

PRACTICE OF TEACHING CROSS-CULTURAL COMMUNICATION TO HUMANITIES MASTER STUDENTS: REGIONAL SPECIFICS

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Abstract: The issue of preparing humanities students for cross-cultural communication is topical for higher professional education. This is conditioned by the expansion of bilingual communication in the professional space of the regions of the Russian Federation (RF). The Republic of Sakha (Yakutia) is one of such multi-ethnic, multi-lingual and multi-cultural subjects of Russia. Its socioeconomic development, specifics of daily living and development of northern lands result in the need for human capital from other regions of Russia and foreign countries. Year after year the Republic needs more employees capable of productive cross-cultural interaction in professional activity within severe conditions of modern civilisation development. Training such high-skilled employees is the task of North-Eastern Federal University.

The specific feature of North-Eastern Federal University is that there is a model of dynamic, differential humanities educational space functioning on the territory of the university. It includes monitoring of linguistic training, diversification of educational programmes, adequate techniques of preparing students for cross-cultural communication, analysis and adjustment of the content of educational material. Such measures allow studying, analysing and developing recommendations for the formation of master students' abilities for the dialogue of cultures and willingness to build an individual paradigm of professional activity in a multi-national region.

The research describes the practice of teaching future masters of philology for the field of tourism. It develops active cross-cultural communication taking into account students' mental specific features and regional specifics of future professional activity. We provide examples of comparative-typological and cultural-historical methods of analysis of Russian and Yakut folklore texts at practical classes of literary subjects which are compulsory for master's programme "Multi-cultural teaching of Russian as a foreign language in the field of education and tourism". Results of the analysis of individual components of olonkho – Yakut heroic epic, bylina – Russian heroic epic – and Yakut heroic legends about historical characters are presented. Comparative research of folklore material of the peoples living on the same territory allows future masters of philology in the field of tourism to successfully orientate, better realise the essence of national and international phenomena of the cultural landscape of the region and the world around us.

Keywords: Humanitarisation of professional education, cross-cultural communication, "dialogue of cultures", humanities master student, educational environment of a federal university, regional specifics, folklore text as a source of cross-cultural communication development.

INTRODUCTION

Today there are no fields of science which can develop outside the problem of a human being, their personality, their role in the life of a multi-national, multi-cultural, multi-dimensional and varied society. Within globalisation, inevitable

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economic and sociocultural integration, the society imposes clear requirements to the system of education responsible for the upbringing of a new kind of personality. The main requirement is to provide a student with a quality training in the field of humanities, to develop their ability to adequately take part in the process of communication – socially, professionally, intellectually, creatively, emotionally - and ability to hear, understand and answer another person who has different views, values, culture and possibilities.

Humanistic goals of the contemporary society require diversification of educational programmes, didactic and educational concepts implemented in Russian higher professional education. Social order for a competent individual capable of successful cross-cultural communication conditions the search for educational technologies necessary for preparing students for professional and social self-realisation. Within the formation of the model of level higher education (bachelor's programme, master's programme, post-graduate education), improvement of educational standards and programmes of high-skilled personnel training "compiled according to the competence approach and of framework nature" (The concept of teaching literature, 2015), such technologies must match the following criteria:

1. Provide succession of all levels of professional education;
2. Take into account the requirements of professional standards and qualification characteristics;
3. Take into account specific features of regional labour market and its requirements to human capital;
4. Take into account professional communication.

Challenges of modern education direct higher education institutions towards the solution of the task of preparing students for cross-cultural communication within professional activity. Cross-cultural communication presents a multi-aspect area of human communication. As an object of scientific research, it has been known since the middle of the previous century. Nowadays it is an educational subject and scientific field integrating knowledge "of different liberal arts and their methods. Originators of cross-cultural communication were people representing various scientific fields: linguistics, anthropology, psychology, sociology, ethnology, folklore studies, etc... Theories and methods of these fields of knowledge mixed giving cross-cultural communication its integrative nature, which was and still is fundamental for it" (Kozlova, 2012). The following Russian scientists who studied various aspects of cross-cultural communication are traditionally mentioned: E.M. Vereschagin, S.D. Likhachov, S.A. Arutjunov, V.I. Karasik, Ju. N. Karaulov, V.G. Kostomarov, A.A. Leontjev, V.N. Telij, N.I. Tolstoy, A.A. Ufimtsev, A.D. Shveytser and others (Leontovich, 2002). According to E.M. Vereschagin and V.G. Kostomarov, cross-cultural communication is "adequate mutual understanding between two participants of a communication act who represent different national

cultures” (Vereschagin, 1990). It is based on universal humanistic values, understanding and acceptance of other cultural specifics, belongingness to the world community (Leontjev, 1997).

In the context of our research cross-cultural communication presupposes a capacity for the dialogue of cultures, ability to select a rational strategy of professional communication with people of different nationalities, multi-cultural competence of a person who reacts to the changes of the surrounding world harmoniously. It should be considered in the light of humanitarisation of social and professional space of a person. Then the dialogue becomes creative activity aimed at the creation of new sense and new relationships and allowing to discover yourself and other people as individuals. It is highly important to understand the significance of this approach to the process of international communication in the context of recently outlined depreciation of liberal arts in higher professional education in Russia: reduction in the hours for humanities subjects, reduction of state-funded places in humanities educational programmes, sequestering of financing of scientific research in the field of liberal arts and so on. However, cross-cultural communication can be taught only on the basis of humanitarisation of the educational environment, the use of innovative technologies and methods developing strong skills of living in an open, public, sensible space, ability to understand not only your contemporaries but also ancestors and future generations.

HUMANITARISATION OF EDUCATIONAL ENVIRONMENT OF A FEDERAL UNIVERSITY AND CROSS-CULTURAL COMMUNICATION

Cross-cultural Communication in the Context of Humanitarisation of Education

Historically Russia has always been a multi-national and multi-cultural country. However, despite its ethnic and cultural diversity and complex national-state system, Russia is open for communication with the whole world. According to 2010 All-Russian population census, there are 193 nationalities on the territory of the Russian Federation (Report of Federal Government Statistical Service) who speak almost 300 languages and dialects and protect their culture, values and traditions. School education of the country pays attention to “89 languages, 30 of which are the languages of education and 59 are the studied languages” (Putin, 2015). This defines the preservation of the harmony of interethnic and cross-cultural relationships as the priority of socioeconomic, cultural-educational and informational development of the country. It is especially topical in the context of intensification of migration processes conditioned, in the first place, by the changes in national and regional labour markets as well as the influence of macroeconomic and geopolitical factors, including extremism. In such conditions ignoring the problems of cross-cultural

communication is a potential threat to national security, unity of a civil society and integrity of Russia.

Established Russian realities actualise the problem of increasing the efficiency of pedagogics of cross-cultural communication aimed at the formation of the individuality of a student with high culture of speech, firm cross-cultural competence, rich spiritual potential. Today such pedagogics needs systematic use of existing time-proved traditional methods and practices together with innovation technologies taking into account all the specific features of modern educational environment aimed at humanitarisation of Russian education and improvement of its quality. However, there is a potential threat to the mission of humanitarisation of education of future specialists as individuals: technocratisation. It is a trend of Russian policy in the system of education and is characterised by the increasing significance of technical engineering education, increased number of technical employees training programmes, expansion of the range of supplementary educational services in the field of technical creativity for the youth under scientific institutes, universities, colleges, lyceums and schools. The risk of general technocratisation poses new problems for Russian education: preservation and transmission of fundamental liberal arts knowledge “securing the success of a person in technological society” (Zalutskaya, 2016).

Humanitarisation of professional education implies the creation of person-centred educational environment providing development and implementation of personal potential, familiarising students with universal values and forming the understanding of the integrity of world cultural space, capacity for adequate dialogue with representatives of other cultures. Quality educational environment in the field of humanities should help an individual to comfortably adapt to any conditions of the surrounding world by means of the diversity of educational models taking into account the profile of the university, specifics of a certain area of professional training, specific features of the region, its labour market and living conditions.

Dialogueness of Educational Environment of a Federal University

According to the concept of M. Bakhtin, V. Bibler and M. Buber, the art of communication is based on the “dialogue of cultures”. Dialogue is the most natural form of human communication. It can be interpreted as a “choice of joint course of interaction defining “I” and “Other” (Philosophical dictionary), when full understanding of people is ensured by the knowledge of language. However, a person is also a bearer of culture, that is why modern humanistic cognition interprets the dialogue as “contact of people”, an element of which is the dialogue of “their cultural content as subjects of personal culture bearing the specifics of culture on the whole” (Philosophical dictionary). In particular, it allows M.M. Bakhtin to speak about conversational essence of cultures, when “only in the eyes of another culture

a different culture is uncovered deeper (but not fully, because there will be other cultures which will be seen and understood even deeper). One meaning uncovers its depths meeting and touching another one: there is a kind of dialogue between them, which overcomes the reserve and unilaterality of these meanings and cultures... They do not mix or blend during such conversational meeting of two cultures, they preserve their unity and open integrity, but they are mutually enriched” (Bakhtin, 1986). Polyphonism of cultures in the world around a contemporary person teaches them to listen, hear, understand the meaning and establish contacts in order to co-exist with other people in harmony.

In contemporary liberal arts education dialogueness has become the basic principle of teaching and educating students, forming their professional competence. It is the basis of educational environment in humanities aimed at the development of a student’s personality. Dialogueness of educational environment has active influence on the dialogueness of an individual as their personal quality having “great significance, especially for future professional activity in different job areas... To develop dialogueness as a student’s personal quality, dialogue must be used at all levels of education, at every class, in every task” (Galanova, 2013).

This fact is taken into account in the educational environment of M.K. Ammosov North-Eastern Federal University (NEFU). Its natural dialogueness is defined by the specifics of linguistic space of the Republic of Sakha (Yakutia) where the university is situated. Representatives of more than 120 ethnic groups live in the Republic; Russian and Yakut are state languages there, while Evenk, Even, Yukagir, Dolgan and Chukchi languages are considered official languages in the points of dense residence of these nations; the number of migrant workers from Armenia, Ukraine, Kyrgyzstan, China, Germany and India employed at large industrial coal, diamond and gold enterprises of the region increased by 2,1% in 2015. Yakutia is a multi-cultural, multi-lingual and multi-confessional region. The system of language education in schools of the Republic of Sakha (Yakutia) includes native languages (Russian, Yakut, Even, Evenk, Yukagir, Chukchi and Dolgan); Russian taught as state language and the language of interethnic communication in Yakut schools; the Yakut language taught as state language of Yakutia in Russian-speaking schools and foreign languages.

According to the national and regional specifics, NEFU is responsible for “preserving and developing the linguistic and cultural diversity in the north-east of the Russian Federation” (First five years of NEFU development, 2015). The university is a multi-lingual educational institution with over 20 thousand students from 37 subjects of the Russian Federation and 40 foreign countries (Korea, Vietnam, China, Mongolia, Peru, Indonesia, Afghanistan, France, Turkey, etc.). There are foreign teachers as well. Training experts in Yakut, Even, Evenk, Yukagir, Chukchi languages and literature, culture studies and national artistic culture is

conducted in order to preserve and support traditional lifestyle of native minorities of Russia.

Regional Specifics of Preparing Students for Cross-cultural Communication

In the context of the above-mentioned, the problem of preparing masters of philology in the field of tourism for cross-cultural professional communication, for the “dialogue of cultures” on the basis of humanitarisation principle becomes significant. Masters specialise in Philology, their profile is “Multi-cultural teaching of Russian as a foreign language in the field of education and tourism”. The goal of this educational programme is to develop abilities to “use the acquired theoretical knowledge and practical skills in multi-ethnic and multi-cultural environment; find effective ways of communication, work with different types of texts...; conduct any kinds of linguistic, interpersonal and interethnic written and oral communication...”, the programme is also oriented towards “profound study of Russian language, of native and foreign languages, Russian and native culture...” (Description of “Philology” educational programme). Training of masters of philology in the field of tourism is based on the principles of succession between different stages of education: bachelor’s programme – master’s programme – postgraduate education. For that reason, within mastering the skills of cross-cultural communication, the goals of Multi-cultural teaching of Russian as a foreign language in the field of education and tourism” programme logically develop the requirements of state educational standard of training bachelors of philology who should be prepared to conduct “oral, written and virtual communication, both interpersonal and mass, including cross-cultural (between linguistic personalities representing different linguocultural communities) and interethnic communication between different nations (linguocultural communities) of the Russian Federation” in their professional activity (Federal state educational standard of training in the field of philology, 2014).

The programme of training masters clearly defines professional field of use of the mentioned skills – tourism. Tourism industry in Yakutia is one of the most actively developing sectors of regional economy today. Globalisation, intensification of tourist flow and expansion of the tourist market create new professional requirements to personnel in the field of tourism and related fields. The most important of them is high level of cross-cultural communication aimed at productive dialogue with all participants of the professional environment: tourists, their agents, partners, mediators, mass media and others. An expert in the tourist business of the Republic should know about cultural and general, social, organizational realities of different subjects of the Russian Federation, neighbouring and far-abroad countries, especially the countries of Asia-Pacific Region and, first and foremost, Yakutia as a place which the expert represents and offers as a tourist object attractive for various kinds of primary audience. This expert ensures communication of his or her territory

and its dialogue with the surrounding world. They need to possess “will, strategy, creativity, art of communication which would allow it [the territory] to leave the chaos of anonymity and enter the full flow of popularity” (Geobranding, 2014).

Resources of Teaching Cross-cultural Communication to Masters of Philology: Folklore Text as the Nation’s Culture Code

Training of masters of philology in the field of tourism is conducted at the faculty of Russian philology in Russian language within the social order of the region for the work with foreign and domestic tourists as bearers of different cultures. First of all, masters should be ready to fully present the original culture of the Yakuts as a harmonious part of Russia’s cultural landscape to visitors and citizens of Yakutia in Russian, Yakut and one of the foreign languages. “Historically Yakutia developed as the land of dialogues and symbiosis of languages, cultures and nations”, the culture of the Yakuts “has become ingrained in Russian and world cultural space” (Burtsev, 2015). It is logical that students, 95% of which represent the Yakut culture, study in the conditions of the dialogue of cultures both in the university and outside it. Cross-cultural communication receives special attention when culturally significant texts are analysed in terms of professional orientation and national identity of students. For instance, the study of folklore texts as a national space of the Yakut culture becomes topical for the training of masters for work in regional tourism.

From the perspective of semiotics, culture is “collective intelligence and collective memory”: “common memory for the space of this culture is secured, firstly, by the availability of certain constant texts and, secondly, by either unity of codes, or their invariability, or continuity and logical nature of their transformation” (Lotman, 1993). For Yakut national culture heroic epic *olonkho* represents such constant text. To understand culture means to know how to read its “texts”, to master its grammatical and semantical code or, to be precise, codes in order to communicate with it. The primary form of coding of a cultural text, according to Yu.M. Lotman, is mythological thinking. In this regard, the tradition of Yakut *olonkho* epic is fruitful matter for the analysis of semantics of the system of images and motives. Studying Yakut epic as a text of culture allows to restore the archetypal structure of deep mythological semantics, which, in its turn, can allow to identify the sense space of national codes. The material for analysis is the texts from the collection “Stories of Yakut *olonkho*” by N.V. Yemelyanov (Yemelyanov, 1980). Masters study their various aspects. Let us mention some of them.

Semantic description of characters’ names. Names of epic heroes usually include characteristics which are important for the plot (Novik, 1975). For instance, the description of miraculous birth of characters is fixed in their names and then, in its short form, continues to exist in the plot: Dyyray Bege, Son of Horse; Dzhyerbek Bergen, Son of Earth; Balkhan, Son of Horse. Similarly, individual elements of the narrative act as a detailed explanation of specific features of a character’s name:

hard fight for life of bogatyrs ajyy with Yeler Yelyuyu (literally: death, fatality) or danger of swimming in the sea where the spirit of Uot Sulanyky lives (uot means fire, sulanyky means crying). There is logical “play” upon certain features in the narrative, which are fixed in a character’s name, and everything that happened to them is preserved in their name. Usually the name includes character traits and appearance: Tebet Manik – mischievous, naughty; Toyon Dzhellik – mister Vagabond; Kuurubay Khaannaaakh Kulun Kullustuur – stern; Djuluruyar Njurgun Bootur – swift; Duuray Dokhsun – strong, hot-tempered; Labyrdaan – stumping. It could also be belonging to a totem: Tyrybyna Turtas – sparkling roe, Odun Mogoy – strong cruel snake; Khaaldzhit Mokhsogol – falcon, Keter Mengyl – bird; Lenkaa siy – eagle-owl. Age features are shown in the names (Ogo Dzhogustaan – child; Simaskhin Emaakhsin – old woman; Uol Turalyma – young boy) as well as class and professional status (Dzhagyma Toyon – rich gentleman, Toyomsuk Toyon Njurgun – powerful gentleman, Khaara Kyrychyt – hawk hunter, Kytachagay – blacksmith). There are also colour symbols: Uot Dzhulaan – bright fire; Khaara Njurgun – black, menacing; Khalaan uola – son of the sky (light); Buor Buukhaydaan – of earth, black soil; Yuryung Uola – light young boy. A character’s full name often consists of several features at the same time: long-suffering solitary man; Owner of priceless fields and numerous valleys, riding a Black horse, Son of Horse.

Thus, the most important among the semantic features given to olonkho characters are their origin, individual features (miraculous birth, appearance, character traits, etc.), age, social status.

Spatial model of olonkho. The storyline of olonkho has strict sequence: home – road – some land – lake (sea) – Lower world. Studied in the view of paradigmatic aspect, these loci fall into two groups: *own place* (Middle world, alaa, home) – *strange place* (road, strange land, sea (lake)). Characters of olonkho include bogatyrs (strong heroes), relatives, ajyy (light people of the Middle world) and abaasy (inhabitants of the Lower dark world). One’s own place has to be a starting point, which allows to identify the groups of characters by the place they belong to: ajyy bogatyr and his family live at *home*; the *road* is for such characters as sky udaganka Ajyy Ubsuur (messenger of gods), Saarken SaSan (mythological prophet giving advice to ajyy bogatyrs), black raven (messenger of abaasy), etc. *Strange land (country)* is a prospective place for marriage partners and is also situated in the Middle world. For instance, Er Sogotokh finds some iron country and meets beautiful Ytyk Nuraly in an iron yurt. Kotor Megel, another hero of olonkho, goes to the country of Odun Toyon to propose himself as a husband for his daughter Tuyaaryma Kuo, but she is abducted by abaasy. After that the hero usually undergoes trials. In this locus the bogatyr’s brothers-in-law, his future assistants appear. *Fiery sea* is where a certain group of characters is *situated*, usually it is for abaasy: Khaara Suorun (spirit, owner of the sea), Uot Kulagay (master’s son), Elyuyu Dom Bil Balyk and Elyuyu Moduy (mythological fish); in some olonkho texts there are 120

abaasy bogatyr living in the sea. The *Lower world* is where abaasy, enemies of ajyy live: Ala Mogoy (snake), Arsan Duolan (genearch of the Lower world), Arys Khara (terrible octopod creature), Eler Elyuyu, etc.

The characters studied above are attached to “their” places. Getting into a “strange locus” is the result of the need to overcome the barrier between the parts of the epic space. Spatial structure of olonkho follows the logic of a narrative myth connected to the rite of passage: “own place” (home) – road – crossing the border – “strange place” – coming back home. In archaic systems the initiation is related to the notions of human death and birth: here death in metaphorical sense means the death of a previous man and the birth of a new one in him. Semantic content of the initiation motive in the texts of Yakut legends can be presented in the following way: (1) crossing the border in order to get information for initiation; (2) cyclic way – there and back; (3) overcoming an obstacle (ajyy bogatyr fighting abaasy); (4) overcoming this obstacle is a metaphorical death of the hero in which he is reborn. According to mythological interpretation, the previous body should become “empty” so it could get new information and be filled with new meaning.

The use of the texts of “olonkho as the collection of ancient myths” (Masterpiece of oral and immaterial heritage of humanity, according to UNESCO) in the study process of master of philology introduces the students to the world mythological space and rich heritage of the world’s nations which “created the phenomenon of epic culture with its unique epic “songs about heroes’ deeds” representing intelligence and conscience of people of ancient times and middle ages” (Ivanov, 2014). Olonkho becomes one of the keys to many secrets of national culture and history of the whole human kind.

The above-mentioned example of the study of a folklore text, aimed at the development of students’ knowledge, skills and abilities forming cross-cultural competence, proves that the literary basis of the concept of teaching liberal arts subjects to future masters of philology in the field of tourism is a combination of historical-genetic and historical-functional approaches to the consideration of facts and phenomena of folklore. In this case comparative-typological analysis becomes the principle study technology. It allows identifying general and nation-specific features in native (Yakut) and Russian folklore text as a fact of national culture reflecting its national self-consciousness. Myths, fairy-tales, legends, bylinas and other genres of oral folk art are not only a source of necessary information but also a huge stratum of national and spiritual experience. Russian bylinas (“Three journeys of Ilya Muromets”, “At the gates of bogatyr” and others) and Yakut legends (“Bert Khara, Dygyn Bootur”, “Bert Khara” as phenomena of artistic reflection of systematic worldview and modelling of social relations have rich potential for self-education, self-discipline and self-realisation of students.

Russian folk epos, bylinas, show ancient times, mostly 11-16th centuries. Long ago they were called “starinas, starinushkas, starinkas” (old times, old tales). The

word “bylina” came into common use in the middle of the 19th century. By the middle of the 20th century bylinas had almost disappeared from the oral folk repertoire and could be found only in the books” (Azbelev, 1982). The main characters of bylinas are bogatyr, exceptional people with such features that no ordinary man has. Ilya Muromets, one of the most honoured bogatyr for Russian people, lived in the 12th century and died about 1188 being a monk of Kiev Pechersk Lavra. He had been born in the village of Karacharovo near the city of Murom and suffered from paralysis in his childhood and youth, but was then miraculously cured. A peasant’s son, he was in the prince’s armed force and became famous for his great deeds and incredible strength. In Russian bylinas Ilya Muromets is “the youngest” bogatyr. He is also a character of German epic poems of the 13th century – Ilya Russky, a mighty knight from a noble family. People love Muromets for his courage and devotion to this motherland. Russian army calls the saint bogatyr their patron; churches were built in Russian to honour him. For that reason, researchers come to the conclusion that bylinas are not only a monument to heroism and patriotism of Russian people but also “bright and reliable evidence of voluntary and unconditional churcing of a Russian soul” (Svyataya Rus, 2003).

Bearers of Yakut folklore (storytellers) call stories, legends and myths “khapsaan” (story, legend). Researchers single out the following subgroups in Yakut legends: “historical legends and stories (historical folklore); legends and stories related to beliefs” (Ksenofontov, 1997). Listeners perceived fairy-tales as fiction while stories, legends and myths were considered as real. Thus the most important historical events of the Yakut life were preserved in oral folk arts. For instance, the times of Tygyn Darkhan – a toyon (prince) of one of Yakut tribes, a famous hero of numerous stories, a real historical character of the 16-17th centuries – are remembered as the times of fights and wars. In these stories Tygyn Darkhan “fights the khorintsy, nakhartsy, namtsy and other nations because strangers abducted his daughter. He also fought looking for the woman he loved, he fought against famous strongmen, took vengeance upon a smaller family for separating (escaping) and trying to live independently. These conflicts have something in common with the conflicts on which a heroic olonkho epic about the tribe forefathers is based... A lot is said about fights and competitions for the sake of the tribe’s glorification. Tygyn (Dygyn) Toyon, the powerful tribal chief of kangalastysy, cannot stand any competition, together with his people he always wants to be the first in battles and sports games. Tygyn often invites strangers and organises ysyakh [Yakut celebration of the beginning of summer] with competitions in strength, dexterity, running and jumping” (Predaniya, 1995).

Another character of historical legends, a contemporary of Tygyn, is Mayagatta Bert Khara. A son of a poor old woman, he is a hunter and a fisherman and lives not far from Muru lake. In the legends he is given mythological and epic features of a bogatyr. Bert Khara is a “hopeless” cripple, just like Ilya Muromets. Having

been cured, he acquires great strength. Thanks to his power, marksmanship and fast running, he earns the respect of Dygyn Toyon and becomes his son-in-law. Master students find the following common features between Ilya Muromets and Bert Khara when conducting comparative-typological analysis of these characters: (1) social status and illness (born in a poor family, unable to walk); (2) both acquire incredible strength after being cured; (3) argument with toyon or prince (Tygyn and Knyaz Vladimir):

TABLE 1: SIMILARITY BETWEEN THE IMAGES OF RUSSIAN BOGATYR ILYA MUROMETS AND YAKUT BOGATYR BERT KHARA FOUND ON THE BASIS OF COMPARATIVE-TYPOLOGICAL ANALYSIS OF FOLKLORE TEXTS

<i>Basis for comparison</i>	<i>Ilya Muromets</i>	<i>Bert Khara</i>
Birth	<p>“In a great city of Murom, In the village of Karacharovo, Ilya Muromets, The son of a peasant, Spent thirty years sitting all day long”.</p> <p>“Stretch now, stretch your fast legs, Come down from the stove bed, And they will run fast, Run fast and carry you, these swift legs”.</p>	<p>“Bert Khara was born to a poor old widow Badyr. He never had any cattle or other wealth. There were only three of them in his small family – his mother, his younher brother and himself”.</p> <p>“Bert Khara could not walk until, when he was nine years old, his old mother brought blood from who knows where and who knows whose. She gave the blood to her son to drink. Bert Khara felt the incredible strength in his body, got onto his legs and became stronger than any wild animal”.</p>
Incredible strength	<p>“From the city of Murom or From the village of Karacharovo There was a journey of incredible strength here”.</p> <p>“He takes his tight bow, He takes it into his white hands, Stretches the silk bow string, Puts a red-hot arrow there And shoots Nightingale the Robber, And hits his right eye”.</p>	<p>“Strongmen of Dygyn Baay tried to stretch the bow string of the bow that he had left, but nobody could stretch it even for a bit. So huge and so tight was the bow that belonged to this man”.</p> <p>“Only the arrow of Bert Khara hits the mark”.</p> <p>“Seeing that Bert Khara is running ahead of everyone else, Dygyn aims with his battle bow right in the middle, sends the arrow, but it does not hit him and just falls off. Again Bert Khara becomes the first and wins”</p>
Argument with princes	<p>“So they complainto Knyaz Vladimir: “Ah, Vladimir, the prince of Kiev the capital! You eat and drink at an honoured feast, While Ilya Muromets and a Cossack Walk in the God’s churches, Break crosses on the God’s churches, Shoots all the golden domes”.</p>	<p>“Bert Khara got angry and said sternly: “Well, you poor men, as if that wasn’t enough that they invited us there; pehaps, Dygyn settled down near us without any good intentions, he has little liking for me, so he gathered his people and his cattle in order to kill me”. And he started to put his shield and bow on; he took his palm and got ready for the fight”.</p>

As you can see from the table, Russian bylinas and Yakut heroic legends considered in the typological comparison are of great significance, as recurring plots, style and images of characters show national mystery, culture and history. The system of values and method of the cognition of the spiritual world generated by Russian folk art is reflected in Yakut folklore and included in universal and global civilization. The element of local history is also important: it enriches the teaching of humanities with “ethnocultural facts encouraging the students to study their native land and its people” (Zalutskaya, Nikonova, 2016).

Comparative-typological analysis of folklore texts at practical literary classes allows to clearly show master students the possibilities of the “dialogue of cultures” of different nations which carefully preserve their historical memory. Cultural-historical method of text analysis based on historical approach to literature reflecting the spirit of a nation in different historical periods of development also becomes topical. This method studies the connection of a literary work with spiritual and material culture, with historical tradition and social environment. Thus students studying texts in cultural-historical context develop an ability to see and understand the whole worldview, the generality of “perennial topics” and “perennial problems” of humanity, and ability to orientate within national and international phenomena of world cultural space, know about the processes of globalisation and regionalization of culture happening in the 21st century.

CONCLUSIONS

Dynamically developing system of Russian education poses new tasks before federal institutions of higher education which are conditioned by the society’s urge towards preserving the unity of Russian educational space and unify the approaches to securing quality education. That said, educational managers have to take into account the need to preserve ethnic, cultural and confessional diversity of Russian regions. Active geopolitical processes, globalisation, expansion of foreign economic relations should not result in monopoly of certain languages and cultures, they must ensure successful equal dialogue of cultures in the field of education as well. Representative of any nationality speaking any language of the world should feel comfortable as a person with their own culture and traditions prepared for effective communication, collaboration and co-creation.

North East federal university has positive experience of preparing future liberal arts masters to cross-cultural communication and “dialogue of cultures” between different nations living in and visiting Yakutia. Folklore texts are one of educational resources encouraging the solution of this problem and allowing the students to transmit mythological codes of different nations into other cultural spaces, create topical cultural texts and new forms of cross-cultural communications. Entering topical culture, such codes (biblical, mythological, ethnomythological, artistic,

ideological, historical) act as a tool of linguistic thinking and creation of not only literary, journalistic, oratory, but also mass everyday speech. Historical-functional approach to the study of texts and study of national cultures allow master students to integrate into international cultural space and successfully conduct the “dialogue of cultures”.

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