

## Spiritual Dominance of the Sakha People Traditional Belief in the Personality Development of Children

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### Abstract

The relevance of the article stems from the need to comprehend the spiritual dominance of the traditional belief of the Sakha people. The essential idea of the article is to consider the religious worldview of the Sakha people as a source of spiritual values. The purpose of the article is to justify the spiritual potential of the Sakha people in the personality development of their children. The scientific novelty of the article is to provide the most comprehensive picture of the existing views of the researchers on the issue of the beliefs of the Sakha people and the rationale for it as a source of the self-organizing system of personal spiritual formation. Research methods: Dialectic and Indigenous Methodology. The main part of the article is the concept of "Ichi" (spirits) and nine Tusculums (programmes) of the supreme Gods as sources of human spirituality. The findings of the study are reflected in the conclusion.

**Keywords:** *Spiritual dominance, Tengriism, Ichi concept, The program of spirituality, Establishment, Personality.*

### Introduction

Gumilev (2001) in the foreword of his book "Ancient Turks" emphasizes that the history of mankind has been extremely unevenly studied, and that "especially the period before the advent of the historical arena of Genghis Khan, when two great people, Xiongnu and ancient Turks, were formed and died in the Central Asian steppe, as well as many others who did not glorify their names".

The Sakha people, in their language and culture, belong to the Turkic folk group. As Petersburg archaeologist Savinov (2010) believes, "This perspective can be considered ...and

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many elements of spiritual culture: The cult of the sky, sanctification of the vertically set objects (serge), the ritual value of the receptacle, the construction of seasonal (kumissal) holidays, taken by the ancient Turks from their predecessors, Xiongnu, and at the same time manifested in the traditional culture of Yakuts. According to religion, all Turkic peoples have common roots. Okladnikov (1949) in the history of Yakutia indicates that "...The ancient stock raising religion of the southern ancestors of Yakuts, with its cult of the Heaven Gods, the creators, the givers of happiness and abundance, was reflected on the Lenian rocks.

At the beginning of the 10th century, the Arab writer Ahmed ibn-Fadlan, wrote about Turks adoration to god Tengri in his stories about the journey to Volga Bulgars (Krachkovskii, 1939). Bezertinov (2004) believes that Tengriism emerged at the end of the second and early millennium, before our era. According to the scientist, the dogma of Tengri by the 12th-13th cc. adopted "the form of a complete concept with ontology (the doctrine of a single deity), cosmology (the concept of three worlds with the possibilities of mutual communication), mythology and demonology (the distinction of ancestral spirits from the Spirits of Nature)".

In the Republic of Sakha (Yakutia), the northern branch of Tengriism, as Aar Aiy, was officially recognized in 2014. The traditional religion of the Sakha people was distributed in the province until the end of the 17th century, when the people were converted into Orthodox Christianity. In the pantheon of the gods the principal deity is the Urung Ai Toyon, the father and creator of everything. There are three worlds in views of Sakha: Upper, Middle, and Lower. The Upper world, where Urung Ai Toyon is living, is the world where different godheads and Godss live. It is made up of nine layers. Each layer corresponds to a certain deity. They symbolize the planets of the solar system. The Middle world is the world of people Aiy (Айыы) and godlike the spirits (Yakut "ichi"). The lower world is the world of Abaasy (абааһы) spirits ("imps and demons") that embody the negative energies of the Universe. The three world combines into a single whole the sacred tree of Aal Kuduk Mas, which organizes the entire universe. Sanctification in tengrianism has its own characteristics. There are no special ritual premises and ceremonies are conducted in nature. The main essence of the tengrianism of Sakha is the upbringing of the ecoharmonious spiritual personality.

It may be that the revival of the traditional religion will be said to be incorrect, because it has always been and is in the genetic, ethnocultural memory of the people and their traditions. But it is clear that the study of the religious outlook of Sakha is scientifically relevant and useful.

By D. Grace (2011), "Today's world is not only a secular place; it is full of various forms of religious life ...". Indeed, in modern society, religion in various forms is actively influencing all spheres of public life and the process of socialization of the human being. Its role also increases significantly in the development of new initiatives in all areas of science and life.

In the context of our study, it should be said that the main message and the essence of the Sakha people's religion are the upbringing of the human Aiy, creating the life, confirming the ecoharmony in nature and the universe.

The purpose of the article is to justify the spiritual potential of the Sakha people in the personality development of their children. The scientific novelty of the article is to provide the most comprehensive picture of the existing views of the researchers on the issue of the beliefs of the Sakha people and the rationale for it as a source of the self-organizing system of personal spiritual formation.

### **Research methods**

The underlying methods of the study are the Dialectic method and Indigenous Methodology. The use of the Dialectic method is an opportunity, firstly, to justify the spiritual values of the Sakha people which are concluded in religious views; secondly, to prove the dialectical unity of the spiritual values of the person-people and their creations and acts; thirdly, to humanize the education by the amplification of its spiritual-value vector.

It is of fundamental importance for us to consider the spiritual values that are found in traditional belief, not as local and static, but as dynamic and universal essential features. It is in recognition of our spiritual values that each people clearly represents its identity and dignity, is open to others and is tolerant, capable of being integrated and recognizing planetary self-sufficiency. Indigenous Methodology focuses on the enrichment of science and the experience of indigenous peoples, the interpretation of their own scientists to ensure better understanding and acceptance of the autochthons as subjects of history with a rich cultural and intellectual heritage.

### **Results**

The establishment of universal harmony between man and nature, the consideration of the human being not as a primacy, but part of nature, is the fundamental essence of the religious beliefs of the Sakha people. The "Ichi" (Yakut for "spirit") concept that we have highlighted reflects the comprehension of the people about the world duality, which is based on two

independent substances: material and spiritual, rational and irrational in organic unity. The regulatory and psychological functions of Ichi-spirits are of particular importance in the concept. The spirits of the Middle world are the regulators of the spiritual manifestations of man and his interaction with nature. In everyday life, the different nature of the traditional Ichi-spirits thanksgivings are performed. Various aspects of cultural and ritual rites of Yakuts analyzed in the works of Bravina (2002), Portniagin (1998) etc. However, the ethnopsychological aspect of the "Ichi" theory has not actually been studied. In this context, it should be noted that the oldest pre-school age is considered a "fabulously mythological" period for the development of the personality of children. Because of the animation of nature's objects, the animistic perception of the world for children of this age is completely natural. Piaget (1994) believed that animism was a convincing proof of the qualitative nature of the world of pre-school children, contrasting with the dominant in the culture of the human being, the normative dichotomy of living and nonliving. The study showed that the animist perception of nature provides children with direct and sensuous guidance in the surrounding world, strengthens their spirit, eliminates fears, heightened anxiety, and provides them "going outside themselves" (Rubinstein), develops the essential personal qualities of the individual, and their values of global infinity (Nepomniashchaia) All this has been made possible with the active inclusion of the psychological mechanisms as recognition and visualization of the image, the reflection of the functions of "Ichi", the inclusion of a teacher and a child in ritual traditions of the spirits Ichi, etc.

Thus, a person's religious beliefs touch his deepest feelings and experiences, regulate the ecoharmony, and are the spiritual foundation of the life creation.

The phenomenon of the religious beliefs of the Sakha people is the discovery of a coherent self-organizing system of spiritual development of the human Aiy. In this respect, we are allocated nine spiritual Tusculums (we call programmes) of nine Supreme gods. The point is that a person, through all nine programmes, becomes formative and spiritually perfect. Briefly consider the essence of each program.

#### ***Aisyt tusculum-programme***

Aisyt is a goddess of fertility, creatively contributing to the reproduction of people, a patroness of a parturient woman, giving the child a mother-soul and the spiritual bracing of the family.

In the spiritual and moral sphere, the main idea of the programme is to ensure the spiritual, physical protection and awareness of the child's own safety, the cohesion with the parents: Family, hearth, and home grounds. The child from birth has a value relationship to the parents: mother, father, relatives, ancestors; hearth, home, Homeland, Earth.

***Ieiiekhsit Aiy tusculum programme***

Ieiiekhsit is the goddess of nature, all living in the world. The programme provides for order, that is, a universal harmony of the world. Unity with nature is the foundation of life and creation. The programme has an invaluable role to play in shaping human relations, defining normative requirements and stereotypes of human thought and behaviour. The ecocongruity of life of the people is ensured by harmony, animation of nature and the adoration to the spirits Ichi.

***Dzhiosiohei Toion Aiy tusculum programme***

Dzhiosiohei Toion Ai is the most revered deity of Sakha, because it is the epitome of diligence, physical conditioning and endurance. It is believed that the Uraankhai tribe (the old name of Sakha) came from Dzhiosiohei and should inherit all the qualities that the gods have revered. Therefore, the physical perfection of the human being is compared to the qualities of the horse: Perseverance, will, endurance, hardening, flexibility, strength, intelligence, loyalty, etc. The programme also lays down the people's idea of labour, "creating life". Work is considered to be the most effective source of physical fitness, intellectual perfection, humanization and the unity of man with the world of nature.

***Khotoi Aiy tusculum programme***

Khotoi Aiy represents the focus beginning, power, authority, invincibility, solidarity, and consolidation. Such qualities must be developed in person to achieve perfection in his spiritual development. The views emphasize that life is full of many binary oppositions: good-evil, positive-negative, birth-death. The existence of many contradictions, on the one hand, shows that life is in constant movement and development and, on the other, that even an established harmony is not eternal, destroyable, if it is not preserved or defended. Therefore, the people see different ways of resuming and achieving sustainable development of life. In the Sakha religion, abaasy (demons) from the Lower world represent the disorder of life. The reason for the disorder of life is rooted in the spirit of the abaasy tribe- the loss of life affirming influences. These creatures use their enormous energy, their physical strength to destroy the harmony of the world. They have fleshliness over the spirit. In religion, a free and doing world is a man of Aiy. All its

actions are imbued with the idea of creation and unity (harmonization). The ideas, values of this programme are the indispensable guide to create life.

***Uluu Suorun Aiy tusculum programme***

Uluu Suorun Aiy represents ability, professionalism, creativity. The basic idea of his program is that a man, like a thinking creature, must have a favorite craft and a creative passion. The program emphasizes that a man Aiy in his life must correctly choose from the three main path of the craft his own, which corresponds to his own spirit. These paths include: farriery(applied crafts), healing and word creation. The blacksmiths are equated to the supreme gods. Mastery of the gift of healing by the shaman and the udahanki, who affect the energy nature of Man, is considered God-given talent. And word creator can only become the man who knows how to accumulate the spiritual power of words and the thoughts. Owner of the word gift is spiritually unattainable for nobody. In religious views, all the supreme gods, spirits, people Aiy in the Middle world possess these gifts.

***Sung Dayyn Aiy (Сүг Дьааһын Айыы) tusculum programme***

Sung Dayyn Aiy is a keeper of peace, decency, honesty, reason, morals, "immortality of the spirit and destiny". Love and devotion to the breed, the human tribe, is the supreme purpose of man Aiy. According to the programme, the people of the Aiy tribe should not compete each other. But, under the influence of evil creatures, a human, humankind, and thirty-six Aiy tribes are sometimes distorted, and they begin to degrade. This condition continues until the next spiritual cleansing of the man with the "spoiled program". The view emphasizes that even the highest human benefactors which are: Good, nobility, justice, generosity, undergo constant trials of life. This tusculum defines the foundations of the honor, conscience and human Aiy destiny in the Middle world, and his duty to all who begat and raised him.

***Dylsa Toion Aiy (Дьылса Тойон Айыы) tusculum programme***

Dylsa Toion Aiy embodies the predetermined destiny of the human being, in accordance with his spirit and deeds. It is the view of the people that there is great spiritual and creative potential and wisdom in the knowledge of the world. The program has a variety of multidimensional space knowledge in the multidimensional person Aiy. According to Tusculum, if a person lives in spiritual harmony with nature, if he is "spirit open to nature", he has "hypersensitive flesh", "foreseed eyes that are likely to anticipate a future day." Demons from the Lower world, like the world harmony destroyers, do not have that capability. Their body and

spirit are "closed" for the gift of knowledge. In religious terms, the kinds of knowledge of the world are presented by the gods of Tankha, Dylsa, Bilhe (Танха, ДЫЛҔА, БИЛГЭ). These godheads embody the development of irrational and eidetic, rational and logical abilities of man. Tankha, according to researchers, is linked to the astro control of the life and the apprehension of the world. Dylsa implies the development of genetically-included gifts and abilities. Bilhe is responsible for the logic of knowledge. It is believed that, in harmony with the spirit, a man has Tankha, Dylsa, Bilhe ability developed, he becomes unattainable and a spiritually free person.

***Odun Khaan and Chynhys Khaan Aiy tusculum programme***

Odun Khaan and Chynhys Khaan Aiy open the regularities of the world and manage the destiny of the people. They are the Lords of fate and destiny. The Tusculum says that fate and destiny depend on the person of Aiy. If the human race follows the patterns of Aiy, the mighty Odun Khaan and Chynhys Khaan "fates are not unsteady to determine", and they will have "with an inexhaustible good for three hundred centuries the wealth will grow, four centuries the abundance will blossom, nine centuries will be happiness, and never will pass" (Oiunskii, 1975). And if the tribe Aiy disturb the spiritual harmony with nature and peace, then Odun and Chynhys Khaan will turn up and let Seth (punishment, repayment) or Kyryys (Curse for Evil). It should be noted that this tusculum is designed to regulate the spiritual and social norms of relations in the human community, to maintain the conditions of continuity of life and to reveal the truth that everyone's fate is always in his own hands.

***Ai Toyon (Үрүн Айыы Тойон Таһара) tusculum programme***

Ai Toyon is the creator of world, a symbol of life and universal harmony. The main function of this program is to backbone the link, which enables all eight Tusculums to interact. A single structural whole is created, universal harmony Aiy.

The establishment of a spiritual man Aiy occurs only through the passage of all Tusculum programmes. Each Tusculum is functionally different and peculiar to reflect the values of human life, but in a holistic way they provide the conditions for a perfect human being. In the view of the Sakha people, the perfect man is a deeply harmonious and universally spiritual man Aiy.

Creative projects have been developed in experimental work for each programme. A testing model has been developed to create value views for children and to develop their values as personal qualities. The component educational programme "Utum" ("Heritage") was successfully implemented in the Nyurbinsky Districts of the Sakha (Yakutia) Republic. The

program's methodological support has designed: the chrestomathy, justified forms and methods of working with children 3-8 years. These include philosophical conversations, creative storytelling, analytical interpretations, psychodynamic and static meditations, game procedures, training methods, visualizations, and etc. The model and programme have proved their self-sustainability and efficiency in the spiritual and moral development of the children of pre-school age.

### **Discussion**

The religion of Aar Aiy should be attributed to the cosmogony religion. The people of Sakha always had a canon: A man is a child of nature. But man is a sentient creature. Because of its activities, a lot of nature depends. A person can sustain or cause serious damage to Nature.

According to Timofeeva (2014), "...Our faith is believed to be the northern branch of Tengriism. But our entire religion does not correspond to any other (religion)". There are also opinions that the tengriism is so different from Buddhism, Islam and Christianity that spiritual contacts between the representatives of these religions could not be possible. The only religion with which Tengriism had a lot in common is the Japanese religion, the Shintoism.

Krivoshapkin- Aiyana (2002) considers Tengriism the dogma that shaped the Sakha people's mentality, brought individuals into the people, and allowed him to learn the inclement northern region.

Aar Aiy religion is based on profound moral and spiritual teachings. Its essence is the upbringing of the human Aiy (Yakutsk "create and mature work), forming and creative human.

In the religious beliefs of the Sakha people, we have for the first time the programmes of the self-organizing educational system of creative human Aiy. These programs are called Tusculum of Nine Supreme gods. The system provides for seven stages of human Aiy development (Baisheva & Hrihoreva, 2008) and nine programmes of his or her approach to spiritual excellence. The main ideas of these programmes are:

- Ensuring the continuation of the species, its immortality and the continuity of life;
- The establishment of an ecoharmony and ecoorderliness of the world;
- The formation of industriousness and the development of physical fitness as basic virtues;
- Development of power, solidarity and consolidation;
- Apprenticeship in the spirit and development of creative passion;

- Respect for the peace, decency and purity of the spirit;
- Enriching the variety of knowledge of multidimensional space by a multidimensional person;
- Support for the conditions of continuity of life and understanding of the truth that the fate of each is in its own hands;
- The fulfilment of a person's highest purpose-the creation and construction of life.

### **Conclusion**

The traditional belief of Sakha people, with its codes, constant rituals, sustained in time, is the spiritual nucleus of the people. The upbringing of the perfect and creative man Aiy is the main idea of religion. In the study we have established a system of holistic formation of the spiritual personality, which is concluded in nine programmes of the Supreme gods. We underline that, in addition to the value level, there is a practical level that preacts, governs, regulates the development of the creative personality. The global values of the Sakha religion have a significant impact on socialization and the development of the spiritual foundations of the younger generation.

In conclusion, we emphasize that the spiritual integrity of peoples will be strong, alive, natural, if the peoples of different faiths:

- Recognize the equivalence of different religious beliefs and preserve the openness of the culture and traditions of all other peoples;
- Reproduce traditional spiritual values into their own and national cultural dignity;
- Adopt a natural community in an open dialogue from the heart of the individual and of each people.

The power of Russia and of the whole world will grow only through mutual recognition and respect for cultural autonomy.

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