

## ARTICLE

# THE INNOVATIVE METHODS OF TEACHING “THE WORLD AROUND US”

Zaudet A. Khusainov\*, Zelfiya E. Minnebaeva, Ilgizar T. Gaisin, Renat I. Gaisin, Ziya K. Saracoglu

*Dept. of Economics and Finance, Kazan Federal University, Kazan, RUSSIA*

## ABSTRACT

One of the reasons for the intensive pollution of the environment is the low level of ecological culture and the indifference of people to violations of balanced natural processes in a result of human productive activity. The solution of modern environmental problems is impossible without creating an effective system of ecological education and upbringing of the younger generation. The article reveals new methods of teaching the school subject “The World Around Us” based on folk wisdom, holidays, traditions passed from generation to generation. National pedagogy is considered to be an effective tool of ecological education, because it is addressed to the person, his present and future, to ethno culture. It forces us to think, to look at ourselves from the outside, so that our own mistakes and imperfections do not turn into mistakes and imperfection of our children. The Republic of Tatarstan is ready to accept new ideas, innovative teaching methods in order to improve the efficiency of education. In particular, a new textbook of “The World Around Us” has just been printed and Professor Khusainov Z. A. is a co-author of it.

## INTRODUCTION

At Environmental issues encompass more and more aspects of society life. There is a need to accelerate the formation of such mindset and viewpoint based on humanistic principle of respect for human personality, his natural and sociocultural environment.

We often talk about the necessity of humanization of public human relations. It can be understood: the crisis of society has led to a spiritual crisis. As a result, we ask ourselves: what to do, how to live on? These questions of human existence require a modern answer. But as an answer we often hear either a pessimistic tone of doubt, or the voice of the negation of everything including the best traditions and ideals. Meanwhile, without taking into account the experience of the past, the cultural traditions of folk pedagogy; it is impossible to solve modern problems of spiritual education. Ecological education should be started from the early childhood and done consequently and continuously. The problem of early ecological education is of great interest. Many scientists do their research in this field. There are many interesting and useful, from our point of view, articles about ecological education: Model for Early Childhood Environmental Education [4], Primary school teachers and outdoor education: Varying levels of teacher leadership in informal networks of peers [6], Meta- methodological implementation of creativity in ecogeographical education disciplines [7] etc.

## MATERIALS AND METHODS

The priority of the universal begins with the revival of the undeservedly forgotten folk traditions, the spiritual heritage of people of different nationalities. National pedagogy is relevant today, because it is addressed to the person, his present and future, to ethno culture. It forces us to think, to look at ourselves from the outside, so that our own mistakes and imperfections do not turn into mistakes and imperfection of our children. For centuries, and for millennia, the task of understanding, preserving and passing on to the next generation the proved wisdom of folk pedagogy was solved.

Every nation is a bearer of universal human traits, worthy of admiration. Therefore, the main task is to analyze the national identity of the forms and methods of moral education. The universal norms of morality are made up of the totality reflecting the history, traditions and customs. Since the national peculiarity is not a circle of special, exceptional qualities, but only a concrete manifestation of the universal, these features are quite accessible to the understanding of other peoples. For this reason Z A Khusainov writes: "The knowledge of traditions, celebrations, customs and rites of different ethnic groups about the nature of the region helps to strengthen friendship between peoples"[1].

## RESULTS AND DISCUSSION

The mankind has created different traditions, rituals and customs that remain alive up to this day.

Turning to antiquity, it should be noted that a man was not something separated from nature. On the contrary, he was a part of it, existed inside of it, believed in unity with nature and a connection to it. The latter determined the nature of his relationship with the outside world and certain norms of behavior. Folk wisdom contained observations, which later became the basis of the national calendar. We organized lessons based on the traditions of the Tatar people "Folk Calendar" in the second form of the primary

school. One of the most important events of the calendar, which we have introduced to the course of "The World Around Us", is sowing in Fig 1.



**Fig. 1:** Sowing (Source: <http://preetagriculture.org/wp-content/uploads/2015/10/wheat-1024x682.jpg>)

The beginning of the sowing season is a very important moment. At this time, the fate of the future harvest is determined. The old people carefully chose the day for the first output on an arable land. According to the folk omens it was good, if this day ended in rain. There was a saying: "a wet April – good arable land". It was necessary to come out on the field clean and tidy, so the day before they took a bath. A ploughman put on new clothes. For the sowing to be successful, boiled eggs were given to all people they met on the way. The first furrow was laid with the prayer and the wishes of a good harvest. Along with the grain, eggs were thrown into the arable land. They indicated the size of the grains people expected by the autumn.

Having sown a small piece of land, they stopped for a festive dinner. They lay a tablecloth on the ground with various treats, among which there were necessarily boiled eggs and a loaf. They sang chastushki:

Give us sixty carloads of wheat!  
Give us sixty carloads of spelt!  
Give us sixty carloads of millet!  
Give! Give! Give! Give us everything!  
Give us harvest, Earth! [2]

Agricultural work is the subject of many folk riddles: "It goes, tears the ground, paves the black road" (plowing), "It fits in the field but it doesn't work in the forest" (harrow), "It does everything itself – mows, threshes, blows" (combine harvester), "It isn't the sea but it waves" (grain field).

The folk wisdom says: "If you sweat from work in fields in spring – in the autumn you will get a rich harvest", "The beauty of spring is in flowers, of autumn – in the corn sheaves."

The names of the months according to the folk calendar also indicated the certain natural phenomena. In Tatar folk calendar there are different names for the seasons. For example, baptized Tatars called winter time "hungry" ("ach ay"), because it became very cold, snow fell, and it was difficult for birds and animals to find food. The waiting period of warm weather – March and April, was called "dear" ("Kaderlesh"). The months of June, July, when bees are gathering honey were called "honey months" ("Balkuar"). October, November – "icy" ("Boz ay), as it became cold, and the water froze down. Tatar people said: "September is clear – the winter is cold", "If the 23 of September arrives, don't wait for summer".

The agricultural harvest festival - Syumbel was also based on the traditions, rites and customs of the Tatar people which we can use at the lessons [Fig 2].

Syumbel ("Syumbelya") was celebrated on September 23, at the time of the autumn equinox. This festival was in honour of work in the fields. The land rewarded the peasant for hard work, and the award should be thanked. Our ancestors saw Syumbel in the image of the goddess of fields ("Basu Anasy") - the patroness of the harvest. People were sure that it should be a girl with a hair of a ripe spike colour.



**Fig. 2:** Syumbel festival (Source: <http://rosregistr.ru/upkeep/uploads/2018/08/1209-800x505.jpg>)

The first sheaf, bound in honor of Syumbel, was left in the field. When the harvest was completed, in honor of the goddess of fields, uncut ears were left on a separate plot.

Syumbel festival took place solemnly. They searched and found a beautiful, mischievous and sharp-tongued blonde girl. She played the role of the autumn. The girl sat down on the throne from sheaves. The elderly and respected people of the village were leading the game. Syumbel festival was a break during the work in the fields. For the youth, it was time for gatherings and festivities with songs, dances and fun games.

There are many proverbs and sayings about Syumbel. For example, they said about festival: "During Sumbel there is plenty of everything", "Sumbel is time to clean and sow rye", "When Syumbel is born, the water will cool down."

Many sections of "The World Around Us" in the second form start with riddles. There are few texts in riddles, but they change the subject in a special way brightly and diversely. Moreover, the riddles about the seasons are the closest to the experience of the child. In fact, it emphasizes what every child observed: how everything changes with the change of seasons. It also helps to comprehend these changes in a special way. Having understood and appreciated the riddles, as well as the images of the seasons created by them, it is easier to get acquainted with the ritual song. Approach to songs about the seasons has much in common with the approach of the riddles. At the same time, there may be some complications: for example, the calendar songs require special explanation, references to the ritual, etc. (the attitude to nature as a living being is not so obvious from the lyrics in contrast to the riddles, superstitions and sayings). One of the ways to penetrate into the world of calendar poetry in many respects akin to a fairytale, which is familiar to younger students: here mysterious creatures roam; people live in miraculous palaces etc. For example, in the riddles of the Tatar people about the four seasons of the year it is said:

An old man has twelve sons:

Three of them wear grey beshmets,  
Three men wear green shirts,  
Three sons wear yellow armaynaks,  
Three men wear white shirts [3].

In comparison with the images of riddles and songs, at first glance the images of proverbs fade because of the concrete, economic purpose of these texts. However, proverbs and sayings are close to life experience of children and accordingly live in much the same way as a riddle.

Long since, people knew: it is necessary to do a difficult work together, amicably, with respect and love for each other. You just need to organize correctly the work. Praise, treat, a handmade gift, a good song can also help.

The people had such a custom when on long cold evenings Tatar girls gathered to work together at home. They together spun yarn to make cloth, weaved canvases. During the work they had fun together and had a heart-to-heart talk. It was believed that the work of the spinners was carefully monitored by the brownie - Bichura. And if Bichura does not like something - he immediately sits down at the spinning wheel and starts to confuse the strings and apply nodules. The old people said that the house-spirit was going to spin and confuse only the yarn that a careless girl left on the spinning wheel uncompleted. They also said that if someone began to spin after Bichura, he would surely get sick. You should not leave the yarn, and if there is no other way out, you need to throw it in front of the spinning wheel. Then the brownie will think about whether to spin or not. This custom says that the started work should be brought to an end. During the work the people said: "Who postpones work for tomorrow, that work will not decrease", "Hard work will be overcome by common efforts", "Happiness is not coming out of the ground, it comes with sweat", "Who did not experience hardships, that does not know the joy"[4].

In the program of a secondary school from the second form, as a rule, there is a workbook [5]. The objectives are clear: to be able to see what surrounds us (stand up and see what the weather is, write down, describe characteristics of the seasons, the phenomena of nature, weather conditions, what animals are nearby, etc.). The focus is on wildlife. Such work develops a sense of connection with nature; helps to feel responsibility for it, your ability to affect on something (make a feeder, etc.). However, the effect is greater if the teacher does not just follow the program, but tries to realize the potential of these lessons. It is not accidental that the practice of communicating with nature, observing the surrounding world, is the optimal method, actively used in various lessons of "The World Around Us".

## SUMMARY

At the lessons of "The World Around Us" the use of a workbook is more appropriate. Including various characteristics of the seasons and phenomena of nature, the textbook, in fact, addresses to every page of the workbook which gives the opportunity to submit material more vividly, interestingly. The textbook contains rich material, for example, proverbs and sayings, legends, songs, riddles, etc. And if it is desired, the teacher can go further - and draw attention to the images that are born by the perception of nature. Topics for discussion are almost inexhaustible. One of the simplest is the comparison of children's

observations with the integration of oral folk art. This will not only allow to exchange views, but will awaken the interest of children, make them take a special look at their own observations, create an incentive for further work, develop imagination, and, what is more important, leave the impression of a special relationship with nature [6, 7].

## CONCLUSIONS

The low level of ecological culture is one of the main reasons for the intensive pollution of the environment. This is due to the lack of an efficient system of environmental education and has led to the fact that people do not think about the consequences of their actions in the workplace and in everyday life to the detriment of nature. Thus, the solution of modern environmental problems is impossible without creating an effective system of ecological education and upbringing of the younger generation. The Republic of Tatarstan has gained certain experience in environmental education, starting from kindergartens, secondary schools, institutions of higher education. The Republic is ready to accept new ideas, innovative teaching methods in order to improve the efficiency of education. In particular, a new textbook of "The World Around Us" has just been printed and Professor Khusainov Z A is a co-author of it. Using innovative methods of teaching the subject "The World Around Us" based on folk wisdom, traditions, holidays, songs etc. helps to evoke students' interest to the observation of the world around them, to noticing the beauty of the surrounding world, to identifying themselves as a part of the nature and as a result it will help to form their ecological culture.

### CONFLICT OF INTEREST

There is no conflict of interest.

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### FINANCIAL DISCLOSURE

None

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