes of the double fugue which received a new development, sounds in the solo soprano (third part), the intonations of Russian folklore and church hymns can be heard in it.

In Perpetuo Mobile (a fast-paced piece of music with a persistently repeated motif), music goes in a continuous and unified rhythm, with increasing dramatic tension, leading to the climax of the whole composition.

The cantata *Stabat Mater* by Metropolitan Hilarion is full of bright contrasts, severe restraint, significant self-centration and lyrics. The music is inspired by the spirit of mournful

and philosophical reflections. It is characterized by an impressive and dramatic power. Along with *The Christmas Oratorio*, *The Night-long Vigil* and *The St Matthew Passion*, the cantata occupies one of the important places in the spiritual life of the 21<sup>st</sup> century.

This composition is intended for concert performance. The premiere took place on January 22, 2012 at the Moscow International House of Music at the closing of the Second Christmas Festival of Sacred Music.

The music by Metropolitan-composer Hilarion attracts a lot of Western European and Russian professional groups, conductors and, most importantly, thousands of listeners. His creative work is devoted to the assertion of high ideals.

“I am repeatedly convinced that the language of music gives people an opportunity to communicate at the depth where words are no longer needed. And music is a very significant bearer of the evangelism that the Church is carrying today” (Alfeyev, 2015).

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## Стояние у креста. «Stabat Mater». Кантата композитора-митрополита Илариона (Алфеева). Сюжет и анализ

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**Аннотация.** В XX столетии происходили открытия во всех областях культуры славянских народов, древность и богатство вклада которых в мировую культуру заслуживает пристального изучения. Выдающиеся мастера XX–XXI веков в своём творчестве обращались к жанрам западноевропейской музыки эпохи барокко и классицизма (оратория, кантата, большой концерт, соната, квартет, романс). Вместе с тем заметна их опора на достижения отечественных музыкантов XIX столетия. Произведениям композиторов свойственны расширение лексической основы музыкального языка, использование фольклора, внедрение современной техники композиторского письма.

Творчество митрополита-композитора Илариона (Алфеева) — самобытное явление в истории мировой и отечественной музыкальной культуры второй половины XX — первой половины XXI веков.

В данной статье рассмотрена кантата «Stabat Mater» для солистов, хора и оркестра. Актуальность музыкальных сочинений Илариона Алфеева состоит в том, что большинство из них написаны на религиозные сюжеты, христианские тексты. Великие идеалы и образы Иисуса Христа и Богородицы нашли в его музыке совершенное и убедительное воплощение. В кантате «Stabat Mater» сохранены и получили новое развитие многовековые традиции культурной и духовной жизни России.

Ценность его произведений в прочной связи с достижениями выдающихся композиторов XVIII–XX века, а также в многостороннем претворении интонаций, ритмов западноевропейской музыки и русского народного фольклора в соединении с церковными песнопениями.

Музыка композитора Илариона (Алфеева) яркая, могучая, суровая, в то же время её отличает тончайший лиризм. Она стала откровением искусства не только своей страны, но и всего мира. Его сочинения проникают в душу человека, они для всех и для каждого понятны и доступны.

**Ключевые слова:** Россия, икона, духовная музыкальная культура, кантата, средневековая католическая секвенция, полифония, пассакалия, русская народная песенность.

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## Bronze Myths Formation. Krasnoyarsk Period of Dashi Namdakov's Creative Path

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**Abstract.** The studies of Dashi Namdakov's phenomenon being numerous, most of them do not concern the period of the sculptor's professional development in Krasnoyarsk State Institute of Arts. This article analyzes how compositional, plastic, and figurative techniques associated with the Russian academic school and integrated with deep Buryat traditions formed the basis of Dashi's artistic language in the course of his professional training. It traces the formation of the unique creative environment of the master's ideological worldview. Dashi highly appreciates the professional skills he got at the institute, emphasizes the role of such masters as academicians Lev Nikolaevich Golovnitsky (1929-1994) and Yuri Pavlovich Ishkhanov (1929-2009) and young sculptors Azat Mambetovich Bayarlin (born in 1952, Kazakhstan) and Eduard Innokent'evich Pakhomov (1951-2015, Yakutia).

**Keywords:** Dashi Namdakov, sculpture, academic school, national traditions, professional development, plastic language specificity.

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## Introduction

Dashi Namdakov, a sculptor who graduated from Krasnoyarsk State Institute of Arts, is globally recognized. His works are kept in leading museums in Russia and abroad; more than twenty monumental ensembles are erected around the world. The figurative and plastic language of the Buryat master, educated in the traditions of the Russian art school, is clearly grasped and in demand by the global community. Thus, a comprehensive study of Dashi's phenomenon is important for understanding the basic processes of contemporary art. The prospects of this scientific problem fully meet the challenges of modern humanitarian knowledge, systematized and generalized in the introduction to the thematic issue of Journal of Siberian Federal University "Topical research in the field of modern social sciences, culture studies and art history" (Koptseva, 2019).

Dashi's work attracts the attention of a wide range of researchers and publicists, the volume of publications being quite extensive. At the same time we come across a very brief mention or complete lack of information about the sculptor's student years. This often causes some inconsistencies that prevent from an objective evaluation of his achievements. We claim that the analysis of the master's worldview positions and professional language formation is in demand for two reasons. On the one hand, the growth of Dashi's fame and the success of his creative projects cause the need for a comprehensive study of the sculptor's creative biography. On the other hand, the issues of contemporary art, which do not always meet high standards of content and quality, require the attention to universally recognized successful examples, Namdakov's heritage being an example.

## Theoretical framework

Regarding Russian scholars analyzing Dashi's creative path, it is worth while mentioning Nadezhda Komarova and Lyudmila Marts's publication (Komarova, Marts, Ulanova, 2010). It is considered to be leading and most in-depth. Interesting interpretations of the master's creative heritage are also giv-

en by many foreign researchers, for example, Christine Acidini (Acidini, 2015), Mail-Katriin Tuominen (Tuominen, 2012), Taina Myllyharju (Myllyharju, 2013) etc. The issue of Krasnoyarsk art school formation has been repeatedly raised in the works by Marina Moskalyuk (Moskalyuk, 2010) and Tatyana Lomanova (Lomanova, 2007).

The interdisciplinary approach, the complex use of the analytical apparatus of art studies, history and cultural studies helped to create an objective picture of the future master's artistic language evolution. The features of the early period of Dashi Namdakov's professional development and the conditions favouring his individual plastic language formation are considered through the principles of the cultural and historical method, which is widely applied in art studies. Biography, according to Ortega y Gasset's apt definition, is the dialectic of a thread by which one can pull out the whole tangle. A piece of art is a fragment of human life in which personal experiences and objective circumstances, originality of creative talent and criteria of style are intertwined. Being a part of cultural and historical memory, biography allows us to see the trace of life's vicissitudes of the artist in his work" (Musina, 2008: 83). A particular method of research in our case was detailing that made it possible to highlight the moments, reveal the influence and independent search in the general process.

It should be noted that these are personal observations of the author of this article that form the basis of her analytical thoughts. Working in 1987-2000s in Krasnoyarsk State Institute of Arts and in "The Urals, Siberia and Far East" Department of the Russian Academy of Arts, the author got personally acquainted with the masters who taught Dashi. The author was personally involved in the artistic processes taking place during the future sculptor's formation in Krasnoyarsk. Subsequent meetings with the artist, preparation and organization of his personal exhibition in the Krasnoyarsk Art Museum named after V.I. Surikov served the basis of the phenomena under the analysis. To clarify certain provisions we also interviewed Dashi Namdakov.

## Discussion

The formation of the structure of art education was completed in Krasnoyarsk in 1987 with the opening of the Institute of Arts and creative studios of the Russian Academy of Arts. The positions of the “Siberian school” strengthened, and its functions became more multifaceted.

Dashi Namdakov entered Krasnoyarsk State Institute of Arts in 1988 at the age of 21. It was not easy for him to choose a career of a sculptor. His training began at Novosibirsk State Academy of Architecture and Art, but Dashi quickly realized that the career of an architect is not his due to a growing thirst for plastic embodiment of the surrounding and personal inner world. With neither special training nor graduation from either art school or art college, Dashinima (the master's full name means “a lucky sun” in the Buryat language) accumulated a rich experience of artistic impressions from his childhood. Dashi's artistic flair was to a large extent formed by the primeval nature of Buryatia – the Sayan Mountains, steppes, and clear rivers. Fantastic beauty of Lake Baikal opened the unfathomable cosmos of the universe to an inquisitive young man. The future master's origin is also unique. Dashi belongs to an ancient, particularly distinguished kin of the Darhans. These were the families that gave birth to the best artists, jewelers, sculptors, and masters of decorative folk art. Fire was a sacred symbol of the Darhans who passed higher spiritual knowledge from generation to generation. Bal'zhan Namdakov, Dashi's father, was a famous folk artist. He was a blacksmith and an artist. He also created Buddhist tangki (icons), did sculpture and wood carving, and weaved carpets.

In Krasnoyarsk, when looking through the semester works of the students who studied sculpture, Lev Golovnitsky who became Dashi's artistic supervisor at his third academic year and took him under personal custody, immediately noticed Dashi's special talent. When Dashi was a fourth year student, Golovnitsky, the head of the Siberian-and-Far Eastern branch of the Russian Academy of Arts at that time, violated all administrative rules and gave him an individual studio there, thus, almost granting Dashi an individual training. Thanks

to such intensive immersion, or “brainstorming” as they call it now, it took Dashi four years (instead of six years required) to graduate from the university. The importance of professional lessons and the influence of Golovnitsky's personality in Dashi's further development cannot be overestimated.

**Lev Nikolaevich Golovnitsky (1929-1994)**, academician, national artist of the Russian Federation, professor. Golovnitsky's masterpieces are kept in the funds of the State Tretyakov Gallery, the Russian Museum, in the galleries and museums of Novosibirsk, Saratov, Volgograd, Smolensk, Kurgan, Arkhangelsk, and Chelyabinsk, as well as in foreign collections. The master's easel creative work is full of expressive plastic findings, keen observation, sometimes increased drama, and sometimes irony. Lev Nikolaevich came to Krasnoyarsk to head the Siberian-and-Far Eastern branch of the Russian Academy of Arts from the Urals. By that time he was already famous for having created a monumental sculpture; his works became the golden pages of Russian monumentalism. Golovnitsky had the brightest talent: he was not even thirty when his composition “Orlionok” (“Eaglet”) was sent to the international exhibitions in Brussels and Toronto (that was a rare thing in the Soviet years!). Later, the Lenin Komsomol prize-winning monument of the same name was erected in Chelyabinsk, its miniature copies were cast in Kasli as souvenirs. The imagery of the monument “Tyl – Frontu” (“To the Front from Behind the Enemy Lines”), erected in Magnitogorsk, is comparable with Evgeny Vuchetich's unique sculptural ensembles in Volgograd and Berlin.

The sculptural bust of Alexander Pushkin was truly inspired by the high poetry. This chamber composition was created by the master in collaboration with his wife **Enrika Emil'evna Golovnitskaya-Eckert (born in 1931)**, a talented sculptor, surprisingly subtle and intelligent woman. Enrika Emil'evna was a unique person. With her appearance and manners she was an icon

of the highest traditions of the previous generations' artistic environment. Her father Emil Oscar Friedrich Eckert was also a sculptor. He studied in VKhUTEMAS. During the war years, in 1944, together with his wife Elena Georgievna Morozova he was one of the initiators of the children's art school in Saratov. The fate of Elena Morozova, Enrika's mother, was amazing. Being a sculptor-animalist and a talented graphic artist, she worked with Samuil Yakovlevich Marshak at the publication of children's books, one of the books about Mexico being written especially for her. Lev Nikolaevich's special erudition and artistry are also worth while mentioning. He was broadly educated and had especially deep knowledge in the history of art. When he spoke, it was impossible to tear oneself away from his words and gestures... (Fig. 1, 2).

Dashi's communication with Lev Nikolaevich and Enrika Emil'evna went far beyond

an academic process. The student visited their home, used their unique library. This family helped young Dashi come across the best artistic traditions of Russia, pass from one artistic dynasty to another. In fact, they helped Dashi enter the limitless universe of the world's artistic heritage and find clear guidelines in it. Dashi recalls that together with Lev Nikolaevich he mastered the entire history of art: "... together with the Teacher we were members of the crew of chariots reproduced on the famous reliefs of Assyria". The knowledge was not a dry theory; it was passed through a great artist's mind and heart and became a living context of creativity, an inexhaustible source of search for Dashi's whole life.

In his youth, Lev Golovnitsky mastered professional skills and the world's artistic heritage with leaps and bounds thanks to his unique talent. It is this experience that probably allowed him to feel receptivity and unique potential in Dashi's talent. He did his best to teach Dashi to achieve impressive results in



Fig. 1. L.N. Golovnitsky



Fig. 2. L.N. Golovnitsky. Tyl-Frontu (To the Front from Behind the Enemy Lines) (monument). 1979. Magnitogorsk



Fig. 3. E.E. Golovnitskaya-Eckert



Fig. 4. L.N. Golovnitskii.  
E.E. Golovnitskaya-Eckert. The Monument  
to Alexander Pushkin. 1983. Chelyabinsk

the artistic conception, to devotedly indulge in creativity. Respect for the emerging personality was unprecedented. At the very beginning of Dashi's work at the diploma the teacher did not accept the proposed stylization of the figure of the horse with its too round body and thin legs. An academic variant with more correct proportions was closer to him. But in the end, watching the work in progress, Golovnitsky supported the young sculptor's decision.

Convincing stylization, which Dashi mastered later, is possible only on the basis of a solid professional foundation. Dashi would not have achieved the heights of creativity, if he hadn't mastered the perfectly balanced composition, purity of silhouette, expressive modeling, and fine pattern in the beginning of his creative work. Besides Lev Golovnitsky, several other unique masters were Dashi's teachers. Yuri Pavlovich Ishkhanov, a sculptor with high professionalism and wide range of skills, stood at the origins of teaching sculpture at Krasnoyarsk State Institute of Arts. At that time he was the head of the sculptural direction at the

Institute. Ishkhanov managed to create a truly creative atmosphere in the artistic environment of Krasnoyarsk.

**Yuri Pavlovich Ishkhanov (1929-2009)**, national artist of the Russian Federation, honorary citizen of Krasnoyarsk, academician, professor. While studying in the creative studios of the Academy of Arts of the USSR in Leningrad (St. Petersburg at present), the Armenian sculptor decides to link his fate with the city on the Yenisei, and, in fact, becomes a real Siberian. Ishkhanov-monumentalist's clear and concise style manifested itself in various works with their vast geography. Ishkhanov's most significant multi-figure composition "Kandal'nyi put'" ("Shackle way") (architect A.S. Demirkhanov, 1979, Krasnoyarsk) still preserve the epic depth of its artistic imagery even after a radical change in ideological attitudes. Ishkhanov is the author of a number of unique memorial compositions, which are the best examples of

memorial plastics in Siberia nowadays. The monuments to M.S. Godenko, the founder of the world famous dance company of Siberia (1994), academician B.Ia. Riauzov, a national artist of Russia (1998), are among them. The monument to academician A.N. Liberov, a national artist of Russia, in Omsk (2004) is one of the most expressive ones. Over the years, the sculptor created more than fifty highly artistic portrait compositions. Many qualities are organically intertwined in the master's sculptural compositions. These are inner significance, expressive beauty of plastic and clarity of silhouette, architectonics, precision of scale and delicacy of details, richness of textures, and beauty of material.

At that time Golovnitsky and Ishkhanov were inaccessible masters for Dashi. He was shown all professional basic skills in details, given much time and attention by **Azat Bayarlin (born in 1952, Kazakhstan) and Eduard Pakhomov (1951-2015, Yakutia)**, interns of the creative sculpture studio of the Russian Academy of Arts in Krasnoyarsk. Having arrived in Golovnitsky's creative studios, Azat and Eduard immediately began teaching at the Institute of Arts and both soon received the title of associate professors. In Dashi's first and second academic years, these were they who taught him to comprehend the basics and secrets of sculptural language, to learn to understand the expressiveness of form and silhouette, to appreciate the integrity of composition and the beauty of details.

**Azat Bayarlin** is a well-known artist, a member of the Union of Artists of Kazakhstan and the Sculpture Society of Canada. The peculiar features of Bayarlin's works are perfect lines, precise shapes, and firmness of the plastic language. He masterfully uses the best qualities of various materials: metal, stone. He is equally successful in both easel and monumental sculpture.

**Eduard Pakhomov** died early, unfortunately. Yet, in the history of Russian and

Yakut art he is known as a versatile master, who left a rich artistic heritage in easel and monumental sculpture behind. Pakhomov's depth, kindness, and lyricism of the inner world imbue his creations with deep philosophical content and sometimes symbolism. His plastic art is a matter of freedom and impressionistic subtlety.

This was the case of informal relations between a pupil and his teachers. Dashi liked to come to Azat and Eduard in their studios, he closely watched them work, and they talked a lot. At the first stage of his training Dashi was weaker than his classmates, as he did not have even an art school education. But he eagerly absorbed the basics of professional skill, was surprised by firmness and inner fullness of Azat Bayarlin's sculptural forms, and grasped Eduard Pakhomov's spirituality and the poetic of artistic image.

### Conclusion / Results

At his meeting with the students majoring in sculpture in Krasnoyarsk in 2017 Dashi said that he could not imagine how his creative life would have developed, if he had fallen under a strict, centuries-old system of academic art education of the capital schools of Moscow and St. Petersburg. The young Krasnoyarsk art school that formed Namdakov's talent by the will of fate was in the stage of formation and experiment. The atmosphere of creative enthusiasm and artistic freedom in the artist's professional development is crucial. We argue that subsequent flexibility of the artistic method and bold versatility of searches inherent in Dashi are largely due to the fact that, having received strong professional knowledge and skills, he remained internally free and did not have to overcome the "school", consciously go beyond the academic system.

Dashi's teachers were outstanding personalities, each with their own style and unique works of art in their creative baggage. Yet, Ishkhanov, Bayarlin and Pakhomov got their professional skills at I.E. Repin Leningrad Institute of Painting, Sculpture and Architecture, the best Russian school of that period. At the Institute, that traces its history back to the

Imperial Academy of Arts, high academic culture, developing over time, carefully preserved the invaluable experience of professional skills. Learning from them, Dashi Namdakov has been fully preserving the best experience of Russian classical sculpture. The artist undoubtedly enriches it with his national understanding of plastic art, the depth of rethinking the national and global culture.

Dashi's phenomenon is in his artistic language that is in demand all over the world. His bronze myths began to emerge in the early period of creativity, his graduation work "Geser" being an eloquent example of this. Geser is the son of heaven, the heavenly rider, the winner of demons, the patron of warriors, the giver of good fortune, the hero of the Buryat, Mongolian and many other Asian eposes... The theme of the horse and the rider is still one of Dashi's work priorities today. The sculptor recalls how difficult it was in the student period to find a feeling of flight and soaring for quite a heavy horse and a rider regarding their weight and proportions. But in the final version the base in the form of swirling clouds was found. This supports the meaning of the composition both decoratively and in the aspect of the image conveyed. The artistic image of powerful, dynam-

ic and flying between heaven and earth Geser that completed Dashi's student period to some extent concentrates the creative energy and the spirit of freedom and experiment which were inherent in the Siberian sculpture school at the time of its formation (Fig. 5, 6).

In the current period of ethnic revival and ethnic consolidation Dashi is an example of deep preservation of national identity. At the same time, he gives a convincing example of active life in the global process of creative development and rapprochement of cultures. A Russian, an Armenian, a Kazakh and a Yakut were among Dashi's immediate teachers, thus, creating a cauldron of world cultures, a weave of Buryat, Kazakh, Yakut and Russian national traditions. Hence, Dashi's ability to transform Buryat myths to their universal understanding, to enrich them with unexpected lines, to operate with the entire arsenal of the global culture from ancient worlds and antiquity to actual modern searches. The peculiar feature of education, individual approach to the young master in Krasnoyarsk in the newly established Krasnoyarsk State Institute of Arts favoured a successful link between ethnic cultural traditions and modern artistic means of expression in the future.



Fig. 5. Dashi Namdakov



Fig. 6. Dashi Namdakov. Geser. 1992. Bronze. From the collection of Siberian State Institute of Arts named after Dmitry Khvorostovsky

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## Становление бронзовых мифов. Красноярский период творческого пути Даши Намдакова

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**Аннотация.** Существует множество исследований феномена скульптора Даши Намдакова, но большинство из них не касается периода его профессионального становления в Красноярском государственном художественном институте. В данной статье анализируется, как в результате профессионального обучения композиционные, пластические, образные приемы, связанные с российской академической школой наряду с глубинными бурятскими традициями, легли в основу художественного языка Даши. Прослеживается сложение уникальной творческой среды, в которой происходило мировоззренческое становление мастера. Сам Даши высоко оценивает пройденную им профессиональную школу, подчеркивает роль таких мастеров, как академики Лев Николаевич Головницкий (1929–1994) и Юрий Павлович Ишханов (1929–2009), а также молодых тогда скульпторов Азата Хамбетовича Баярлина (р. 1952, Казахстан) и Эдуарда Иннокентьевича Пахомова (1951–2015, Якутия).

**Ключевые слова:** Даши Намдаков, скульптура, академическая школа, национальные традиции, профессиональное становление, специфика пластического языка.

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# Literary Criticism



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## Legend Collections in European Literature of the Mid 19th Century

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**Abstract.** In the present paper, I analyze peculiarities of legend collections in European literature of the mid 19th century, taking into consideration their Swiss, Spanish and Belgian variants. Starting with the history of the legend in European literature, I compare three volumes of legends – *Sieben Legenden* by Keller, *Leyendas* by Bécquer, *Légendes flamandes* by De Coster. What is being dwelt upon are their attitude to the source (pre-text), conflict, composition, setting, personage type. The conclusion is made that the three collections are similar in their authors' understanding of the legend, which is presented as a tale that depicts a conflict between a person and some established set of values. In *Sieben Legenden* this set of values is given as most natural for people and despised by the official religion. The protagonists go through a series of trials to return to the harmonious family. In *Leyendas* the established order is mainly embodied into an old tradition or superstition, which the protagonist tries to ignore, with a fatal outcome. In *Légendes flamandes* the protagonist may disregard some ethical or moral concepts, only to happily understand their mistake later on. Though all the books appeared in the time of the late Romanticism in non-dominant European cultures, they present different sides of Romantic philosophy: romantic irony (Keller), love to the supernatural (Bécquer), attitude to history (De Coster).

**Keywords:** literary legend, legend collections, Gottfried Keller, Charles de Coster, Gustavo Adolfo Bécquer.

Research area: philology.

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### The early European legend

In the late 18<sup>th</sup>-early 19<sup>th</sup> century German Romantics took a deep interest in folk songs and poems, and subsequently developed fascination with folk legends as well, which was partly explained by Jacob Grimm in his article *Gedanken: wie sich die Sagen zur Poesie und Geschichte verhalten* (*Thoughts: How Poetic Tales Correlate with History*, 1808). The first stage of integrating the legend into literature was collecting and adapting folk texts. To name just a few of the numerous examples, I will mention *Volksmärchen der Deutschen* (*German Folk Tales*, 1782-86) with *Legenden vom Rübezahl* (*Rübezahl Legends*) by Johann Karl August Musäus and *Volks-Sagen, Märchen und Legenden* (*Folk Tradition, Tales and Legends*, 1812) by Johann Gustav Büsching.

At the same time poets and writers were enchanted with religious legends, with their purity and high moral values which were highly appreciated in this historically and politically uneasy time: "Romanticism went into ecstasies over their childish tone and their believing spirit, as it had done over folk-songs and chap-books" (Meyer x). Friedrich Schlegel accounted for the necessity to renew the genre and chose some texts for re-editing. In 1820, *Dom heiliger Sängere, oder fromme Gesänge der Vorzeit* (*Saint Songs, or Pious Hymns of the Olden Time*) with Schlegel's *Foreword* were published in Vienna and Prague, followed in 1830 by *Legenden, fromme Sagen und Erzählungen* (*Legends, Pious Tales and Stories*) published with the help of Johann Peter Silbert.

The attention to the legend was not confined to Germany only. Almost every country showed a certain interest in such tales, especially in their national variants. Gathering legends was followed by their synthetic interpretation and transforming their plots to create new works of art. For instance, the well-known story of the Mouse-Tower on the Rhine was interpreted by Southey (*God's Judgement on a Wicked Bishop*, 1799), Zhukovsky (*Sud Bozhij nad jepiskopom / Divine Justice over the Bishop*, 1831) and Hugo (*Légende du mauvais archevêque / Legend of the Evil Archbishop*, 1842); Flaubert based his masterpiece, *La Légende de Saint Julien l'Hospitalier* (*The Leg-*

*end of Saint Julian the Hospitaller*, 1857), on the famous saint's biography.

Not unnaturally, there appeared absolutely original legends not related to folklore, as elements in bigger narratives (Scott incorporated a legend into the centre of his novel *The Legend of Montrose*, 1819), or as complete stories (*A Legend of the Rhine* by Thackeray, 1845). Still, many authors took advantage of the legends' presupposed 'source' and claimed to have borrowed them from the lore.

In this way, European literature witnessed the appearance of the legend as a literary genre, in which folk features were masterfully combined with religious issues. Nevertheless, the legend, just like the fairy-tale, can be considered a newly-formed genre of literature. Being comparatively new, it continued to develop throughout the 19<sup>th</sup> century and underwent certain changes. It is obvious that both the time of creation and the national culture can account for the predominant formal elements and peculiarities of the legend.

### Further development

The late 19<sup>th</sup> century is characterized by the tendency to unite legends into cycles or collections, where the author's idea was expressed in a more vivid way. Such collections comprise all legend subtypes – purely religious legends (Gottfried Keller, Selma Lagerlöf), folk legends (Gustavo Bécquer, Dmitrij Mamin-Sibirjak), or synthesis of these forms (Charles De Coster, Anatole France). On the one hand, uniting legends can be considered a legacy of gathering folk-tales. However, such collections differ from the collected stories of the early 19<sup>th</sup> century, as they often demonstrate a development of the author's message.

### Keller

Keller's cycle *Sieben Legenden* (*Seven Legends*) was first published in 1854. It is a common truth that the Swiss writer borrowed the plots from Ludwig Gotthard Theobul Kosegarten's two-volume book of hagiographic *Legenden* (*Legends*, 1804). Kosegarten, a German poet, interpreter, and Lutheran preach, in his *Legenden* retold some biographies of the early Middle Ages saints. Keller's book includes *Eu-*

*genia*, *Die Jungfrau und der Teufel* (*The Virgin and the Devil*), *Die Jungfrau als Ritter* (*The Virgin as Knight*), *Die Jungfrau und die Nonne* (*The Virgin and the Nun*), *Der schlimm-heilige Vitalis* (*The Naughty Saint Vitalis*), *Dorotheas Blumenkörbchen* (*Dorothea's Flower-Basket*), *Das Tanzlegendchen* (*A Legend of the Dance*).

Keller uses the word *legende* in its purely religious meaning, which can be disclosed as the life of a saint (Jolles 39). With the only exception of the story of saint Vitalis, the collection contains tales of women who, one way or another, turned to Christianity. "No doubt their primary purpose was edification; but at the same time psychological interest in the famous saints had to be gratified and mere human curiosity was eager to hear tales of wonder. Very special interest was turned to 'conversion,' that inward process which transforms a dweller in the 'world' into a citizen of the heavenly city" (Meyer ix). Keller's stylization was so perfect that even his translator, Charles Handschin, thought the "naïve ingenuousness, poetic charm, and quaint humor" of the *Sieben Legenden* to be the main author's objectives (Handschin 5).

However, Keller shifts from the pious position typical of Kosegarten. The conversion to Christianity is paradoxically seen not as a virtue but as a type of seduction. "The legends are a seven-fold variation on one theme which makes one statement, saying the same thing each time in an altered situation. The figures in the legends are victims of an unusually unnatural form of seduction perpetrated by organized religion. They are led to confuse the roles of heavenly and earthly, of unnatural and natural behaviour, and they make decisions based on false appearances" (Frank 129). Although quite humorous and ironical, the legends reveal quite a lot of drama from the very beginning. The movement towards the tragedy is not obvious since Keller only displays it slightly in the first legend, as an afterword to the story with a happy end. Eugenia, who chose to hide herself as brother Eugenius in a convent, understood that love was the essence of life, managed to marry the handsome Aquilinus happily and convert her husband to Christianity as well. The fact that her faith made her a martyr is mentioned

only casually and in a form which does not catch the reader's attention:

The legend goes on to relate how the whole family returned to Rome about the time when that enemy of the Christians, Valerian, came to the throne, and how, during the persecutions which then broke out, Eugenia added to her fame that of a famous heroine of the faith and martyr, and then only made full manifestation of her great strength of soul<sup>1</sup> (Keller 1911: 24).

The word 'death' is never even pronounced.

The following three legends are centered round the image of the Virgin Mary, who helps two women in difficulties. In *Die Jungfrau und der Teufel*, when Bertrade is sold by her husband Gebizo to the Devil, the Virgin Mary struggles with the Archenemy and defeats him. In *Die Jungfrau als Ritter*, when the widowed Bertrade's new admirer turns out too infantile and timid, the Blessed Virgin takes his shape and participates in the tournament instead of him to win Bertrade's hand. In *Die Jungfrau und die Nonne*, when the beautiful nun Beatrix secretly wishes to live a life of a wife and a mother for some time, Mary takes her place in the convent while Beatrix seeks for happiness.

The attitude towards Christianity in these three tales is already controversial. On the one hand, the opposition between the good and the evil, as well as the victory of the former, is expressed through Christian values. On the other hand, Christians do not always fight for the good – the figure of the devout but cruel Gebizo speaks for itself. Furthermore, Mary, the embodiment of the good, is depicted as an ordinary woman, with some faults and weaknesses and an obvious sympathy towards all lovers. "The saints in Keller's legends show their virtues best when they get to the cozy bourgeois surrounding, with their domestic values being of the highest importance" (Kleiner 6). Be-

<sup>1</sup> Die Legende erzählt nun weiter, wie die ganze Familie nach Rom zurückkehrte, um die Zeit, da der christenfeindliche Valerianus zur Regierung gelangte, und wie nur während der ausbrechenden Verfolgungen Eugenia noch eine berühmte Glaubensheldin und Märtyrerin wurde, die erst jetzt ihre große recht bewies (Keller 1919: 17).

sides, the life in the convent and the gifts that the nuns bring to the Virgin Mary are appreciated by Her less than what is a woman's best gift – children. Beatrix's eight sons are a bigger miracle than all the nuns' embroidery.

These three central legends are the least tragic in the cycle, but they establish the values which are most natural for people: love, family, children. "It is clear that Keller turned Kosegarten's legends advocating Christian asceticism into celebrations of the fullness and beauty of life on earth" (Frank 129). However, the church tends to deprive people of these values or regards them as sinful.

The next legend, *Der schlimm-heilige Vitalis*, declares the church's failure to distinguish between the virtue and the sin. The Alexandrian monk Vitalis helps lost women to abandon their profession and leads "them back to virtue." However, his conduct, as it requires spending much time with the lost women, is repelled by the official church, which does not comprehend the essence of things and announces the monk a sinner. In the end Vitalis has to leave the convent, but he finds happiness with a young woman Iole who thinks herself a little more cunning than the Virgin Mary:

All of a sudden she resolved that if the Virgin Mary had not sense enough to lead the erring monk back to more respectable ways, she would undertake the task herself, and lend the Virgin a hand in the business, little dreaming that she was the unwitting instrument of the Queen of Heaven, who had now begun to intervene<sup>2</sup> (Keller 1911: 72-73).

Iole pretends to be a prostitute to get a chance to see Vitalis frequently and enamour him, after which he is expelled from the convent and marries her. This all actually proves to have been the plan of the Blessed Mary.

The last two legends of the cycle more vividly imply the narrator's grief over the suf-

ferings of the converted women and over the absurdity of their sacrifices. The tortured and killed Christian Dorothea sends her lover, Theophilus, a basket with apples and flowers from Heaven, as a proof of Paradise existence. It turns him to Christianity, and he perishes too. The descriptions of tortures and death have nothing in common with the first legend, *Eugenia*. Here the author does not find a reason to smile or tell a joke. The Virgin Mary keeps silence and never interferes. Even after death, in Heaven, Dorothea and Theophilus cannot be together: they are separated, go astray and

...once in blissful forgetfulness they ventured too near the crystal habitation of the Holy Trinity, and entered within. There they lost all consciousness, and like twins beneath a mother's heart they fell on sleep, and no doubt are sleeping still, unless meantime they have been able to make their way out<sup>3</sup> (Keller 1911: 97).

Paradise is depicted as a place with no harmony and justice.

In the last legend, *Tanzlegendchen*, the little Musa has a vision in church: King David, accompanied by angels, dances with her to give her an idea of Heavenly bliss. She abandons dancing, and with it all the music and joy of life, only to die three years later and finally get to Heaven. Here Keller at last depicts Paradise, which appears to be rigid, narrow-minded and ungrateful. When Musa's namesakes, the nine Greek Muses, who are once a year invited to a feast in Heaven, sing to thank for the hospitality, their singing reminds everybody of the earthly beauty so poignantly that Paradise inhabitants cry and moan in pain, and the nine Muses are expelled from Paradise for good.

Although the legends have many common features – the setting, the type of personage, the pretext, the conflict – the perception of the reader moves from the idea of the Christian world as a happy one, where a person can be

<sup>2</sup> Plötzlich entschloß sie sich, wenn die Jungfrau Maria nicht so viel Verstand habe, aus einen wohlanständigeren Weg zu führen, dies selbst zu übernehmen und ihr etwas ins Handwerk zu pfuschen, nicht ahnend, das die selbst das unbewußte Werkzeug der bereits einschreitenden Himmels-Königin war (Keller 1919: 56).

<sup>3</sup> einst gerieten sie in holdesten Vergessen zu nahe an das kristallene Haus der heiligen Dreifaltigkeit und gingen hinein; dort verging ihnen das Bewußtsein, inden sie, gleich Zwillingen unter dem Herzen ihrer Mutter entschliesen und wahrscheinlich noch schlafen, wenn sie inzwischen nicht wieder haben hinauskommen können (Keller 1919: 78).

miraculously saved from any danger, to the merciless reality of separation, suffering and death. Keller never explicitly expresses his true attitude to the conversion of the women, but the increasing tension of the book outweighs its pious intonation.

### Bécquer

At the end of the 1850s-beginning of the 1860s Bécquer published many legends in the journal *El Contemporáneo*, later uniting them into a large volume of *Leyendas (Legends)*. Unlike Keller's collection, the legends of Bécquer's cycle do not show any evolution and have a certain, stable genre invariant, which deals with the issues of temptation, sin (crime) and retribution. Partly, the writer's aim was reviving the Spanish past – in the architecture, which he admired, and in the oral word, which, to his mind, could soon be lost.

The book comprises about 30 small texts, the most famous of which are *La cruz del Diablo (The Devil's Cross)*, *La corza blanca (The White Doe)*, *La promesa (The Promise)*, *El monte de las ánimas (The Spirits' Mountain)*, *Maese Pérez, el organista (Master Pires)*, *Los ojos verdes (The Emerald Eyes)*, *La ajorca de oro (The Golden Bracelet)*, *La cueva de la Mora (The Cave of the Moor's Daughter)*, *El Miserere*, *El rayo de luna (The Ray of Moonshine)*. What seems important here in comparison with Keller's cycle is the expression of the Romantic nationalism. The legends are very similar to folk ones, centering round a personage who cannot resist some kind of temptation. Keller exploits hagiographic Roman plots, whereas Bécquer deals only with the Spanish folk-art.

The author collected the legends while visiting different parts of Spain during his short lifetime – Soria, the Moncayo, Toledo, and others. In each case, Bécquer indicates the legend's origin within Spain, thus referring to some old tradition of the oral word. Moreover, in many texts he explicitly names the person who told him the story and the circumstance of the narration. Still, the Spanish writer uses the pretexts differently from Keller. While the plot of *Sieben Legenden* exploited hagiography viewed by a person with a different set of

values, Bécquer puts traditional folk plots into the ethical-religious context. He adheres to the plots of famous fairy tales and transforms them to some extent, quite frequently integrating religious motives into the literary text. For instance, *Los ojos verdes* is a variation of *Lorelei* tales, *La corza blanca* is a version of a tale of a supernatural (enchanted) spouse, *La promesa* – of a dead spouse. The folk tradition is revealed in the system of motives (warning and its violation), whereas the religious influence can be observed in the system of images (church, cross, monk, icon), in the general message – the ethical-moral intention which demands following the Christian set of values, subjugation to authority, inevitability of requital.

Unlike Keller's ironic legends, Bécquer's stories are devoid of any comic or humoristic overtones, they are painted with gloomy, dramatic, tragic hues. Katherine Lee Bates, one of the first Bécquer's translators into English, called them "strange, romantic, and wild" (Bates 5). They deal with the relationship between a person and some established set of values which he dares struggle with, the collision always leading to re-establishing the old tradition. The emphasis is placed on the emotional side of the stories as their outcome is usually predictable. "The subject-matter of these legends is various, it is frequently borrowed from folk tales, but the tragic conflict, which determines the plot development, in almost all the cases is based on the craving for unattainable, eluding and covered with a mysterious veil" (Plavskin 459).

Built according to a similar pattern, *Leyendas* are often framed with a foreword or/and afterword, in which the narrator tells how he got to a place connected with some superstition or tradition, or became involved with a peculiar thing or phenomenon (the Devil's cross, a mysterious voice, printed music with strange words) and after that received some explanation of the point of interest from a local inhabitant.

The legends are centered round a prohibition, superstition, warning (written or oral, explicit or implicit), its breach and the subsequent retribution. In *La corza blanca* the main

personage, huntsman Garcés, attracted by the mystery of the white doe, ignores all the warnings, catches the doe and shoots her, mistaking her for the devil. The doe is in fact his beloved, the beautiful Constanza. The handsome Pedro from *La ajorca de oro* commits sacrilege when his lover Maria asks him to steal the golden bracelet from the wrist of the Virgin Mary statue in Toledo cathedral. When he comes to the cathedral at night, the statues there come alive and he goes mad. The legend *Los ojos verdes* tells about the brave lord Fernando who crosses the forbidden line in the forest while hunting and meets a woman with green eyes who traps him into the stream to drown.

The offender in all the legends is a male character, though a woman's role is quite important. She tempts a man's courage, pity, compassion, or pride. The narrator does not always give a comment on her fate, but from time to time he hints at the demonic origin of a woman and her beauty. In other cases a man breaks his promise given to a woman or the prohibition imposed by her; then the woman perishes.

The dangerous – be it a place, person, or object – involves mystery and attracts the heroes, though they know about the impending catastrophe. The warning can be given in the form of rumor, gossip, tradition; the prohibition can be imposed as a promise or oath of the hero, or be implied by the Biblical or moral commandment. The violation is the outcome of the person's desire to know the unknown, to possess the forbidden, to reach beyond the visible. They quite often subconsciously mention the devil, like Garcés in the following passage:

“What the devil,” he exclaimed, rousing himself from the state of uncertainty into which he had fallen. “Greater harm than that which has overtaken me cannot come to pass and if, on the other hand, what Esteban has told us is true, oh, then, how sweet will be the taste of my triumph!”<sup>4</sup> (Bécquer 1909 : 117)

<sup>4</sup> “—¡Qué diantre! — exclamó saliendo del estado de incertidumbre en que se encontraba: — mayor mal del que me ha sucedido no puede sucederme, y si por el contrario es verdad lo que nos ha contado Esteban... ¡oh, entonces, cómo he de saborear mi triunfo!” (Bécquer 1912: 81)

The outcome of the legend is always tragic – the personage's death or insanity.

He reached the place at last, but on arriving there, his hair stood erect with horror, the words throbbed vainly in his throat and he had to clutch the trunk of a tree to save himself from falling to the ground<sup>5</sup> (Bécquer 1909: 125).

The result of the event described in the legend is the mysterious evidence that caught the narrator's attention. This frightening or mystic evidence can be some material object or just a vague impression; the legend can even lack it, in which case the final sounds as abrupt, tense, cut short. In some legends the frame tells about the evidence of the miracle, and it also contains a warning against some of the narrator's actions. For example, the narrator must not take off his hat in front of the Devil's cross or pray near it. The forbidden place is also the Moor's cave. This prohibition is imposed by someone whose knowledge is deeper than that of the narrator – it is the legend-teller, the person who keeps and shares the oral tradition.

The time in *Leyendas*, although it is rarely specified, can be defined as crossing of two temporal layers – Bécquer's contemporaneity, the 19<sup>th</sup> century in the frame, and the dark Middle Ages in the main body of the legends. This fusion shows how the past lives in the present – in the form of legends or objects that accumulate memory of the time gone. Time strata coexistence is intensified with the help of an embedded narrative (a-legend-within-a-legend), usually connected with events that led to the prohibition against approaching some place. The salient example is *El monte de las ánimas*, where Alonso explains why nobody should come near the mountain on All Saints' Eve. The legend tells not about a single event that finishes with the narrative but of a recurrent action that takes place in eternity rather than in some specific time. In some cases Bécquer

<sup>5</sup> Llegó al fin; pero al llegar, sus cabellos se erizaron de horror, las palabras se anudaron en su garganta, y tuvo que agarrarse al tronco de un árbol para no caer á tierra (Bécquer 1912: 90).

deliberately avoids any indications of time, creating most typical images and situations.

The daily time in the tales corresponds with the folk and religious ideas of temporality, which accounts for the choice of time for the climax event. In all cases it is the nighttime. In folklore night is identified with the time of the devil whose power is almost absolute until the break of dawn; the Christian tradition links night to death, which precedes the morning – resurrection, so it is also the most dangerous time of day. When the lasses ask Uncle Gregorio what can happen at night at the summit of the Moncayo (*El Gnomo*), he explains:

In its deep and dark caverns, on its wild and lonely summits, in its hollow heart there live certain diabolical spirits that, during the night, pour down its cascades in swarms and people the empty spaces, thronging like ants upon the plain, leaping from rock to rock, sporting in the waters and swinging on the bare boughs of the trees<sup>6</sup> (Bécquer 1909: 198).

The local specificity in *Leyendas* is revealed not only in the attribution given in the subtitle but also in the plot. The place of violating the prohibition is presented by two types – sacred and accursed. The former is connected with religious sacraments (a church, a cathedral, the cave where the moor was christened). However, this is not a place where the hero can be saved, rather where his guilt can be mitigated or, on the contrary, where the deadliness of his sin is emphasized.

The latter – the accursed or evil place – is connected with the semantics of the border, it is usually a stream or a mountain. In folklore this kind of place is regarded as an alien place which is perilous for human beings. Sometimes it is embodied in the oxymoron form of an accursed sacred place, like the Devil's cross, the expression which repels the narrator with its incongruity.

<sup>6</sup> En sus profundas simas, en sus cumbres solitarias y ásperas, en su hueco seno, viven unos espíritas diabólicos que durante la noche bajan por sus vertientes como un enjambre, y pueblan el vacío, y hormiguean en la llanura, y saltan de roca en roca, juegan entre las aguas ó se mecen en las desnudas ramas de los árboles (Bécquer 1912: 129).

The legends are peculiar due to the uniqueness of the narrator's viewpoint. On the one hand, he stresses his intention to follow the original narration, claiming that he does not introduce any changes or add any literary embellishments. On the other hand, the choice of lexical and grammatical units characterizes his style as very steady, thus his speech can hardly be a retelling close to the original. There occasionally occur explicit declarations of the fictitious nature of the story, although it has a subtitle which states its origin. Placed into the context of the cycle, the legends with two messages – verisimilitude and fictitiousness – create an ambiguous atmosphere, where each event can be regarded as true and fantastic, as real and as seeming.

### De Coster

The harmonious fusion of the folk and hagiographical traditions can be observed in De Coster's cycle *Légendes flamandes* (*Flemish Legends*). It was the author's first attempt, followed by *Contes brabançons* (*Tales from Brabant*, 1861), to create a collection of narratives in the traditional style. Comprising the tales written during the previous two years (1856-57), *Légendes flamandes* were published at the end of the 1857, but dated as 1858. The collection consists of four legends, which are quite different in form and exploit different patterns – those of fabliau, hagiography, ballad and fairy tale. De Coster combines the humorous attitude to religious issues with the tension of historical approach. He places his, mainly comic, personages deep into the social and historic context, but he also uses features of folk comic genres to lessen the dramatic effect.

The first legend, *Les Freres de la bonne trogne* (*The Brotherhood of the Cheerful Countenance*), demonstrates the conflict between the pagan and the Christian attitudes. The male population of the settlement Uccle establish the Brotherhood of the Cheerful Countenance, with Bacchus as their idol, in order not to make him furious. They gather, drink beer and behave like heathens. When Uccle is endangered by the Irontooth brigand, the drunken men cannot protect their native settlement, but the "good wives of Uccle," with the help of the

Virgin Mary, do the men's job. Afterwards the men's society is abolished, and the new one is instituted – The Order of the Women-Archers of Uccle, under the protection of the Virgin Mary.

The next legend, *Blanche, Claire et Candide* (*The Three Sisters*), relates the story of the three beautiful sisters who abandon the secular society and travel far from Rome on magic palfreys to avoid the bothersome attention of their young suitors. When their horses halt at Haeckendover, in Brabant, the sisters decide to build a church in God's honour. Two times they select the wrong place, not believing that God could have chosen this insignificant settlement. Finally, they are indicated the right place, and in the end the church is built with God's help.

Though following the rules of the hagiographic genre, De Coster depicts the sisters and their conduct as quite silly and vain, and the naivety of the girls makes the reader smile. Their actions are by no means kind or generous – in fact, being young, healthy, beautiful and rich, they constantly complain to God and say ridiculous prayers:

“Ah, dear beloved, rather let us pass our lives old, ugly, leprous, and then descend into purgatory, among devils, flame, and brimstone, there to wait until you deem us pure enough at length to take us into your Paradise, where we shall be allowed to see you and love you for ever. Have pity upon us. Amen<sup>7</sup>” (De Coster, 1920: 35).

*Sire Halewyn* (*Sir Halewyn*), based on vampire stories, is the most obscure of the four legends. The ugly and ruthless Sir Halewyn gives his soul to the devil in exchange for the beautiful voice, with which he entices young virgins, murders them and takes out their hearts so as to obtain youth, strength and beauty. No male can ever kill him. After his slaying the sixteenth girl, Anne-Mie, the daughter

of Sir Reul, Magtelt, defies the villain. She is lead by God and with her has the Sword of the Lion brought from the Crusade by her father. Magtelt easily defeats Halewyn, cutting off his head and taking it home to display as a sign of her victory. All the dead girls go to Heaven, and Halewyn's stone heart is kicked by everybody.

The basis for this legend is the old ballad (*Ulinger*) unfolded into a long stylized text. Its prototype is obviously the story of Judith and Holoferne, with the culmination point in the scoundrel's decapitation. This plot is often used in balladry, in which case a text is defined as a religious ballad (Entwistle 59). The Belgian writer also added the story of the Prince of the Stones which evidently takes its roots in the fairy-tales of the Romanticism.

*Smetse Smeë* tells about a poor desperate blacksmith Smetse who sells his soul to the devil to get seven years of prosperity and happiness. Kind and generous, he helps all the poor, and when the Holy Family occur near his house, he is very hospitable to them despite his failure to recognize them. He is rewarded with three gifts – to seize the power over those who climb his plum-tree, who sit in his chair, and who get into his sack. The smith does not dare confess his sin to Saint Joseph, therefore he has to ask for such equivocal ways to save himself. When the devil comes to demand his soul, Smetse escapes the danger by trapping and beating him. Twice the devil gives him two more periods of freedom, but when he arrives for the third time, the cunning smith is determined to cancel the contract and succeeds. When he dies, he is admitted to heaven for being cruel to the devil, Jesus Christ appreciating it more than being good-hearted and merry. The last legend, just like the first one, exploits the pattern of the fablio and the tale (Trousson 89), but on a higher level, involving the historic background. In *Smetse Smeë*, history is most vivid: the devil appears in the figures of the three historic personages, Flandre's worst enemies, Catholic Jacob Hessels, Duke of Alba and Philip II of Spain.

Unlike the two foregoing cycles, the conflict between the good and the evil in De Coster's book varies, and *Légendes flamandes* are manifold in shaping it. The type of the col-

7 “Ah! Plutôt, doux aimé, faites-nous toutte cette vie passer étant vieilles, laides, lépreuses, puis en enfer descendre au milieu des diables, flammes et souffre, pour là attendre que vous nous jugiez pures assez et enfin nous recevoir en votre Paradis, où il nous sera permis vous contempler et aimer éternellement. Ayez de nous pitié. Amen” (De Coster 1980: 42)

lision is determined by the genre pattern reconsidered by the author. The analysis of the folk and literary traditions within the book speaks for its being a single cycle and not just a collection of separate stories (like Bécquer's *Leyendas*). Stylistic devices that De Coster uses to integrate the borrowed folk material into the literary text are the same throughout the book, these being either a folk plot in a romantic form, or a romantic plot in a folk form.

There are several sources for each legend, mainly related to the Middle Ages, Renaissance or Romantic cultures, which all have close associations with folk art. In this respect *Légendes flamandes* inherit the Romanticism attitude to a national culture, language and history. The book is written in the French language of the 16<sup>th</sup> century. Its first translator into English, Harold Taylor, admits: "I believe that no more perfect example of a pastiche exists in the language" (Taylor 10). Another effect produced by such language is arousing associations with the 16<sup>th</sup> century Flemish painting (Mallinson, 16; Hanse, 308).

The structure of each legend depends on the collision between two mainstream traditions within the legend. They mainly represent two points of view, or sets of values, or attitudes. In the first legend it is the clash between a fairy tale and hagiography, in the second – between hagiography and chivalric novels, in the third – between a ballad and a fairy tale, in the fourth – between a fablio and a fairy tale. The evil itself is embodied in different shapes: the imaginary, pagan devil Bacchus and cruel robbers in *The Brotherhood*, a too vague temptation which the sisters resist in *The Three Sisters*, an outcast protected by the devil in *Sire Halewyn*, and the inquisitors in *Smetse Smee*. The outcome is always the victory of the good – in this respect De Coster's cycle is much more optimistic than Keller's and Bécquer's ones.

As all the narratives depict the struggle between the good and the evil represented through the person's choice between God and the devil, the cycle unfolds a universal plot. Still, the thematic similarity of the legends is leveled by their stylistic and genre differences. The four tales offer multifarious variants of displaying the conflict. Each following legend

partly uses the preceding ones and raises the collision onto the further level as compared with the motives used in the previous legends. Thus De Coster moves from the commonplace conception of the evil as disobeying the church directives to the historic interpretation of the evil as betrayal of moral values, compatriots, native land. Retribution is seen as punishment by pain (both in life and after death) in the beginning, but finally is understood as the eternal curse by the descendants. The first, naïve type of attitude is typical of Blanche, Claire and Candide, of the men of Uccle, the latter – of Smetse Smee. The intermediary stage, the religious one, still devoid of many historic connotations, is represented in *Sire Halewyn*.

This shift in developing the main concepts of *Légendes flamandes* creates the effect of moving and reconsidering the old traditions. Thus it can be stated that the book has its own, metatextual plot – interaction of different genre and styles. It is emphasized by numerous examples of self-citations and self-allusions allowing the reader to look at each situation in the context of another tradition. That is how the author ascribes the same plot to many genres of folklore, literature and culture – the place and the way of a person in the world history, which is the earthly embodiment and repetition of the Holy history.

This history is centered round the most important sets of events – temptation, treachery, punishment and atonement. The Holy history is still being done, Saint Joseph and Saint Mary are still on their way to Egypt, Jesus Christ resorts to Smetse's assistance. It is a human being who punishes Halewyn for his haughtiness, viciousness and murders, who chastises Flandre's enemies for their numerous crimes. Smetse combines all the previous types of reaction towards the evil: he is naïve and earnest at the same time. When he "bursts out with that stream of invective and monstrous mockery" (Taylor 11), his merciless accusations of the Duke Alba and Philip II are inconsistent with his ideas of Paradise where he will be eating a rice pie with a silver spoon.

What allows De Coster to call his stories *légendes* is the Christian subject-matter. All the stories depict how the Biblical history, which

can never end, is reflected in people's lives. There is a miracle – an integral part of the legend – in all tales, but its nature is different and is directly connected with the historicism of the narrative. In *Les Freres de la bonne trogne* the miracle influences people's lives (saves the community). The legend *Blanche, Claire et Candide* involves the miracle which has a more private nature and helps the sisters to get rid of the admirers and then build a church, so it does not have a universally relevant character. In *Sire Halewyn* the miracle is impossible without the personal participation of Magtelt, who is selected by God as His instrument. *Smetse Sme* intertwines Smetse's life with the Holy history: Saint Joseph's miracle saves the protagonist's soul, while his initiative in beating Flandre's enemies helps God to struggle with the devil and punish the evil.

### Conclusion

The three collections of legends, which appeared in the mid 19<sup>th</sup> century, definitely belong to the non-dominant European cultures – to the Swiss, Spanish and Belgian, which in this time were still preoccupied with the Ro-

manic tendencies. These books emphasize different aspects of Romanticism and reveal its multifacedness, being very unlike in their intonation, choice of the subject-matter, and the attitude. Keller's *Sieben Legenden* actively exploit the concept of Romantic irony and its interest in the natural, opposite to the artificial and dogmatic. Bécquer's *Leyendas* reflect the obsession of the Romanticism with the supernatural. De Coster creates a complicated historiographic concept developing the Romanticism's concern with the relations between history and legend.

Nevertheless, all the collections have important common features. Being all based on some older, respected tradition, they establish its authority – both through referring to it and through the outcome of the legends' conflict. The universal pattern of the plot may be summarized in the following way: a personage (whether a protagonist or an antagonist) tries to break some tradition (expressed in various forms), the attempt in majority of cases proving to be a failure. Thus the genre of the legend reveals the stability of contents accompanied with the variety of form.

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## Циклы литературных легенд в европейской литературе середины XIX века

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**Аннотация.** В статье анализируются особенности циклов легенд в европейской литературе середины XIX века на примере швейцарского, испанского и бельгийского вариантов. После краткого обзора истории возникновения легенды как жанра в европейской литературе сопоставляются три цикла — «Семь легенд» Киллера, «Легенды» Беккера, «Фламандские легенды» де Костера. Рассматриваются соотношение текста и фольклорного / агиографического претекста, конфликт, хронотоп, композиция, тип персонажа. Сделан вывод о том, что для всех трех циклов характерно одинаковое понимание жанра как рассказа о столкновении личности и установленной системы ценностей. В «Семи легендах» эта система естественна для людей, но осуждается христианством. Протагонист проходит через ряд испытаний, чтобы вернуться к семейным ценностям. В «Легендах» установленный порядок представлен в форме суеверия, на которое протагонист не обращает внимания, что приводит к трагическим последствиям. Во «Фламандских легендах» протагонист нарушает моральную или этическую заповедь, но счастливо избегает наказания, осознав свою ошибку. Циклы, созданные в эпоху позднего романтизма в малых европейских литературах, представляют собой различные аспекты романтической философии: романтическую иронию (Келлер), тягу к сверхъестественному (Беккер), отношение к истории (де Костер).

**Ключевые слова:** литературная легенда, циклы легенд, Г. Келлер, Ш. де Костер, Г. А. Беккер.

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## Narrative Strategies in the Early Poems by A.E. Kulakovskii (The Oath of the Abaasy: Establishing an Individual Poetry Style)

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**Abstract.** The subject of our study is the narrative strategies in the early poetry of A.E. Kulakovskii, considered by the example of his first published work – Abaahy Andaghara (The Oath of the Abaasy). Being a free translation of an abstract from the poem by M.Y. Lermontov, this literary piece is an original work of art of the Yakut poet that defines the type of lyrical discourse as narrative.

The aim of the article is to single out features of the narrative strategies and how they manifest themselves in the creative work of the first Yakut poet, the founder of regional Yakut literature. The study sets the following the goals: to define methodological approaches in the study of the lyrical narrative aspects; to distinguish narrative instances in the poetic text under the study; to show the process of how the poetic genre has been established in the Yakut literature by the example of the syncretic text – the Oath of the Abaasy.

Based on the methodological principles of narrative research, the features of the narrative instance that organizes communication in the lyrical text, as well as the features of the formation of the narrative structure of the lyrical text are revealed. The syncretic nature of the composition of the work (combination of poetic and prosaic texts, narrative and performative discourses) became a starting point for the poet in defining narrative strategies, i.e. communicative possibilities (dialogics, the author's point of view), principles of narration based on the olonkho folklore storytelling traditions, as well as antinomy as a text-organizing artistic technique, etc.

Conclusions and other final remarks made in the article could serve as a basis for an in-depth study of the specifics of the formation of a lyrical principle in national young and new-written literature, and for theoretical and methodological developments that reveal specific features of narration in a lyrical text.

**Keywords:** lyric principle, lyric narrative, author's self-consciousness, syncretic form, verse and prose.

Research area: philology.

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## Introduction

One of the key problems in the study of the national poetry origin still remains the question of how the individual creative art forms and the poetic features were formed and how they established themselves. This issue is especially compelling for the researchers of the early and new-age literature, in which the poetic genres formed in accordance with unique rules, justified by the active correlation of the living oral traditions and the foreign literature experience.

A key factor in the establishment of the poetic art is the specific features of the author's worldview; hence, the initial question in the study of the poetic origin is the description of culture-related mechanisms of establishing and forming the authorship categories.

The formation of authorship and the poetic creative features in the Yakut literature is connected, first of all, with the name of the founder of Yakut literature, Aleksei Eliseevich Kulakovskii, whose poetry became largely known at the beginning of the 20<sup>th</sup> century in its oral and written forms.

In the early period of his creative writing, before his works began to be published, he focused on works that were created for performers and listeners; they were put into a song form. There are several justifications for this: first of them is that his early works were published under the traditional title *The Songs Sung by Kulakovskii* (*Y.'yllaabyt yryata'*); second of them is the archive findings that were preserved up to this day and that represent "recorded words" in the archive notebooks by Z.V. Lukovtsev<sup>1</sup>, N.A. Makarov<sup>2</sup>, S.A. Novgorodov<sup>3</sup>, etc. This proves the theory that during the times of his oral and written work creation, the author and

creator of the first poetic text already used the name we know today.

At the same time, in his creative outlook, Kulakovskii was searching for genre forms aimed at the readers, not a single or a local, but a mass reader. The poet worked on the written representations of his creative writings and prepared them for publishing; in the process of publishing, the creative material was refurnished in terms of its unity in form and content. This shows that the author consciously took these specific steps in creating the poetic text.

## Research problem

His first printed work depicting the Yakut poetic traditions was published in 1908, when his poem *The Oath of a Demon* (a translation of an extract from M.Iu. Lermontov's *Demon*) was published in the *Yakutskaya Rech'* (*Yakut Speech*) newspaper. Later that year, his poem *Cursed Before Birth* was published, another poem – *A Large Fire-Breathing Boat* – was published in 1913. Publications of his early works clearly demonstrate the process of his transitioning "from a singer to a poet", where the author of a literary work begins to fully replace the singer of the oral folk art.

Selection of early creative works out of the numerous poems created by Kulakovskii for publishing is also not accidental. The translation of an extract from Russian classics and poems that genetically refer to folklore texts initially demonstrate the inner potential of the establishing Yakut poetry, which, in its turn, adopted all the best traditions of the oral poetic and classic literary tradition. The first Yakut poet introduced himself to the public not only as the author of several poems, but also as the establisher of a poetic tradition, setting the deep genetic roots of the national poetry being formed.

Moreover, it should be mentioned that in his first creative works, the author established a

<sup>1</sup> Archive of the Yakut Scientific Centre of SB RAS. F. 4., op. 26, d. 19.

<sup>2</sup> Archive of the Yakut Scientific Centre of SB RAS. F. 4., op. 26., ed. xp. 28., p. 38-47.

<sup>3</sup> Archive of the Yakut Scientific Centre of SB RAS. F. 4., op. 9, ed. xp. 47, p. 29 ob.-30 ob.

special type of a poetic text aimed at narration, which would later become his signature style encompassing his entire creative path.

Considering the fact that the synthesis of epic and poetic mechanisms for text creation play an important role in Kulakovskii's poetry, in which narration performs one of the main text-forming functions, the analysis of his poetry as a poetical narrative system allows giving a new perspective of his creative principles and reading his poetic texts.

In this regard, his first published work *The Oath of the Abaasy* represents the greatest interest; the structure of this creative piece of writing combines two opposite forms of fictional narration – verse and prose; this demonstrates that there was a process of developing a narrative strategy in the early creative writings of the first Yakut poet.

#### Methodology of the research

According to V.I. Tiupa, poetic texts contain “images of all types of discourse – iterative, performative, narrative and mimetic” (Tiupa, 2009: 14). The narrative character of his poetry has been one of the contemporary and popular topics of study in literature, linguistics and theory of culture within the last two decades.

The problem of narration as an organizing structure form of the poetic text was mentioned in the scientific researches of Russian literary studies experts: V.M. Zhirmunskii (1973), Silman (1977), Korman (1978), Ginsburg (1974), Broitman (1997). Recently, there have been a number of researches carried out by a literary studies expert A.A. Chevtaev (2006). There are productive researches on the poetic narration as a means of expressing the author's worldview (Charkin, 2016). There also have been new studies on the problem of expressing the author's worldview in narrative poetry in general connection to the cognitive functions of language (Tataru, 2008). However, the special narration features in poetic and lyrical epic creative writings still have not been thoroughly studied and the narrative aspect, as a text-forming element of the lyrical text, is often regarded as a subsidiary aspect.

This aspect is especially well-represented in the study of the early and newly-written literature development; many of these forms of literature are genetically related to the oral written and narrative folklore, and to the traditional heroic epic, in particular, where the series of events serve as a text-forming basis of the epic storyline.

In Yakut literary studies, the problem of narration in poetic texts was first introduced by N.V. Pokatilova (2011; 2015). Her work regards the process of forming the poetic features in Kulakovskii's creative writing “as a model of forming a practically new form of authorship”, in which “there is a special type of a narrative strategy of epic origin” (Pokatilova, 2015: 83). The mentioned approach in the researcher's scientific works allows considering the creative writings of the first Yakut poet from the point of view of methods of expressing the author's worldview in poetry through the narrative categories.

In order to single out the narrative strategies in Kulakovskii's poetry, it is possible to apply the methodological principles of modern narration studies that were largely developed within the scope of epic genre studies; however, they are applicable and quite productive in the analysis of poetic and epic poetic texts.

The study of this problem is based on the methods of narrative analysis of the literary text; these methods were developed in the works by Gerard Genette (1998), Joseph Prince (2006), Wolf Schmid (2003) and others. These scholars claimed that the narrative nature of the text is the structure-forming principle of any discourse; there were other distinguished scholars, such as B.A. Iusepenskii (1970) who defined the multi-layer nature of a “point of view” in the narrative text; V.I. Tiupa (2013) who proved the multi-plane types of poetic discourse. The theoretical grounds for the research are also the conceptual dogmas represented in the works by Iu.M. Lotman, M.M. Bakhtin, B.O. Korman, L.Ia. Ginzburg, S.N. Broitman, etc.

*The method of narrative analysis* undermines reading, interpretation and analysis of the poetic texts by Kulakovskii through the distinction of a multi-layer narration structure of the

text, in which “the narrator and the naratator<sup>4</sup> are inside an *author-reader* communicative system which is external in relation to them” (Schmid, 2003: 118).

## Discussion

### *1. Syncretic form of the Oath of the Abaasy by Kulakovskii: the author's choice of a narrative strategy*

Kulakovskii's works published during his early career, such as *The Oath of the Abaasy* (1908), *Cursed Before Birth* (1908), *A Large Fire-Breathing Boat* (1913) were initially filled with a form of lyrical narration. Each of these texts (as well as the majority of the forthcoming ones) contains in their foundation some kind of a mental event that is spiritual in its essence revealing the author's position towards values and his lyrical personality. The first published texts are the act of the poet's self-determination and an aesthetic guideline throughout his entire creative path.

Kulakovskii first published *Abaaghy andaghara* (*The Oath of the Abaasy*) in 1908 under the pseudonym *Akula*<sup>5</sup> in the Yakut newspaper *Sakha Sangata* (*Yakut Speech*). It was one of the first translations of a poetic text from Russian to Yakut in the history of Yakut literature. The Yakut author translated an extract from M.Iu. Lermontov's *Demon*. The *creative writing* was fairly defined by the author as “a free translation”: while preserving its mood and meaningful content, the main plotline, the main images of Lermontov's poem, it clearly shows the presence of the author in its compositional and stylistic structure of the translation; these last features were predetermined by the aesthetic principles of the author himself.

The Byron-inspired poem by M.Iu. Lermontov holds its special place in Russian literature as a classic example of romantic narration put in a poetic form. The narrative strategy became a text-building foundation for the Yakut translation as well.

It must be mentioned that the first draft of Lermontov's *Demon* made in 1829, contained

92 lines and a brief prose-form summary of the poem, which basically summarizes the plotlines of all the previous versions (Lermontov, 1989). This fact could hardly have been known to the Yakut poet due to the fact that the first version of Lermontov's text was not published; however, this speaks in favour of the justification and creative rationale for the compositional structure of the translation, which was instinctively chosen by Kulakovskii.

In this poem, the Yakut poet quite consciously invents a new creative form, the aesthetic effect of which is in the combination of two various form of fiction speech – poetic and prosaic. Such a choice in the combination of the given text was largely motivated by the preceding poetic tradition – oral autochthonic (epic and ritual) and literary (for example, a tendency to shift and mix genres in poetry of the Russian 19<sup>th</sup> century, for instance, in the Pushkin's translations of Byron's texts).

The prose part of the Kulakovskii's text is a free interpretation and recompilation of the plot in Lermontov's poem and it serves as a frame for the poetic text. In order to achieve an equivalent poem translation, the Yakut poet chose the part of Demon's monologue, in which he gives an oath of love to Tamara. Out of the 90 lines from the Demon's monologue, the poet translates 32 lines and forms them into 34 poems (giving an almost word-by-word translation). He also added 14 poems containing repetitions of the key word *andaghayabyn*: in the original text, the word *klyanus*’ (“I swear”) is repeated at the beginning of each line 10 times. In the Yakut version, the word *klyanus*’ is written on a separate line.

Despite the fact that the combined forms of speech serve as equal components of the complex text, Kulakovskii's creative piece of writing is rightfully regarded as poetic. The text is built in such a way as to highlight the Demon's direct speech not only as an important meaningful component of the storyline, but also as a rhythmically and graphically formed part of the text. The poetic part contains a significantly important representation of laws of the poetic text structure; these laws are very important to Kulakovskii as the creator of the Yakut poetic tradition.

<sup>4</sup> A term introduced by Schmid – T.

<sup>5</sup> *Rus. Shark – T.*

With this in mind, the prose part of the storyline, in terms of its style of description, rich diversity and the inner rhythmic structure, does not interrupt the unity and harmony of the text. The prose-poetic form does not in any way speak in favour of the text discretion or the unevenness of both parts of its structure. The dialogue nature of the two forms contained in a somewhat dramatic form of the poem allows it to be a complete and meaningful text and gives it epic uniqueness.

To some extent, the combination of the prose and poetic forms in Kulakovskii's text brings it closer to the syncretic structure of the Yakut *olonkho*, in which there is interplay of the *spoken* and *chanted* text. The text is characterized by a strict sequence of interplays of the epic storyline: the prose text unravels the sequence of events (thus, forming a plot structure), and expresses the characters' speech in the poetic form. As a result of their clash in the inner structure of the text, the story expands in its content, which includes all that is incompatible from the point of view of a traditional lyrical text – a combination of the narrative and anarrative (performative) discourses.

In the non-poetic narrative part, the poet uses principles of unfolding a storyline that are typical for the epic genre – a strict chronological narration where there is a logical sequence of the narrator's "words", which is supported by linking expressions of epic origin: "ol ihen", "onu koron baran", "sol kunten", "ol buola syldzhan" meaning "after this", "then", "since that day"; the characters' speech motivation (Tamara and the Demon); the use of retardation devices (repetition of the word "*klyanus*"), formula expressions and linguistic constructions, which help to reproduce the mythological time and space, as well as the three-dimensional model of the world.

N.V. Pokatilova indicates that the rhythmic structure of a part of the text traditionally referred to as "the indicated poetic", "appears to be more complex and, apparently, has not been clearly defined yet" (Pokatilova, 2010: 31). In fact, the poem's tendency towards becoming a prose creates a complex rhythmic and graphic construction. There appears such a form, which Iu.N. Tynianov called a poem

bordering with prose, or *vers libre* (Tynianov, 2010: 53).

A changing metrical and rhythmical poetic form in Kulakovskii's creative writing is significantly different from the original. Lermontov's non-verse poems acquired a different graphic representation due to the fact that the initial word *klyanus*' was singled out in a separate line in their Yakut version. Singling out the repeated key word allowed all the following lines to build in accordance with the principle of syntactic parallelism, where an important text-forming role is played by the alliterative horizontal assonance. A moderate and expanded, syllabic 16-18-line Yakut text, where the lexical plane unfolds owing to set expressions that originate from the oral poetic tradition and phrasal synonymy, and transforms the dynamic speech of Lermontov's character.

The research has shown that "the festive oath of the Demon is a true reflection of all the vital contradictions and it is based on antitheses", where "any value is immediately balanced by its antipode and every feeling is prepared to transform into its counterpart" (Pulkhritudova, 1964: 78). V.E. Vatsuro, who specialized in researching the poet's creative writing, also noted that "Lermontov delivers his thoughts through the use of antitheses" (Vatsuro, 1989: 361). Antonymy becomes a text-structuring form for Kulakovskii's translation as well. Interestingly, the binary opposition and the romantic dual verse concept becomes the most important ideological and aesthetic principle of many other works created by the Yakut poet later in his career.

The author does not shift aside from the content of Lermontov's oath and follows the same sequence of stating the moral values that define the life-changing and conscious event in the life of the main character – rejection of all the values he previously had. However, the grammatical "inconsistence" in the temporal plane of the poetic storyline, as well as the imagery and lexical unity of the valuable "objects" mentioned earlier, through which the archetype layer of the autochthonic culture is clearly visible, makes the text of the oath a genuinely "Yakut" text and an original one in terms of authorship.

Moreover, the text is closely connected to the verbal expression of a Yakut ritual and a magical ritual – an *andaghar oath* pronounced before the aiiyy deities and the sacred fire. The implicit connection of Lermontov's oath to the text of the Yakut *andaghara* can be traced in the work that Kulakovskii wrote later in his career – *Bylyrgy sakha andaghara* ("An Ancient Yakut Oath") that was completed in 1923.

The text mentioned above is also built on the basis of using antonymy that encompasses a wide range of moral and valuable representations of the Sakha people. In this respect, the oath that Kulakovskii chose for his translation, the Oath of the Demon, acquires a deeper meaning that reflects the cultural mind set of the poet towards rethinking the unity and the universal character of the world.

## 2. Narrative instances in the text

Despite the lack of a first-person point of view in the storytelling process, due to its generally emotional and expressive nature in the speech, which expresses the author's attitude towards the lyrical situation and despite the use of emotionally-coloured vocabulary describing the characters, the text is perceived as a point of view of an author/storyteller and a creative process of a lyrical storyteller.

It was important for Kulakovskii to retain the dialogue nature of the original text: moving from a real dialogue form (with an impersonal storyline of an implicit storyteller in combination with the characters' direct speech) to an inner dialogue nature of the text (an implicit orientation towards a reader/recipient in the storytelling non-poetic part; the inner dialogue form speech of the Abaasy).

Thus, the text contains several points of view that are in dialogue relation to each other throughout the text: the point of view of the narrator and "non-native speech" (voices) of other characters, which are dually directed towards the inner and exterior text reality (orientation towards the reader).

In the general context of the literary work under the study, the direct speech of the Abaasy (the poetic part) is presented as a citation of a "non-native speech", however, this representation of the axiological beliefs that define the se-

mantic components structure implicitly transfers the storytelling instance of the work to the auctorial "non-native" speech of the character, and further turns the auctorial speech into the author/storyteller point of view.

Generally, the storytelling instances of the work predefined the communicative status of the text, as well as its complex subject-object structure and the dialogue nature as a text-forming foundation. According to Bakhtin, in the text, an *external* communicative link is responsible for the dialogue structure of the two subjective components: "the author and *the one who understands*" (Bakhtin, 1986: 388), in which *the one who understands* is, first of all, the reader who is not fully acquainted with the original text (a prose version of Lermontov's poem and its major content); secondly, it is the reader who is *prepared* and equipped with the oral poetic tradition necessary to perceive the literary text, which has common features with the epic forms of olonkho-telling and magic ritual texts (*the andaghar oath*); and, thirdly, the reader who has an understanding of the laws of creating poetic texts (it is largely known that by that time there were plenty of educated people among the Yakut intelligentsia who were trying their hand at creative writing).

An *inner* communicative act that manifests itself in the inner textual discourse: in the interconnections of the author/storyteller with the characters, which are explained in the text as well as in the correlations of the "native" and "non-native" speeches and the inner dialogue speech of the characters.

In general, despite its direct reference to the "non-native" text, Kulakovskii's story is a manifestation of value principles expressed from the point of view of the author. A somewhat inclination from the meaningful concept of the original depicted in the Yakut translation speaks in favour of the latter. While in Lermontov's poem, according to V.E. Vatsuro, "the character's struggles are an important concept feature of the poem" (Vatsuro, 1989: 360), the poem by Kulakovskii focuses on a completely different important feature – the content of the oath that represents the value standards of human existence.

The contradictory nature of the Demon, his inner struggle and suffering, the depth of his feelings for Tamara are not represented in Kulakovskii's version. In the original Lermontov text, the confession and oath of the Demon are inseparable components for the understanding of the image of the poetic character; the confession explains and motivates the rebellious nature of his personality.

The mere absence of the Demon's confession in Kulakovskii's version significantly changes the ideological concept of Lermontov's text, in which, as had been mentioned above, an important and meaningful component is the complex and contradictory image of the poetic character. For the Yakut poet, it was essentially important to focus the reader's attention to the text of the oath that contains generally accepted dogmas, both valuable and structural.

### Conclusion

Kulakovskii's first published work represents a structure that predetermines an ex-

isting balance between the storytelling and the performative discourses with the dominating constructive and text-forming role of the first component. A combination of the prose and poetic forms of creative speech, the narrative and non-narrative discourses builds a text based on the principles close to the epic *olonkho* storytelling.

Creating a syncretic form of his work, Kulakovskii consciously aimed at the *correlation* and a balanced *interpretation* of these two components in the minds of the readers, when he published these works that form a textual unity.

In the early period of creative writing, Kulakovskii chose the narrative discourse among all others; it is precisely this discourse that coincides with the anthropological trends of his creative consciousness. His first published work, where he combined various lyrical discourses, clearly demonstrates Kulakovskii's process of developing narrative poetry strategies.

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## Повествовательные стратегии ранней лирики А.Е. Кулаковского («Клятва Абаасы»: становление лирического начала)

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**Аннотация.** Предметом исследования являются повествовательные стратегии ранней лирики А.Е. Кулаковского, рассмотренные на примере первого опубликованного произведения «Абааһы андаҕара» («Клятва Абаасы»). Произведение, будучи вольным переводом фрагмента поэмы М.Ю. Лермонтова, представляет собой оригинальное авторское произведение якутского поэта, в котором определен тип лирического дискурса как нарративного.

Цель статьи — выявить особенности становления повествовательных стратегий в творчестве первого якутского поэта, основоположника национальной литературы. Задачи исследования: определить методологические подходы в изучении специфики лирического нарратива; установить особенности повествовательных инстанций в исследуемом лирическом тексте; показать процесс становления лирического начала в якутской литературе на синкретичном тексте «Клятвы Абаасы».

С опорой на методологические принципы нарративного исследования выявлены особенности нарративной инстанции, организующей коммуникацию в лирическом тексте, особенности становления повествовательной структуры лирического текста. Синкретичность композиции произведения (сочетание стихотворного и прозаического текстов, нарративного и перформативного дискурсов) стала для поэта отправной точкой для определения повествовательных стратегий — коммуникативных возможностей (диалогичность, выражения авторской позиции), принципов наррации, исходящих из традиций эпического повествования олонхо, антиномичности как текстоорганизующего художественного приема и т.д.

Выводы и заключения, сделанные в статье, могут послужить для углубленного изучения специфики становления лирического начала в национальных младо- и новописьменных литературах и для теоретико-методологических разработок, выявляющих специфические черты наррации в лирическом тексте.

**Ключевые слова:** лирическое начало, лирический нарратив, авторское самосознание, синкретичная форма, стих и проза.

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## Strategies of Behavior Voluntary Regulation of Primary Schoolchildren in Health and Disease

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**Abstract.** The development of voluntary behavior of children with intellectual disabilities is a complex and long-term process that requires a special comprehensive behavioral therapy, which should be aimed at correcting disadaptive patterns of behavior. The purpose of the article is a comparative clinical and psychological analysis of voluntary behavior of children with intellectual disabilities and identification of the main mechanisms of its origin.

The article presents the research results of the strategies of voluntary behavior of primary schoolchildren in health and with mental disabilities. It distinguishes the levels of voluntary regulation and cognitive strategies of behavior in health and disease.

The study has resulted in developing a structural and functional model of voluntary regulation of behavior of children with mental disorders; a concept of dynamic study of voluntary behavior of primary schoolchildren in health and disease, which is reflected in the interrelated levels of personal organization; the assessment of voluntary regulation levels of primary schoolchildren in health and disease.

The article also presents the results of the studies of voluntary behavior strategies of primary schoolchildren in health and with mental disabilities, establishes the main determinants of its origin, and defines the levels of voluntary regulation and cognitive strategies of behavior in health and disease.

**Keywords:** voluntary behavior, intellectual disability, strategies of voluntary behavior regulation.

Research area: medical psychology.

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## Introduction

The problem of the study of mental regulation in childhood is one of the urgent problems of our time. Today's trends in the development of modern society indicate the emergence of a large number of mental disorders caused by various etiopathogenetic factors. Some of them are the increased level of mental tension, high levels of stress and frustration across the population, caused by socio-economic problems, the increased level of birth of children with mental disorders, the formation of mental deviations in childhood. This is evidenced by data statistics (Chereneva, E.A., Gutkevich, E.V., 2017). Therefore, in our opinion, the relevance of the study of mental regulation in children in health and disease is obvious, not only because it is one of the indicators of the emotional-personal sphere, but also because it is the main mechanism for the formation of behavioral voluntariness and socio-psychological adaptation in adulthood.

In theory and practice of psychological science, the researchers are still interested in studying the determinants of voluntary behavior as a factor in the formation of the emotional-personal sphere in childhood and an indicator of an individual's socio-psychological adaptation in adult life. Of particular interest to us is the generalization of voluntary behavior in childhood through the cognitive strategies used by the individual. The term of "cognitive strategies" in clinical practice is used quite widely in the aspects of cognitive-behavioral therapy. We will use this term while analyzing voluntary behavior. In our case, voluntariness is a mental formation that unites cognitive, behavioral, emotionally focused social strategies, changes in the social environment, including the features of the use of cognitive strategies, in solving behavioral tasks that undergo cognitive processing. As Philip Kendall (2002) points out, cognitive strategies are not inherited from parents through the genetic code, but are acquired through experience, through observa-

tion and through interactions with other people (Chereneva, E.A., 2014). This is of particular research interest, since in our opinion, the level of voluntary regulation does not fully depend on the level of intelligence. Of course, the features of higher nervous activity and the level of cognitive development affect the formation of the overall regulation of behavior, the formation of goals, objectives and aspects of the control of voluntariness process implementation, but it is necessary to keep in mind the multidimensionality of voluntariness. For example, one of the components is our emotional states, both positive (Daniel & Lucas, 1999) and negative ones, which affect our cognitive and behavioral tasks.

## Theoretical framework

We have identified the key approaches on the basis of the concept of interdisciplinary research, which allow studying the mechanisms of voluntary behavior. Let us specify the main ones, which contain many grounds that allow developing the methodological concept of the modern understanding of voluntariness and knowledge of people in general.

In personality psychology this is a systematic approach to the study of personality (P.K. Anokhin, B.G. Ananyev, V.A. Barabanshchikov, D.N. Zavalishina, A.V. Karpov, B.F. Lomov, V.D. Shadrikov, E.G. Yudin); a subject-activity approach (K.A. Abulkhanova-Slavskaya, B.G. Ananyev, A.B. Brushlinsky, E.A. Klimov, A.N. Leontyev, B.F. Lomov, S.L. Rubinstein); the concept of self-regulation of the subject's activity (B.G. Ananiev, L.I. Antsiferova, B.V. Zeigarnik, V.P. Zinchenko, E.A. Klimov, O.A. Konopkin, A.A. Krylov, G.S. Nikiforov, D.A. Oshanin, V.A. Petrovsky); the theory of open self-organizing psychological systems (V.E. Klochko, O.M. Krasnorotsev and others), a person's system of values as a dynamic system (M.S. Yanitsky).

Modern studies in psychology, which allow revealing the problem of research are cop-

ing strategies in stress psychology (E.I. Rasskazova, T.O. Gordeeva); the formation of social competence as a mechanism for strengthening mental health of the younger generation (N.V. Kalinina, O.A. Semenova); the development of voluntary regulation of activity in children of primary school age (O.A. Semenova, R.I. Machinskaya); cognitive styles, about the nature of the individual mind (M.A. Kholodnaya); conscious self-regulation as a metasystem of psychological resources for achieving goals and human self-development (V.I. Morosanova).

In medical (clinical) psychology it is theories of the modern family in the aspect of the psychology of personal health (E.V. Gutkevich), in the general theory of rigidity by G.V. Zalevsky, in the studies carried out across these theories (E.V. Galazhinsky, I.O. Gileva, I.A. Tepleneva, O.B. Sheptenko, and others), the development of criteria for assessing mental health. The psychodynamic concept of personality (Z. Freud, A. Freud, A. Adler, G. Jung, E. Erickson, C. Rogers, K. Horney, E. Fromm); understanding of an attitude as one of the psychological mechanisms affecting the activity of the individual, presented in the studies of D.N. Uznadze, Sh.A. Nadirashvili, Sh.N. Chkhartishvili, and his followers, A.G. Asmolov, V.P. Zinchenko, S.I. Kuryachy and others.

In correctional psychology this is the theory of the unity of the laws of normal and abnormal child development (T.A. Vlasova, L.S. Vygotsky, A.N. Graborov, G.M. Dulnev, V.P. Kashchenko, V.I. Lubovsky, A.R. Luria, M.S. Pevzner, V.G. Petrova, T.V. Rozanova, E.A. Strebeleva, Zh.I. Shif, etc.); the unity of age patterns in the normal and abnormal mental development of the child and the role of subjective and objective factors in this process (L.I. Bozhovich, L.S. Vygotsky, V.V. Davydov, A.V. Zaporozhets, R.E. Levina, V.I. Lubovsky, V.V. Ul'enkova, D. B. Elkonin, and others), the ideas of cultural-historical psychology by L.S. Vygotsky, modern ideas about the types and stages of psychosocial development (M.Yu. Kondratiev, D.I. Feldstein), a system-activity approach to assessing the complex reality of development (A.G. Asmolov).

### Statement of the problem

Behavioral disorders associated with intellectual development disorders (hereinafter referred to as IDD) are frequent causes that complicate the socio-psychological adaptation of students in this category in adulthood. The late identification of their nature, the lack of special preventive and corrective programs lead to the fact that behavioral disorders of children with IDD in adolescence and adulthood often reach the level of criminal manifestation.

Therefore, in modern conditions, the role of research on the voluntary regulation of behavior and the main mechanisms of its formation in the prevention of behavioral disturbances and deviations in the emotional-personal sphere, which provide a psychological focus in the system of preventing social deviations, has sharply increased. The issues of behavioral disorders of children and adolescents with IDD were considered in connection with the development of adequate methods of correctional and educational process and social and labor adaptation (V.V. Korkunov, Mirsky, Dulnev, Lauzhikas). And only in recent decades scientists have heightened their interest to study the actual problem of behavioral disorders of mentally retarded children and adolescents as a mechanism for successful social adaptation (Sh.N. Chkhartishvili, M.G. Tsartsizze, E.A. Chereneva). At the same time, the success of social adaptation and integration of children with mental underdevelopment into society is determined not only by the depth of cognitive impairments, but also by the behavioral characteristics of this category of children with significantly weakened abilities to adapt to social requirements.

We have studied the mechanisms of cognitive strategies of voluntary behavior of primary schoolchildren in health and disease (intellectual disabilities). The concept of dynamic studying the voluntary behavior of primary schoolchildren in health and disease is reflected in the interrelated levels of personal organization. The levels developed by us determine not only the characteristics and their dynamic structure of self-regulation, but also the peculiarities of the individual's emotional and personal experience that influences the formation

of the personality as a whole. We distinguish the following levels of voluntary regulation and their structural components: personality-semantic, cognitive, regulatory.

### Methods

The concept of dynamic studying the voluntary behavior of primary schoolchildren in health and disease is reflected in the inter-related levels of personal organization. The levels developed by us determine not only the characteristics and their dynamic structure of self-regulation, but also the peculiarities of the individual's emotional and personal experience that influences the formation of the personality as a whole. We distinguish the following levels of voluntary regulation and their structural components: personality-semantic, cognitive, regulatory.

The assessment of the levels of voluntary regulation among primary schoolchildren in health and disease are based on the following parameters:

- Self-esteem, level of aspirations, attitudes, protective mechanisms of behavior – personal-semantic level;
- The level of intelligence development, dynamic properties of thinking (rigidity, stiffness, inertia, sticking (perseveration)) – cognitive level;
- The relationship of behavior with speech (speech functions: regulating function, planning function, behavior control (external and internal) – regulatory level).

We have identified the levels and parameters of the evaluation of voluntary behavior, which are based on the axes of diagnosis: clinical, pathopsychological and socio-psychological. A comprehensive system of evaluation of voluntary regulation of behavior generalizes derivatives: cognitive strategies in voluntary regulation and features of interactions with other people.

### Discussion

The study was conducted in Russia, Krasnoyarsk and Krasnoyarsk Krai. At this stage, groups of primary schoolchildren who had no significant difficulties in learning (healthy subjects) and groups of subjects with reduced

intellectual activity at various levels were completed: students with intellectual disabilities had slight mental retardation (MDP) and slight intellectual disability. The qualitative characteristic of the intellectual defect corresponds to the clinical diagnoses of ICD-10 (DSM IV): F 80.82, F 81, F 70). We formed three groups of subjects: NID (subjects with normal intellectual development), NID1 (subjects with mental retardation – mentally retarded), and NID2 (subjects with slight intellectual disabilities). Two age groups were formed – 8-9-year-old children and 10-11-year-old children, each group included 76 people. The total number of subjects was 456 8-11-year-old students. The parents (mothers) of the subjects in the amount of 456 people were also tested.

In order to evaluate the strategies of the studied group of subjects, we used the following methods: longitudinal observation method, conversation, a method of qualitative and quantitative analysis of data and such methods as Achenbach Questionnaire for Parents to Study the Adaptation Problems of the Subjects and the observation map developed by us, which allows evaluating the levels of voluntary behavior and a type of cognitive strategy.

During the study, we found the data that complement the clinical and psychological features of the voluntary behavior of primary schoolchildren in health and disease. Besides, they reveal the mechanisms of voluntariness formation in the context of the emotional-personal sphere formation of the studied student groups. Let us characterize the table data. To process the results of the study, we used the criterion  $\varphi^*$  that is Fisher angle transformation (Table 1–2). The studies of intergroup differences of 10-11-year-old subjects show significant differences between subjects with normal mental development and slight intellectual disabilities in almost all scales (except for alienation and disobedience scales).

In the course of the study, we developed an observation map, which allows us to determine the level of voluntary regulation and the type of cognitive strategy of the studied student group. We have identified the following components of voluntariness: goal-setting, regulation of emotional states, control of actions,

Table 1. Analysis of intergroup differences in adaptation indicators on the Achenbach questionnaire (8-9-year-olds)

Scales	Groups / difference accuracy								
	IDD		IDD1		IDD2		IDD – IDD1	IDD – IDD2	IDD1 – IDD2
	n=76	%	n=76	%	n = 76	%			
Emotional reactivity	38	50	35	46,1	25	32,9	0,481	2,151*	1,671*
Anxiety	46	60,5	38	50,0	20	26,3	1,301	4,346***	3,045***
Somatic complaints	59	77,6	30	39,5	22	28,9	4,913***	6,294***	1,381
Alienation	19	25,0	18	23,7	15	19,7	0,185	0,783	0,598
Sleep problems	40	52,6	31	40,8	19	25,0	1,461	3,551***	2,090*
Attention problems	36	47,4	40	52,6	44	57,9	0,641	1,295	0,653
Aggressive behavior	21	27,6	29	38,2	47	61,8	1,399	4,334***	2,934***
Affective problems	34	44,7	21	27,6	16	21,1	2,213*	3,144***	0,931
Anxiety	51	67,1	32	42,1	24	31,6	3,132***	4,475***	1,344
Perverse problems	21	27,6	29	38,2	30	39,5	1,399	1,560	0,160
Hyperactivity	33	43,4	47	61,8	21	27,6	2,275*	2,047*	4,321***
Disobedience	28	36,8	41	53,9	36	47,4	2,127*	1,325	0,801
Others	17	22,4	27	35,5	39	51,3	1,794*	3,766***	1,973*

\* differences are significant at the level of  $p \leq 0.05$  ( $\varphi^* = 1.64$ );\*\* differences are significant at the level of  $p \leq 0.01$  ( $\varphi^* = 2.31$ );\*\*\* differences are significant at the level of  $p \leq 0.001$  ( $\varphi^* = 2.81$ ).

Table 2. Analysis of intergroup differences in adaptation indicators on the Achenbach questionnaire (10-11-year-olds)

Scales	Groups / difference accuracy								
	IDD		IDD1		IDD2		IDD – IDD1	IDD – IDD2	IDD1 – IDD2
	n=76	%	n=76	%	n=76	%			
Emotional reactivity	30	39,5	28	36,8	20	26,3	0,339	1,738*	1,399
Anxiety	35	46,1	29	38,2	12	15,8	0,986	4,161***	3,175***
Somatic complaints	39	51,3	21	27,6	14	18,4	3,027***	4,395***	1,368
Alienation	28	36,8	27	35,5	29	38,2	0,166	0,179	0,345
Sleep problems	24	31,6	27	35,5	10	13,2	0,512	2,774**	3,286***
Attention problems	30	39,5	38	50,0	47	61,8	1,307	2,774**	1,467
Aggressive behavior	25	32,9	30	39,5	39	51,3	0,845	2,312**	1,467
Affective problems	25	32,9	18	23,7	12	15,8	1,264	2,490**	1,227
Anxiety	40	52,6	26	34,2	20	26,3	2,305*	3,366***	1,060
Perverse problems	20	26,3	30	39,5	32	42,1	1,738*	2,065*	0,327
Hyperactivity	30	39,5	28	36,8	19	25,0	0,339	1,923*	1,584
Disobedience	32	42,1	39	51,3	37	48,7	1,140	0,820	0,321
Others	28	36,8	33	43,4	38	50,0	0,826	1,646*	0,820

\* differences are significant at the level of  $p \leq 0.05$  ( $\varphi^* = 1.64$ );\*\* differences are significant at the level of  $p \leq 0.01$  ( $\varphi^* = 2.31$ );\*\*\* differences are significant at the level of  $p \leq 0.001$  ( $\varphi^* = 2.81$ ).

achievement of the goal of action, defined the criteria characterizing the components of voluntariness: dynamism, stability, activity, initiative and independence of manifestation. We have also recorded the parameters of voluntary behavior, which had persisted in the subjects for at least 3 months. The level of voluntary behavior and cognitive strategies were assessed according to the scores obtained. We have identified high (60–50 points) and average (30–40 points) levels, which correspond to adaptive strategies, and below average (40–30 points) and low (20–30 points) levels, which correspond to non-adaptive strategies.

On the basis of the obtained results, we have identified the strategies of voluntary regulation in childhood.

**Adaptive strategies** – high and average levels of voluntary regulation. This strategy characterizes the subjects with the use of the variety of effective models of behavior that lead to productive activities and the achievement of goals. Children in this group have the skill of pre-planning, subsequent regulation and control of action. Children of this group, as a rule, have the skill of self-organization and self-discipline. Often their actions have high motivation and awareness in achieving goals. They can regulate their emotional states, overcome frustration. The stage of control of action is characterized by the formedness of the skill of all stages of control (pre-emptive, current and final). There is criticality, comparison of the results obtained with the obtained sample, emotionally-colored assessment in achieving the goals at all the stages of the cognitive strategy. They are able to show willpower when performing difficult tasks, worry, if something goes wrong. Children of this group can be proactive, can defend their point of view when building a cognitive strategy.

**High level of behavior regulation.** At this level, primary schoolchildren at a high level consistently manifest all the components of a cognitive strategy: from setting to obtaining a goal and critically evaluating the result of an activity. Children have a high, socially motivated motivation to achieve their goals. As a rule, children of this group have a higher cognitive level of development, are physically more en-

during, capable of restructuring previously formed patterns of behavior and attitudes. They are characterized by persistence, stubbornness, perseverance, capable of self-organization and self-regulation of behavior. There is an external programming of actions: they pronounce future actions or comment them.

**Average level of behavior regulation.**

The subjects of this group have a harmonious combination of many factors that allow them to achieve their goals. For example, with a certain lack of skills at the stage of goal-setting and controlling actions, children in this category can manifest a high level of self-organization, discipline, blocking of emotionally adverse factors (stage of regulation of emotional states). The subjects of this group may perform additional erroneous or unnecessary actions, but, in general, they are capable of correcting errors in the process of activity and achieve their goals and results.

**Non-adaptive strategies – below average and low levels.** This kind of strategy characterizes the subjects with the presence of a variety of ineffective behaviors that do not lead to productive achievement of the goal. As a rule, children of this group have a deficit in preliminary planning, subsequent regulation and control of action. Often their actions may have initially high motivation and vigor, but in the process of activity (especially long-lasting), the actions taken have no effect. Often, the change in the tone of voluntary activity is associated with a high level of anxiety, the presence of a high level of frustration, and the presence of destructive attitudes, which does not allow overcoming an obstacle at the stage of regulating emotional states. The stage of action control is characterized by a violation or loss of the skill of current and final control (provided there is prior control). At the stage of achieving the goal, children often experience a violation of criticality in the assessment of the result or a refusal to accept it. They are able to show willpower when performing difficult tasks, worry if something goes wrong.

**Below average level.** Children of this level initially have potential prerequisites in goal-setting, as well as an understanding in building strategies for achieving results. There

are errors in the planning and control of actions. It should be noted that the subjects of this group have a high level of influence of the emotional-personal sphere on the process of voluntary behavior. Even with a high level of cognitive development, the subjects of this group show a tendency of a greater influence of the emotional-personal sphere on the organization of the whole activity, rather than the operational side of the activity. Children show good performance results of activity with an adult's constant monitoring and assistance during the whole voluntary process, can be proactive. To a greater extent, an adult's assistance may have an emotional or regulatory effect rather than an operating one.

**Low level.** Children of this level initially have deficiencies for self-construction in goal-setting, as well as in the ability to build strategies for achieving results. This trend is also characteristic of children with high cognitive development. Independent motive factors of voluntary activity are not constructive and are subject to the position of an adult. The subjects of this group do not have the formed skills and abilities in setting goals and planning in building the strategy of a voluntary process. As a rule, there is a high rigidity and stiffness of mental processes, due to a greater degree of individual emotional and personal experience. This feature reflects the nature of parent-child relations, which form the dependence and limitations in the repertoire of behavior patterns. There is a deficit both in

the motivational, operational and regulatory side of a voluntary process that has a social nature (features of parent-child relations, the presence of previous negative experiences of an independent choice, etc.). With great difficulty, they are able to show willpower when performing difficult tasks, they worry, if something goes wrong but cannot cope with an obstacle on their own. All components of a cognitive strategy goal-setting to obtaining results fail. They are self-critical, they can easily plan their own activities, but they can give up the job they have started, without bringing it to the end. There is an elementary initiative in the activity. They are not capable of open confrontation, but take offence for long. The distribution of the subjects in groups is shown in Tables 3 and 4.

### Conclusion

Thus, the relevance of the problem under study is determined both by the trends in the development of scientific knowledge and by the existing needs of socio-psychological and clinical practice. The study of voluntary behavior in childhood with normal and impaired intellectual development is an important direction, as it allows revealing not only the mechanisms of mental regulation, but also the mechanisms of formation of emotional-personal development. The obtained data will allow solving the most important theoretical and practical problem that requires actual research and development. We have found that:

Table 3. Analysis of intergroup differences in the formedness of the levels of voluntary regulation on the assessment map for voluntary regulation cognitive strategies (8-9-year-olds)

Scales	Groups					
	IDD		IDD1		IDD2	
	n=76	%	n=76	%	n=76	%
<b>Adaptive strategies</b>	<b>35</b>	<b>47,3</b>	<b>16</b>	<b>21,0</b>	<b>4</b>	<b>5,2</b>
High	10	13,1	1	1,3	0	0
Average	25	33,0	10	13,1	4	5,2
<b>Non-adaptive strategies</b>	<b>41</b>	<b>53,9</b>	<b>60</b>	<b>78,9</b>	<b>72</b>	<b>94,7</b>
Below average	25	33,0	40	52,6	45	59,2
Low	16	21,0	20	26,3	27	35,5

Table 4. Analysis of intergroup differences in the formedness of the levels of voluntary regulation on the assessment map for voluntary regulation cognitive strategies (10-11-year-olds)

Scales	Groups					
	NID		NID1		NID2	
	n=76	%	n=76	%	n=76	%
<b>Adaptive strategies</b>	<b>45</b>	<b>59,2</b>	<b>44</b>	<b>43,2</b>	<b>15</b>	<b>19,7</b>
High	18	23,6	9	11,8	1	1,3
Average	25	32,8	35	46,0	14	26,3
<b>Non-adaptive strategies</b>	<b>31</b>	<b>40,7</b>	<b>32</b>	<b>56,5</b>	<b>61</b>	<b>80,3</b>
Below average	24	31,5	20	26,3	38	50,0
Low	7	9,2	12	15,8	23	30,3

1. The formation of voluntary regulation of a child's behavior is a continuous, multi-deterministic process, represented as an individual subject-object trajectory of the development of the individual, which is reflected through the system of child-parent relations.

2. The formation of voluntary behavior regulation in primary schoolchildren in health and disease has fundamentally the same factors of social and psychological genesis, the mechanisms of formation and determination of voluntary regulation in health and disease.

3. Cognitive strategies of voluntary regulation of behavior in childhood affect the peculiarities of interactions with other people and are more dependent on individual emotional-personal experience and level of intellectual development.

Cognitive skills are directly dependent on the level of development of intelligence, the correlation coefficient is +0.75. This means that as the level of intelligence increases, the success of the cognitive strategy of voluntary behavior increases.

4. Cognitive strategies of voluntary behavior are directly dependent on social experience and the characteristics of parent-child relations, the correlation coefficient is  $k_{xy} = +0.72$ . This means that the formation of cognitive strategies of voluntary behavior of the subjects depends on the parental attitudes.

5. A direct strong link has been established between the formation of components of voluntary behavior and child-parent relations and partly depends on the level of intelligence,

the correlation coefficient is +0.75. This means that the higher the level of intelligence, the higher the level of the components of voluntary behavior. Besides, the higher the level of parental attitudes, the more likely the formation of the productivity of voluntary behavior components.

6. The level of intelligence influences the formation of voluntary behavior as a generalizing product of all mental activity and directly depends on the characteristics of child-parent relations and the emotional-personal sphere, the correlation coefficient is +0.68. This means that the level of intelligence partially influences the formation of an adaptive strategy and the level of voluntary regulation.

7. Cognitive strategies of voluntary regulation of behavior in childhood directly affect the peculiarities of interactions (communication) with other people, the correlation coefficient was +0.8. This means that the formation of interactions with other people is more dependent on individual emotional-personal experience and the level of intellectual development.

Comparative clinical and psychological studies of voluntariness in childhood in normal state and in intellectual pathology will allow:

1. Expanding the additional possibilities of understanding the mechanisms of the formation of the personality of children in health and disease, the search for additional resources for the development and correction of the emotional-personal sphere.

2. Developing modern multi-disciplinary diagnostic complexes for assessing mental reg-

ulation in childhood and therapeutic programs for children and their families for the prevention of secondary mental disorders.

3. Developing methodological concepts of understanding the mechanisms of

voluntariness with the parameters of the subjective world and their influence on the emotional-personal development in childhood and socio-psychological adaptation in adulthood.

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## Стратегии произвольной регуляции поведения у детей младшего школьного возраста в норме и патологии

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**Аннотация.** Развитие произвольного поведения у детей с нарушениями интеллектуального развития — сложный и длительный процесс, требующий специальной комплексной поведенческой терапии, которая должна быть направлена на коррекцию дезадаптивных паттернов поведения. Целями статьи являются сравнительный клинико-психологический анализ произвольного поведения у детей с нарушениями интеллектуального развития и определение основных механизмов его формирования. В статье приведены результаты исследований стратегий произвольного поведения у детей младшего школьного возраста в норме и при нарушениях интеллектуальной деятельности. Выделены уровни произвольной регуляции и когнитивные стратегии поведения в норме и патологии.

По результатам исследования разработаны: структурно-функциональная модель произвольной регуляции поведения детей с ментальными нарушениями; концепция динамического изучения произвольного поведения у детей младшего школьного возраста в норме и патологии, которая отражена во взаимосвязанных уровнях личностной организации; оценка уровней произвольной регуляции у детей младшего школьного возраста в норме и патологии.

Представлены результаты исследований стратегий произвольного поведения у детей младшего школьного возраста в норме и при нарушениях интеллектуальной деятельности. Установлены основные детерминанты их формирования. Выделены уровни произвольной регуляции и когнитивные стратегии поведения в норме и патологии.

**Ключевые слова:** произвольное поведение, нарушения интеллекта, стратегии произвольной регуляции поведения.

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## Social and Psychological Aspects of Emotional Response in Childhood

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**Abstract.** The article presents a theoretical analysis of socio-psychological aspects of emotional response development in childhood. It considers Russian and foreign authors' scientific approaches to understanding of the emotional response phenomenological nature, identification of socio-psychological factors and mechanisms determining its emergence, formation and development in the framework of cultural and historical tradition. It covers scientific concepts, theoretical approaches and doctrines that reveal the improvement of emotional response as a process of hierarchical differentiation in ontogenesis, mediation of emotional reactions by social and content areas, progressive development of regulation, control and management mechanisms initiated by maturation, cognitive and psychosocial development and socialization. The article also focuses on theoretical approaches to outlining of periodization patterns of emotional response formation in childhood, regarding the emotional response as a process that ascends from elementary forms of emotional reflection to higher socially determined, consciously regulated and controlled forms of emotional behavior. In the process of the child's ontogenetic development, these processes turn from externally directed, materialized forms to the level of internal regulation of behavior.

Based on the analysis of existing scientific approaches, the article reveals the deficiencies and identifies the prospects for the research in the field under consideration. It states the necessity of the development of universal complex classification and periodization schemes, reflecting ontogenetic features of progressive development, accumulation and complication of psychological new formations in a multicomponent structural and hierarchical organization of emotional response. The article determines theoretical and practical importance in the development of the conditions for psychological support for the child's emotional response formation and development, implying the introduction of monitoring, forecasting and management technologies for the purposeful formation of the younger generation's emotionally competent behavior.

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### **Problem Statement and Research Objectives**

Psychology has traditionally regarded emotions as complex psychophysiological formations resulting from systemic brain activity, on the one hand, and cultural and historical development of mankind, on the other hand. This understanding of emotions predetermined the emergence of a significant number of Russian and foreign scholars' scientific approaches to phenomenological essence of emotional response, nature and mechanisms of its emergence, as well as to development of a wide variety of taxonomies and periodization schemes of formation and development of emotional regulation of the child's behavior.

Such Russian scholars as L. S. Vygotsky (2000), A. V. Zaporozhets (1985), A. D. Koshelev (2003), O. A. Shagraeva (2003) and others studied the factors and mechanisms of children's emotional response formation. According to their views, human emotions and, thus, the entire system of emotional regulation of behavior are products of social and historical development. The studies state that in the process of ontogenetic evolution, in the course of the child's mental structures improvement and his/her social and cultural experience development the maturation of emotional processes in the form of qualitative new formations built over one another, their role and functions in behavior and activity regulation change.

Development of cultural and historical approach in psychology has led to considering emotional processes as well as other higher mental functions as multi-level and multidimensional formations, structural and hierarchical organization of which is dynamic and develops with age. According to L. S. Vygotsky (2000), in the course of ontogenetic evolution, emotions (like other higher mental functions)

acquire a set of characteristics: they become integral, structural, objective, supraliminal, systemic, indirect, controlled, and manageable. These characteristics are not formed from the moment of birth; they consistently evolve in the process of the individual's ontogenetic development and his/her acquisition of social and cultural experience.

Our research is aimed at socio-psychological analysis of modern state of the issue of emotional response formation in children and identification of factors and mechanisms that determine its emergence, development and dynamics of major new formations in the child's emotional sphere, the research being done within the framework of cultural-and-historical tradition. Basing on the analysis of current state of the emotional response problem, we have identified deficiencies and prospects for research in the field.

### **Theoretical framework**

Analytical review of modern approaches to understanding of nature and determinative dependence of emotional response emergence and maturation points to socio-psychological mechanisms in its origin and development, emotional response being viewed as a multi-level structural and hierarchical new formation, revealed in successive accumulation and complication of basic emotional blocks, qualitative characteristics, properties and functions of emotional processes and in improvement of regulation, control and management skills.

Analysis of the literature and the research available have made it possible to generalize the existing approaches and to identify the socio-psychological mechanisms that determine the emotional response formation in childhood. Among them there is nervous system maturation

tion, socialization, cognitive, psychosocial and personal development, regulatory constructs improvement, interpersonal relationships, as well as cultural norms and traditions regulating the repertoire of emotional behavior strategies.

In Russian and foreign authors' modern scientific studies (A. V. Zaporozhets (1985); A. D. Kosheleva (2003); R. W. Lazarus (1991); L. A. Sroufe (1996) et al.) the emotional response formation in childhood is considered as a process of progressive development of emotional literacy, ascending from elementary forms of emotional reflection to higher socially determined, consciously regulated and controlled forms of emotional behavior. According to scientific approaches and doctrines, improvement of emotional response in childhood correlates with the processes of maturation, cognitive and personal development, expansion of the field of social contacts and interpersonal interaction with adults and coevals.

A. I. Dontsov (2016) studied interpersonal relations as one of the socio-psychological mechanisms of personality formation in the children's community. According to the scholar, the emotional sphere development takes place in interpersonal relations which form the basis for the development of feelings, experiences, emotional response, and self-control. Alan Sroufe (1996) expressed a similar view, pointing to the dominant role of emotions in regulation and management of both intrapersonal and interpersonal behavior.

Summarizing the previous works, it is worth while pointing out that the approaches developed in psychology are aimed at assessing the child's emotional literacy through the study and analysis of the following changes: a) the functional role of emotional processes; b) differentiation of properties and qualities of emotions; c) understanding of other people's emotional reactions by external expressive signs and the dictionary of emotions; d) recognition of one's own emotional reactions; e) the ability to plan and verbalize the emotional response; f) abilities to regulate and control the external expression of emotional reactions.

In the conceptions of foreign scholars (P. L. Harris (1989); R. W. Lazarus (1991); H. Lewis (1989); L. A. Sroufe (1996) et al.)

the emotional response formation in childhood is primarily considered through age-related quantitative and qualitative changes in cognitive and personal constructs initiated by maturation, socialization, and cultural impact. According to the researchers, these progressive changes include emotional complexity and susceptibility to emotional expression of others, growth of understanding the meaning of one's own emotions, other people's emotional reactions, and rules of expression and restraint of emotions in situations of social interaction. Herewith, improvement of mechanisms of regulation, control and management in emotional response is stated as the main marker of the emotional reactions maturity status.

Alan Sroufe (1996) claims that the direction of any line of emotional development and complication of emotional behavior forms involve not only the differentiation of properties and qualities of emotional processes but also the growing importance of the role of the subject's cognitive processes and cognitive activity.

Close connection in the development of emotional and cognitive spheres of the child's psyche was pointed out by the classics of Russian psychology (L. S. Vygotsky (2000); A. R. Lurii (2004); S. L. Rubinshtein (2004) et al.). In their researches it is noted that the emotional reaction improvement passes the way which is analogous to that of cognitive development: from natural forms of emotional reflection to higher, socially-determined, consciously regulated and controlled forms of emotional behavior. Emotional and cognitive processes are parts of a single whole – human consciousness, mediating complex forms of behavior and activity. They have a complex systemic and hierarchical organization and develop through age under the influence of external cultural and social factors. In the course of the child's ontogenetic development these processes consistently move from externally directed, materialized forms to the level of internal regulation, control and management of emotional response. By this they determine the emergence of complex integrative forms of emotional behavior that demonstrate the formation of self-regulation and self-management abilities.

The result of such a complex integrative interaction of intellectual, volitional and emo-

tional processes and properties is constellation of a large group of abilities, knowledge and skills revealing the individual's emotional literacy and characterizing his/her behavior in terms of intelligence, consciousness, criticism, controllability, and manageability. Total representation of these characteristics covers such global abilities, knowledge and skills of the individual as the ability to understand the sign-and-object content of emotional reactions, to distinguish emotional reactions and differentiate them from others; to anticipate and predict the outcome of an emotional response based on assessment of the correspondence of the analytical-and-synthetic relationship between emotional reaction, cause and effect; to analyze, interpret and systematize the experience of emotions and other abilities.

T.I. Shul'ga (2012) studied the psychological features of the formation of emotional-and-volitional regulation in ontogenesis. A series of experimental studies was carried out under her guidance. They resulted in determination of emotional-and-volitional regulation structure, which includes four interrelated and mutually determining components: emotional, volitional, intellectual, and motivational. This served the basis for the description of some features of emotional and volitional regulation formation in preschoolers and primary school pupils. Emergence of a complex of new formations in the considered structural components was taken into account.

Currently, in social psychology and developmental psychology there are several approaches to the construction of periodization schemes of emotional response in childhood. Available periodizations derive from the development of L.S. Vygotsky's theoretical doctrines about multilevel and hierarchical structure of emotional manifestations (2000): from natural forms to higher culturally mediated and socially determined ones.

One of these approaches is A.V. Zaporozhets's periodization (1985), considering the following levels in the child's emotional response development: the first (genetically primary) level of direct elementary emotional reactions and the second level of higher forms of emotional behavior. The scholar associated the

origin of higher forms of emotional reflection and regulation of behavior with the child's individual practical experience on his/her mastering of various activities, development of speech function, social standards, requirements and expectations of others.

Development of the idea about complex structural organization of emotions is reflected in A.D. Kosheleva, V.I. Pereguda, O.A. Shagraewa's work (2003). Taking into account the formation of social emotions, the authors present four successive stages of emotional regulation of behavior in childhood: the first level – the somatically conditioned experience; the second level – the affiliated, empathic experience; the third level – instrumental emotions; the fourth level – social emotions proper.

Along with the periodization schemes considered in our work, there are others that also present the contemporary researchers' general view on the issue of emotional response formation in childhood, the response viewed as a multi-level and hierarchical process, ascending from elementary forms of emotional reflection to higher, socially determined, consciously controlled ones of emotional behavior.

The importance of these studies on the issue of emotional response formation in childhood which takes into account the levels of its cumulative development is undeniable. The fact of high relevance and minor elaboration of this issue in theory and practice of psychological knowledge is also indisputable.

## Research Results and Discussion

A.V. Bulgakov's (2015) conception of intergroup adaptation is of great importance for understanding the essence of socio-psychological mechanisms of emotional response formation in childhood. In the theoretical model (2015), emotional phenomena in their development and formation are regarded as components that form the subculture of the society. According to the scholar, the phenomenological basis for the knowledge of their objective reality should be the projection of two aspects. These are structural-and-functional and value-and-ideological ones. We will carry out a socio-psychological analysis of the phenomenological grounds of emotional response

while taking into account the key aspects of the analysis suggested by the scholar.

In the context of A. V. Bulgakov's doctrine development, structural and functional aspect of the analysis allows us to study the processes of formation, accumulation and complication of emotional response as a multi-component, multifunctional, and multi-level structural and hierarchical formation. As a complex object of the research, multidimensional and multicomponent structure of emotional response can at the same time be both comprehensively studied and substantively concretized in view of the level dynamics of age-related changes for each element of its component organization. This becomes possible within the frame of its structural and functional content analysis.

The following provisions in Russian psychology serve the theoretical basis for identification of structural components of emotional response in our research: a) social determination of emotions (Zaporozhets, Neverovich, Koshelova, 1985 et al.); b) the role of emotions in cognitive processes and mental activity (Vygotsky, 2000; Rubinshtein, 2004, et al.); c) understanding of emotions as a means of communication (Andreeva et al., 2002 et al.); d) comprehension of emotions as units of interpersonal relations analysis and regulators of interaction between people (Kunitsyn, Kazarinova, Pogol'sha, 2001 et al.); e) the role of emotions in behavior and activity regulation and arbitrary control (Kunitsyn, Kazarinova, Pogol'sha, 2001 et al.).

As a result of the socio-psychological analysis of the structural and functional determinant, we have made an attempt to present the integrity of emotional response as a multidimensional and multicomponent formation, its structural organization containing several different but interrelated and complementary components. Two of them are basic (fundamental) structural components of emotional response: impressive and expressive.

The impressive component is the obligatory aspect of emotional response, revealing the assessment of understanding and differentiation of emotional reactions, understanding of their causation as well as the connection of emotional reaction with the content area. The

expressive component is the second basic component of emotional response. It reveals the assessment of expressive mimic expression; saturation and fullness of emotional reactions with optimal content of external expressive means. The other five components (communicative, interactive, perceptive, cognitive, and regulatory) derive from the basic ones. They reveal the content and functional many-sided nature of emotional response as a complex structural and hierarchical socially-induced formation; reflect the subject's emotional literacy and dynamics of its development in childhood.

The study of the mechanisms of emotional response formation within the framework of their value-ideological component analysis and in the context of A. V. Bulgakov's theoretical model of intergroup adaptation allows us to track an individual path of the child's emotional response development. It implies active assignment of social values, cultural norms, traditions and existing rules of behavior in a particular society. Modern science and practice know many approaches of Russian and foreign authors to understanding of the phenomenological nature of emotional response, identification of various socio-psychological factors and mechanisms determining its emergence and development.

On the basis of such a complex multi-sided socio-psychological analysis of the essence and mechanisms of emotional response in childhood (in the context of the study of phenomenological foundations of its structural-and-functional and value-and-ideological determinants), it is possible to carry out the holistic integrative study of emotional response in the unity of its structural components as well as the study of the processes of its progressive development in childhood through a differentiated analysis of the dynamics of accumulation and complication of main qualitative new formations of emotional literacy in each component of its structural organization.

Regarding this research, emotional literacy implies a personal quality that synthesizes knowledge, skills, abilities (the subject's skills and abilities to understand interpersonal relationships that manifest themselves in emotions, to emotionally (in a constructive way) interact with the use of external expressive means in

emotional response, to control, regulate and manage emotional response in situations of social interaction); personal and social utilitarian experience of their application, as well as the level of the development of dispositions, value orientations, intellectual, personal and regulatory constructs that provide the opportunity to acquire new knowledge and experience of emotional response, their accumulation and effective use in the course of life.

Formation of a holistic integrative quality of emotional literacy by adding (combining) the results of cumulative formation of the complexes of emotional characteristics and abilities of the previous hierarchical levels in their structural and dynamic integrity of the main component-and-block elements (communicative, interactive, perceptive, cognitive, and regulatory) determines the system-forming basis of our conception of emotional response management in childhood in the context of the competence-based approach.

As the child develops, the forms of emotional response become more complex and improved. They represent a complex set of arbitrary and involuntary emotional reactions to the effects of the external and internal environment. The child's consistently accumulated personal and social utilitarian experience of their application, as well as the level of intellectual, personal and regulatory constructs development are formed into higher forms of emotional behavior. Such higher forms are characterized by the integrity of emotional images, their objectivity, generality and mediation, conscious regulation, self-control, and voluntary control.

Despite the unity of Russian and foreign authors' views on understanding the social essence of emergence and development of emotions, periodization dynamics of their development and complexity is assessed by the scholars as per various criteria and grounds. Among the approaches presented in modern literature most of the periodizations are focused on cognitive and regulatory aspects of forming the emotional regulation of the child's behavior. A smaller part of these works highlights the phased character of developing the perceptual component of emotional response by analyzing the dynam-

ics of children's understanding of emotional reactions by their external expressive features.

The existing divergence of views undoubtedly predetermines the ambiguity in understanding of the emotional response phenomenon, its component structure and socio-psychological mechanisms of formation. It also creates difficulties in the psychologist's practical activity on monitoring the state of mental maturity of emotional processes and assessing the compliance of their qualitative changes with age periods.

Our socio-psychological analysis suggests that the majority of researchers declare the need to understand the emotional response as a complex, integrative and multicomponent formation characterized by its multi-dimensionality and multi-functionality. However, as a result of the analytical review, we have revealed the lack of complex integrative studies aimed at tracking the dynamics of the emergence of new formations of the entire structural complex of emotional response as a multi-level and multi-component structural and hierarchical formation. As a result, there are no universal criterion-oriented periodizations, which are based on a component-indexed system for assessing progressive development, accumulation and formation of all components of its structural organization. Creation of such periodization should be preceded by a conceptual theoretical and methodological development of a system of the emotional response integrated assessment with identification of technological parameters and indicators for the subsequent study, monitoring and forecasting of the development of all components in the structure.

## Conclusions

The socio-psychological analysis of the issue of emotional response formation in childhood proves that the person's emotional experience changes and gets enriched in the course of his/her cognitive, personal, psychophysical and psychosocial development, improvement of regulatory mechanisms, as well as expanding the field of social interaction with the surrounding reality.

The process of emotional response development includes gradual emergence and com-

plication of the basal emotional blocks, changing the content of emotions and feelings and their functional role in ontogenesis, mediation of emotional reactions by social and content area; development of adequate perception of other people's emotional reactions by external expressive manifestations, as well as consistent ontogenetic formation of the ability to understand emotional reactions and to subordinate their manifestation to social norms and rules of the community.

A retrospective journey into the issue of socio-psychological analysis of the emotional response formation in childhood shows that there is a wide range of psychological studies reflecting the importance of emotional sphere for the child's mental development,

formation of his/her personality, activities, orientation, behavior, and interpersonal interaction. However, despite numerous publications and a wide scope of psychological studies, the issues related to the development of complex classification schemes and universal periodizations that reflect the ontogenetic features of progressive development, accumulation and complication of new formations in a multicomponent structural organization of emotional response remain relevant. The issues of purposeful formation of the younger generation's emotionally competent behavior, development of mechanisms and technologies for managing the processes of emotional response formation and registration in childhood are also urgent.

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## Социально-психологические аспекты становления эмоционального реагирования в детском возрасте

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**Аннотация.** В статье представлен теоретический анализ социально-психологических аспектов становления эмоционального реагирования в детском возрасте. Анализируются научные подходы отечественных и зарубежных авторов к пониманию феноменологической природы эмоционального реагирования, определению социально-психологических факторов и механизмов, детерминирующих его возникновение, становление и оформление с позиций культурно-исторической традиции. Освещаются научные концепции, теоретические подходы и учения, раскрывающие совершенствование эмоционального реагирования как процесса иерархической дифференциации в онтогенезе, опосредствования эмоциональных реакций социальным и предметным содержанием, поступательного развития механизмов регуляции, контроля и управления, инициируемых созреванием, когнитивным, психосоциальным развитием и социализацией. Раскрываются теоретические подходы к построению периодизационных схем становления эмоционального реагирования в детском возрасте как процесса, восходящего от элементарных форм эмоционального отражения к высшим социально-детерминированным, сознательно регулируемым и управляемым формам эмоционального поведения.

В процессе онтогенетического развития ребенка данные процессы из внешне направленных, материализованных форм переходят на уровень внутренней регуляции поведения. На основании анализа существующих научных подходов выявлены дефициты и обозначены перспективы исследования в рассматриваемой области. Обосновывается необходимость разработки универсальных комплексных классификационных и периодизационных схем, отражающих онтогенетические особенности поступательного развития, накопления и усложнения психологических новообразований в многокомпонентной структурно-уровневой и иерархической организации эмоционального реагирования. Определяется теоретическая и практическая значимость в разработке условий психологического сопровождения процессами становления, развития и оформления эмоционального реагирования в детском возрасте, с внедрением технологий мониторинга, прогноза и управления целенаправленным формированием эмоционально-компетентного поведения у подрастающего поколения.

**Ключевые слова:** эмоциональное реагирование, эмоциональные реакции, эмоциональные процессы, становление эмоционального реагирования, многоуровневая система эмоциональной регуляции поведения.

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## Features of Pedagogical Workers Preparation for the Organization and Holding of All-Russian School Olympiads in Municipal Education System

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**Abstract.** The article discusses the features of training teachers to organize and hold the All-Russian School Olympiad in the municipal education system. The authors substantiate the necessity and relevance of teacher training organization for the organization and holding of the School Olympiad in the municipal education system. Specific attention is paid to the normative documents regulating the procedure of the Olympiad. Experience of teacher preparation for the organization and holding of the School Olympiad in municipal education system is considered. The programme of the training seminar “Organization and Holding of the All-Russian Olympiad in the Municipal Education System” is presented.

**Keywords:** All-Russian School Olympiad, organization and holding of the Olympiad, teachers training.

Research area: general pedagogy, history of pedagogy and education.

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## Introduction

Currently, addressing the problem of systematic work with gifted children at the state level is determined by the changes associated with the modernization processes in the economy. During these processes the importance of intellectual and creative potential significantly increases, therefore, the problem of selection and support of talented young people in modern education comes to the fore (Chegodaev, 2013: 185). Organization and holding events that activate intellectual and cognitive activity of school students are extremely important, especially among the abundance of forms, methods and types of education that offer a student modern conditions for the modernization of Russian education (Kolomoets, 2017). Academic Olympiads should be distinguished among all forms of work, since they are a peculiar kind of development, formation and evaluation of creative talent (Senicheva, Sokolova, 2015). In the conditions of modern school, School Olympiads, in particular, school subject Olympiads, were and are an effective means of creating motivation for learning, increasing students' cognitive activity, developing their creative abilities, stimulating enhancement and expansion of school students' knowledge of a subject (Kolomoets, 2017). The Olympiad system is aimed at popularizing sciences and identifying talented students. Numerous participants and winners of academic Olympiads became recognized scientists in their fields (for instance, G.Ya. Perel'man) (Sal'nikova, 2016: 50). Accordingly, the All-Russian School Olympiad is an important link in the nationwide system for finding and supporting gifted children and youth. As a source of valuable information about the state of work with gifted school students, demonstrating the level of knowledge, the scope of intellect and thinking of the best students from different regions of the country that form a single educational space, it performs an information and indicator function (Chegodaev, 2013: 186).

## Background, methodology and key principles

The All-Russian School Olympiads is a system of annual subject Olympiads for the students of state, municipal and non-govern-

ment education organizations that implement general education programmes (Adol'f, Golubnichaya, 2013: 23). Since 2014, the Olympiad is held in accordance with the Procedure of Holding the All-Russian School Olympiad, approved by the decree of the Ministry of Education and Science of the Russian Federation of November 18, 2013; and since 2015, taking into account the amendments made into the procedure by the decree of the Ministry of Education and Science of the Russian Federation of March 17, 2015 (Ivanov, 2016, 85). Currently, the All-Russian School Olympiad is held annually. Organizational and methodological support, as well as regulatory support for the Olympiad are provided by the Academy of Advanced Training and Professional Retraining of Educators (Sal'nikova, 2016: 50). The Olympiad is held in four stages: school, municipal, regional and final (Table 1) (Prikaz Ministerstva obrazovaniia...).

Based on Table 1, it can be concluded that the school and municipal stages of the All-Russian School Olympiad have the largest number of participants. Thus, according to the Table, local education authorities are responsible for organizing the stages of the Olympiad with the largest number of participants. Ensuring the identification and support of gifted children, both in a separate constituent entity of the Russian Federation and in the state as a whole, depends on the quality of the organization and holding of these stages.

Responsible approach to the organization and holding of the school, municipal and regional stages of the Olympiad in the constituent entities of the Russian Federation will contribute to the formation of the intellectual potential of the country and its intellectual elite.

## Statement of the problem

A system of the Olympiad movement organization has developed in the constituent entities of the Russian Federation. There are following elements of the system: the forms of holding the school and municipal stages of the Olympiad, the operating procedure and the composition of a city/town jury, preparation of the Olympiad tasks by subject and methodological commissions, the forms of school students'

education and training to participate in the Olympiads (Rozhdestvenskaya, 2013).

Analysis of the characteristics of the organization and holding of the school and municipal stages of the All-Russian School Olympiad demonstrated the need to prepare the following groups of responsible persons:

- a group of organizational support (organizing committee, organizers at the Olympiad venues, the cryptographic commission members, attendants in the classroom and teachers involved into the information support of the Olympiad);

- a group of psychological and pedagogical support (jury, subject and methodological commissions, teachers involved in the preparation of the Olympiad participants, teachers engaged in social and psychological support of the Olympiad participants).

In accordance with the regulatory documents, seven groups of responsible persons involved into organization and holding the school and municipal stages of the All-Russian School Olympiad have been identified by the authors of the presents paper (Table 2).

## Methods

The specific features of professional teacher training to work with gifted children

consists in teaching technologies that ensure the development of students' creativity: communication technologies as acceptance of students' creative activity manifestations, as well as technologies of problematic and dialogic training and extracurricular activities. The Olympiad movement should be considered as one of the directions of a municipality's social development aimed at reproducing and forming of its intellectual potential. For successful and effective self-fulfillment of school students, and implementation of their educational needs and creative potential, annual organization of the All-Russian School Olympiad requires constant optimization of managerial and pedagogical activity in the conditions of the municipal education system. The effectiveness of holding the Olympiad for school students undoubtedly depends on the conditions existing in a particular educational institution, but, first of all, on the level of personal and professional readiness of schoolteachers to hold it.

## Discussion

The authors of the present paper believe that teachers preparation for the organization and holding of the All-Russian School Olympiad in the municipal education system should be aimed at improving their theoretical knowledge

Table 1. Stages of the All-Russian School Olympiad

Stage	Organizer	The Olympiad Participants
School	Local education authorities	Students of 4-11 grades, who declared their participation on the basis of their parents' (guardians') consent
Municipal		Students of 7-11 grades, participants of the school stage of the current academic year Olympiad who scored the number of points necessary for the participation in the municipal stage of the Olympiad; winners and prize-winners of the municipal stage of the previous academic year Olympiad
Regional	Public education authorities of a constituent entity of the Russian Federation	Students of 9-11 grades, participants of the municipal stage of the current academic year Olympiad, who scored the number of points necessary for the participation in the regional stage of the Olympiad; winners and prize-winners of the regional stage of the previous academic year Olympiad
Final	Ministry of Education and Science of the Russian Federation	Students of 9-11 grades, participants of the regional stage of the current academic year Olympiad, who scored the number of points necessary for the participation in the regional stage of the Olympiad; winners and prize-winners of the final stage of the previous academic year Olympiad

Table 2. Persons responsible for the organization and holding of the school and municipal stages of the All-Russian School Olympiad

Responsible persons	Functions
Members of the organizing committee	<ul style="list-style-type: none"> <li>• determine the organizational and technological model of the school stage of the Olympiad;</li> <li>• ensure the organization and holding of the Olympiad in accordance with the approved requirements for the conduction of this stage of the Olympiad for each general education subject, the procedure and relevant sanitary and epidemiological requirements for the education conditions and procedure in an organization at the time of holding the Olympiad;</li> <li>• carry out coding (de-identification) of the Olympiad works for the participants of the school stage of the Olympiad;</li> <li>• are responsible for life and health of the Olympiad participants during the school stage of the Olympiad</li> </ul>
Jury members	<ul style="list-style-type: none"> <li>• assess the completed Olympiad tasks in accordance with the approved criteria and methods for assessing the completed Olympiad tasks;</li> <li>• carry out the analysis of the Olympiad tasks and their solutions with the Olympiad participants;</li> <li>• carry out on-site demonstration of the Olympiad tasks performed by the participant upon the request of the Olympiad participant;</li> <li>• consider appeals of the Olympiad participants in-person;</li> <li>• determine the winners and prize-winners of the Olympiad based on the rating results of the completed Olympiad tasks assessment;</li> <li>• present the Olympiad results to the Olympiad organizer for their approval;</li> <li>• make and submit an analytical report on the results of the Olympiad tasks implementation for each general education subject to the organizer of the relevant stage of the Olympiad</li> </ul>
Members of the municipal subject and methodological commissions on subjects	<ul style="list-style-type: none"> <li>• develop requirements for the organization and holding of the school stage of the Olympiad taking into account the methodological recommendations prepared by the central subject and methodological commissions of the Olympiad;</li> <li>• prepare the Olympiad tasks based on the content of education programmes of the primary general, compulsory general and advanced secondary general education, and the corresponding area (profile), form sets of tasks for the school stage of the Olympiad taking into account the methodological recommendations prepared by the central subject and methodological commissions of the Olympiad</li> </ul>
Organizers at the Olympiad venues: • the cryptographic commission members, • attendants in the classroom	<ul style="list-style-type: none"> <li>• encode and decode works of the Olympiad participants;</li> <li>• organize the Olympiad holding in accordance with the approved requirements for the conduction of this stage of the Olympiad for each general education subject, the procedure and relevant sanitary and epidemiological requirements for the education conditions and procedure in an organization at the time of holding the Olympiad</li> </ul>
Teachers involved in the preparation of the Olympiad participants	<ul style="list-style-type: none"> <li>• provide diagnostics of students' abilities in a specific subject;</li> <li>• involve school students into the Olympiad movement;</li> <li>• develop and implement individual training programmes for the Olympiad participants in a particular subject;</li> <li>• analyze the results of trained participants at each stage of the Olympiad</li> </ul>
Teachers involved into the information support of the Olympiad	<ul style="list-style-type: none"> <li>• popularize the Olympiad movement among school students;</li> <li>• involve school students into the Olympiad movement;</li> <li>• acquaint school students with the Olympiad procedure;</li> <li>• inform parents about the Olympiad procedure;</li> <li>• interact with mass media</li> </ul>
Teachers engaged in social and psychological support of the Olympiad participants	<ul style="list-style-type: none"> <li>• psychological support for the Olympiad participants;</li> <li>• activities monitoring the implementation of the law "On Protection of the Rights of the Child" and other regulatory acts;</li> <li>• inform parents and teachers on issues related to the identification, development and support of gifted children</li> </ul>

about the features of children's talent, as well as at development of the professionally relevant qualities necessary to ensure the effectiveness of the process of the participants training and the procedure for holding the Olympiad. In the authors' opinion, local education authorities should create conditions for preparing teachers for organizing and holding of the All-Russian Olympiad.

The participants' future depends on the quality of organization of the school and municipal stages of the Olympiad. Therefore, it is extremely important to prepare groups of persons responsible for the organization and holding of the school and municipal stages of the Olympiad in advance. The jury members, for instance, must be ready for the assessment system and appeal procedures in the current academic year, they should be ready to improve the quality of task analyzing and demonstration of participants' works, and to ensure openness of task analyzing materials for the participants after one of the Olympiad stages. And the members of the organizing committee should have legal support for the Olympiad organization. It should be noted that not only school students, but also school management are interested in winning the Olympiads. The fact is that the rating of secondary education institutions, held by the Ministry of Education of the Russian Federation in recent years, that takes into account their participation in the Olympiads, is one of the most important points for monitoring the effectiveness of Russian schools. That is why subject teachers recommend the most promising students, who have great chances not only to participate in other stages, but also to win in the final, to participate in the school stage of the All-Russian Olympiad (Kobzeva, 2016: 489). Preparation for the stages of the All-Russian School Olympiad requires a serious approach to working with students. Most often, such work is as individualized as possible in order to achieve the highest result.

Thus, a teacher's expertise consists not only in identifying gifted and motivated students, but also in making a rational choice of optimal forms of work, in particular, creating an individual educational roadmap for the academic year with possible prolongation (Iva-

nov, 2016: 86). Thus, the local government, each education institution and each pedagogical worker separately have an important task of preparing students for the Olympiads and other intellectual and creative competitions, in particular, for the stages of the All-Russian School Olympiad. Like any competition, the subject Olympiad requires training. In the process of preparation, students not only improve their knowledge, but also form their character, the will to win, and the desire for self-improvement. These are immanent features of a successful person. Psychological training plays a very important role in the preparation of school students for the Olympiads of various levels. It is not a secret for anyone that an Olympiad participant experiences stress, and the higher the level of the Olympiad, the more stressful it is. Not only the participant's result, but his/her psychological health as well, depends on the right mindset. Therefore, it is strongly recommended to involve school psychologists to work with the Olympiad participants (Esipova, Hokhlov, 2017). It is advisable to prepare school students for the Olympiads separately from lessons at school, at the inter-school level, but in close cooperation with school. Thus, teaching the "Olympiad" subjects will be more efficient and, at the same time, schools will be free from the tasks that are not characteristic to them – targeted specific training. Only teachers with sufficient qualifications – leading scientists, schoolteachers, as well as organizers and winners of previous Olympiads can successfully choose tasks for teaching students and give them competent advice (Laletin, 2010: 37).

In 2012, a survey of the participants in the municipal stage of the All-Russian Olympiad of schoolchildren and teachers who prepared them was conducted in Abakan (Adol'f, Golubnichaya, 2013: 24). The survey results analysis confirmed the need to find new forms of teachers training to work with gifted children in the municipal education system. According to the survey of the participants of the municipal stage of the All-Russian School Olympiad in 2012, as well as the teachers who prepared them, pedagogical support for students with signs of giftedness in the education system is

an important factor. The Olympiad movement in the city of Abakan is gaining popularity among students of municipal budgetary institutions. It should be noted that most participants annually participate in the Olympiad and take part in two or more subject Olympiads. Therefore, it is important to prepare teachers to work with gifted children. The results of the teachers' survey demonstrate that they lack practical and theoretical knowledge necessary for the modification and individualization of the existing educational programmes. In the process of working with gifted children, it should form a specific area, which requires corresponding organizational and pedagogical conditions, and professional readiness of teachers to support and develop children's talents is one of the most important among them. In this regard, it is necessary to prepare teachers for the activities aimed at identifying, training and developing gifted children. To solve this problem in the city of Abakan, a programme of the training seminar "Organization and Holding of the All-Russian Olympiad in the Municipal Education System" has been developed (Table 3).

The training seminar for Abakan teachers has been held annually since 2016. More than a thousand teachers visit this seminar annually. The seminar gives an opportunity to increase the level of organization and holding of the school and municipal stages of the All-Russian School Olympiad in the town. Teacher training is organized in conventionally allocated groups. According to the practical experience, the existing system of organizing work with gifted children and providing pedagogical support to teachers in the preparation of the All-Russian Olympiad participants contributes to the effectiveness of the Abakan city team participation in the Olympiad movement.

### Conclusion

It can be concluded that the organization and holding of the All-Russian School Olympiad in the municipal education system requires specifically created pedagogical conditions. The organization of teacher training for organizing and holding the All-Russian School Olympiad in the municipal education system will allow teachers to get ready to

Table 3. The programme of the training seminar "Organization and Holding of the all-Russian Olympiad in the Municipal Education System"

Thematic block	Group of organization-al support	Group of psychological and pedagogical support
Legal support of the Olympiad	1.5 hours	1 hour
Features of the organization and holding of the school and municipal stages in the city	1 hour	0.5 hours
Psychological support of participants	0.5 hours	0.5 hours
Formation of the database of the Olympiad participants	0.5 hours	
Filling out the Olympiad documentation (reports, protocols, registration sheets, etc.)	0.5 hours	0.5 hours
Material and technical equipment of the Olympiad	0.5 hours	
Coding and decoding works of the Olympiad participants	0.5 hours	
Preparing tasks for the school stage of the Olympiad		1 hour
Diagnostics of students' development to develop the Olympiad preparation programme		0.5 hours
Development of individual plans for preparation for the subject Olympiads		1 hour
Approaches to solving tasks on the Olympiad subject		2.5 hours
Specific features of assessing the Olympiad tasks solutions on the Olympiad subject		0.5 hours

work with gifted children on the job, which allows to solve the problem of maximizing the potential of each child in any municipal educational institution. Preparation for the organization and holding of the All-Russian

School Olympiad in the municipal education system requires an even more detailed consideration, since formation of a harmoniously developed generation of a given municipality depends on it.

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## Особенности подготовки педагогических работников к организации и проведению Всероссийской олимпиады школьников в муниципальной системе образования

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**Аннотация.** В статье рассматриваются особенности подготовки педагогов к организации и проведению Всероссийской олимпиады в системе муниципального образования. Обосновывается необходимость и актуальность организации подготовки педагогических кадров для организации и проведения олимпиады в системе муниципального образования. Особое внимание уделено нормативным документам, регламентирующим порядок проведения олимпиады. Рассмотрен опыт подготовки учителя к организации и проведению Всероссийской олимпиады школьников в муниципальной системе образования. Представлена программа обучающего семинара «Организация и проведение Всероссийской олимпиады в системе муниципального образования».

**Ключевые слова:** Всероссийская олимпиада школьников, организация и проведение олимпиады, подготовка учителей.

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## Professional Competences of Physical Education Teachers: Structural and Component Analysis

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**Abstract.** The article reveals the essence of the competency-based method in education and understanding of competence in general. The article examines the features of professional competence in general and professional competences of physical education teachers in particular. The component structure and the structure of professional competence of PE teachers is studied. The conditions (objective and subjective, external and internal) of the formation of professional competences of PE teachers are disclosed.

**Keywords:** pedagogical education, physical education, sport, professional competence, professional competence of a teacher, professional competence of physical education teachers.

Research area: theory and methodology of vocational education.

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## Introduction

The transformation of Russian education to the standards of two-level education is accompanied by development of various competences in students and leads to the transition of modern transitive education to training specialists in the context of the competence approach (Yanova, Adolf, Ignatova, 2013: 177). This fully applies to training physical education teachers as professionals working in the field of balanced personality development and health preservation. Consideration of the structure of professional competences of PE teachers should begin with the study of the structure of professional competence in its general sense.

The competency-based approach in education involves not simply learning, but also emphasises the ability to effectively apply the knowledge gained in further professional activity. In Russia, within the framework of the competency-based approach, the "Strategy for Modernising the Content of General Education" has been adopted, which includes the main provisions of the competency-based approach in education, the key concept of which is competence (*Strategia modernizatsii soderzhania...*, 2001). The document emphasises that the concept of "competence" is broader than the concept of "knowledge" or "skill" because structurally, these concepts constitute competence (although, of course, we are not talking about competence as a simple sum of knowledge and skills).

Education, upbringing and development of students of a pedagogical university as future professionals, formation of their professional culture in the sense of their awareness of the need for cultural development is the most important element of the general pedagogical process. The practice of teachers' training confirms that the success of the implementation of any curriculum is correlated with the professionalism of a teacher and depends on their professional competence.

**Discussion.** Professional competencies are key and multifunctional (allowing to solve various problems in everyday, professional or social life). They stand above the subject and

they are interdisciplinary (applicable in various situations, not only at school, but also at work, in the family, in the political sphere). They are multidimensional (including various mental processes and intellectual skills (analytical, critical, communicative), "know-how" and common sense (*Strategia modernizatsii soderzhania...*, 2001: 7).

Key competencies require significant intellectual development: abstract thinking, self-reflection, determining one's own position, self-esteem, critical thinking, and more.

The authors of the "Strategy..." pay attention to the difficulties of assessing professional competencies as a result of training, since the concept of "competence" includes not only cognitive and operational-technological components, but also complements it with value-oriented, motivational, ethical, social and behavioural content (*Strategia modernizatsii soderzhania...*, 2001: 14), which is difficult to assess diagnostically. A.V. Khutorskoi appeals to the multidimensional and multi-functional features of the teachers' training process in the framework of the competency-based approach, which among the main key competencies highlights the following: value-sense, cultural, educational, informative, communicative, social and labour, and personal (Khutorskoi, 2002). In order to somehow order the subsequent interpretation of competences, the developers of the "Strategy for Modernising the Content of General Education" propose a division of competences by areas, assuming that the structure of key competencies should include: competence in the field of independent cognitive activity; competence in civil and social activities; competence in the field of social and labour activities (including the ability to understand and apply the norms and ethics of relationships, self-organization skills); competence in the household sphere; and competence in the field of cultural and leisure activities" (*Strategia modernizatsii soderzhania...*, 2001: 15).

Thus, the goal of the modernised transitive education is to develop graduate's competencies and within the framework of pedagogical education and training of a future teacher to form their professional pedagogical competencies, including general cul-

tural and professional competences, as well as particular professional and cultural competences. Let us now consider these competences.

The study of professional competences is impossible without considering competence in its general meaning. M.A. Choshanov states that “competence is a fundamentally new quality of teachers’ training, which determines a high level of qualification and professionalism of a specialist” (Khutorskoi, 2002). The researcher outlines that competence is a specific quality that characterises a set of professional knowledge and skills:

- knowledge of a competent teacher is constantly updated, is up-to-date and flexible;
- competence reflects the unity and connection of the substantive component – knowledge and procedural one – skills;
- competence assumes the optimal choice in solving situations in professional activities and justifying this choice (critical thinking).

Therefore, the professional competence of a teacher is considered as a balanced combination of knowledge and skills acquired in the process of training; methods and techniques for the implementation of educational programmes in culture-making pedagogical activities; cultural development and self-development of a teacher; their skills and readiness to find and implement creative solutions in various educational situations; to accumulate and transmit cultural pedagogical experience. In other words, a teacher should be qualified in the field of application and manifestation of their professional competence.

The state standard of higher education determines that professional competences of a teacher include general professional competencies (GPC) that characterise the level of the subject knowledge and skills in the field of profession, i.e. basic knowledge of the subject, and professional competencies (PC), which determine the level of special competencies that are characteristic only for this area of the profession.

The structure of the teacher’s professional competences in general sense and of the PE teacher in particular, is determined not only by basic professional knowledge and skills, but also by the system of values in the profession,

characterising their incentives and preferences, the ability to value knowledge, experience, and relationships with people in the profession. Incentives and preferences that encourage teaching determine the effectiveness and efficiency of this activity. Fulfilling themselves in the profession, a competent teacher constantly seeks professional growth, self-education, self-organization and self-expression. Penetration into the essential part of the prefix “self ...” explains that it is a question of developing “oneself”, of the readiness to show one’s best personal characteristics and professional qualities (Yanova, 2012: 63-73).

Defining the work of PE teachers as a social task which should contribute to the development of a harmonious personality brought up in cultural modes of individual and social behaviour, we understand that these settings of the profession are transferred and transformed into an individual attitude that each teacher seeks to fulfill in their profession. The teacher’s creativity and professionalism are fully projected on the student’s personality only if the teacher has a profound knowledge of the subject taking into account developmental psychology, theoretical knowledge in the field of physical education, methodological knowledge and recommendations, knowledge in the field of forecasting and planning their professional activities (Yanova, 2012: 63-73).

Studying the professional competences of PE teachers, we draw attention to the fact that physical education is part of the general culture of a person and, in turn, structurally fills the professional competence of a teacher in its general sense. Thus, dividing the professional competences of PE teachers into structural elements, we should clarify that these competences are the key ones in preparing a modern teacher for professional activity, and include all the components of general competences supplemented by specific components.

Turning to the detailed analysis of the professional competences of PE teachers, let us note that teacher’s professionalism in this area is fully projected on the student’s personality only if the teacher has a deep knowledge in the professional field that covers all areas of the “physical education” subject. At the same

time, subject knowledge is not limited to the knowledge of the subject only, but is formed taking into account:

- knowledge of general and developmental psychology;
- knowledge of disciplines in medical-biological and physiological fields;
- theoretical knowledge in the field of physical education in the context of knowledge of basic, new and national types of sports;
- methodological knowledge and recommendations on its use for planning lessons and regulating exercise load in PE classes;
- knowledge in the field of health protection and hygiene;
- knowledge in the field of forecast and design of their professional activities;
- knowledge of obtaining best practice in the field of physical education and sports.

The structure of the professional competences of PE teachers includes the following personal features which are taken as optimal for this professional profile:

- spiritual culture;
- interaction with students based on agreement and mutual understanding;
- knowledge of creative innovative methods and technologies;
- readiness for self-education and self-perfection;
- creative self-expression in the selection and development of methods and tools used in the class, which characterises the teacher as culture-creating; characterises their ability to follow cultural patterns of behaviour and learn the cultural practices of other teachers and trainers;
- teacher's creative abilities expressed in readiness to improve "oneself"; to improve sets of exercises; to develop new techniques; to develop and apply physical education and sports programmes; to develop the concepts of les-

sons, sports competitions, mass sports holidays and more.

Moreover, the development of the professional competences of PE teachers is determined by the integrability of conditions (objective and subjective, external and internal) and is due to the need for continuous teacher's training in the context of their self-education and additional professional education aimed at developing their professional competence.

Taking into account the current features of the educational process, it is necessary to pay attention to the fact that a physical education teacher must possess competencies in the field of not only basic sports (an approximate programme of basic general education in physical education), but also new ones; as well as sports that reflect national and regional specificity.

## Conclusion

The component and structural analysis of the professional competences of PE teachers provides the basis for concluding that these competences are a combination of the following components: knowledge and skills in the field of the profession in general, and in the field of physical education and sports, in particular; experience in the unity and interconnection of the teacher's spiritual, value, interactive and creative manifestations; personal qualities; and motivation. Each component of the PE teacher's professional competences is characterised by the aspects of their manifestation and is considered in the context of ongoing professional activities.

The studied professional competence is formed in the situation of integrative unity and interconnection of conditions (objective and subjective, external and internal), regular teacher's training in the context of self-education, self-improvement and additional professional education.

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## Профессиональная компетентность педагога по физической культуре: структурный и компонентный анализ

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**Аннотация.** Статья раскрывает сущность компетентностного метода в образовании и компетенции в ее общем представлении. В статье изучаются особенности профессиональной компетенции как в общем представлении, так и в отношении учителя физической культуры. Исследуется компонентный состав и структура профессиональной компетентности педагога по физической культуре, а также раскрываются условия (объективные и субъективные, внешние и внутренние) ее формирования.

**Ключевые слова:** педагогическое образование, физическая культура, физическая культура и спорт, компетентностный подход, профессиональная компетентность педагога, структура и компонентный состав профессиональной компетентности педагога по физической культуре.

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## Regional Institutions to Support Science and Innovation: Mechanisms to Improve the Efficiency of Their Operation

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**Abstract.** The administration of science and innovations is one of the most actively studied areas of knowledge in modern research in the field of management. The article concentrates on an overview of the existing practices of the organisations supporting science, research and development, and innovations in the regions of the Russian Federation. At present, in developed countries all over the world, high-tech product exports tend to occupy a substantial share in the country economics. The costs of R&D have a significant contribution to the value of such products. Consequently, the creation of high-tech products is directly related to the proper functioning of the research and innovation sector, which is impossible without a well-built system of research and innovations support organisations, both at the national and regional levels. The attraction of the research community to innovation activities through financial support leads to a significant increase in the scientific potential of regions and the state as a whole, which cannot but the most positively affect the economy. State support for innovations is a set of measures taken by state authorities of the Russian Federation and local administrative agencies in accordance with the national and local laws in order to create the necessary legal, economic and organisational environment; as well as the incentives for legal and physical entities who carry out innovation activities. The Strategy of Scientific and Technological Development of the Russian Federation specifies the organisations supporting science, R&D and innovations as an important element of the research and innovation system and one of the key elements of the Science National Project. Their effective operation is to facilitate the development of Russia and ensure the ability of the country and its regions to effectively meet major challenges. As part of the article, we analyse regional models of the science, R&D and innovation support organisations

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that are currently in force and those being proposed by Russian and foreign authors. We also evaluate the network cooperation of various types of regional support organisations with each other, taking into account the synergy effect. As a result, the most effective mechanisms and practices of the organisations supporting science, R&D and innovations at the regional level in the Russian Federation should be determined. In addition, we will define the goals of regional infrastructure elements of the research and innovations support organisations focused on the consumer in the innovation cycle. The data obtained in the research will contribute to the formation of an effective operation system and application of the best Russian and foreign practices by the existing science, R&D and innovations support organisations in the future.

**Keywords:** organisations supporting science, R&D and innovations, regional funds, life cycle of innovation, triple helix model, experienced customer, regional innovation system, support mechanisms.

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## Introduction

As of today, the world experiences a period of serious shock: against the background of the COVID-2019 pandemic, experts note the upper turning point of the global economic crisis and the recession in the world economy, which are catalysed by negative processes in the oil market of the Russian Federation. For the Russian Federation, the transition to an innovation-oriented-development model will be one of the solutions to transform the country from an exporter of hydrocarbons and other natural resources into a high-tech nation that manufactures high value-added products, which are based on research and inventions of Russian scientists (Qingrui et al., 2007; Wong, 2012; Nureev, 2012; Nureev, Sokolov, Akhmadeev, 2016; Javed, 2017; Nureev, Simakovskii, 2017; Pyzhev et al., 2015).

For more than 20 years, the Russian Federation has been trying to switch into the innovation-based economy, which is confirmed by the developed legal and regulatory framework and strategic goals. The necessary tools for supporting research and innovations have been formed, support organisations have been created and are functioning, not only at the fed-

eral but also at the regional level. However, the effect of their functioning does not exceed the investments made. Each year, the indicator of innovation activity in Russia decreases and according to Rosstat (Russian Federal State Statistics Service), in 2018, it fell to 12.8% compared to 14.6% in 2017 (Nureev, Simakovskii, 2017). Furthermore, in the annual rating of innovative countries compiled by the Bloomberg agency, over the past seven years, Russia had dropped from the 16th place in 2012 to the 27th place in 2019. The main criteria, where Russia shows poor performance according to the rating, are the intensity of research and development, added value in production and labour efficiency (Bloomberg, 2020).

According to the data of the Accounts Chamber of the Russian Federation, currently, the federal budget is the primary source of funding for research and innovations in Russia, namely, it is 60-70% of total expenses. The existing research and innovations funding mechanisms by attracting extra-budgetary funds do not lead to an increase in their amount, which contradicts the development priorities of the Russian Federation. In addition, the management system for research and innovations is

not focused on the formation of consumer demand for Russian research output and creation of new scientific knowledge recognised in the international academic community (Izotova, 2020). Should the key function of the organisations supporting research and innovations, in particular, commercialisation of the Russian scientists' developments and arrangement of their entering the open market be realised, that would increase the number of the innovative products released by Russian enterprises and expand their production volumes.

### 1. The theoretical framework of research

First of all, the organisations supporting research and innovations (or development institutions; both terms are used in different sources) operate in accordance with Federal Law No.127-FZ dated 23.08.1996 (as amended on 26.07.2019) "On Science and State Scientific and Technical Policy". The support for research and innovations is based on its target orientation and the plurality of funding sources and can be carried out from the federal budget, local budgets of the Russian Federation regions and cities, as well as by individuals in the forms that do not contradict Russian laws<sup>1</sup>. In order to approach the definition of this key concept for this article, let us consider its classification based on the approaches of various authors.

In the research of Ye.A. Monastyrnyi and other authors, it is proposed to divide the research and innovations support organisations by the nature of their influence on the context of the organisation functioning – into two main types, financial and non-financial organisations. The task of financial institutions is to reduce the development barriers within the same context, while the task of non-financial organisations is to change the context to increase competitiveness (Monastyrnyi, Saklakov, 2013; Polterovich, 2009).

Another classification proposed in the articles of O.S. Grozova, A.Yu. Chalova, et al. (Chalova, Tregubova, 2013; Grozova, 2012; Beliaeva, 2008; Gil'manova, 2011) distributes the support organisations for research and in-

novations by stages of the innovation life cycle. Based on the existing classifications of the stages of the innovation life cycle, it is possible to distinguish three key stages as follows:

- creation of innovations, including the stages from fundamental research up to the development of a production sample;
- production and commercialisation of innovations (from preparing a product for the market entry up to the production launch);
- consumption of innovations, which combines the product supply to the market and its consumption.

In the research of V.V. Bondarenko and M.A. Fedotova (Bondarenko et al., 2018; Fedotova, 2017; Domnina, Maevskaia, 2017), a hierarchical classification of support organisations for research and innovations is proposed, including three following levels:

1) federal support organisations for research and innovations in the business structure of state budgetary or autonomous institutions, as well as state-owned companies and banks that contribute to the development of research and innovations and ensure the fundraising in this field;

2) local representative offices of federal support organisations for research and innovations in Russian regions that solve the problems of regional development. These include: regional branches of federal venture funds and federal institutions for the support and development of research and innovations;

3) regional support organisations for research and innovations established by regional authorities and financed from local budgets or having a mixed type of financing.

This classification would be incomplete without the few but still functioning municipal innovation support organisations (for example, the First Saint Petersburg Business Incubator, the Pererva City Technology Park, etc.), as well as actively developing at present private innovations support organisations (successful examples are Win!Cubator in Krasnodar, Rassvet business incubator in Lomonosov, Leningrad region, etc.).

Another classification of support organisations for research and innovations presented in modern sources is as follows (by types and

<sup>1</sup> See Federal Law No.127-FZ dated 23.08.1996 (as amended on 26.07.2019) "On Science and State Scientific-Technical Policy".

goals of the research and innovations support organisations):

- funds (research&innovations, investment, venture funds, etc.);
- business incubators, accelerators and technology transfer centres;
- technology parks (incl. IT-parks, R&D centres, industrial parks);
- youth innovative creativity centres, resource sharing centres and prototyping centres;
- special economic zones, on the territory of which a unique package of benefits, services and investments are provided for scientists and entrepreneurs-innovators (technopolises, knowledge cities, territories of advanced social and economic development (ASEZ or PSEDA) (Pakhomova, Tkachenko, 2014).

All types of classifications of support organisations for research and innovations given above do not imply mutual exclusion, which means that it is possible to simultaneously apply several classifications.

As of today, the overwhelming majority in the hierarchy of the operating support organisations was created with the participation of funds from the budget of the Russian Federation, that is 70%. This fact indicates that the regions are not ready to actively participate in support of research and innovations without some incentives from the federal authorities. The situation may be changed by a series of instructions from President of the Russian Federation that followed a meeting of the general committee of the Russian Federation State Council and the Presidential Council of the Russian Federation for Science and Education, in particular the ones concerning the need to integrate regional support programs with the federal ones and create new regional organisations that could act as such integrators, as well as to introduce the practice of creating the funds that would support science and R&D at the expense of the regional budget and industrial partners' funds. In fact, some regions of the Russian Federation have experience on how to create and successfully run such organisations (President of Russia, 2020).

The capital of federal support organisations is more than 1 trillion rubbles and this indicator is equal to about 3% of GDP, how-

ever, having considered the practice of foreign countries, in order to effectively influence the economy, it is necessary to bring the capitalisation of such institutions to 5-7% of GDP. Such growth cannot be achieved by the federal budget in the near future but one can try to reach such an indicator by activating the authorities and businesses of Russian regions in creating the regional support organisations (Maslikhina, 2014; Malkina, Vol'chik, Krivosheeva-Mediantseva, 2014).

Despite the fact that regional organisations are created on the initiative and at the expense of the territories, they should be related to the general structure of state policy for the formation of the innovative economy of the country and each of its regions (Bondarenko et al., 2017).

In this regard, the support measures that regional organisations can provide are identical to those provided by federal institutions, namely: tax and levy benefits, educational services, information and consulting support, assistance in the formation of design documentation, the formation of demand for innovative products, financial support (including subsidies, grants, loans and credit lines, guarantees, contributions to the authorised capital), the implementation of target programs, subprograms and carrying out measures within the state programs of the Russian Federation and its regions, export support, infrastructure provision and other forms that do not contradict Russian laws<sup>2</sup>.

The concept of a “regional research and innovations support organisation” will not differ substantially from the concept of the federal one, which has no clear definition. According to the Ministry of Economic Development of the Russian Federation, the support organisations are instruments of state policy at various levels that stimulate the economy transition to an innovation-based type and the development of infrastructure for innovation with the use of private-public partnership mechanisms.

The goal of support organisations is to activate the development of the innovation activity, the integration of modern technologies into

<sup>2</sup> See Federal Law No.127-FZ dated 23.08.1996 (as amended on 26.07.2019) “On Science and State Scientific-Technical Policy”.

existing processes, overcoming infrastructural barriers and attracting investments at the national, regional and local levels (Ivanov, Bukhval'd, 2018).

According to Ye.Ye. Kharlamova, a support organisation is a financial or non-financial institution, which functioning is aimed at the development of infrastructure, innovative activity and the economy through the accumulation and redistribution of financial, intellectual, labour and other types of resources with the use of mechanisms of public-private partnership. The role of such institutions is to catalyse investments in accordance with the priority development directions of economic sectors and individual territories by providing business entities with access to the necessary financial and non-financial resources of the respective territories (Kharlamova, Kazartseva, 2015).

Also, Russian science has a more compact and comprehensive definition of the support organisation for the research and innovations development, which, according to V.V. Bondarenko and M.A. Fedotova, is an economic entity that concentrates and directs financial resources to progressive spheres of the economy, promising innovation and the implementation of infrastructure projects (Bondarenko et al., 2017). Support organisations should be considered as mechanisms of direct government influence on stimulating a specific sector or territory (Bukhval'd, 2014; Kuznetsov, Kuznetsova, 2015).

Therefore, a regional support organisation for research and innovations is an economic entity that ensures the functioning of instruments of the direct influence of regional authorities on the stimulation, development and support of research and innovations in the region for the purpose of sustainable social and economic growth through the creation of a product with high added value, as well as the formation of scientific groundwork to create breakthrough and unique innovations.

As of January 1, 2017, there are about 340 support organisations in the regions of the Russian Federation, for the financing of the activities of which budget funds are allocated to a greater extent (Bondarenko et al., 2018). In such a case, as the research results of R.M. Nureev,

V.V. Bondarenko, M.A. Fedotova, I.N. Domina, Ye.M. Bukhval'd, V.Yu. Maslikhin and others, there is a number of problems in the system of functioning of regional support organisations for research and innovations:

- insufficient regulation and regulatory – support of the functioning;
- deficiency of a unified scientific and methodological approach to the system of performance evaluation indicators;
- informational “closeness”;
- lack of a unified registration system for such institutions at country level (Nureev, Simakovskii, 2017; Bondarenko et al., 2018; Fedotova, 2017; Domnina, Maevskaia, 2017; Maslikhina, 2014; Bukhval'd, 2014; Tishchenko, 2019).

## **2. Successful practices of the regional support organisations for research and innovations in the Russian Federation and abroad**

In order to search for a possible solution to the above problems and determine the most effective mechanisms and practices for the organisations supporting science, R&D and innovations at the regional level in the Russian Federation, we will consider a number of support organisations for research and innovations that operate in the regions. Let us consider the Republic of Tatarstan and Saint-Petersburg as examples of effective regional innovation systems. The effectiveness of their functioning is confirmed by the Rating of Innovative Regions of Russia compiled by the Association of Innovative Regions of Russia (Table 1), according to which the Republic of Tatarstan and Saint Petersburg over the past five years have been included in the three most innovatively – developed regions of the Russian Federation.

The leadership of the above regions is also confirmed by the Rating of Innovative Development of the Entities of the Russian Federation compiled by the Higher School of Economics (Table 2), according to which these entities also have leading positions in the rating over the past five years (Association of Innovative Regions of Russia, 2018; National Research University Higher School of Economics, 2019; Loseva, Stroev, Abdikeev, 2018; Latypova, 2017; Mikhailova, 2018).

Table 1. AIRR Rating

AIRR	2014	2015	2016	2017	2018
Saint Petersburg	1	2	2	1	1
Republic of Tatarstan	3	3	3	3	2

Table 2. HSE Rating

HSE	2014	2015	2016	2017	2018
Saint Petersburg	3	4	3	3	3
Republic of Tatarstan	2	2	1	1	2

According to the Ministry of Economy of the Republic of Tatarstan, the innovative infrastructure of the republic consists of 23 organisations of various types: from special economic zones up to the republican venture fund (Official Tatarstan, 2020). One of the formulas to the innovative success of the Republic of Tatarstan is its regulatory framework: the region is an example of a highly developed policy of support and implementation of scientific research and innovation, and regional support organisations and innovation infrastructure are an example of a systematically functioning innovation eco-system<sup>3</sup>. The “Strategy for the social and economic development of Tatarstan until 2030” is the main document, on which the republic innovation system is based. The strategy is developed by three priorities such as business, science and power (Alekseev, Chemezov, 2019). Serious attention there is paid to the development of such breakthrough areas as bio-, nano-, IT-technologies, high-tech medicine, genetics, robotics and new materials (Chereshnev, Tatarkin, Glaz'ev, 2011; Ishmuradova, SHinkevich, 2017; CHerniaev, Serdobintsev, 2017). The development of the strategy is based on the functioning of a complex of support organisations in Tatarstan distributed over all stages of the innovation life cycle (see Fig. 1), which in their turn are based on the republic regulatory- documents in the field of innovation.

Analysis of the regulatory-documentation of the Republic of Tatarstan in the field of in-

novation<sup>4</sup> (see Fig. 2) showed that it covers all stages of the innovation life cycle and is a viable, well-built system that ensures the successful functioning of support organisations for research and innovations in the region (Iunusov, 2003). It should be noted that in the Republic of Tatarstan, special attention is paid to the stages of production and consumption, which make it possible to obtain an economic effect from scientific research and development.

The experience of the Investment-Venture Fund of the Republic of Tatarstan is an example of the successful long-term functioning of the financial support institution for research and innovations in the Republic of Tatarstan. This is the first regional venture fund in Russia created in 2004 by the executive office of the Cabinet of Ministers of the Republic of Tatarstan for the purposes of increasing the innovative and investment potential of the republic, developing science-intensive industries, introducing new progressive technologies into the economy of the region. The Investment- Venture Fund of the Republic of Tatarstan is a unitary non-profit organisation that operates taking into account the specifics determined by Federal Law No.127-FZ dated 23.08.1996 “On science and state research and development policy”, Federal Law No. 488-FZ dated 31.12.2014 “On industrial policy in the Russian Federation” and Law of the Republic of Tatarstan No. 24-ZRT dated April 21, 2016, “On industrial policy in the Republic of Tatarstan” in the form of business entity of the fund, which gives it a number

<sup>3</sup> Ordinance of the Cabinet of Ministers of the Republic of Tatarstan No. 3511-r dated 28.12.2019.

<sup>4</sup> See Available at: [https://mert.tatarstan.ru/rus/Normativno-pravovie\\_documenti\\_v\\_sfere\\_innovacii?page=1](https://mert.tatarstan.ru/rus/Normativno-pravovie_documenti_v_sfere_innovacii?page=1)

Support organisation	Stage of innovation creation	Stage of production and commercialization of innovations	Stage of innovation consumption
Stabilization pledge and insurance fund of the Republic of Tatarstan	✓	✓	✓
Himgrad Technopolis	✓		
19 centres of youth innovative creativity	✓		
Centre for prototyping and implementation of domestic robotics	✓	✓	✓
Centre for digital technologies	✓	✓	✓
Investment and venture fund of the Republic of Tatarstan		✓	✓
Leasing company for small business of the Republic of Tatarstan		✓	
State housing fund under the aegis of the President of the Republic of Tatarstan		✓	
Alabuga SEZ		✓	
6 business incubators		✓	✓
4 industrial parks		✓	
13 technology parks		✓	
Fund for Assistance to the Development of Venture Investments in Small Enterprises in Science and Technology of the Republic of Tatarstan		✓	✓

Fig. 1. Distribution of support organisations of the Republic of Tatarstan by stages of the innovation life cycle

Compiled by the authors based on [https://mert.tatarstan.ru/rus/innovative\\_infrastructure\\_register.htm](https://mert.tatarstan.ru/rus/innovative_infrastructure_register.htm)

Support organisation	Stage of innovation creation	Stage of production and commercialization of innovations	Stage of innovation consumption
Resolution of the Cabinet of Ministers of the Republic of Tatarstan 'On accreditation of entities of innovation infrastructure of the Republic of Tatarstan'	✓	✓	✓
Resolution of the Cabinet of Ministers of the Republic of Tatarstan 'On approval of the Action Plan for the creation of an innovative territorial cluster in the field of nanotechnology in the Republic of Tatarstan'	✓	✓	✓
Decree of the President of the Republic of Tatarstan 'On measures for creating an innovative territorial cluster in the field of nanotechnology in the Republic of Tatarstan'	✓	✓	✓
Order of the Ministry of Economy of the Republic of Tatarstan 'On approval of the Procedure for the provision of an innovative project claiming state support'	✓	✓	✓
Law of the Republic of Tatarstan 'On innovative activities in the Republic of Tatarstan'		✓	✓
Resolution of the Cabinet of Ministers of the Republic of Tatarstan 'On measures for improving the efficiency of innovation policy in the Republic of Tatarstan'		✓	✓
Resolution of the Cabinet of Ministers of the Republic of Tatarstan 'On approval of the concept of the long-term target program "Development of the intellectual property market in the Republic of Tatarstan for 2012-2020"			✓
Order of the Cabinet of Ministers of the Republic of Tatarstan 'On measures for stimulating demand for innovative (including nanotechnological) products in the Republic of Tatarstan'			✓
Order of the Ministry of Economy of the Republic of Tatarstan 'On measures for increasing the efficiency and improving the system of spending funds from the budget of the Republic of Tatarstan for the implementation of research, development and technological work and the implementation of innovative projects'	✓		

Fig. 2. Classification of regulatory documentation of the Republic of Tatarstan in the field of research and innovations

Compiled by the authors based on [https://mert.tatarstan.ru/rus/Normativno-pravovie\\_documenti\\_v\\_sfere\\_innovacii?](https://mert.tatarstan.ru/rus/Normativno-pravovie_documenti_v_sfere_innovacii?)

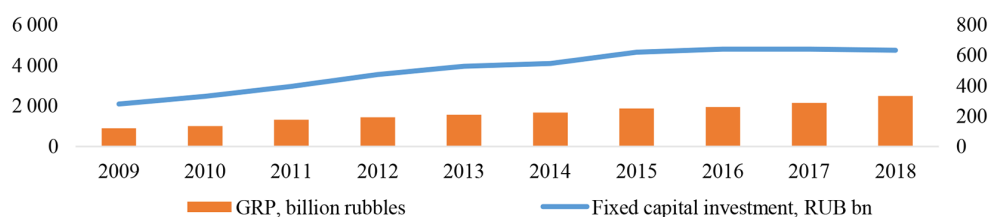


Fig. 3. Dynamics of changes in fixed capital investments and gross regional product of the Republic of Tatarstan

Compiled by the authors based on <https://rosstat.gov.ru/>

of additional opportunities over similar funds formed in the form of an autonomous or budgetary institution:

- the possibility of earning income from special-purpose capital;
- the ability to place funds on deposits in credit institutions, as well as to make transactions with securities (Mazilov, Ushakova, 2019; Loginova, 2020).

The Venture Fund of the Republic of Tatarstan points out three priorities for its activities: eco-system, infrastructure and investment. It is a member of the international organisations NVCA and EVCA, which allows it to actively adopt foreign experience in venture funding, as well as it is an authorised representative of the Industrial Development Fund and the Innovation Promotion Fund in the Republic of Tatarstan, thereby attracting federal funds to develop the scientific and innovative potential of its region<sup>5</sup> (SHinkevich, Timofeev, 2016; Gabdullin, Mironova, 2017; Plieva, Odintsova, 2015; Lapochkina, Kamenskii, Kornilov, 2018). In addition, the Venture Fund of the Republic of Tatarstan holds scholarship competitions involving funds from partner-organisations, which are large republican companies: AK Bars Bank, Himgrad, Tatneftekhim-investholding and Svyazinvestneftekhim.

Particular attention should be given to the acceleration program of the Venture Fund, which involves the promotion of Russian technology companies to the federal and global markets; the total amount of investments involved in this program amounted to 135.3 million rubbles for 5 winners in 2018. Participants

of the acceleration program received not only investment support but also the opportunity to undergo special training programs in international innovation centres.

The Venture Fund of the Republic of Tatarstan is also a platform for popularising and involving investments in the innovation sector of the republic; the Russian Venture Forum is held on its basis, which is the largest Russian venture two-component event that includes congress and exposition blocks compiled by innovative companies interested in fundraising<sup>6</sup>. The success of support organisations of the republic is confirmed by a stable growth of the attracted investment. For the recent years, Tatarstan has been consistently among the most attractive regions for investment, which is due to the combination of high investment potential, low investment risk and stable growth of GRP (see Fig. 3).

The formula to scientific and innovative success in the Republic of Tatarstan lies in the synergistic effect and network interaction of its regional regulatory framework, executive authorities of the republic, regional organisations for support of research and innovations, cooperation with federal support organisations, focus on international experience and the involvement of large regional business in research and innovations. It should be noted that the model of the innovation system of the Republic of Tatarstan is based on the triple helix mechanism of innovation (Vol'chik, Krivosheva-Mediantseva, 2014). It should be noted that the innovation and economic space of the Republic of Tatarstan are saturated with system

<sup>5</sup> Ordinance of the Cabinet of Ministers of the Republic of Tatarstan No. 3511-r dated 28.12.2019.

<sup>6</sup> Ordinance of the Cabinet of Ministers of the Republic of Tatarstan No. 3511-r dated 28.12.2019.

support organisations that unite key support tools in their structure, form the methodology of this activity and extend it to other support organisations for research and innovations in the region.

According to the Saint Petersburg Committee for Industrial Policy, Innovation and Trade, a system of support organisations for research and innovations are in effect in the city, which covers all stages of the development of the innovation cycle (see Fig. 4). An adjustment work for effective interaction between regional and federal support organisations is carried out. Business incubators, high-tech equipment resource sharing centres and prototyping centres provide non-financial support for research and innovative activities. The system of financial support organisations is represented by regional venture and pre-seed investment funds formed at the expense of the budget of Saint Petersburg and subsidies from the federal budget of the Russian Federation. Involvement of private investments, funds from federal support organisations and cross-border cooperation programs to the support organisations for research and innovations in Saint -Petersburg is ensured by the activities of the Program on Subsidisation of Costs of Organisations for the Formation of a Set of Applications for Receiving Funding from Development Institutions, as well as activities to stimulate the participation of organisations in Saint Petersburg in international cross-border cooperation programs<sup>7</sup> (Iurchenko et al., 2019).

St. Petersburg, as well as the Republic of Tatarstan, has a modern legislative framework that provides support and development of scientific and innovative activities in the region. The 'Strategy for the social and economic development of Saint Petersburg for the period up to 2035' approved by law No. 771-164 of Saint Petersburg dated 19.12.2018 is the basis of the legal framework. According to the above strategy, the mission of Saint- Petersburg is to create a global centre for the development and implementation of research and innovations, international culture and cooperation in Saint Petersburg. The first goal of the strategy de-

clares that Saint Petersburg is a city of innovations. Achievement of strategic goals is based on the regulatory documentation of the<sup>8</sup> region in the field of innovation<sup>9</sup>, which we classified similarly to the regulatory documentation of the Republic of Tatarstan (see Fig. 5).

St. Petersburg Technopark is the specialised platform and one of the non-financial support organisations for research and innovations at all stages of the innovation cycle in Saint Petersburg. St. Petersburg Technopark is a technopark structure that fully complies with the definition of a technology park from the Resolution No. 316 of the Government of the Russian Federation dated 15.04.2014 (as amended on 24.12.2019) 'On approval of the "Economic development and innovative economy" state program of the Russian Federation'; it is a collection of technological infrastructure objects, including real estate objects fully or partially owned by an entity of the Russian Federation and/or a municipality and/or private property, including land plots, office buildings, laboratory and production facilities, engineering facilities, transport, residential and social infrastructure created for the implementation of activities of small and medium-sized businesses in the high-tech field and managed by the management company<sup>10</sup>. And also corresponding to generally accepted international examples of technopark structures, it is an organisation managed by specialists, the main goal of whom is to increase the well-being of the local community by promoting an innovative culture, as well as the competitiveness of innovative business and scientific organisations. In order to achieve these goals, the technopark stimulates and manages the flows of knowledge and technology between universities, research institutes, companies and markets (Berkovich, Antipina, 2016; Molchanov, Molchanov, 2014). The structure of Saint Petersburg Technopark includes the Ingria business incubator, the Cluster Development Centre, the Prototyping

<sup>7</sup> Available at: <https://cpqi.gov.spb.ru/komitet/obshaya-informaciya/>

<sup>8</sup> Available at: <https://cpqi.gov.spb.ru/komitet/docs/>

<sup>9</sup> Available at: <https://cpqi.gov.spb.ru/innovations/programmy-podderzhki-innovacij/>

<sup>10</sup> Resolution No. 316 of the Government of the Russian Federation dated 15.04.2014 'On approval of the "Economic development and innovative economy" state program of the Russian Federation'.

Support organisation	Stage of innovation creation	Stage of production and commercialization of innovations	Stage of innovation consumption
Saint Petersburg Cluster Development Centre	✓	✓	✓
Prototyping centre	✓		
Business Incubator of ITMO University	✓	✓	✓
6 centres of youth innovative creativity	✓		
5 technology parks	✓	✓	✓
10 resource sharing centres	✓		
Northwest Technology Transfer Centre	✓	✓	✓
3 technology platforms	✓		
Regional Integrated Centre – Saint Petersburg	✓	✓	✓
Saint Petersburg Special Economic Zone		✓	✓
Ingria Business Incubator		✓	✓
Technopark Smolensk business incubator		✓	✓
Centre for Entrepreneurship Development and Support		✓	✓
St. Petersburg's Industry Development Fund		✓	
The Centre for Social Innovation		✓	✓
Maryino Industrial Park		✓	
A Plus Shushary Park		✓	
A Plus Kolpino Park		✓	
A Plus Pushkin Park		✓	
4 investment funds		✓	✓
6 certification organizations		✓	
Creonics cluster of high, science-intensive technologies and engineering			✓
Regional Engineering Centre in the field of microreactor synthesis of active pharmaceutical ingredients	✓	✓	✓
Development of Security Systems for Information and Cyber-Physical Systems (SafeNet), regional engineering centre	✓	✓	✓
Electronic Instrument Manufacture (EIM), regional engineering centre	✓	✓	✓
St. Petersburg Foundation for SME Development	✓		✓

Fig. 4. Distribution of support organisations of Saint Petersburg by stages of the innovation life cycle  
Compiled by the authors based on: [http://inno.gov.spb.ru/catalog/innovative\\_objects/](http://inno.gov.spb.ru/catalog/innovative_objects/)

Centre, the Regional Engineering Centre in the field of Microreactor Synthesis, the Regional Engineering Centre for the Development of Information Technologies, Radio Electronics, Instrument Manufacture, Communication Fa-

cilities and Information Telecommunications, SafeNet regional engineering centre<sup>11</sup>.

The Ingria business incubator is worth special attention in the structure of St. Petersburg

<sup>11</sup> Available at: <https://ingria-park.ru/>

Support organisation	Stage of innovation creation	Stage of production and commercialization of innovations	Stage of innovation consumption
Law of Saint Petersburg 'On the strategy for the social and economic development of Saint Petersburg for the period up to 2035'	✓	✓	✓
Resolution of the Government of Saint Petersburg 'On the "Development of industry, innovative activity and agro-industrial complex in Saint Petersburg" state program of Saint Petersburg'	✓	✓	✓
Law of Saint Petersburg 'On tax benefits'	✓	✓	✓
Law of Saint Petersburg 'On the fundamentals of scientific and technology policy of Saint Petersburg'	✓	✓	✓
Resolution of the Government of Saint Petersburg 'On the "Economic Development and Knowledge-Based Economy in Saint Petersburg" state program of Saint Petersburg'	✓	✓	✓
Order of the Saint Petersburg Committee for Economic Development, Industrial Policy and Trade 'On the approval of Centres of Youth Innovative Creativity special program'	✓	✓	
Order of the Government of Saint Petersburg 'On programs for the development of territorial clusters of Saint Petersburg for 2019-2021'	✓	✓	✓
Resolution of the Government of Saint Petersburg 'On the Prize of the Government of Saint Petersburg for the best innovative product'	✓	✓	✓
Order of the Committee for Industrial Policy, Innovation and Trade of St. Petersburg 'On the implementation of the Resolution No. 644 of the Government of St. Petersburg dated 12.09.2019'			✓
Resolution of the Government of Saint Petersburg 'On the procedure for assigning, confirming and terminating the status of the innovation and industrial park of Saint Petersburg, management company of the innovation and industrial park of Saint Petersburg, management company of the technology park (technopark) of Saint Petersburg in order to apply incentive measures in the field of industry'		✓	✓
Resolution of the Government of Saint Petersburg 'On the provision of subsidies in 2019 to support innovative research projects of a high degree of completion developed in the interests of domestic health care'	✓	✓	

Fig. 5. Classification of regulatory documentation of the Saint Petersburg in the field of research and innovations  
Compiled by the authors based on: <https://cpipi.gov.spb.ru>

Technopark. It is a classic business incubator, namely a business incubation organisation that supports the creation and growth of new enterprises with tangible and intangible resources for a flexible period financed by a sponsor and taking rent or, less often, shares from incubated companies (Hausberg, Korreck, 2020). The Ingria business incubator was created in 2008 by the government of Saint Petersburg and the Finnish company Technopolis Ventures, which is the largest company for the development of

innovative and highly intelligent business in the Baltic region. The operation of the business incubator is based on the own model of Technopolis Ventures, which has been officially approved for 25 years in Finland, which includes incubation technology from idea up to creation of a ready-made business based on proven principles of providing technology park services. A feature of the model is the provision of services according to the 'advisor' principle; the incubator produces projects or startups helping

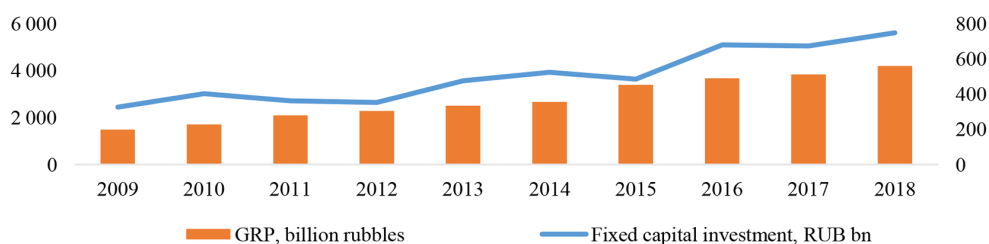


Fig. 6. Dynamics of changes in fixed capital investments and gross regional product of Saint Petersburg  
Compiled by the authors based on <https://rosstat.gov.ru/>

to bring them to venture funds or to enter the market. Services are provided on a 'one-stop-shop' principle and are divided into three types as follows:

- 'green box', that is training;
- 'yellow box', that is consultations, inspection, rent of shared premises;
- 'red box', that is services (Lupanova, 2009).

The Ingria business incubator<sup>12</sup> is the site of the Innovation Promotion Fund, which allows attracting federal funding for the development of residents. It participates in Osiris and Twin campus international programs. This business incubator is one of the most successful Russian practices of support organisations, which is confirmed by the international UBI Global rating of the best business incubators and accelerators, in which it was ranked the 8th<sup>13</sup>. Within 11 years, this support organisation has managed to attract more than 2.9 billion rubbles of investment for more than 500 residents, which, in their turn, received a total revenue of more than 5.6 billion rubbles (Lishenko, 2018).

Both in Saint Petersburg and in Tatarstan, there is a tendency of stable investment growth (see Fig. 6), which indicates the success of the support organisations on the one hand, and favourable conditions in the region for creating businesses on the other hand.

Thus, as factors in the successful functioning of the innovation system of Saint Petersburg and its support organisations for research and

innovations, it is possible to define the following: a developed legal framework to support research and innovations, the established top-of-the-line support institution, the functioning of which is based on a successfully tested international model, and a network interaction of regional support organisations with institutions of the federal and international level.

The experience of the Krasnoyarsk Territory is interesting as another successful regional experience in the creation and effective functioning of support organisations for research and innovations. As a regulatory framework for support organisations for research and innovations in the region, there is Law No. 13-6629 of the Krasnoyarsk Territory dated 22.12.2011 'On science, R&D and innovations in the Krasnoyarsk Territory' with a separate section dedicated to the support institutes for research and innovations defining their tasks as follows:

- a) creation of a unified system for the use and commercialisation of science, R&D and innovation activities outputs;
- b) creating opportunities for joining efforts and resources of subjects of science, R&D and innovations in the development and commercialisation of projects, the introduction of products to the market;
- c) increasing the share of innovative products in the total production volume of local manufacturers.

The law also determines the composition of the support organisations for the Krasnoyarsk Territory: business incubators, technology parks, industrial parks, industrial technology parks, engineering centres, funds

<sup>12</sup> Available at: <https://ingria-startup.ru/about/>

<sup>13</sup> Available at: <http://old.economy.gov.ru/minec/about/structure/depino/201814034>

for the support of scientific, scientific-technical, innovative activities (Zelenskaia, Sokolova, 2012).

The most interesting example of support organisations for research and innovations in the Krasnoyarsk Territory is Krasnoyarsk Regional Fund of Support for Science and R&D, regional state autonomous institution. The Regional Science Foundation carries out its activities through open competitions, the result of which is financial support for a limited number of research projects. The activities of the Regional Science Foundation include three areas: support for fundamental and exploratory scientific research, support for applied scientific research and support for young scientists, within the framework of which competitions are held for various target audiences. This makes it possible to build a system of support for research and experimental developments, the authors of which are not only eminent scientists but also schoolchildren, students, graduate students, young scientists and professionals<sup>14</sup>.

In particular, the experience of supporting fundamental and exploratory (oriented) research through joint regional competitions with the RFBR, funded on a parity basis, seems interesting. The standard model of regional competitions of the RFBR and the entity of the Russian Federation in the Krasnoyarsk Territory is supplemented by the Regional Science Foundation, which performs the functions of a regional operator. The Krasnoyarsk Territory is a preliminary platform for approving new models of competitions held by the RFBR in the regions of the Russian Federation. The competition 'Yenisey Siberia' is one of such preliminary competitions, which is held in order to meet the needs of business for solving R&D tasks. In order to hold it, a special list of interdisciplinary thematic areas was formed compiled jointly by the Government of the Krasnoyarsk Territory, RFBR and industrial partners – organisations participating in the Yenisey Siberia comprehensive investment project. The projects that passed the expert-competitive selection were

financed by the RFBR, the Regional Science Foundation and industrial partners in whose interests the project is being implemented on a parity basis (Rumiantsev, Panteleeva, 2018).

This experience is an example of the introduction of the triple helix model into the innovation system and the solution to the problem of forming an experienced customer of research and development in the region

As a successful foreign experience in the functioning of innovation systems and support organisations for research and innovations, let us consider the experience of Jyväskylä – the region of central Finland. The economic crisis of 2008 was the incentive for changes in the regional innovation policy, after which the following structural changes took place in the Jyväskylä region: the two largest companies in the region, namely Nokia and Metso Paper, cut production and began to lay off specialists, as a result of which a large number of highly skilled labour was released on the labour market (Oksanen, Hautamäki, 2014).

Anti-crisis measures included assistance in job searching, starting own business, the opportunity to take postgraduate studies or participate in special research programs of the University of Jyväskylä sponsored by the Finnish Technology and Innovation Funding Agency (Oksanen, Hautamäki, 2014).

The regional authorities have defined new strategic business development goals for central Finland and revised the concept of development for central Finland. As a result, a regional development plan was developed, namely the Regional Strategic Program 2011-2014. In 2009, a new business incubator was created in Jyväskylä, which contributed to the establishment of new technological startups. The formation of an accessible urban innovation environment based on closed production facilities was the next stage in the formation of an innovative eco-system; its effective implementation served as the successful completion of the creation of an innovation eco-system based at Jyväskylä (Pitkänen, 2010).

Regional companies, regional and municipal authorities, as well as the national Ministry of Economy, were the main participants and initiators of the above changes. The fact that state

<sup>14</sup> See: Grant Strategy of the Krasnoyarsk Regional Science Foundation for 2019–2021 Available at: <http://www.sf-kras.ru/wp-content/uploads/2019/03/Grantovaya-strategiya-Kraevogo-fonda-nauki-na-2019-2021-1.pdf>

funding organisations and regional companies were convinced of the need for joint development and overcoming the current unfavourable economic situation was the determinant factor in the success of the late changes. The participants in these transformations within the framework of the above model can be called regional support organisations for research and innovations. As a result of this experience, a systematic model for creating an innovation eco-system was born (Pitkänen, 2010).

The experience of Jyväskylä is interesting because the university showed a key interest in creating a ring of small innovative companies in the region, which launched a mechanism for network interaction between regional business, the state and the released human capital, which made it possible to solve the problem of an experienced customer in order to commercialise the university developments and the organisation of technology-intensive production, as well as to preserve the image of an innovative region. This experience reflects the effectiveness of the triple helix mechanism of professor Itskowitz.

Let us consider the experience of Dortmund, Germany, as another successful experience in creating support organisations for research and innovations and a successful regional innovation system. Dortmund is located in the federal state of North Rhine-Westphalia in western Germany. In terms of population, this area is the largest in Germany. For over 100 years, the economy of Dortmund has been based on coal mining and steel production. In 1997, the two largest steel-casting companies in Germany, Thyssen and Krupp Hoesch, decided to merge and close their steel production in Dortmund.

It was the time when the concerned parties in Dortmund began to think of the development of an innovative economy in the region. Looking for the innovative ways to restructure the region's economy, the concerned parties such as universities in Dortmund, municipal authorities, the representative office of Chamber of Commerce and financial institutions of Dortmund considered the creation of the Dortmund Technology Centre. As a result of network interaction, the technology centre was created

in the form of a joint-stock company, and the above parties became its shareholders. This activated the triple helix mechanism of innovation (Becker, Herrmann, 2014; Popodko, Nagaeva, 2019).

The structure of the Dortmund Technology Centre has become a model for German innovation centres. It was focused on both innovation and technological development and subsidiaries. In other words, it supported the development and application of technology products, as well as helped and encouraged young entrepreneurs who wanted to start their own business. The Technology Centre has become one of the most successful and largest centres in Germany. About 190 residents work in the complex of 10 buildings, and the staff number is more than 1,500 employees. The Dortmund Technology Centre has retained its focus on the main areas of research carried out in Dortmund. Together with the Technology Centre, the Dortmund Technopark was created, which had a common spatial environment with the Technology Centre and the University of Dortmund. The park was intended for companies that start implementing projects at the early stages of the innovation cycle or for residents, graduates of a business incubator based at the Technology Centre. It also specified the possibility of providing services to companies interested in contacts with scientific institutions but not in need of support from the Technology Centre. In 2013, more than 250 companies with more than 8000 employees were residents of the Technology Centre (Becker, Herrmann, 2013).

The results of the activities of the Dortmund Technology Centre are the creation of 16 thousand workspaces throughout Germany, tax payments to the federal states of North Rhine-Westphalia (about 20 million euros per year), 35% of companies create intellectual property, which in 20% of cases is internationally successful, the share of personnel with higher education increased up to 70%. These indicators justify the investment and ideas that were initially enclosed in this innovative project (Gundel, Luttmann, 2008).

The experience of Dortmund can be useful to some domestic regions as a tool for di-

versifying the economy focused on one of the raw material industries, for example, the coal industry like in the case of Dortmund.

### Conclusion

Having analysed the successful practices of the functioning of regional support organisations and innovation systems, we can conclude that the success of their functioning is based on the mechanism of network interaction of the entire regional innovation system and mutually beneficial cooperation on the part of regional and federal (national) authorities, large regional business and regional scientific research and educational complex, which fully reflects the regional triple spiral mechanism of innovation. Regional institutions should provide support in the development of innovations at all stages of their life cycle, and the authorised executive body should provide a regulatory framework for the functioning of these institutions and coordination within the regional innovation system. The goal of each support institution for research and innovations should be to prepare its beneficiary for the next support institution in the innovation cycle. Thus, the mechanism of the innovation conveyor is launched in the region. It is worth noting the fundamental difference between domestic and foreign mechanisms in the formation of support organisations for research and innovations. Domestic practice implies the creation of infrastructure and the attraction of personnel to it (formation using infrastructure mechanisms), whilst the foreign approach is to create an infrastructure around the released or newly formed human capital (formation using personnel mechanisms).

The carried out research shows that the problems identified as a result of research of R.M. Nureyev, V.V. Bondarenko, M.A. Fedotova, I.N. Domina, Ye.M. Bukhval'd, V.Yu. Maslikhin and other Russian scientists regarding the functioning of institutions for support and development have not been fully solved even in the most successful regional practices. The Republic of Tatarstan and Saint Petersburg managed to approach the closest solving the problem of insufficient regulatory actions and regulatory support for the functioning of

regional support organisations. They have an extensive regulatory component that ensures the functioning of support organisations for research and innovations at all stages of the innovation life cycle. Also, in the above regions, they managed to overcome the problem of the informational closeness of regional institutions quite successfully by publishing information about the activities of such organisations on their official websites, in public reports posted on the portals of regional executive authorities and in strategic documents of the organisations themselves.

Two other problems are as follows: as of today, the lack of a unified scientific and methodological approach of indicators for evaluating the effectiveness of the functioning of regional support organisations to the system and the absence of a unified accounting system of regional support organisations remain unresolved both in the Russian Federation and abroad.

In order to develop the research – and innovation sector in the regions and increase the efficiency of the functioning of support organisations, it is necessary to introduce the triple helix mechanism of innovation in the regions based on the experience of the successful regional practices described above, and the regions with experience in using the triple helix mechanism, in their turn, need to switch to quadruple helix mechanism (in order to prevent stagnation in scientific- and innovative development), in which society becomes a new participant, namely the end consumer in the chain of innovation with its request for knowledge of technology and user functions. The pinpoint successful functioning of regional support organisations for research and innovations is impossible and inappropriate, and the solution to the problems of the absence of a unified scientific and methodological approach to the system of indicators for assessing the effectiveness of the functioning of regional support organisations and the absence of a unified accounting system of regional support organisations is possible by updating and improving the current legislation only at the federal level. The possibility of forming support organisations using personnel mechanisms based on the experience

of western countries is also worth considering. In further research, we plan to develop a methodology for evaluating the effectiveness of the

functioning of regional innovation systems based on the synergistic effect of the interaction of its elements.

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## Региональные институты поддержки науки и инноваций: механизмы повышения эффективности их функционирования

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**Аннотация.** В современных исследованиях в сфере менеджмента управление наукой и инновациями является одной из наиболее активно изучаемых областей знания. Статья посвящена обзору действующих практик функционирования институтов поддержки научной, научно-технической и инновационной деятельности в регионах Российской Федерации. Сегодня большая часть денежных средств поступает в экономику развитых стран мира за счет экспорта высокотехнологичных товаров, затраты на научно-исследовательские работы в которых составляют значительную долю в их стоимости, а значит, создание высокотехнологичной продукции прямым образом связано с нормальным функционированием научной и инновационной сферы, что невозможно без грамотно выстроенной системы институтов поддержки научной и инновационной деятельности как на общегосударственном, так и на региональном уровне. Привлечение научного сообщества к инновационным разработкам путем финансовой поддержки ведет к значительному увеличению научного потенциала регионов и государства в целом, что не может не отразиться на экономике самым положительным образом. Государственная поддержка инновационной деятельности — совокупность мер, принимаемых органами государственной власти Российской Федерации и органами государственной власти субъектов Российской Федерации в соответствии с законодательством Российской Федерации и законодательством субъектов Российской Федерации в целях создания необходимых правовых, экономических и организационных условий, а также стимулов для юридических и физических лиц, осуществляющих инновационную деятельность. В соответствии со Стратегией научно-технологического развития Российской Федерации институты поддержки научной, научно-технической и инновационной деятельности являются важным элементом системы науки и инноваций и одним из ключевых элементов национального проекта «Наука», и их эффективная деятельность должна способствовать развитию России и обеспечению способности

страны и ее регионов эффективно отвечать на большие вызовы. В рамках публикации проводится анализ действующих на сегодняшний день и предлагаемых отечественными и зарубежными авторами региональных моделей институтов поддержки научной, научно-технической и инновационной деятельности и оценивается сетевое взаимодействие различных типов региональных институтов поддержки между собой с учетом эффекта синергии. В результате будут определены наиболее эффективные механизмы и практики функционирования институтов поддержки научной, научно-технической и инновационной деятельности на региональном уровне в Российской Федерации и определены цели элементов региональной инфраструктуры институтов поддержки науки и инноваций, ориентированные на потребителя в инновационном цикле. Полученные в исследовании данные будут способствовать формированию эффективной системы функционирования и применению лучших отечественных и зарубежных практик в существующих институтах поддержки научной, научно-технической и инновационной деятельности в будущем.

**Ключевые слова:** институты поддержки научной, научно-технической и инновационной деятельности, региональные фонды, жизненный цикл инноваций, модель тройной спирали, квалифицированный заказчик, региональная инновационная система, механизмы поддержки.

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