

## Family Upbringing of Children in the Substrate of Folk Ecological Traditions

Z.A. Khusainov, I.T. Gaisin S.I. Beketova, M.R. Valiev and Z.E. Minnebaeva  
Kazan Federal University, 420008 Kazan, Russia

**Abstract:** In modern conditions ecological upbringing and education should be implemented from the early childhood and should be a continuous and purposeful process, the aim of which is formation of students' environmental culture. Summarizing observations of natural phenomena, the tatar people have accumulated environmental skills and applied them for the education of their children in family units. It is reflected in the experience, traditions and customs of the people and in oral folk art. In ancient times, people used their own system for educating their children. The family educated a child, imparted him moral and ecological culture, respect for the natural environment and people.

**Key words:** Family, ecology, upbringing, people, tradition

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### INTRODUCTION

Every nationality has its own system of education which includes different methods of children training to future; they have their own pedagogy, passing from generation to generation which gives positive results. Ethno pedagogy being the result of public creative idea of many generations and expression of interests of popular majority puts forward ecological standards in the sphere of young generation upbringing in accordance with requirements to environmental safety. Taking into account the loss of the traditional pedagogy of the Tatar people, there is a great omission in a modern conception of children education. In ancient times, people brought up their children according to their own system. A family consisting of two or three generations educated a child, implanting him moral and ecological culture, respect for natural environment and people. In that there were traditions of nature oriented and common interdictions. For example, there was a wide range of ecological bans concerning live world and nature.

### MATERIALS AND METHODS

Family life of the Tatar people, the way they bring up their children differ from others and it is affected by traditions, customs, holidays and everyday life of these people. A child is growing up and developing in his native language environment, following the traditions of his nation. Traditions, customs, pedagogical and ecological experience of the people are in every field of life economical, political, moral, common, pedagogical and ecological culture. They are peculiar to every cultural and geographical region and ethnic complex. On this basis, it

was necessary to conduct the research which allows defining the role of a family education in the formation of ecological culture of children in the family, based on ecological knowledge of the Tatar people (Khusainov, 2012, 2013).

A cult of elders is still observed in rural areas. Having their own houses, property is one of the reasons of this fact. From the first days of being in this world, a child is feeling beauty of the landscapes of his native land and does his best to make it better. That makes a good basis for environmental education. The majority of pedagogical functions in children, teenagers and young people upbringing are supposed to be performed by parents (Wilson, 2007).

**National traditions:** Tatar people were hunting for one or another animal at a given time but at the same time they didn't make any harm to other animals. For instance, "weeks of merci" were conducted in breeding period and it was forbidden to touch the eggs in nests. Parents explained it with the following facts: birds can send diseases and different fiends and that kept children from bad behavior.

Especially, it referred to birds living nearby with people (pigeon, starling, sparrow, etc). Such insects as ants, bees, spiders and others were under special protection. There was even the so called "taboo" not to kill them. It is said, for example: "If you destroy the ant-hill, your hands will wither" (Fig. 1). "If you kill a spider, your legs will wither", etc. People had their own proverbs and spells for every case and the influence of them was impressive. Consequently, careful treatment of the nature was reflected in the educational system. Interdictions and verbal instructions were essential ways

**Table 1: Model lesson for consolidation of children**

Lesson topic	Using ecological knowledge of the Tatar people as an extra material for the lesson
The environment of your neighbourhood Topic: "How to identify parts of the world"	"If you get lost, "tie" your horse to the North star" "All the stars are beautiful, but the North star is all stars' father" "The North star is the holder of the sky" "Ant-hills are always located on the south side of the tree while moss grows on the north side" "On the south side of the tree, wood tar is produced more than on the north side" "The annual rings on the stump of a detached tree is thicker on the south side" "If you get lost in the woods, try to climb the tallest tree. A view from above will help you to find your way" "If you get lost in the woods, go towards the river or stream. The stream will lead you to the river, the river to people"



Fig. 1: Living of birds



Fig. 2: Grandfather and grandmother

of education which kept children out from aimless extermination of birds, animals and plants. With the change of the child's age and development of his consciousness, this system developed into another system of education called a "sin" which provides the implementation of a number of ritual ceremonies that determine human behavior in nature. It is based on compassion, generosity and kindness. Responsibility of children before the Allah was defined by their behavior (State of the Worlds Cities, 2008).

The system of education "sin" was the basis of the norms of human behavior which defines his morals. Disorders that could cause the condemnation of the society were regarded as a sin in front of Allah. This system is connected with nature and social life. It appeared in nature and became a way of life of every family. Common laws of morality and environmental friendliness were based on it.

Wise old men aksakals: grandfather and grandmother were respected tutors in Tatar families. Everyone listened to their advice; they were sat at the head of the Table 1 and invited to settle different disputes. Such respect and honor for elders who had lived long lives is due to their great experience and deep knowledge. The wiser ones were respected not only in their families but also in other families among youths.

The key indicators of ecological culture are mercy, kindness and tenderness. For example, in the village Small Cilna of Drozhanovskiy district in the Republic of Tatarstan in A. Ibragimov's family children were brought

up by their grandmother and grandfather. Grandfather Agsam and grandmother Gulsina are greatly respected in this villae (Fig. 2). Their children consider their words as a law. These laws are learned naturally without being forced. Children were brought up according to moral values of the ancient Tatars and unwritten canons of nature. From an early age grandfather and grandmother inculcated into the minds of their grandchildren the experience of the people and on this basis forming mercy, kindness and respect for nature.

If everyone in a family respects each other, it creates a favourable psycho-emotional sphere for relations. The elders are interested in education and behavior of kids and try to put them closer to nature. They draw their attention to the quality of the performed work, to their attitude towards the nature and good housekeeping. Looking after his grandchildren, grandfather M. Vahitov always claimed: "You should keep order at your home yourselves" or "Cleanness is a source of health".

People considered the personal example of parents and older generation as one of the most important ways of upbringing. They play an important role in good environmental and moral education. There is a popular saying about it: "Nothing can help if it is not sucked in with mother's milk".

**RESULTS AND DISCUSSION**

In their lectures and conversations teachers experimentalists (A. Sadeev, A. Serdcev, R. Husainova,

M. Husainova, R. Alimova, A. Mistyakova, E. Urazaeva, N. Fazylov, F. Fakhrutdinov, Z. Azizov, H. Abdrakipov and others) have revealed the essence that “a man is a child of nature and nature is the habitation of a man”.

The Tatar people understood it and maintained close relationship to nature. In the same way was organized the upbringing of young generation. All these problems were discussed during lectures. It was noted that a human being, growing with love to nature, derives the strength and inspiration from it. That is why, the role of the motherland is so important to a person and every child should know about this fact.

Model lessons were given for consolidation of children’s ecological culture and their parents were invited to attend them. Integrated lessons were also held where several teachers participated. They were such lessons as: “Music and nature study”, “Tatar literature and music”, “Geography and biology” “Mathematics and ecology” etc. They were held in the following Kazan gymnasiums: no. 4, 15, 18, 155 and schools no. 73, 50, 81, 92, 152. The teachers showed albums, photos, collections, gathered during the excursions and trips; rocks, fossils, herbaria; the results of pupils’ experimental works at school, entries of their impressions; essays about motherland’s nature; wall newspapers, reflecting pedagogical and ecological knowledge of the people.

It was the result of the parents and teachers cooperation. Some parents even participated in so called “Environmental task force” where they took part in cleaning territories of schools, lake Lebyazhie, the Volga, the Kazanka river banks, the embankments of Moskovsky, Kirovsky, Privolzhsky districts of the city, etc.

Thus, the effective and positive outdoor work has had some results: children began to value the environment and take good care of it. The teachers-experimenters have proved that using folk pedagogical and environmental knowledge helps to bring up children to be environmentally friendly.

### **CONCLUSION**

A characteristic feature of the folk national system of education is a continuous accumulation of pedagogical

and ecological knowledge, traditions, rituals and customs. Certain traditions are kept by the Tatar people. They are closely related to public attitudes, norms, ideas, customs, rites, having some environmental benefit. Therefore, in this study we considered them as components of ecological culture of the people.

Thus, a family based on marriage or consanguinity, brings people together binding them by the community of life, mutual help and moral responsibility. Every Tatar family had its own national system of upbringing which was based on the love of a mother and grandmother to a child, on the natural need to obey his father that kept the child away from different troubles and demanded the implementation of environmental regulations.

Parents, practicing the religion of Islam, taught children to be obedient without verbosity to be responsible to parents, neighbours, relatives; subsequently, this responsibility fully covered natural-social environment. Every family had its own national system of upbringing; the unwritten laws of conduct were created on this basis and they were aimed to protect the nature.

Pedagogical and ecological knowledge of the people, transmitted from one generation to another laid out sound foundation of ecological culture on children’s consciousness.

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