

## ECOLOGICAL ASPECTS IN FAMILY EDUCATION

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Every nation has its unique, developed over many years, educational system which covers all aspects of training children for their future life. National pedagogy, improving and getting better and better, is passed from generation to generation, it becomes the heritage of parents giving positive educational results. There is a big gap in the modern concept of family upbringing of Tatar children due to the loss of the traditional pedagogy of the Tatar people. In ancient times the Tatar people used their own educational system to bring up their children. A caring attitude to nature as one of the manifestations of morality was reflected in the national system of education.

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As shows socially-historic experience, non-acquaintance with culture of your own nationality, its past, presence means breaking up of ties with generations, that cripples in formation of pupils' ecologic culture and creating of ecological space.

No one else, but Kayum Nasyri, one of the Tatar writers, scientists, teachers of the second half of 19th century, didn't stand for importance of native language in education process. He put a lot of effort in order to Tatar language becomes the language of science and literature. Kayum Nasiry attached the greatest importance to family upbringing, give some advises to parents, by this developing on them the pedagogical culture. "Upbringing is not cares during the feeding, at the same time it is living him and caring about his moral perfecting, inoculation of noble manners, intention to make from him considerable human, knowing the science and decency conception".

Following K.D. Ushinsky, K. Nasiry advanced an idea of education nationality, highly estimating environmental education traditions of Tatars. At that time the word "ecology" weren't used, but such a notion were in scientist's doctrinal content. Communication with people, gaining inside into spiritual world and culture of his people helped him to write and publish valuable information on environmental education and widely used them in his pedagogical activity. His works "Education book", "Forty gardens", "Morality book" have great information about Tatar folk pedagogy and ecology.

Every nationality has its own system of education, which includes different methods of children training to future; they have their own pedagogics, passing from generation to generation. Ethno pedagogics being the result of public creative idea of many generations, expression of interests of popular majority, in accordance with its requirements to environmental safety, ethno pedagogics put forward

ecologic standards in the sphere of youth generation upbringing.

Taking into account loss of traditional pedagogics of Tatar people, there is a great omission in modern conception of children education. In ancient times people brought up their children according to their own system. Consisting of two or three generations family put child wise, implanted morally-ecologic culture, respect for environment and people. There were nature oriented and common interdiction in people's tradition those times. For example a wide range of ecologic bans to living world, nature.

Tatar people were shooting for one or another animal at a given time, at the same time don't making any harm; for instance, "weeks of quarter" are conducting in breeding period, it was forbidden to touch the eggs in nests. Parents explained it with the following facts: birds can send diseases and different fiends, which kept children from bad behaviors.

Especially it referred to birds, living nearby with human (pigeon, starling, sparrow etc). Under the special protection were beneficial insects: ants, bees, spiders, and others. There was even the so called "taboo" towards to them – not to kill. It is said for example: "if you destroy the ant hill, your hands will wither", "if you kill a spider, your legs will wither" etc.

People have their own proverbs and spells for every case, the outcome of which was impressive.

Consequently careful treatment to nature was in the picture of popular education system. Interdictions and literary instructions were essential ways of education, which kept out of birds, animals and plants from aimless elimination.

The system of education, changing from child development called – "sin". It is based on compassion, forgiveness, good nature. Responsibility of children before the God was defined by their behavior.

Education system “sin” was the background standard of human behavior. Violations, making an exhibition of society were considered as sin before the God. This system is connected with nature and social life. It appears in nature and made every family ways of life. Common laws of morality, environmental friendliness were based on it.

Taken by teachers-investigators opinion polls among parents and pupils helped to determine the role of family upbringing in development of ecologic culture of pupils on the base of Tatar people ecologic knowledge.

Home flower cultivation was widely held in everyday life of Tatar people. Many songs are about the love to flowers, where praising their beauty.

Learning everyday life of family and peculiarities of Tatars' folk traditions, K. Fuks wrote: “Basil (*Ocimum basilicum*) is the favorite flower of Tatars, they like the way it smells. Here Tatars set out their windowsills with basils, nasturtiums, balsamine and very rare with other kinds of flowers” [5, 112 p.].

Having no life experience, children try to copy their parents sizing up their behavior and actions. They explain it as follows: “My father set trees like this”, “So taught me my mother to pill potatoes”. In this regards wrote V.A. Suhomlinskiy: “Family keeps good folk traditions” [3, p. 35]. Tatar folk pedagogy used the example of mother, her image as the effective one in children upbringing. Image of mother, her kindness and fidelity to children is praised in folk art. Creating of Mother's cult doesn't only mean to accept her educative role, it means that no one honest man can be brought up without love and respect to mother. As G.N. Volkov puts it: “If the ancestors are about the past, field of beliefs, children are about future, so mother is about the present, and her activity is directed into upbringing of youth generation” [1, p. 304].

Tatar peoples' family life, the way they bring up their children differ and it is affecting in traditions, customs, holidays and everyday life of these people. A child is growing up and developing in native verbal environment, traditions of his nation. Traditions, customs, pedagogic an ecologic experience of people are in every field of life – economic, politic, moral, common, pedagogic, and ecologic culture. They are peculiar to every culturally-geographical regions and tribes.

Komenskiy entered his career as researcher of folk traditions and customs. His pedagogical system was theoretical justification and development of people's education.

Generalizing experience of home nursing, he developed an idea of “Mother's school”.

Pestolazzi I.G. based folk school in native language, using vast experience of Switzerland folk pedagogy.

Ushinskiy K.D. highly respected pedagogical thought of people, their great experience in upbringing and education of coming generation. Putting the aim, character and methods of folk education he made his own conclusions that every nation has its own system of education, upbringing. The main idea of Ushinskiy pedagogical theory and system is upbringing nationality [4, p. 122–225].

Still we can observe elders cult in countryside. And the reason is own houses, property. From the first days of being in this world a child is feeling every beauty of native shores landscapes and put all forces to make it better. That is a good basis for environmental education.

The most pedagogical functions in upbringing of children, teenagers and youth people place on their parents.

Fellowships between members of family and also parent's relationships influence on family education. That is why one of the important factors in Tatar nationality is united family. Only a good atmosphere in family can make a difference in environmental education. “Friendly family lives in blessing, but where there is a quarrel, where the perish is”. For education and upbringing of children in Tatar families is responsible head of the family – father. However his way of living gave a little chance to face children at home. The most part of time he spent at work. Trying to pay equal attention to all children, still sons were closer. Parents remembered their responsibilities to bring up a good farmer and breeder. During upbringing father paid a great attention to physical and ecologic education of sons. He familiarized his children with environment during farm labor, grazing of livestock and told about complicated natural phenomena with specific reference.

There are many practices in traditions of education, especially regarding farming and cattle breeding. These knowledge, working out during centuries-long experience help to keep environment in safety. Natural management and environment conservancy fields also included environmental awareness of people about useful plants, palatable grasses and berries and compounding from them medicines. From the very childhood children learned stored by their parents

environmental knowledge. In practice for example they took into account that is forbidden to kill dam and youngster, captured whitebait should be certainly released etc. Tatar people emphasizing great part of father in upbringing said: "In fishing took after father", "Like father like son". Etc.

According to Tatar people parents' love is greatest and irreplaceable source of child's intellectual development, his emotions, morality, confidence. Parent's love is ever-living source of tenderness, understanding, carefulness, love and other gentries. As wrote A.S. Makarenko: "People brought up without parent's love are often spavined people" [2, p. 24].

Wise old men – aqsaqals: grandfather and grandmother were respected tutors in Tatar families. Everyone takes their ad-

vice; they sit at the head of the table, and invited to settle different disputes. Such respect for elders is explaining by their great experience and deep knowledge. Wiser ones were held in respect not only in their families but also in other families among youths.

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