

FORMATION OF ECOLOGICAL CULTURE OF THE STUDENTS AT THE NATIONAL SCHOOL

Khusainov Z.A.

Kazan (Volga) Federal University, Kazan, e-mail: zaudet@inbox.ru

Of the pedagogical system based on knowledge of the Tatar people on the nature, implemented on the lessons of natural Sciences and geography of Tatarstan is an interconnected set of means, methods and processes that contribute to the formation of ecological culture of the students. The funds of the national pedagogies, traditions, rites and customs of the people of their environmental content establish stable norms and rules of behavior of children in nature, contribute to the education of ecological culture.

Keywords: culture, education, ecology, national school of folk pedagogy

Tatar people, summing up its monitoring of natural phenomena, accumulated environmental skills and apply them in practical activity: reasonably ploughed the earth, fertilize the soil harmless substances, in time spent sowing, organized *косовица*, cleaned bread etc All this is reflected in the experience, traditions and ceremonies of the people and in oral folk art: in Proverbs, sayings, riddles, legends, songs, bait, *munadjat* etc. So they have become treasure ecological knowledge, skills and transmitted from generation to generation through the mechanism of succession of traditions, ceremonies, holidays. Since ancient times people have been based agricultural technology of his works was aimed at the reasonable handling of the earth, which in part still not restored. People were in full dependence on natural conditions, and so his mind was supposed unity of man with nature, without which he knew, it was impossible the very existence of man.

Meanwhile, the historical-ethnographic material suggests that the ancestors of Tatars were aware of their connection with nature. The process of knowledge of their environment was consistently, constantly developed and deepened. Unique data Tatar folklore reveal the organic link between man and nature. Legends of the past serve the noble goals of our era – more deep understanding of nature, education of ecological culture of new generations.

The aim of the study is to develop the content and methods of forming of ecological culture of the students of the national school-based knowledge of the Tatar people on the nature.

Type and method of selection of the study

When organizing the survey took into account the theoretical positions and the conclusions drawn by outstanding teachers K.D. Ushinsky, A.S. Makarenko, V.A. Sukhomlinsky about the role of nature in the upbringing of the younger generation.

In the work took into account the results of the research N.W. Bljgoz, E.A. Grineva, A.D. Garayev, G.A. Ivanova, V.M. Minayeva,

L.D. Bobyleva etc. about the content, method and terms of formation of ecological culture of the students in obtaining the natural-geographical education.

The ecological problem ceases to be a problem of individual Nations and is becoming global. On this basis, in researches we base on the works of domestic and foreign scientists: S.D. Derjbo, V.A. Levin, G. Hefling, F. Saint-Marc and other Studies of scientists of foreign countries, dedicated to the problem of environmental protection from various types of pollution, including in our Republic arrows in the fast growing.

Materials and methods of research

The basis, the Foundation of the formation of ecological culture of a person is knowledge. The child receives them in school, learns from the media, extracts from books and uses knowledge of their people about nature. This, above all, knowledge of the basic laws and interrelations in nature and society, the violation of which generates negative and irreversible processes that are destructive of nature, society and man.

Another fundamental part of ecological culture, forming of moral and aesthetic attitude to reality, are emotional-sensory experiences. This, above all, emotional and value, deeply moral attitude towards nature, society, the people. All moral orientation of the child should be oriented on the development of such feelings as love, conscience, an experience of communication with nature and people as the highest human happiness. Nature has a great educational power. In unity with directional sense exists and manifests aesthetic sense. The child needs to develop a feeling of natural beauty, harmony, the ability enthusiastic attitude, experience a beautiful, exquisite, and sublime [1].

Ecological culture of a personality is being formed in the integration of the three areas: environmental consciousness, moral-aesthetic, active, practical relations. Violation of one of these areas of environmental upbringing and education in the underestimation of the other can lead to the formation of the aggrieved person or the rationalist-contemplator, or barren theological admirer, or pragmatics satisfied only utilitarian benefit, without considering the consequences of their activities.

The formation of ecological culture of the person, first of all, not so much the weapons of its environmental skills and knowledge but the creation of ecologically and

morally pure inner world. Spiritual purity is the main condition of development of ecological Outlook of the personality, its ecologically gentle outward behavior and activity. In modern unsettled world young person is in danger of dehumanization personality. Ecological culture, intelligence, spirituality and unbridled passion for profit, absence of control and animate egoism two incompatible directions. Young people embarked on the path of speculation, pimping, drug abuse, the pursuit of easy success, sharpening, gambling, blackmail and violence will never be able to know what the intelligence and ecological culture as spirituality and activities. Today's economic, political, social and cultural situation opposite to the trends of development of ecological education of youth.

However, it is necessary to confront this direction. One of the ways of confrontation is a religion.

The study of our problems are interconnected with the knowledge of the Tatar people on the nature as the basis of forming of ecological culture of a person, in this regard, we adhere to the Islamic religion. Studying of educational ideas laid down in the Qur'an, we come to the conclusion that the basis and essence of Islam is the education of high-minded, thoughtful, fair and righteous people. These qualities serve as a measure of mental development of a true Muslim. People with positive qualities are the best people to Allah. Because, a Muslim, not deliberately seeking to develop these qualities, rather like a soulless, empty, unthinking gramophone: only mercy and compassion, humanity and decency, good breeding, decorum, knowledge and diligence, fairness and love to all people and creatures of Allah transform the person into true Muslim. To preach the Quran without producing consciously in yourself those qualities is a disgrace and a mockery of religion of Allah.

In accordance with the Qur'an, man is responsible to the parents, neighbors, and before the close. This liability is further covers even all humanity, wildlife and plants. Not allowed, for example, hunting of birds and animals for entertainment. Fruit and other trees can be cut only after special permission, in exceptional cases. The Islamic religion commands to the alive and nonliving nature of selfless charity, generosity, kindness, justice, honesty, recommends that the kindness and generosity. The Koran says: "If you do good, you do for yourself, and if you do evil, then for ourselves..." [2, p. 17/7].

The major moral virtues of Islam create the necessary preconditions for achieving social well-being in most of the higher degree.

Islam purifies the soul of man from selfishness, cruelty and terror, from vanity and promiscuity. He is a supporter of the God-fearing, dedicated, disciplined, fair. It stimulates the sense of responsibility and self-control. Confirming these words in the Qur'an is written: "Not equal good and evil. Deviation same what is better: then will he between whom and thee was hatred become as though he were a close friend. But never given it to anyone, except those" [ibid., p. 393].

A certain part of the Qur'an is its legal, ethical and aesthetic aspects. This environmentally educates people on the inside.

In the early X century (921–922) our Bulgarian grandparents adopted the Islamic faith. Traditions and customs of the people are brought into line with the Quran installations. Pre-Islamic experience harmony with nature was extended to the connection with the cosmos. Our people have developed a purposeful system of ecological

education, forming of ecological culture, which we today try to revive. A special place in this system is given to the formation of the careful attitude of the young generation to nature [3].

The pre-Islamic period of our nation is characterized by the fact that he idolized the objects of nature. Every tree, stream, river, hill, a lake, boulder, etc. had its spirit. Before cut down the tree, to dam the river, align the hill, etc. that people needed to win the "owner" of this natural site. If people did not care about these hosts, you could lose their grace.

The Tatar people has exceptionally respectful attitude to the native places of their habitat, especially sacred springs. In memory of modern Tatars they are saturated with information of the Holy and entrenched views about the existence of the various intangible forces. The person's attitude to these intangible forces carries with it special rules of behaviour in nature, based on the veneration of the spirits, caution in action, respect for the environment. This way of life was of exceptional importance to the conservation of pristine environment only because ensured peace among all species of fauna and flora in the breeding period, contributed to sustainable functioning of natural ecosystems. In turn, nature gave our ancestors beauty and high level of productivity.

The ancient view of the world Tatars was imprinted on their public behavior and formed rational nature management. These included limiting the effect of using the resources of nature, that is to extract as much as you want to stay and not more. Simultaneously, it was decided instead taken the same and restore.

Therefore, the religion of ancient Tatar prevailed priority of nature over many generations Tatars, despite densely regions of their habitat, helped save the primeval nature and its high level of productivity. Thus, our ancestors, deifying Mother Nature, treated carefully to natural objects that have harmonized their relations with it, seeing it as a living being. It was the first unwritten laws on environmental protection, the original environmental culture [4].

The process of forming responsible and value relationship of the individual to the environment is carried out throughout his life and is largely dependent on the knowledge gained from the lessons of natural Sciences and geography of Tatarstan. These lessons laid the Foundation for environmental education and upbringing of students is determined by the level of ecological culture.

On the lessons of natural Sciences teachers rarely used problematic presentation of the material, do not use partial search research and teaching methods. It is for this reason there is such a paradoxical situation: in the process of transfer of students from primary school cursory knowledge of nature and the environment in secondary and senior classes, their interest in the teaching of geography and natural cycle does not increase, but, on the contrary, decreases, which leads to deterioration in academic performance.

Today's children grow up in a world of diverse information. They look interesting TV programs about the life of nature. For example, about the expedition to the seabed (a Custo), about the life of a Dolphin and its communication with people ("flipper") or about what you can teach your dog ("Dog-show"), etc. today. However, many teachers of natural Sciences traditionally looked at the lessons of sparrows and the Raven, lime trees, near the school.

Results of research and their discussion

One means of raising the scientific level of knowledge of the Tatar people about the nature and development of the cognitive abilities of students is the use in educational process on the natural history and geography of Tatarstan inter-subject links. The natural history and geography of Tatarstan the content is closely connected with other educational subjects. Many of the concepts of nature studies and geography of Tatarstan may not be understood and internalized by students without the basic knowledge of botany and Zoology [5]. So, study materials on local and regional soil cover, flora and fauna of our Republic by natural zones and their relationship becomes understood only through the knowledge of biology.

Consider the lesson of geography of Tatarstan in the 8th grade teacher of secondary school № 27 in Kazan N.M. Nyrzianova. According to our technique experienced in class, she gave students a figurative representation of the forests of the Republic with the same textbooks, maps of the Republic of Tatarstan, video "Forest" and during the same time, as in test class, but with the inclusion of intersubject communications, knowledge of the Tatar people on the nature. After making the students are brief characteristics of the forest zone of the Republic of them were offered the following questions:

1. After watching the movie "Forest" to answer the question:

"The forest of Tatarstan differ from Russian taiga?"

2. To give examples of the flora and fauna of botany and Zoology. At the end of the lesson the students under the guidance of a teacher summarized the studied material.

In the next lesson was conducted a written survey of students on the question: "How I present myself forests of Tatarstan". The results of written work in the experimental class showed more complete and specific learning than in the control (Table 1).

In the written work of pupils of the experimental class when compared flora and fauna of Tatarstan and Russia showed their peculiarities and differences, and in the control class, there was no comparison.

We give examples of the responses of the control and experimental classes with the same performance, the General development and psychological warehouse.

M. Siraeva, control class: "In the forests of Tatarstan the plant and animal world is various. Grow pine, birch, and aspen. Fauna is also varied. Live squirrel, Fox, hedgehog, and birds woodpecker".

Barieva L., experimental class: "Forests of Tatarstan" stands before me a beautiful forest with different kinds of plants – from short grasses and shrubs to high pines, in 2–3 times the pillars of power transmission lines. Their length of circumference exceeds 2–3 our grasp. Below pine trees are deciduous trees: lime, birch, maple and others.

If to compare our forests and taiga Russia, it is common between them is very small. Taiga consists of coniferous trees, and our forests are a mixed multi-tiered forest. In the taiga fauna richer than in our forests.

Forest riches of Tatarstan. Ancient Tatar people said: "Treelessness – inconvenience". He is right in his statement" [6].

As we can see, the answer Schoolgirls experimental class is different from the answer Schoolgirls controls the completeness, consistency, availability comparisons, concreteness. The results of the experiment in two classes confirmed our assumptions about the effectiveness of the application of interdisciplinary connections and knowledge of the Tatar people on the nature in the educational process.

The conclusions

1. The main objective of developing pedagogical technologies on the natural history and geography of Tatarstan is the orientation of the educational process on the formation of students' ecological culture.

2. Pedagogical system based on knowledge of the Tatar people on the nature, implemented on the lessons of natural Sciences and geography of Tatarstan is an interconnected set of means, methods and processes, which contribute to the formation of students' ecological culture.

3. Experimental study shows that in modern conditions clearly defined two different opinion: traditional and non-traditional types of lessons on natural history and geography of Tatarstan.

Table 1
The results of the answers of the students on the description and intersubject public relations

Classes	Number of pupils in them	The complete description	Incomplete description	Reflection of intersubject descriptions	The specific answers
Experimental class	26	23	3	24	19
The control class	24	10	14	2	4

Table 2

The characteristic of the basic features of traditional and non-traditional types of lessons on natural history and geography of Tatarstan

Components of the pedagogical process	The overwhelming content	
	Traditional lesson	Unconventional lesson
Purpose	To equip students with the knowledge, skills	The development of students' thinking abilities, mastering the methods of training activities
Actualization	Texts, examples, facts	Rules, concepts, theories, laws
Forms of education	Frontal	Collective way, group
Teaching methods	Verbal, visual, and practical	Problem summary of the material, partial search, research

4. Systematic non-traditional types of lessons on natural history and geography of Tatarstan, containing innovative ideas, promotes the learning of new material in much greater quantities than this program.

5. Pedagogical innovations, realized on the lessons of natural Sciences and geography of Tatarstan, contribute to the formation of students' ecological culture. Knowledge of the essential features of different types of lessons on natural history and geography of Tatarstan helps teachers to understand the novelty, practical value of specific technologies that contribute to the formation of students' ecological culture.

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