Development of journalism genres in the literature of the peoples of the north of Yakutia

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Abstract. The paper considers the problem of the development of journalism genres in the literature of the peoples of the North of Yakutia. The writers of the North, becoming fighters for the preservation of the original way of life and economy of the northerners, national culture and the native language, often bring the problems of modern life to the public debate. The first author of journalism was the founder of Yukagir literature N.I. Spridonov-Teki Odulok (1906-1938), who in many ways laid down its basic principles. His traditions were caught up by S. Kurilov, G. Kurilov, N. Kurilov, A. Krivoshapkin. All of them, developing journalism genres – a sketch, an essay, an article, put such global problems of mankind as ethnic disaster, ecology and disappearance of the native language, culture. The pain for the fate of the people becomes the leitmotif of all their writings. Journalistic pathos becomes an integral part of their fiction works. In general, their works are characterized by stark realism, when writers boldly tell the truth about reality and have their own civic position. By setting the national problems of the northerners, their journalism received a universal sound. According to the statesman of our time and the people’s writer of the republic A.V. Krivoshapkin, many problems of the North and the Arctic can be combined by the efforts of all peoples of the countries and the world.

1 Introduction

In the literature of the peoples of the North, writers are progressive, educated representatives of the people expressing their aspirations. The writers represent and protect the interests of the small peoples of the North, where the issues of their survival come to the fore.

The writers, becoming fighters for the preservation of the original way of life and economy of the northerners, national culture and the native language, often bring the problems of modern life to the public debate. At the same time, as the writers themselves note, many problems of the life of the northerners not only remain unapprehended by power structures, but cannot be resolved at all due to the impending ethnic disaster in the North. N.I. Spiridonov-Teki Odulok, S. Kurilov, G. Kurilov-Uluro Ado, N. Kurilov and A. Krivoshapkin became famous publicists, whose art of declamation sounded far beyond the republic.

On the basis of comparative, historical and cultural methods of scientific analysis the paper reveals genre varieties, problems and peculiar features of journalism of northern writers. Undoubtedly, their journalistic works are distinguished by the setting of such global problems as ethnic disaster, ecology, disappearance of the native language and culture, which have a universal sound.

2 Results and discussion

The scientific works of Kolmogorov A.N. “Journalism”, Tertychny A.A. “Genres of the periodical press”, Uchenova V.V. “Main directions for the development of the theory of journalism”, Vasilenko A.M. “Genres of journalism” and others study articles, essays, commentary, correspondence, appeal, interview, pamphlet, feuilleton, parody, etc. mainly as the genres of journalism representing works of journalistic activity and reflecting the socio-political problems of the modern society. There are no theoretical works on artistic journalism, it is mainly considered in the context of the work of individual writers and is a little-studied problem of literary criticism. The journalism of northerners is an unexplored part of their work and, in general, the entire literary process. The majority of writers as public figures often make appeals and polemical essays on topical issues of society that require the decision and participation of the public, power structures. Therefore, artistic journalism, in particular, the journalism of the northerners, requires close attention and a scientific approach in analyzing the features of its development.

As a future economist, N.I. Spiridonov-Teki Odulok, the founder of Yukagir literature, wrote a large article “The Yukagirs of the Kolyma District” (1930). The author talks there about the unusual history of the Yukagir people and their way of life. He describes the
Yukagir farm: “they are mainly engaged in seaside reindeer husbandry, hunting for sand and partly fishing” [13, p. 27]. Although the author calls his people “endangered”, in his first work he is still far from setting global problems on the situation and living conditions of the people. But regarding some specific problems he expresses his opinion: “The author considers such important problems for the existence of the Yukagir people as the geographical habitat of the Yukagirs, transport routes, goods supply of the population, etc. Although N.I. Spiridonov emphasizes quite good-neighbourly relations and friendly coexistence of various ethnic groups, he often refers to the oppression of the Yukagirs... And this is a historical truth” [3, p. 4].

The geographical and ethnographic essays “In the Far North” (1933) by Teki Odulok, acknowledged as his first work, became a noticeable phenomenon in the literary life of Leningrad. It was told that a young man has a writing talent, in particular S.Ya. Marshik, L.K. Chukovskaya and others advised him to engage in literary work. As a result, his famous story “The Life of Intimeurin Sr.” (1934) appeared, which received praise from M. Gorky, who noted that “the talent of the people does not depend on its number”. In 1927-1928 N. Spiridonov as a student of the Leningrad Institute became an employee of a scientific expedition with a goal to study the state and standard of living of the peoples of the North by order of the Soviet government. His essays were written based on the results of this expedition and on his travel records. As a writer and a scientist he reveals the true state of affairs of the northerners and the problems of the whole North in the 1920s. The author introduces readers to the geographical location of the habitats of the northern peoples, while noting that there is no objective geographical map of the area. And the maps compiled by private entrepreneurs were made to please merchants who hid a lot in the area. And the maps compiled by private entrepreneurs were made to please merchants who hid a lot in the area. And the maps compiled by private entrepreneurs were made to please merchants who hid a lot in the area.

The first novelist of Yukagir literature S.N. Kurilov (1935-1980), who worked at the beginning of his creative activities as a correspondent for a regional newspaper, in his notes and correspondence posed pressing problems for the northerners in the 50s of the last century: “Forgot about the requests of buyers”, “News from fur trade”, “Vegetables in the tundra”, etc. He, as a young journalist, was concerned about the employment, household and life of northerners. Then he joined the literature and became a famous writer of the country. In his feature essays, the writer considered the real state of affairs of his native people and looked for ways out of the circumstances. In his article “Middle – the basis of life”, S. Kurilov wrote about the brutal confrontation between two civilizations – predatory capitalism and the naive ancient world in pre-revolutionary reality. Merchants for needles from hunters took the hides of polar fox, since it was highly appreciated by the locals. The class survived a cold winter due to the warm clothes that women sewed. A person, learning about the cause of a crying woman mourning her baby, involuntarily exclaimed: “Ooh!, you scared me, I thought you lost a needle” [10]. Thus, in the ancient world of the Yukagir, the needle was valued in human life, and in the civilized world it cost only a penny. The writer included this plot in the fabric of his famous novel “Hanido and Halerha” (1969), which became one of the dramatic moments of the work. In the
article “I want the word “yukagir” to be known by all people”, the author writes about the fate of his long-suffering people. A collection of his short stories and essays “Chaundaur” was published in 1979. The writer, as a progressive person of his time, poses problems for the survival of the people and dreams of a happy future when the Yukagirs will be masters on their land.

Yukagir poet G.N. Kurilov-Uluro Ado is known as a major public figure. The writer, who fought for the rights of his native people, wrote articles which fostered the establishment of the national Yukagir self-government – saktuul. He helped his countrymen to solve their urgent problems. As a public figure G. Kurilov constantly raised questions about the survival of his native people, and failing to achieve a positive solution to many issues to improve the situation of the people he appealed to the public and to the UN to assign the Yukagirs a status of the “endangered ethnic group” as a guarantor for a special approach to their problems. He wrote: “Throughout several centuries Yukagirs were really subjected to the most various humiliating tests, bore a set of oppressions, learned pain of injustice and undeserved sufferings” [8, pp. 35-36]. The writer with a heavy heart states that it is still not possible to draw the attention of the authorities to the problems of the Yukagir people: “We have to admit with regret that the expectations of the Yukagirs have not met, there have been no significant changes for the better in their lives…” [7, p. 347]. In the article “God bless us!” the author writes about the inevitability of a tragic end for the “fading”, “endangered” people. He laments the fact that his people are little known to science and the whole world. Nevertheless, he is proud that his small, but brave people managed to survive in harsh conditions and continued to live in the North for many millennia. G. Kurilov criticizes the attitude of the authorities towards small peoples: at the present stage, the Yukagirs strive for territorial and economic independence, but these issues are not resolved in any way remaining only on paper. The writer, repeatedly addressing the authorities, requires an individual approach to each people: “Some northern peoples have at least some forms of statehood, while others do not even have their own farms, some peoples are more stable in their numbers, ethnic position and economic development, and others are on the verge of ethnic catastrophe”, and bitterly continues: “So, we disappear. But we disappear trying to do something for the coming end. Therefore, dying we will be able to say that our conscience is pure in front of the unborn generations of Yukagirs...” [7, p. 348]. He believes in the strength of the writer’s word that appeals to the society so that his “voice does not become egregious in the desert”. Uluro Ado wrote an essay “Destiny” (1995) dedicated to the life and fate of his older brother, the famous writer Semyon Kurilov. The writer devoted many of his articles to the life of his native people, his countrymen and their labor exploits.

N. Kurilov is also concerned about the fate of his native people. In his articles, he fights for the organization of national classes at schools in the North and the teaching of the native Yukagir language to tundra children. The writer defends the original culture of the people. He wrote an essay “Hai” (1995) following his trip to the United States about the life of American Indians in comparison with the situation of the peoples of the North in Yakutia. As a creative person he admires the way of life and culture of the Indians who managed to preserve their ancient folk traditions. The writer notes with some regret the fact that the peoples of the North in this far lagged behind them losing their cultural traditions and breaking away from their ancestral roots. In 1999, N. Kurilov’s philosophical essay “Yukagirs: An Unguided Mystery of Mankind (Reflections of the Yukagir)” was published. The main problem of N. Kurilov’s philosophical essay is the identification of the roots of the people and the explanation of their “mystery and mystique”. The author urges scientists to study the history of the peoples of the North in depth in order to find its role and participation in the formation of many ethnic groups of Siberia and the North. Therefore, the polemic pathos of the author is strong thus trying to explain in a new way the roots and origin of his native people. Such famous scientists as V. Iokhelson, E. Kreinovich, V. Tugolukov, I. Gurvich and others wrote about the Yukagirs, because the writer claims that he looks at the history of the people from the inside and declares: “this work will be the first, or maybe the last, written by the Yukagirs about the Yukagirs” [9, p. 8]. At the same time, he focuses on the ethnogenesis of the native language, since he believes that everything is hidden in it – the history of the people and their ancient culture, “ancient memory – a word” [9, p. 9].

A.V. Krivoshapkin is the Even writer, also a major statesman and a public figure who devoted his life to this service. As a major statesman and public figure among the northerners, representing and protecting their interests, he aims to help the peoples of the North. Constantly putting their problems at the level of republican and Russian organizations and seeking their positive solution, A. Krivoshapkin is fighting to improve the life of reindeer herders, to preserve the native economy, culture, native language and the development of literature of the peoples of the North. As a deputy of the Supreme Soviets of the YaASSR and the RSFSR, the State Assembly of Il Tumen RS (Ya), he sought to solve many issues to protect the Arctic lands and farms of the North. A.V. Krivoshapkin spoke on these issues, having prepared many reports, articles that were published in his books “Reprisal” (1996), “Live, My North” (1997), “North, My Pain” (2000), “Fragile Ice of Trust” (2003), “It is the duty of the peoples of the North to keep up with the times” (2014). His name often appears on the pages of The Voice of the Arctic published in Russian and English and distributed in 11 northern regions of Russia, the USA, Canada, northern Europe, the Republic of Korea, Japan, China, Mongolia. In his articles and speeches, A.V. Krivoshapkin shares disturbing thoughts about the current problems of the survival of small peoples of Russia, makes specific proposals, and determines possible ways to solve them. The writer’s word has been heard internationally. Toburokov N.N. noted that the deputy of the two Supreme Soviets sought to solve many issues: “A.V. Krivoshapkin sharply poses problems of life, improving the life of small peoples of
the entire Arctic: the creation of new nomadic dwellings, providing a modern level of education, remuneration for reindeer herders, the organization of cooperatives, ancestral communities, the sale of meat, fish, animal skins, etc. Much has been done in this direction: they began to pay subsidies to reindeer herders, solved the issue of ownership of hunting and pasture lands, processing of raw materials, etc." [14, p. 22-23]. Thus, his words coincide with his actions. A special problem for the writer is the problem of preserving the culture and native language of the northerners. Environmental problems – the protection of native nature, land and its wealth becomes one of the key not only in journalism, but also in all the novels of the writer. He stands on the defense of his land, which is threatened by the advent of his words coincide with his actions. A special problem for the writer is the problem of preserving the culture and native language of the northerners. 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questions about the survival of the small peoples of the North and which became their instrument for the struggle for their fate. Teki Odulok as a scientist worked in the genre of essay depicting the problems of the life of the North and defining it as geographical and ethnographic. In the journalism of writers of the northernners S. Kurilov, G. Kurilov-Uluro Ado, N. Kurilov, the genre of essays is especially developed, in which authors deeply emotionally share their vision of the world and their innermost thoughts about the future of their peoples. A. Krivoshapkin, as a thinker of the state level, wrote problem articles to a greater extent and sought to solve many of the issues raised by him. The journalism of the peoples of the North is distinguished by such features as the severity of problem setting, critical pathos and the search for ways out of the situation. The actual problems of the life of peoples are also reflected by writers in their works of art, which have become known far beyond the borders of the republic. By setting the global problems of society, the journalism of northern writers received a universal sound. According to the statesman of our time and the people’s writer of Yakutia A.V. Krivoshapkin, many problems of the North and the Arctic can be solved by the combined efforts of all peoples of the countries and the world. Their works of art differed in journalistic pathos, in which writers posed the most important problems of the life of the peoples of the North and looked for a “survival path”. Therefore, in all their works there is one problem as the red leitmotif – pain for the fate of the peoples of the North. In general, their work is distinguished by harsh realism, when writers boldly express the truth about reality and have a persistent, principled civic position.

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