

Nomadic camp as an innovative way to preserve national identity

Yury Sleptsov^{1*}, *Anna Neustroeva*², *Tuyaara Shergina*², *Anna Kozhurova*², *Anna Permyakova*², and *Maxim Alexeev*²

¹Institute for Humanitarian Research and North Indigenous Peoples Problems of the Siberian Branch of the RAS, Petrovskogo str., 677027 Yakutsk, Russia

²North-Eastern Federal University, 2, Lenin ave., 677000 Yakutsk, Russia

Abstract. The article considers the process of introducing new forms of temporary children's associations during summer vacation days for children from indigenous peoples of the north, the Even people, which implies an ecological expedition of children from the Moma ulus of the Republic of Sakha (Yakutia) to study the ecology of Moma National Park, the Even language, culture and traditional industries of small peoples of the north. The work experience from 2000 to 2021 showed that a similar model of a nomadic ethno-ecological camp can be applied by the Nomads of the North. The Ewens, by their lifestyle, eternal nomads living in extreme conditions, are very protective of the environment, they are suited like no other to nature conservation activities, namely to work in the Moma National Nature Park. Therefore, in addition to environmental education, methods and technologies of folk pedagogy were used during the work, through which children learned and mastered the Even language and culture, were immersed in authentic forms of life and traditional economic activities: domestic reindeer breeding, hunting and fishing, national sewing, as well as customs and rituals, folk dances and games. Today, the pupils of the nomadic camp work successfully in the sphere of protection of nature, as well as in the national economy, including teachers of their native language and national culture. The experience of the temporary youth association has attracted the interest of many specialists, for example scientists from the United States of America who developed the "Deer Trail" project; also, many regions of the Russian Federation have introduced summer camps into educational practise in accordance with their requirements and possibilities. **Keywords:** indigenous peoples of the North, evens (lamuts); school-age children; nomadic camp; ecology, environmental education, traditional education; ethnopedagogisation

1 Introduction

One of the complex and urgent problems in the era of global civilisation for the Indigenous Minorities of the North, Siberia, and the Far East of the Russian Federation is the preservation

* Corresponding author: seva_may@mail.ru

of the Arctic ecology and nature-related activities, as well as their traditional culture, language, history, and identity.

Given that the lives of northern peoples are closely linked to their livelihoods and lifestyles, where they co-exist peacefully with nature, all life does not pass them by.

In the system of modern education in Russia great efforts are being made to solve this problem, as the mentioned ethnic groups can survive only with nature-based education and upbringing of the younger generation able to preserve their ethnic identity.

Today, it is not about restoration, but rather about the formation of a new educational system for indigenous peoples at their places of residence that should be discussed. Researchers come to the conclusion that the basis of the rural school model in the North is the creation of a unified educational space in the system of school, village, the surrounding society, taking into account their capabilities and needs, national characteristics, children's interests, social order of parents, real life surrounding them, the life philosophy of the older generation.

Expanding the boundaries of traditional pedagogy and bringing it closer to allied social sciences is a necessary and objective reality. The development of pedagogical science requires generalisation of what has been accumulated in a particular field of knowledge, comprehension of the way passed, setting problems and reaching new perspectives of search, which makes it possible to obtain scientifically grounded results. In particular, the study of ethno-cultural and ethno-pedagogical peculiarities of local ethnic groups in peripheral areas of Siberia and the North is one of the urgent tasks of Russian ethnology and pedagogy.

Life realities show that optimal preservation of national culture is only possible in places of compact residence of small-numbered peoples of the north. Under the influence of urbanization, representatives of small peoples of the North are gradually losing not only the culture of their people but also their experience of survival in extreme natural conditions. Language and culture are two irreplaceable factors for the northern peoples, so the criterion of knowledge of one's native language is one of the main indicators of the loss of ethnic culture. The main reason for the decrease in the number of speakers of their native language is that the national language is not actively used in everyday life. And the native language among the Evenks is mostly used in nomadic life, i.e., it is closely connected with nature. The main economic activity of the Even is reindeer breeding. And reindeer breeding implies year-round movement in space and time in nature. Therefore, the indicator of knowledge of the native language can also show the state of the main industry.

The above-mentioned results lead to the conclusion that the revival and development of the language and culture of the indigenous peoples of the North at the present stage is conditioned by the strengthening of the traditional education of the younger generation. The application of those or other methods of folk upbringing in the modern educational system should contribute to the development and preservation of ethnic culture, native language, traditional economy, and nomadic way of life of the indigenous small-numbered peoples of the North. In the conditions of their active national revival, the creation of new forms of economic activity - clan communities in the places of ancestors' ancestral traditional habitat - the activity of nomadic schools as a socio-cultural and demographic factor is again in demand.

In the system of nomadic educational organisations, the search for new forms and models of temporary association for children during the summer holidays led to the organisation of a nomadic camp, in which conditions identical to the traditional way of life and activities of the Even people were created. The main objective was, first, to create a nurturing environment conducive to a child mastering the skills of coexistence with nature, necessary household abilities and habits; second, to develop ethnic self-consciousness as a bearer of a native language and culture, a representative of a northern ethnos.

The nomadic camp is an innovative form of temporary cultural and educational social institution. A form of temporary formation as a nomadic camp is mainly applied to the northern nomads - the indigenous peoples of Siberia, the North and the Far East.

Nomadic camps with the assistance of the Ministry of Education and the Ministry of People's Affairs of the Republic of Sakha (Yakutia) have started their operation in the Moma District of the Republic of Sakha (Yakutia). Thus, the nomad camp "Neltenke" ("Solnyshko" in Evenki) was organized in 2000 on the Tirektakh River on the basis of the "Choloi" herd and operated in that location for two years. In the settlement of Buor-Sysyy, a nomadic ecological camp "Maranga" ("Rainbow" in Evenki) was organized at the Indigir secondary school. In 2001, it operated in the Toyon Uyalakh area, and in 2002 in the territory of the reindeer-herding brigade "Berkicheh" of the municipal enterprise "Pobeda". The campers explored the vast area of their native land, studied ecology, toponymy and collected herbarium, which served as effective teaching material for mastering the linguistic and cultural heritage of their ancestors.

As is well known, time is the main criterion of effectiveness [Neustroev et al. 2018: 172]. For example, 8 of the 12 students who participated in the Maranga ecological camp later became certified teachers in various professional fields.

In 2002, the ethno-ecological nomadic camp Garpanga ("First Sunbeams" in Evenki) at Ulakhan-Chistaya secondary school started its activities in the territory of the Specially Protected Natural Area (SPNA) "Moma National Nature Park" near Marble Mountain, which is still in operation today.

2 Materials and Methods

In the pedagogical literature on the problems of schools in the North in different historical periods relatively few studies have been published. In particular, the general issues of organizing and improving the activities of secondary schools in the North are considered in the works of A.A. Abakumov, V.G. Arsenov, A.G. Bazanov, V.G. Tan-Bogoraz, V.I. Boiko, L.N. Verin, F.F. Krongauz, N.K. Kazansky, K.V. Sturov, G.V. Sevilgaev, A.M. Tsyruльников, etc.

The closest to the subject matter of our study are the works of V.F. Afanasyev, D.A. Danilov, N.D. Neustroyev, B.N. Popov, F. S. Donskoy, V.A. Robbek, U.A. Vinokurova, A.E. Afanasyev, P.P. Borisov, N.E. Egorov, Z.S. Zhirkova, A.D. Semenova, G.S. Popova, A.D. Marfusalova, V.N. Egorov, etc. In particular, the fundamental position of N.D. Neustroev that the functioning of rural small and nomadic schools in the North is a socio-economic pattern characterized by territorial dispersion and remoteness of settlements, production needs, peculiarities of traditional lifestyle and activities of the peoples of the North; small number of students, small class sizes, multi-subject teaching, etc. The following are some of the main topics of the study [Neustroev, 2013]; G.S. Popova on the traditional family education of Yakut children [Popova, 2010]; A.D. Marfusalova on the conservation and development of small peoples of the North on the basis of revival of traditional cultural and worldview values, age-old traditions of relations with nature and careful attitude to it; improvement of ecological education and upbringing of the younger generation [Marfusalova, 2010]; Z.S. Zhirkova, on the concept of organizational-pedagogical support for schools for small peoples of the North, which provides a basis for real opportunities for schools to revive the language and culture of northern ethnic groups: that a variability of types, the structure of the school year, and the mode of activity are all determined by the traditional way of life of aborigines (Zhirkova, 2000); and V. N. Egorov on nomadic small-population schools as mobile forms of school networks in northern conditions, helping to create nomadic clan communities and facilitate the economic and cultural revival of small peoples of the North [Egorov, Neustroev, 2003].

The theoretical basis was provided by scientific research in the field of pedagogy, psychology, history, ethnography, ethnology, cultural studies, and ethnopedagogy. The works of the great pedagogical thinkers J.A. Komenskiy, John Locke, J.J. Rousseau, I.G. Pestalozzi, outstanding national pedagogues K.D. Ushinsky, L.N. Tolstoy, L.S. Vygotsky, P. P. Blonsky, A.S. Makarenko, V.A. Sukhomlinsky, Sh.A. Amonashvili; famous pedagogical scholars of the Republic of Sakha (Yakutia) V.F. Afanasyev, P.I. Shadrin, D.A. Danilov, N.D. Neustroev, N.E. Egorov, I.S. Portnyagin, E.I. Mikhailova, F.V. Gabysheva and others on folk school, nature-based education and training, nationality education, formation of free and creative personality, all-round development; on humanistic and cooperative pedagogy, national school, schools of the Far North.

3 Main Part

The nomadic ecological camp is considered in this paper as a type of small-size educational organizations in the conditions of the North, as a mobile form of the rural school network.

A nomadic ecological camp is a form of organization of a temporary children's collective in summer time for education and upbringing of Even children on the basis of original traditions of the native people, as one of the directions of ecological education. Creation of nomadic conditions, in-depth study of culture in natural living conditions, in the course of labour and traditional way of life, acquaintance with folk traditions, customs and rites, translation of values of ethnic culture, study of toponymy of native land - all this makes up a substantial system of pedagogical conditions, aims and tasks of nomadic camp. At the same time, we proceed from the basic premise that a way of life is an established order of relations, reflected in a way of life and including the established system of spiritual and moral values absorbed by previous generations, which is aimed at consolidation of ideals, meanings, norms and lifestyle forms of activity in new generations. One of the important tasks of the nomadic eco-camp is to organise children's life and activities and their active participation in it. In general, the nomadic camp plays the role of both free family and organized collective upbringing. But, one of the important tasks of the camp is to revive the mother tongue as a link between man and nature.

4 Establishment of a nomadic camp

One of the motives behind the establishment of the nomadic camp was that boarding schools became the main form of education in the North in the 1950s. This was one of the main reasons for the current plight of the peoples of Siberia, the North and the Far East. Boarding schools led to a weakening and often a severing of the intergenerational link (Yeremin et al. 1989: 118). The indigenous peoples of the North were hit hardest in the 1980s-90s. In the 1980s and 1990s, when rural production enterprises - state farms - began to be spontaneously liquidated, which led to a significant reduction in the herd of domestic reindeer. If in 1980 in the Republic of Sakha (Yakutia), then Yakut ASSR, there were 360 thousand heads, in 2020 their number was more than 130 thousand heads.

Of particular concern is the dismal picture of the ignorance of the northern peoples of their native language. Thus, out of 22,383 Even (Lamut) people living in the Russian Federation, only 5,538, i.e. 25%, know their native language [Rosstat, 2012: 89]. Specialists consider Evenki to be an endangered language.

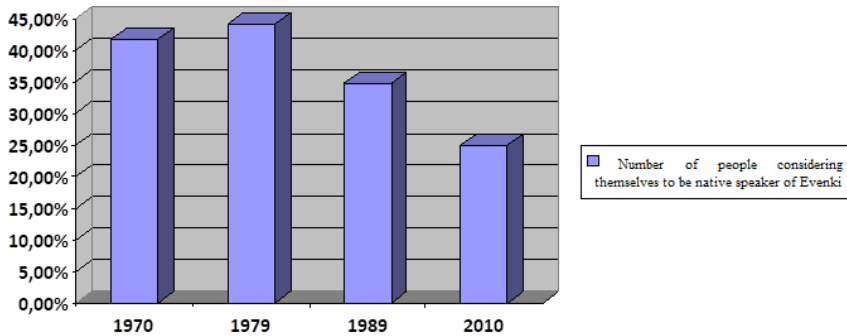


Fig. 1. Number of people considering themselves to be native speaker of Evenki.

There are several reasons that have contributed to the process of decreasing native language acquisition by the indigenous peoples of the North. Firstly, it is the aforementioned transition of nomadic peoples to a settled way of life. Secondly, the prevailing assumption for this period is that one cannot be a cultured person without the knowledge of Russian (for those living in urban and central areas) and Yakut (for those living in remote settlements). It does not take into account the fact that ignorance of one's native language, especially for a person living in his ethnic environment, is a convincing proof of the lack of culture and sense of dignity.

The process of loss of national traditions has been exacerbated by the mass transition to a settled way of life, which has coincided with the enlargement of collective farms and settlements. The boarding school system that had existed for many decades had actually resulted in the separation of children and parents. Parents began to take the lack of family upbringing for granted and ceased to take a serious and sustained interest in their children's lives. Children brought up in boarding conditions did not know a mother's warmth, nor did they have the experience of family upbringing and education. The pupils, torn away from their native local environment, felt like strangers elsewhere, coming home as guests during the holidays and losing their sense of mastery and their work skills. School leavers turned out to be practically unready for real life: a young man could not become a real reindeer breeder, hunter or fisherman, and girls could not manage households, sew national clothes and cook traditional food.

Until the 70's of the XX century the native language was taught in the schools of the Far North only in the primary grades. From the 3rd grade the Russian language became the language of education for all subjects, and from the 5th grade there was a transition to the curriculum and programs for Russian schools. The hours allocated for reindeer breeding and hunting were used inappropriately and the lessons were conducted formally. In the process of the teaching and educational work, the experience of popular upbringing, ethnopedagogical theory and practice were not taken into account.

5 Core Activities

When selecting the described strategy of behaviour and adaptation, the criteria for evaluating people and social groups are taken from outside, borrowed from the dominant ethnic group. Such criteria are not necessarily negative, but their source is not one's own ethnos or one's own judgment, but the point of view of the dominant group, i.e. external authority [Nalchajyan, 2004: 99].

In view of the aforementioned, the following practical steps were taken to achieve the above objective of nomadic camp activities: teaching children their native language in the natural environment; studying local toponyms, names of vegetation in their connection with

the indigenous language of the Even people; immersing the new generation of Even children in the traditional communal lifestyle and the ancestral occupations of their reindeer herding ancestors [Sleptsov, 2010: 28].

The nomadic camp is attended by Even children without the skill to live in a nomadic lifestyle. Considering that the names of items and tools in nomadic life had Even names, as well as toponymy and the names of plants, animals and birds, required knowledge of their native language. Some of the children were partly able to speak their native language, and some of them had some understanding of the Even language, but could not speak it. There were also some children who did not know their mother tongue.

On the other hand, a characteristic feature of the contingent of nomadic camp children was that the groups were of different ages. This explains the fact that the Even language is taught in a group and individual form. The children at the nomadic camp had to learn their native Even language at the level of everyday communication. An essential pedagogical feature is the use of the comparative-comparative method of teaching the Even language (using Russian and Yakut). Since the pupils do not have the necessary and sufficient vocabulary in their native language and are not familiar with many concepts, an unfamiliar word in their native language is explained by the teachers in the understandable Russian or Yakut language. In this case there is a complex psychological and pedagogical process [Neustroev, 2019: 5188]. Even children understand the meaning of a new word and concept through Russian or Yakut, and only after that they develop coherent spoken speech in Even. Gradually the practical application of the native Even language spreads to all the main activities and everyday life of the children in the nomadic camp.

During the nomadic camp, the team of teachers and mentors applied basic criteria to characterize the overall personal development of children, and teachers continuously observed, recorded, corrected those or other facts and phenomena in the process of pupils' activities that characterized their traditional ethnic identity [Neustroev et al., 2018: 32].

With artificial creation of nomadic way of life and with relaxed communication of students in the process of traditional education camp activities, with pedagogical support of teachers and experienced mentors of reindeer herders, children are given the opportunity to immerse themselves in the language environment, original nomadic life and economic activities, which ensures efficiency and effectiveness of the educational and training process.

The role of national games in the upbringing of children should be noted separately. Many of them are unknown to children today. In a nomadic camp a large arsenal of games is actively used. Here children learn wisdoms of national games for the first time. As Margaret Mead rightly noted at one time, children's games resemble adult games in their character, in the interest they provoke, and in their relationship to work [Mead, 1988: 169].

The study of the phenomenon of play in the unity of its socio-cultural and pedagogical aspects acquires special relevance today. Folk games of the Evenks have been little studied and are not systematized, although they represent a huge source in the folk pedagogy of the North. The analysis of sources has shown that many games have been lost, some games have been borrowed from other neighboring peoples. But most of the national games of the Evenks have been preserved, it is determined by a special nomadic way of life.

When we organised our first nomadic camp, Neltenke (2000), we encountered difficulties in getting to know the games of the Even children, as at that time there was not a single publication that described Even children's games. The reindeer breeders and other old-timers themselves were of great help to us. We began to collect from them the games of their childhood and to use them later in the organisation of nomadic camps [Sleptsov, 2002: 4].

Folk games of the Evenks, one of the indigenous peoples of the North, are poorly studied and not systematized, although the topic for study appears to be a huge layer in folk pedagogy.

One of the first researchers who described the games of the Evenks during the Second Kamchatka expedition (1733-1743) is rightfully considered Yakov Ivanovich Lindenau [Lindenau, 1983: 63]. His works in this field are of great scientific importance.

At the time of the national revival, the study of traditions, the formation and development of national cultures, the role of games, amusements and entertainments are of crucial importance. The necessity of studies of the use of Even national games, as the richest pedagogical experience, predetermines the fact that the results of such work will help to revive both methods and means of education, and also to determine the regularities of lifestyle factors, creating the preconditions for the modern theory and practice of ethnopedagogics education.

Game is the most accessible kind of activity for children. Play vividly manifests peculiarities of child's thinking and imagination, his emotionality, activity, developing need for communication. An interesting game increases the mental activity of the child, and he/she is able to solve problems of various complexity.

By playing, children learn to apply their knowledge and skills in practice and to use them under different conditions. Play is an independent activity in which children engage in communication with their peers. They are united by a common goal, joint efforts to achieve it, common experiences. Play experiences leave a deep trace in the mind of the child and contribute to the formation of good feelings, noble aspirations, skills of collective life.

Often the game is an occasion to impart new knowledge, to broaden the horizons. With the development of interest in the work of adults, social life, children have their first dreams about their future profession, the desire to imitate adults. All this makes play an important means of creating a child's sense of direction, which begins to take shape in childhood.

Thus, playing is a relevant issue in the learning process.

Play is an integral part of human life, applied for the educational purpose, mental and physical development of the younger generation. Play reflects the inner need for active activity; it is a means of learning about the world around us. In play, children enrich their sensory and life experience, and enter into certain relationships with their peers and adults.

Game activities help children to develop their abilities to act in ways that are also relevant in everyday practical activities. Through games, children learn the basics of nomadic life, reindeer breeding, hunting, and work activities.

The national games of the nomadic peoples of the North are one of the keys to the revival of spiritual culture and physical development. Games are an integral part of survival in a harsh environment. A national game is a multidimensional notion. It carries symbolic information about the past, transmits traditions peculiar to the mentality of the people to the younger generation, corresponds to children's nature, satisfies children's needs for exploring the world around them, for motor and mental activity, develops imagination and creative inclinations in the child.

For the indigenous peoples of the North who lead a nomadic way of life, games develop children's movement coordination, ability to orientate themselves in the area, mastering skills in traditional industries: reindeer breeding and crafts.

Play is a unifying factor as children of different ages participate in a nomadic camp. Taking into account all factors, in a nomadic camp various kinds of Even games are applied, through which the socialization of the child, his affective sphere and cognitive processes develop. Let us consider common games and their influence on children (according to O.V. Khukhlaeva).

Rule-Based Games

This group includes games with explicit rules, reflecting the content of the game and its logical and temporal sequence of development. It is clear that some rules are present in all games. However, more often than not, they may be determined by the children themselves and changed by them in the course of the game. In games, which we will call rules games, it

is the children's ability to follow the rules of a particular version of the game and to pursue a particular goal that is important. Such games require certain cognitive skills: to remember the rules, to consider the consequences of certain actions, to win and lose. At the same time, these games themselves promote cognitive development.

1. *Ètendi unkyr, collie* (Don't spill it, drink it). A child is put a small bowl (a glass) with reindeer milk on his head and he has to do several laps around the standing child without spilling it. If he does not spill, he drinks the milk.

2. *Shirukechin* (Rolling). Take flat stones and roll on smooth surface (ice). The one who rolls the longest wins;

3. *Nöbati did atkachin* (Games with white stones). White stones are put in a line (deer), flat stones are used to build a "house". This game is played by girls;

4. *Sirumechin* (sledge riding). Who will go farther down the sledge from the hill;

5. *Nukich pukturyavan* (Target shooting). The aim is to put a target at 20-25 m and throw stones;

6. *Uchiky istimechak* (Horse race). Children get on horseback on a deer and gallop 1 km;

7. *Oroli uch davusadyan* (Deer catching). Two players take the ends of the rope and catch the others;

8. *Diavurak* (Deer Catching). Two players with a maul catch the others, the two remaining players win;

9. *Tewenkan eviken* (Ball games). Similar to volleyball;

10. *Mavutlan* (Antlers catching). Reindeer antlers are put on the ground and thrown from 10-15 metres with a maut;

Games with strict rules or with rules that allow improvisation promote cognitive and social development of a child. They are good for children's memory and thinking, as well as for the development of the autonomy without which it is impossible to follow the rules [Khukhlaeva, 2008: 135].

Today there is a process of gradual withdrawal of rule games from children's life. In big cities children's groups of different ages are practically absent. Large yards as places for arranging children's play are becoming fewer and fewer, and parents' concern for children's safety is growing, so children walk mainly with adults. As a consequence, children's experience of playing by the rules is lost. The cognitive development that is acquired through play now has to be made up for with specially organised activities. However, social experience is difficult to replenish in this way. And this is one of the reasons for a quite important problem that many children do not have the necessary level of autonomy to learn in school.

Many collective games have been replaced by solitary computer games and television, resulting in a sedentary lifestyle. The consequence of today's impoverished repertoire of children's games is an increase in children's neurosis and the emergence of negative behavioural tendencies. Many children face the problem of a lack of age-appropriate self-regulation skills. As a consequence, it may be difficult for these children to study at school, as the modern education system requires students to have sufficiently developed self-regulation of behaviour.

A positive experience of the nomadic camp is that children of different ages participate in it. The use of various national games contributes to the development of a sense of collectivism and belonging in nomadic life.

Motion games

The children's need for movement is satisfied primarily through movement games which require running, jumping, balancing, rotating, blindfolded, rope games, throwing tools, ball games, stick games, dice games and snow games. Here are some examples of games:

1 *Dir budylri* (Jumping). Jumping with both feet (9 jumps);

2 Cholen (Jumping on one leg). Who jump the furthest on one leg is the winner;

3 Omyski tusankachin (Leaps backwards). Place sticks (cardboard box) 40 cm from each other, the player should jump backward without hitting any obstacles;

4 Nonamu tusankachin (Long jump);

5 Sytyke (Running). In the middle of the course there are five pebbles per player, the runner should throw them at the target and run to the finish;

6 Birakcham nimkalilikan tosonkankachin (Jumping over the river with a stick). Jump over the river on a stick;

Motion games not only contribute to the physical and motor development of children. They help develop volitional behaviour as they require overcoming difficulties. Games enable them to show aggression in a constructive way or to throw it away on inanimate objects. And of course, like other cooperative games, they help children learn to cooperate.

Combat games

This group includes those games which should have a winner, i.e., an element of competition. These include grabbing, pulling, wrestling, etc.

1 Guimachin (games with horns). Children are divided into pairs, put on hats and face each other. On "Gaele" command, children start pushing their heads behind the line;

2 Mav tanchimachin (Tug of War). Two children take a stick and pull it on themselves, the one who pulled it over wins;

3 Ears of tatkachin (Deer training). A child catches another player with a maul, then sits on horseback, the other player has to throw the rider off, whoever doesn't fall down wins;

4 Dilmachak (Wrestling). Wrestling on saddles;

5 Yavkalan tatkadian (Deer training). Two players pull a rope over their shoulders, the one who pulled it over wins;

11. Banyuk oran (Stubborn deer). Two players play, the "stag" player is tied by the belt with a rope 7-8 m long, the other player has to pull it to the mark.

12. Takurkan (Swing). A rope is tied to two nearby trees and swings;

13. Irukav eremi gaurildymyachin (Spinning). A raw stump is shaved, a board with a hole in the middle is put on it and rotated;

Such competitive games are very important for children, especially boys. The experience of a child winning a competition helps build a positive self-concept. The experience of failure gives an idea of the necessity and normality of failing, of being defeated in anything. On the other hand, the ability to overcome an obstacle and to develop willpower through striving for victory and success is formed. In addition, in the process of play the child learns group interaction and also gets the opportunity to neutralise aggression, that is, to "discharge" emotionally.

Finger games

These are games in which play activities are unfolded using children's fingers. It is recognised that they stimulate children's speech development and promote the development of fine motor skills, which is one of the indicators of readiness for learning. One example is a game of:

1. Kuruken (Yula). A yula is made of tree bark and a splinter of wood. You may use your fingers to make a spinning wheel and the one who spins it for longer wins.

Games - art exercises

A special place belongs to games which include art exercises. These are first of all games with songs and dances and games with drawing.

For the Even, especially among girls, it is common to play with songs while sewing, dressing furs or doing household chores.

The positive psychological significance of games involving song and dance is beyond doubt. Above all, they enable both hemispheres of the brain to be involved, i.e. to harmonise

the child's development. They also strengthen cohesion in a child's group. Singing together helps to bring people together, to establish a warm relationship between them.

Consider the functions of the toys used in the story games, these are figurative toys.

Figurative toys include figures of animals and people, copies of tools and household items that contribute to socialization, mastering of cultural norms and processing of work skills.

A special place among figurative toys are dolls.

Originally, dolls were religious items for adults, especially shamans, and children did not play with them.

Making dolls and their clothes for indigenous peoples of the North - Evenks is given great value. Thus, every nomadic woman, and from a certain age even a girl, has a furry, well ornamented bag, where shreds, scraps of leather, beads, etc. are kept, all the material is used for making dolls.

In the nomadic camp the girls were mainly engaged in sewing fur and leather goods, both for the dolls and for themselves. Thus dolls play a very important role in upbringing of girls. Above all, girls learn the maternal position, which requires care and nurturing of the child. The dolls enable them to learn the norms and values of social life. It is important to note the function of the dolls: work. Through sewing the dolls' outfits, a girl learns a skill that is extremely important for women.

Children of indigenous peoples of the North have a constant companion of life and work - a maut (harness). The art of catching a deer quickly, skillfully and precisely with a maut is not learned at once, it is mastered gradually, from early childhood. Maut games for kids are just as fun and effective as other games. Kids first learn how to harness a stationary object like a horn, a stick or a stump and then gradually move on to more difficult and mobile ones. I've seen 5-year-old boys try to harness a dog and people with a homemade maul and no one scolded them - they participated more in this game and adults taught them how to hold and throw the maul properly. Such games were sometimes played by all children and adults, which allowed the children to feel a full member of society.

The experience of the nomadic camp showed that boys gravitate more to power games, which require dexterity, courage and spatial imagination, and girls gravitate to domestic games, which help them to join household chores.

Play is indeed a leading activity which builds up the children's basic qualities, both personal and cognitive. It is important to note that not only memory, attention, imagination are activated by play, it is also important for overcoming cognitive and personal egocentrism, for developing arbitrary behavior, and provides an opportunity for children to be active and independent.

Children learn about the world of objects and social relations and the values of their own culture through play. Most importantly, they learn about themselves and their capabilities. Children begin to understand what they can do on their own in the outside world, what they are strong in and what they are weak in, and how, through a series of failures, they can come to success.

Game contributes significantly to the children's socialisation. They acquire the experience of cooperation, the ability to assert their position and take into consideration the interests of others, and it prepares them for later work skills inherent in the traditional culture of the indigenous peoples of the North.

It should be noted that there are currently no methodological manuals on Even (Lamut) games, their description and application to a wide audience.

In the course of nomadic camp work with the Even (Lamut) people, the study of the terrain and the meaning of toponymy was conducted. As is known, ancient people named objects of nature on the basis of their peculiarities. That's why many place names hide meaning and peculiarities of a landscape. As one example, children were told about the negative role of neglecting the knowledge of their ancestors. It is about the river Kinikich

(water coming out of the ground) [Degtyarev et al., 2005: 9]. The legend makes it clear that every locality has its deep mystery. In this case, the locality has an amazing fame that despite clear weather, a thunderstorm with lightning can suddenly appear and flood the area overnight, i.e. the peace of this land is disturbed and there is a high danger to life. A case in point is a consequence of the mysterious power of this natural phenomenon. In 2001 there was a camp for young tourists on the bank of the river, run by a local teacher. The weather was clear and calm, in spite of a warning, the children started screaming and running. Suddenly, a very strong wind blew from the mountains, black clouds appeared over the mountain, lightning flashed and it started raining heavily. In an instant the water on the river rose up and flooded everything around. The children could barely make it up the hill. All their luggage, food and tents had floated down the river. They had to call a helicopter immediately.

The children easily remember the names of places along the route of the nomadic camp and not only learn the meaning of the names, but also find out about places that are not safe for people and reindeer.

Educating children from an early age to work was the main task of any nation. Working from a young age shapes the child's mental, physical, moral and spiritual personal qualities. There is no result without labour [Podlasiy, 2003: 171]. The disintegration of nomadic families in the 1950s dramatically affected the state of one of the traditional types of economy - domestic reindeer breeding. Nowadays, it can be observed that reindeer herding is mainly the work of older people, and young people are reluctant to work in the industry. There are several reasons for this, the main reason being the loss of intergenerational connection. Therefore in the nomad camp we try to teach all children how to work in reindeer breeding.

Children take turns being on duty in the kitchen, learning how to properly carve and cook different dishes. The older children learn how to properly carve the carcass of a reindeer and a snow ram - the main sources of food in the Even people's diet.

As the nomadic camp was located in a reindeer herding brigade, children have an opportunity to study with reindeer herders under the guidance of an experienced coach, who tries to build communication with them in the Even language, with the participation of a tutor, at any time. The children take turns herding reindeer, learning about the reindeer herders' life and livelihood, and learning about tools and implements. A reindeer-herder teaches children the reindeer habits and labour skills; teaches them how to make household items and simple tools, following the principle "Do as I do".

While staying in the vast pasture area, children travelled long distances on the way of reindeer, learned to harness and ride reindeer, distinguish them by their age, suit, behaviour patterns, etc. In general, while experiencing the work of a reindeer herder, the children understood that it is a hard work, requiring constant care, strength, will, capacity for work; to endure weather conditions day and night. The children were imbued with the precepts of folk upbringing: "There will be reindeer and there will be elders", "As you feed the cattle, you will also get milk", "Other people's work is appreciated by those who work themselves", "Labour feeds - laziness makes you cry", etc.

Boys and girls learned to ride reindeer. Many children later joined the ranks of workers in the reindeer herding herds of clan communities, municipal enterprises and collective farms.

In the nomadic camp, national dressmaking was widely studied under the guidance of women folk craftsmen, who were universally recognised for their skilful handicrafts. Thus, from the very beginning of the camp worked Zoya Sadovnikova, a master of her craft, a frequent participant and winner of many exhibitions and competitions. She was engaged with girls, thus for the most labour-intensive works, as dressing of a skin, were involved the guys. The classes were held on a regular basis. The skill of the girls was improving day by day. It should be stressed that in the beginning many of the girls could not sew. With the lapse of time they all learned to make some or other items of national embroidery. Some of the girls

were trained in winter at the Ulakhan-Chistaya Secondary School's sewing circle and participated in ulus national sewing competitions. Artisan tutors taught the girls using methods ranging from basic techniques to the technology of making this or that national product of the children's choice. They applied the principle of visualization and acting according to a sample: "Do as I do".

The national traditional holiday "Evinek" becomes an important means of developing ethnic worldview of the peoples of the North in children, which is connected with their emotional perception of community with their native people, i.e. ethno-national self-consciousness. The importance of the ethnic function of culture should be noted.

Children living in a nomadic camp organize and hold the "Evinek" holiday with great enthusiasm, where festive mood and hospitality, cultural events, games, and joy of communicating with peers and adults are celebrated. The holiday Evinek is held in mid-June, on the solstice days in the summer pastures, where Evens from different clans and families (up to 50 families) gather together. The camping period lasts until the last days of July. And the whole period of camping is a real holiday for the Lamuts. At the beginning of the holiday two bonfires are made between two trees, the tops of which are connected by a thread of sinew. On this thread each family, in our case, i.e. in the nomadic camp, children hang scraps of cloth. The number of these scraps should correspond to the number of family members, i.e. all participants of the feast. The Magadan Evenks call such a holiday "Hebdenek".

The children and the adults gather in the glade early in the morning, dressed in festive clothes, and, silently stretching out both hands towards the east, wait for the sunrise. As soon as the first rays of the rising sun appear they take hands with each other and begin slow movements, first passing by the campfire on the right side against the movement of the sun, which means saying goodbye to the old year. The belief is that they purify themselves of all the bad things that accumulated during the preceding year, then they go around the other bonfire, this time following the movement of the sun, which means they meet the new coming year. As they make their rounds, they also mentally ask the Earth, Fire and Sun spirits for prosperity in their families and good luck in hunting. The movement then moves towards the rising sun, with people imitating the flight of a swan. They imagine they are flying into the sky for the blessing of the gods. Then the movement goes towards the rising sun, with people imitating the flight of a swan, they imagine they are flying into the sky for the blessings of the heavenly gods. Then they return to earth and turn into deer. This time, people imitate the movement and habits of the reindeer. The adults then slaughter the reindeer and feed the fire and earth spirits. The circular dance of "sheede" and other games begins). [Degtyarev et al., 2004: 32].

One of the widespread forms of the Even people's folklore is the round dance - hadegye. Often round dances were an important calendar feast and a ritual dance when a large number of Evenks met in a certain agreed place.

After the long and monotonous winter months, the long-awaited spring finally comes: everything around comes alive. To live becomes more joyful and cheerful. The Evenks start migrating to summer pastures, stealing reindeer from mosquitoes and gadflies. And every year the Even tribesmen gather in a pre-arranged place, near the summer pastures. And on one of such beautiful spring days the elder of the clan goes around the yaranga and calls his relatives for a dance, saying: heede, huruya, handi, hundu, hi-gu, bikhen or "Everybody come out and dance!».

Prior to Soviet times, all people, even those with infants, would come out and join in the dancing. Because how many people came out for this dance, the elder determined the living and the dead. The arithmetic was very simple: if a person did not come out, it meant he was dead.

It is customary for the men to start the dance. They hold each other's hands, step slowly from one foot to the other and spring slightly at the knees as they move in the direction of the

sun. Gradually other dancers join them. When the number of dancers gathers enough and the women begin to enter. In the beginning, everybody moves with their heads down. Then, the rhythm gradually speeds up as everyone sharply raises their heads and makes vigorous forward and backward movements. They imitate the running deer. The dancers move easily, freely, without straining their muscles. When the chanter says "Hinmach, hinmach" ("hurry up, hurry up"), the pace quickens. If there are many adults, children inside the big circle form their own circle. From the beginning they move along the motion of the sun slowly and repeat the words of the chanter at the same pace.

In a nomadic camp mostly girls become chanters as they, participating in a national dance circle, learn the words "readye". Not to break the tradition, first the boys and adult men begin dancing, then after the first words "readye, readye, readye" the girls come in.

Gradually the movement becomes faster, picking up the pace. The tempo of the song also quickens. The dance lasted all day long until sunset, with brief breaks for lunch and dinner. In the course of the dance, the chanters changed, and there was a contest between them. According to the elders, the dance can go on for three days without stopping for a single minute. As researchers note, in pre-revolutionary conditions, chanters were only men, now there are women chanters, too.

The round dance songs were occasionally interrupted by guttural rattling and other sounds imitating the shouts of various animals [Jochelson, 2005: 192].

The chanters compete with each other in their voice, colourfulness and pithiness of improvisation. A special colouring in round dance was given by unusual sound accompaniment by the non-stop ringing of bling, metal ornaments on dancers' clothes, as well as brightly dressed dancers.

Instruction at a nomadic bank holidays camp shapes the children's moral qualities. By forming the basis of the children's moral qualities, the traditions and customs of their people contribute to the preservation and revival of their spiritual values and their new understanding.

Thus, all the organizational events and main directions of the complex activity program of the nomadic camp are characterized with an ethnic orientation and create an original traditional upbringing environment for children.

The nomadic camp experience can be applied in any environment. It does not have to be constantly on the move; it can also be organised in a stationary camp, where children will have the opportunity to learn their native language and culture [Neustroev, 2018: 5]. The first condition of a nomadic camp is remoteness from the settlement. Children should be artificially removed from civilisation. This ensures that the child is focused on the process of daily work and learning. The pupils of the nomadic camp "Garpanga" (2002) always say that they have learned to work in a nomadic environment during their stay in the camp, which will come in handy in the future.

Nomadic camp in 2021 was financed by the Presidential grants fund, which gave an opportunity to experiment. For example, for the first season the children worked in the S. G. Sleptsov clan community. The children worked in the S.G. Sleptsov clan where, with the help of experienced tutors, they learnt horse-riding and reindeer-breeding skills. Some of the children, mainly high school students, expressed a desire to work in the brigade and stayed until the school opened. The second season was opened in the specially protected natural area, the Moma National Nature Park, in the vicinity of Ulakhan-Kyuel Lake. Children were taught the skills of fishing, one of the traditional economic activities of the indigenous peoples of the North. In addition, ecological education of children was provided. Ulakhan-Kyuel Lake is one of the unique natural places, it does not freeze even in winter at -60°C. Migratory birds such as ducks, geese and swans, which could not fly to warmer countries for various reasons, winter here.

As in previous years, the nomadic camp is mainly attended by children from socially disadvantaged (alcoholism problem), single-parent and large families. In the 2021 season, all children were from large families, 40% from single-parent families. The social problem of single-parent families is acute in the Arctic, with alcoholism being the main cause of the break-up. Therefore, the emphasis at the camp is on healthy lifestyles. Practice shows that some parents who see the positive outcome of the camp and its positive impact on their children give up alcohol. Many pupils recall: "If Yuri Alekseevich did not teach us and did not educate us in a nomadic camp, we probably would have either become alcoholics, or we would no longer exist. Of course, this result is not 100%. Many children have chosen a different path despite the efforts made, and the outcome of their lives is very sad. We apply this fact as a negative symbol in our upbringing. Negative symbols are images of such people, who, according to the dominant viewpoint, caused great harm to the ethnos by their activities" [Nalchajyan, 2004: 159].

6 Conclusion

In recent years, many scientific disciplines have increased their interest in the problems of the North. Scientists have noted that the living conditions of the peoples under study have deteriorated significantly over the past 15-20 years. The most tragic thing that can happen to Indigenous peoples of the North is that their language, history, and traditional way of life may disappear forever. The mission of the present generation is to ensure that life in the North continues in its traditional rhythm and pace. Our task is to preserve the native language and culture, traditional livelihoods, and lifestyles of northerners. One way of doing this is by organising a nomadic camp. Thus, we can see that the activities of a nomadic camp lead to positive results in the traditional education of the younger generation of indigenous peoples of the North, and this experience can be applied by many ethnic groups, which will make it possible to preserve the original culture of the small peoples of the North, Siberia, and the Far East.

The experience since 2000 has shown the viability of nomadic camps. A model of nomadic camp activities was developed and tested, as well as a comprehensive programme for the traditional ethnic upbringing of children of the peoples of the North.

In this article we did not describe the ecological component as it sits in all the components of upbringing. For example, games cannot separate environmental education. Children playing in the open air become really conscious of the environment of their native land. Or, when girls are sewing, they use paints taken from nature itself, such as ochre. By drawing patterns, they use reliefs of their own nature. Therefore, every method of education is closely connected with ecological education and this is a great difference from other ecological camps.

On the basis of the analysis the essence of the concept "nomadic camp" in the conditions of the North is defined as a new scientific concept in pedagogical theory and practice.

Among all the children who attended the nomadic camp, more than half are related to a traditional occupation - they work in reindeer herding, nature conservation bodies, culture, pre-school and school education of indigenous peoples of the North.

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