

**DIDACTICS OF TEXTBOOKS ON THE CULTURE OF THE PEOPLES OF THE
REPUBLIC OF SAKHA (YAKUTIA)**

***DIDÁTICA DOS LIVROS DIDÁTICOS SOBRE A CULTURA DOS POVOS DA
REPÚBLICA DE SAKHA (YAKUTIA)***

***DIDÁCTICA DE LIBROS DE TEXTO SOBRE LA CULTURA DE LOS PUEBLOS DE
LA REPÚBLICA DE SAKHA (YAKUTIA)***

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ABSTRACT: The paper analyzes the didactics of textbooks on the traditional culture of Yakutian peoples, based on the technology of meta-subject learning, focused on the personally significant intellectual and practical development by students of the life-affirming, human-creating potential of the culture of their native people. To form a holistic understanding of the traditional culture of the indigenous peoples of the Republic of Sakha (Yakutia) among schoolchildren, the research presents (1) the materials in a wide range in connection with other academic subjects and (2) ethnological, ethno-psychological, and philosophical views of peoples about human life. Today, the search for common ground uniting the unique and distinct cultures of the peoples of the Republic becomes relevant. On such a basis, it is possible to ensure the preservation and prosperity of peoples in the future and their spiritual unity.

KEYWORDS: Culture. Yakutia. Meta-subject. Practical orientation. Didactics.

RESUMO: *O artigo analisa a didática dos livros didáticos sobre a cultura tradicional dos povos Yakutianos, com base na tecnologia de aprendizagem de metassujeito, focada no desenvolvimento intelectual e prático pessoalmente significativo pelos alunos do potencial de afirmação da vida e de criação humana da cultura de sua terra natal. Para formar uma compreensão holística da cultura tradicional dos povos indígenas da República de Sakha (Yakutia) entre os estudantes, a pesquisa apresenta (1) os materiais em uma ampla gama em conexão com outras disciplinas acadêmicas e (2) visões etnológicas, psicológicas e filosóficas dos povos sobre a vida humana. Hoje, torna-se relevante a busca de um terreno comum unindo as culturas únicas e distintas dos povos da República. Nesta base, é possível garantir, no futuro, a preservação e prosperidade dos povos e de sua unidade espiritual.*

PALAVRAS-CHAVE: *Cultura. Yakutia. Metassujeito. Orientação prática. Didática.*

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RESUMEN: El artículo analiza la didáctica de los libros de texto sobre la cultura tradicional de los pueblos yakutianos, basada en la tecnología del aprendizaje metasujeto, centrada en el desarrollo intelectual y práctico personalmente significativo por parte de los estudiantes del potencial de afirmación de vida y creación humana de la cultura de su país nativo. gente. Para formar una comprensión holística de la cultura tradicional de los pueblos indígenas de la República de Sakha (Yakutia) entre los escolares, la investigación presenta (1) los materiales en una amplia gama en relación con otros temas académicos y (2) etnológicos, etno- puntos de vista psicológicos y filosóficos de los pueblos sobre la vida humana. Hoy cobra relevancia la búsqueda de un terreno común que una las culturas únicas y distintas de los pueblos de la República. Sobre esa base, es posible asegurar la preservación y la prosperidad de los pueblos en el futuro y su unidad espiritual.

PALABRAS CLAVE: Cultura. Yakutia. Metasujeto. Orientación práctica. Didáctica.

Introduction

The changes that are taking place worldwide today require a revision, a change in the paradigm of education. The processes of globalization, which are more progressive, are increasingly insistent in our lives. However, their negative impact is felt on the fate of the national republics of the Russian Federation in the context of preserving and developing their original, unique cultures and native language. Linguistic and cultural gaps between generations are becoming more and more real due to the loss of linguistic and cultural values of peoples bit by bit. In this regard, we are actualizing the search for ways, means, and methods of preserving, reproducing, and developing the linguistic and cultural heritage of peoples who strive not to lose their cultural heritage, carefully passed down from generation to generation.

As a result of irreversible processes of globalization, cultural assimilation occurs, to which small ethnic groups are most susceptible. Under the onslaught of cultural assimilation, the identity of nations is destroyed, the spiritual and moral essence of their culture and life, in general, is impoverished.

The introduction of a person to a different culture is realized by rethinking the ideas, norms, values, and behavioral patterns that form his culture. If the knowledge and life values of ethnic groups are leveled during interiorization, they are eventually erased from their memory. Moreover, a person who has lost their cultural roots “faces psychological disorientation, loss of internal intellectual, and spiritual forces, the energy that regulates their viability and self-standing as a person” (KUKHTERIN; SOGOMONOV, 2001). Such a course of globalization inevitably leads to the erasure of individual cultures’ local existence.

The threat of losing linguistic and cultural identity is of great concern to the indigenous peoples of Yakutia. If one does not start searching for common grounds that unite the unique and original cultures of the small indigenous peoples of the Republic and identify methods and techniques for introducing young people to the high assets of recreating intelligent life in the North, to the spiritual and moral essence of “the Human of the North phenomenon,” then the time is not far off when with the passing of the older generation, that knowledge and abilities will also go away. The power of Russia is strengthened by the diversity of the original heritage, their linguistic and cultural diversity. In this diversity, the cultural heritage of “the Human of the North phenomenon” vividly multiplies the splendor, diversity, and uniqueness of Mother Russia.

Today, the Republic of Sakha (Yakutia) is attractive to the peoples of the world not only because of severe frosts but also because of people who are admired for their endurance, tolerance, hard work, who managed to recreate a unique culture of life in the harsh climatic conditions of the North, their abilities and skills to live and develop in the rhythm of nature, in harmony with its breath.

In the essence of the concept of “the Human of the North phenomenon,” humans’ natural and vital forces are harmoniously intertwined; they are indivisible, mutually conditioned. The material culture of ethnic groups is manifested in the unique way of life and in the samples of everyday culture passed down from generation to generation, from father to son, from mother to daughter. Furthermore, the spiritual origin of culture lies in the vision of the world, the philosophy of life, in various examples of folk art.

In response to the current challenges of the time in the field of education and upbringing of the younger generation, in our opinion, it is necessary to introduce the traditional culture of peoples into the educational process as a bulwark for preserving and developing the unique culture of peoples but also as a human resource that can prevent the onslaught of a soulless, illiterate, spiritless army. Only then can the human, intelligent, and eternal become the regulator, the engine of life.

A modern person should be able to learn how to respond to the challenges of time, think deeply, solve problems, become a researcher and creator of himself and life in general. This is the essence of upbringing and educating a reasonable person, an intellectual, and a creator who has the strength and will to cope with the demands and onslaught of an unstable world community and can meet the complex challenge of time.

Thus, the primary task of education today is to find ways and means of promoting internal regulatory functions in the growing human being, stimulating the will of self-

regulation and mobilizing the spirit and energy, instantly find logical solutions but also the education of spiritual and moral beginnings that will help the young person in understanding life, in relations with others (ASMOLOV, 2015).

Later in the article, we will consider didactic approaches and methods for solving the above problem, which subjects of general school education should be given special attention to preserve and further develop the original culture of the peoples of the North, to activate the interest of modern schoolchildren in their native language, material, and spiritual culture.

Methodology

As a solution to this problem, we propose the development of new textbooks on the culture of the peoples of Yakutia, which, in addition to providing information material, provide an opportunity to explore, creatively interpret, personally and spiritually enter the culture and try on with one's own thoughts and feelings. This is the only way to form and build up the inner spiritual strength of a growing person. The basis of training should be such methods and techniques that are intended to teach you to think, and in the process of thinking activity, to understand and accept the subject of training. In other words, it is advisable to focus on the importance of the humanities subjects of the native language, native literature, history, and ethnic culture.

Many people think that culture, art, spirituality, and the canons of morality are set; they exist, they are implied, but somehow, they have an applied, adjusted, and external meaning. However, in reality, spirituality, humanity must be cultivated inside, in the soul. External awareness and the inner state of a person's soul can never be contradictory or separated from each other; on the contrary, they must be interconnected and complementary. One can spend hours talking about masterpieces, without a single hint of spiritual and emotional participation in them, with an empty soul, without a sense of excitement and loftiness in their heart. So, suppose all knowledge is obtained at the level of information, without empathy, without physical and mental participation. In that case, young people get used to the emptiness of the spirit, quickly and unrestrainedly roll to other ideas that fill their inner world with dubious ideals, other categories of morality.

In the article "Dialogue of Cultures in the Pedagogy of Folklore," M. T. Gogoleva writes: "Proclamation, information, presentation of any truths, spiritual values by themselves can never reach the depths of a person's soul. Morality, spirituality, true love of life and humanity can only be born inside, in the heart, in the soul, and only in this way can spiri-

tuality be reborn” (GOGOLEVA, 2009). Culture unites the entire system of the intellectual and spiritual life of the people. National original culture is the essence of vitality, life-creation of any ethnic group.

True love of life, humanity, morality, and spirituality can be cultivated only in the heart and soul of a person. Based on this conclusion, the didactics of textbooks should focus on methods that mobilize and regulate the inner world of a growing person, activating his volitional self-regulation and strength of mind. In this regard, the meta-subject approach is chosen as the system-forming technology, the essence of which is close to the versatile, meta-subject nature of ethnic culture. Thus, in the didactics of developing textbooks on the culture of the Yakutian peoples, an attempt was made to develop students’ awareness of the depth and versatility of nature, life, and human, to develop their qualities of a *human-universum* through practical mastering of knowledge, skills, and abilities of traditional culture. In this context, it is of great interest to develop, justify and implement innovative meta-subject techniques for teaching the culture of the peoples of Yakutia. The specific examples of the culture of Evens, Evenks, Yukagirs, Yakuts, and other peoples presented in the textbook will contribute to creating a generalized image that combines the best qualities of a person, a person of culture, which will lead to their intellectual and mutual spiritual enrichment, and ultimately – unity of peoples.

So, the project acts as a special type of educational activity, provides an opportunity for students to realize the diversity and unity of cultures in the community of people. This determines **the relevance** of this research topic. This work **aims** to develop a technology for innovative meta-subject education of the native culture of the peoples living in Yakutia.

The scientific and practical significance of textbooks is determined by the challenge of the times, determined by the decline in society’s spiritual and moral level as a whole, and the demands of ethnic groups in the revival, preservation, and development of native languages and culture. The family, preschool, and school educational institutions form the foundation for preserving and developing languages and culture. The children’s and school environment are particularly relevant in studying the problems of preserving and developing the languages and culture of peoples. In this regard, studying the didactics of ways for students to master the culture of the peoples of the Republic is timely today and has a fateful significance for ethnic groups. This determines the urgent need to provide educational institutions with educational and methodological materials on the peoples’ cultural heritage.

Throughout the entire history of living together in the harsh conditions of the North, the peoples of Yakutia (Yakuts, Evens, Evenks, Yukagirs) have created a unique culture of

life-building, fortitude, and resilience, which has triumphed with an incomparable sense of mutual support in difficult life situations, and the onslaught of mother nature. All of this contributed to the birth of a “real cross-cultural environment, a regional” image of culture” (BORGOPYAKOV, 2016). Thus, the indigenous peoples of the Republic have recreated unique philosophical teaching about life and human that is mainly consonant with it.

Today, much of what was recreated by the Northern peoples is forgotten and lost. We have lost samples and canons of traditional spiritual culture: intimate concepts, representations of moral values, and ritual traditions of those ancient times. Some of this hidden heritage is now found in the works of ethnographers, folklorists, myths, nyimkans, ancient epics, and other sources. The issues of introducing students to traditional culture are closely related and are determined by the values of the spiritual traditions of ethnic groups, which can be restored bit by bit from these works and samples of oral folk art. Categories denoting space, time, matter, consciousness, nature, society, culture, tradition, etc., are simultaneously a universal characteristic of existence and the main form of mastering a person’s spiritual, moral, and intellectual essence.

The picture of the world is constructed using a certain set of oppositions, such as life-death, happiness-unhappiness, man-woman, black-white, good-evil, etc., since the entire system of human orientation in the surrounding world is based on them. In the picture of the world, human is presented as a “symbol of the microcosmos of the universe.”

The creation of personal spiritual and moral values and creative cultural abilities of schoolchildren in a multicultural environment, as noted above, is possible through meta-subject technology using the knowledge and abilities of students acquired in the course of educational activity in general. For students to form a holistic view of the traditional culture of “their” and “other” peoples, relations are established with languages, literature, history, biology, geography, psychology, ethnology, ethnopsychology, etc.

As a research methodology, we used the philosophical concept of spiritual priorities of culture in the personal development of a growing person (BAKHHTIN, 1986; BERDYAEV, 1990; GERSHUNSKY, 1998; etc).

Results and discussion

The introduction of a textbook on the cultural heritage of the peoples of the Republic into the educational process of general education institutions will significantly contribute to the revitalization, preservation, and development of the spiritual heritage of the indigenous peoples. As one of the innovative teaching tools, this textbook can contribute to improving the quality of teaching the subject “Culture of the Peoples of the RS (Y).” Using this textbook in the classroom opens up vast opportunities in the education of students and their spiritual and moral education through the development of a system of cultural concepts and spiritual values.

The manual is intended for grades 5–11 of general education schools with the Yakut language of instruction. It is based on the continuity of studying the cultural heritage of peoples and fully complies with the strategy of teaching, upbringing, and development of schoolchildren, determined by the goals of the Federal State Educational Standard for Secondary Schools. It also has a single methodological, didactic basis that considers the psychological and pedagogical characteristics of schoolchildren. The textbook focuses on the priority of spiritual and moral culture in the upbringing and education of students, draws attention to the unity of the peoples of the Republic. The main feature of the textbook is the correlation of the moral and spiritual values of the people living in the Republic. Particular importance is attached to the dialogue of cultures, which forms the civil, ethno-cultural identity of the student.

Two points give high value to this textbook: first, the thematic content is structurally systematized by spiritual and moral concepts; second, the cultural way of life of the peoples of the North, their spiritual and material culture is revealed according to the seasons (Autumn, Winter, Spring, Summer), since traditionally-the annual cycle had a tremendous internal meaning in the daily life of the peoples of the Republic. The concept sphere serves as a creative educational platform for learning, which reveals the value-semantic content of the spiritual culture of the people. It is through the disclosure of the inner spiritual content of cultural values, through the identification and actualization of intellectual, spiritual concepts that its positive energy can be achieved, creating the mind and heart of a person.

The textbook “Culture of the peoples of the Republic of Sakha (Yakutia)” consists of 6 modules.

The first module of our textbook reveals **the spiritual culture of people**. In this module, information about the spiritual culture of the peoples of Yakutia is transmitted

through acquaintance with the basic concepts of the people's philosophy, the original visions of our ancestors, who today appear as "the Human of the North phenomenon." This module also includes the Algys blessing, a fundamental ritual action in the traditional annual life cycle. To make the ritualistic moments more comprehensible and closer to students of 5–7 grades, the information was presented in the form of a dialog speech, recreated homey, close, native atmosphere, where the grandparents explain something to their grandchildren. These sections are called: "The Conversation of a Grandmother and Granddaughter," and "Stories of Grandfather Meheeli," where information is given in an accessible form that reveals the spiritual culture of the peoples living in the Northern land.

The second module is devoted to **material culture**: the traditional way of life, traditional occupations, national costumes, dwellings, external space and interior decoration of the dwelling, national cuisine, traditional crafts, blacksmithing, making tools, folk arts and crafts, and fine arts of the indigenous peoples of the Republic. The original way of life of the people is revealed through the traditional annual cycle, through the prism of the indissoluble connection between nature and human, because the people of the North live strictly according to the laws and concepts of nature, so their life is built strictly according to the cycles of the seasons. Here, students draw a picture of material culture through a practice-oriented approach as they live inside this culture.

The third module introduces students to the outstanding personalities of the Republic. The people's life, ways of life, and history are primarily connected with the fate of the people who created this history. In this regard, facts from the life and work of great people, bright representatives of the nation, who left an unforgettable imprint, a significant mark in life, history, and culture were added in each topic. In other words, this section contains information of great importance for the preservation and further development of the language and culture of the Sakha people, historical information about the rich culture of the Northern region, which was collected by such great minds as Arzhakov, Nikiforov-Kulumnuur, Sesen Bolo, Ksenofontov, Novgorodov, Kulakovsky, Oyunsky, Ksenofontov, and others. Their rich handwritten heritage is the key to preserving Yakutian spiritual culture, which people must pass to future generations.

The fourth module focuses on reading and interpreting various texts. It contains excerpts from the works of Kulakovsky-Oksokuleeh Oloksoy, Sleptsov-Oyunsky, Nikiforov-Kulumnur, Sofronov-Alampa, Sivtsev-Suorun Omolloon, Yakovlev-Dalan, Gogolev-Kyndyl, which are vivid examples of the cultural and spiritual heritage of the people. The selected works live in the hearts and souls of people of several generations without losing their

relevance and value. Moreover, they become even more important every year and every decade. Through reading and analyzing these works, textbooks introduce students, first, to the unique representatives of the Yakut people. Second, they open doors to the world of creativity and poetry, introduce them to the beauty and richness of their native language, and third, they show the material and spiritual culture of their ancestors. In short, with the help of meta-subject techniques, where children meet with history, language, literature, and culture, we achieve a comprehensive impact, and we perform several tasks in one action.

The fifth module brings students closer to the world of art. Culture and art are inseparable. That is, art is one of the components of the culture of the people. Thus, in this section, one can find folk masters and their unique works, which were highly appreciated as bright creations and phenomena of folk culture and art. Here children get acquainted with the works of artists, blacksmiths, masters of applied art, beadwork, and many other amazing types of folk art, which are the keepers and continuers of the Northern peoples' culture. Having seen and recognized their contemporaries, perhaps even familiar masters, the children will see firsthand and understand that the culture of their people is not so distant and incomprehensible, uninteresting and complex, but rather something they see every day, constantly encounter in their lives, which is located nearby, in their homes, among their relatives, grandparents, mothers, and fathers.

The sixth module is a guide to the world of creativity, development, and cognition. This section aims to encourage students to analyze and interpret the information received above because only in the process of analysis and reflection is information perceived and settled in the form of knowledge. In addition, here children are allowed to work directly, with their own hands, so they acquire specific skills and abilities that will forever remain in their memory, and later they will pass these skills to a new generation. The received information and acquired knowledge can be transformed into a force that awakens inner abilities, veiled opportunities, only if this knowledge and this information are applied in practice, if with the help of this knowledge a person can build, create, make or reproduce something.

In the didactic apparatus of the textbook, to develop students' abilities to formulate and argumentatively defend their personal position on the moral and spiritual values of culture, as well as to improve the skills of cultural analysis and interpretation of texts, and self-development, the following sections are presented:

- **“Questions and Tasks”** (*Болҕой, толкуйгун тобул, санаабын сааһылан*);
- **“Enriching the Speech”** (*Саҥарар саҥаны байыты*);

- “Creative Workshop” (*Айар үлэ*);
- “Research Work” (*Чинчийэр үлэ*);
- “Self-Development Workshop” (*Бэйэни салайар туску*).

The didactic system of questions and tasks presented in the textbook allows students to learn how to conduct a dialogue in various communicative situations and discuss cultural concepts. The content and form of questions and tasks contribute to the improvement of the important competencies of schoolchildren: speech and communication. In order to develop students’ speech competencies, textbooks provide various types of tasks: for example, try to write a review of the poems you read; write an essay based on personal impressions, life observations; participate in a collective dispute “Values of Life”; prepare a message-presentation or online tour, etc. In forming communicative competence, a critical stage is presenting the results of one’s creative work.

The “Enriching the speech” section interprets obsolete, borrowed words, terms, etc. In the textbook, these words are highlighted, and one can find their possible meanings. As an example, here is the dictionary to the folk song “Sterkh”: *Ыркый* - dense thicket, a young forest; *Өксөкү* - in Yakut mythology, a large eagle-like bird; *уорук* - large spacious house (*folk style*); *тэргэн ыйым* - the round moon (*folk style*); *хамна, хаарыс таңастаах* - in fancy clothes (from the words *канфа, гарус*); *солотуулаах солотоох* - in shiny golden shoes; *хоролорун дойдутугар* - in a mythical country *horo*, where birds fly away for the winter; *айгыраабат* - steadfast; *тулааһын* - support pillar.

The creative and search direction questions are solved in “Creative Workshop” and “Research Work.” The textbooks classify creative work, illustration, staging of ceremonial acts, script creation, writing, etc., as creative work. In order to develop students’ search skills and create student projects where students themselves participate; search tasks are given. In working on their projects, students find the necessary materials and information in reference books, encyclopedias, and the Internet and later use it for practical work. Based on the results of their research, students can prepare reports for conferences.

Today, the threat of losing the linguistic and cultural identity concerns all indigenous ethnic groups of the Republic. The search for ways and methods of introducing young people to the traditional culture of the indigenous peoples should be directed along the path of learning the spiritual and moral essence of the “Human of the North” culture. The concept of “the Human of the North phenomenon” harmoniously interweaves natural and vital forces of

the Northern person, which have not previously been updated in textbooks on the ethnic culture of peoples of the Republic.

Didactic significance of the research results:

- Development of spiritual and moral concepts system that recreates the cultural image of “the Human of the North phenomenon”;
- Reveal of the interrelation and peculiarities of the Northern peoples’ spiritual and material culture by natural cycles: Autumn, Winter, Spring, Summer;
- Consistent disclosure of the structural and logical system of the internal value and semantic content of the material and spiritual culture of the Northern peoples.

The concept of the “the Human of the North phenomenon,” which has been proposed as a concept of textbook didactics, is regarded as a perspective for study, and it is necessary to study it even more closely, look deeper into the theory of a system of philosophical and pedagogical visions of “the Human of the North phenomenon.”

In the late 1990s and early 21st century, several textbooks on Yakut culture were published. They were generally dominated by information material and the Yakut religious belief system. Their didactic system was oriented to check the assimilation of content, the share of tasks for support and development of creative, and research pursuits of students was negligible.

For a long time, these textbooks somehow supported the system of teaching national culture, but in recent years they ceased to meet the needs of modern schoolchildren, which has led to a loss of interest in national culture as a whole, which is confirmed by the expressions “it is difficult and uninteresting to study culture.”

With the publication of the analyzed textbooks, there is an increase in the interest of both teachers and students in the subject. Their content, didactic appeal, and pedagogical significance, in our opinion, lies in the following points:

- The nature of culture is revealed consistently;
- The theory of cultural conformity of the person’s inner world, his/her thoughts; feelings, and actions, is presented didactically correctly;
- The methods and techniques of practice-oriented training are systematized;

- The theory of pedagogy of education about the indivisibility, interdependence of intellectual, spiritual, and physical development of a growing person is observed.

As already mentioned above, the analyzed textbooks are seen as the first stage of research on innovative didactics of teaching national culture at school. The ways and methods of developing creative and research abilities of schoolchildren and the methodological system leading them to self-development have not yet been thoroughly analyzed, identified, and implemented.

The textbook is designed for grades 5–11 of general education schools with the native (Yakut) language of instruction. It provides continuity of studying the subject and is built on a single methodological and didactic basis, considering the psychological and pedagogical characteristics of schoolchildren.

Moreover, it is appropriate to talk about two-way effectiveness here since the meta-subject essence of cultural didactics can contribute to deeper assimilation of other academic subjects, such as geography, geology, natural science, physics, etc. From the particular to the general, from one's environment to a broader circle, to deeper visions, the ability to use in one's daily life all the knowledge, skills, and abilities acquired in school, the ability to use one's abilities and talents in life - this is the basis of education. Accordingly, this should be achieved with this textbook, since the methodological apparatus is aimed at introducing modern innovative techniques and teaching methods, considering the requirements of the Federal State Educational Standard, and at achieving students' personal, meta-subject and subject results when studying the subject "Culture of the Peoples of the RS (Y)."

Conclusion

In conclusion, we would like to summarize that in the textbooks "Culture of the Peoples of RS(Y)," an attempt was made to convey to schoolchildren the concept of culture in a systematic way, not to focus children's attention locally on the culture of the Sakha people. However, it is determined by the climate, laws of nature, special geography, and ecology of the region through the culture of the Sakha people to make it clear that all peoples and nations inhabiting the Republic have a similar culture. And for this purpose, "the Human of the North phenomenon," a collective image of all ethnic groups living in the harsh conditions of Yakutia, was used. Just as there are philosophical concepts and visions of "Human of the

East” and “Human of the West,” in the context of globalization and changes, the world perception, vision, and thinking of the Sakha people have also changed and are still changing.

Thus, the emergence of a new system of philosophical visions and concepts of “the Human of the North phenomenon” becomes noticeable through the prism of which it is necessary to teach the traditional culture of all Northern peoples. The world around them, the way of life, everyday affairs and concerns, work, and life of the Northern peoples are interconnected, similar. Therefore, their thinking and attitude to nature are also similar, hence the need for a comprehensive study of the culture of peoples living together and the consistency of knowledge.

Textbooks are primarily intended for Yakut schools, so they reveal the culture of the Sakha people through “the Human of the North phenomenon,” but at specific points, they include materials from the culture of small-numbered peoples of the North living in Yakutia. At such moments, students can conduct a comparative analysis of the culture of their people and small-numbered peoples of the North (Evens, Evenks, Yukagirs, Chukchi, Dolgans).

J. H. Pestalozzi writes about the nature-conformance and integrity of education in his pedagogical works:

True nature-conformance education in its very essence causes a desire for perfection, improvement of human forces. The one-sided development of these forces leads, by its very nature, to the undermining, disintegration, and ultimately to the destruction of human nature forces from which this aspiration can only truly and expediently arise. If a person allows this to education, then in whatever direction it occurs, it leads to the formation of some demi-humans, in whom there is nothing good (PESTALOZZI, 1998).

Cultural interaction of the peoples of the Republic currently appears to us not only as spiritual enrichment but also as a way to overcome certain conflicts in the life of modern society along religious and ethnic lines. As a result, in pedagogy and didactics, such scientific directions as the search for innovative meta-subject technologies, and methods of opening a child to the universal meaning of the spiritual values of peoples are prioritized.

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