

THE ROLE OF THE FAMILY IN THE FORMATION OF ECOLOGICAL CULTURE

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Abstract:

Environmental education in the rapidly developing world of technological progress is an integral part of the educational process. Failure to comply with the requirements of environmental culture can bring modern civilization to the brink of environmental disaster. In the formation of an individual's ecological culture, education plays a fundamental role. From an early age, it is necessary to teach children to care about the health of our planet, about the protection of the forests, rivers, lakes, seas, birds and animals that surround us, all that vitally important and, undoubtedly, beautiful thing that was created for the harmonious existence of man. As a rule, the first natural teachers of a child, who lay the foundations for his upbringing and the formation of an ecological culture of the individual as his integral part, are members of his family: parents, grandparents, close relatives. The role of the family is comprehensive and comprehensive for children, since the family represents the main unit of society.

Keywords: ecology sociology, year of ecology, ecology, ecological crisis, ecological education, ecological culture, family, ecological paternalism

EKOLOGIK MADANIYATNI SHAKLLANTIRISHDA OILANING RO'LI

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Annotatsiya: Texnologik taraqqiyot jadal rivojlanayotgan dunyoda ekologik ta'lim – ta'lim jarayonining ajralmas qismi hisoblanadi. Ekologik madaniyat talablariga rioya qilmaslik zamonaviy sivilizatsiyani ekologik halokat yoqasiga olib kelishi mumkin. Shaxsning ekologik madaniyatini shakllantirishda ta'lim asosiy rol o'ynaydi. Bolalarni erta yoshdan boshlab sayyoramiz salomatligi, o'rmonlar, daryolar, ko'llar, dengizlar, bizni o'rab turgan qushlar va hayvonlarni, hayotiy muhim va shubhasiz, go'zal narsalarni himoya qilishga o'rgatish kerak. insonning uyg'un mavjudligi uchun yaratilgan. Qoida tariqasida, bolaning tarbiyasi va uning tarkibiy qismi sifatida shaxsning ekologik madaniyatini shakllantirish uchun asos soladigan birinchi tabiiy o'qituvchilar uning oila a'zolari: ota-onalar, bobo-buvilar, yaqin qarindoshlardir. Oilaning roli bolalar uchun har tomonlama va har tomonlamadir, chunki oila jamiyatning asosiy bo'g'inidir.

Kalit so'zlar: ekologiya sotsiologiyasi, ekologiya yili, ekologiya, ekologik inqiroz, ekologik ta'lim, ekologik madaniyat, oila, ekologik paternalizm

For thousands of years, the role of the family in raising a child was determined, first of all, by the fact that the child spends most of his life directly in the family. It is well known that the role of the family in raising children is more significant than the role played in their lives by kindergarten, school, friends, comrades, teachers and the media: television, the Internet. It is in the family that the process of formation in the child of those qualities that social life requires from him begins. The knowledge, skills and abilities that a child acquires in the family during childhood, and later in extracurricular activities, public organizations, educational institutions, on the street, shape his personality and determine his life path. Of no small importance in shaping the child's future views and qualities is, of course, the older generation of the family, but an important place in it is occupied by older sisters and brothers, uncles and aunts, who contribute to the continuity and constancy of educational influences on the child's personality. Well-known domestic teacher V.A. Sukhomlinsky emphasized: "Childhood is the most important period of human life, not preparation for a future life, but a real, bright, original, unique life. And how childhood passed, who led the child by the hand during his childhood years, what entered his mind and heart from the world around him - this decisively determines what kind of person the child will become" [3].

First of all, the family introduces the basic concepts related to the need for a careful attitude towards nature, towards all living things in this world, to a child of preschool and primary school age. It is here that ideas about the role and significance of nature in the life of every person are implanted in the child's consciousness. The child is closely connected with his family. From an early age, he directly imitates representatives of the older generation in almost everything.

The consciousness of a small child is formed in the process of imitation, because from birth the child unconsciously strives to be like his elders, copies their behavior, tries to be like his parents, brothers and sisters. Since at a young age children still inherently continue to be dependent on their parents, it is important for the latter to give them those environmental guidelines that they will rely on in adulthood. It is these guidelines that will become fundamental in the child's future life. Parents enjoy unquestioned authority in the eyes of a small child and are his first spiritual and moral mentors. Without sufficient knowledge, the child constantly draws it from communication with adults. He expects support, help and protection from them. Of course, first of all, parents must help the child learn to follow universal norms of behavior in society, introduce them to spiritual values, and lay the foundations of moral and environmental education.

Without organizing special environmental work, parents teach children to love and protect nature, expressing their attitude towards the environment, for example, by taking part in

planting trees, bushes, flowers together with their children, or cleaning up trash carelessly thrown away by someone on the beach, saving a wounded animal or bird from death. This is how children begin the process of forming those foundations of ecological culture, which they will master and will demonstrate them fully at an older, conscious age. It is necessary to pay attention to the fact that it is parents who bear primary responsibility for the upbringing and formation of the environmental culture of their children. No one other than parents has such a close connection with their children as a mother or father. The productivity of the process of training and education in general and the environmental one in particular is largely determined by the extent to which the family feels itself a part of society, how it comprehends its civic and social position, and significance in it the extent to which she accepts moral and ethical responsibility for the upbringing of her children depends on what they ultimately want to see in the future of the society in which their children will live. The future of our planet depends on the unity of understanding of the importance of this issue, first of all, by the parents themselves, their consciousness and activity in educating the younger generation. It will not allow the world to be led to complete ecological destruction of the Earth. The direct influence of the family on the formation of a child's personality is stronger than all other educational influences on him. Undoubtedly, with age it weakens somewhat, but is never completely lost. In the family, those qualities are formed that cannot be formed anywhere except in the family. In particular, the level of education and upbringing of children depends on the family. How the relationships of all its members develop within the family determines how correctly and consciously the model of family education will be built. Children and parents are bound by inextricable ties that unite the closest people. The formation of the personality, character and general worldview of each child in the family will depend directly on how parents and children communicate and interact with each other. The beginnings of a child's moral, spiritual, and environmental education are undoubtedly laid in his family, just as here he learns to walk and takes his very first steps. In the work "Family Psychology" L.B. Schneider writes that raising children nowadays is an extremely complex and multifaceted process.

If earlier parents prepared their children to enter a world that they knew well, which was the same as the one they lived themselves, where the same laws and requirements applied, then now parents prepare their children for an unknown to them the world itself, in which everything is fleeting and which changes endlessly [4]. It should be noted that it is currently impossible to assess the importance of family education in the formation of the foundations of a child's ecological culture, as well as his personality as a whole, in a positive way. The modern family can simultaneously act as both a positive and negative factor in the formation of personality. The family can play a positive and negative role in a child's life, bring him evil and good. It forms in the child not only prudence, kindness, generosity, love for nature and loved ones, but also cruelty, callousness, indifference and indifference.

The modern family is significantly different from the families of previous generations. The relationship between parents and children in a number of modern families is characterized by alienation. The number of divorces, dysfunctional families, families where one of the parents, and often both, drink or take drugs, has increased significantly. The financial situation of many families, especially young ones, is extremely unstable. All this cannot but affect the attitude of children to the world around them. The moral and psychological climate of the family, where the instability of relationships, anger and nervousness of adults causes a neurotic reaction in the child, who no longer perceives the reality around him as an amazing and beautiful world that must be loved, cherished and protected, but is forced to look for ways and means of how can he survive the brutal struggle for his existence. It should be noted that in considering these problems there is another side that requires consideration and analysis. For a number of modern families, the main thing is often the acquisition of material assets. The pursuit of financial well-being contributes to the development of alienation and detachment of parents from the process of raising children, causing their inability to make correct and informed decisions in caring for their welfare. Such concepts as social orphanhood and social neglect have become very relevant nowadays. We are talking here about those children whose parents have limited rights to raise them due to their alcoholism, drug addiction or being in prison. According to RIA Novosti, at the beginning of 2013 there were more than 643 thousand in our country. orphans left without parental care [5]. In order for a child to develop fully, it is necessary to create for him the conditions that would contribute to the best development of his strengths and abilities. In children brought up in boarding schools and orphanages, it is impossible to fully form not only the foundations of ecological culture, but also those feelings without which this becomes impossible, namely love and affection in order to fully realize in the future your self.

Experiencing an inferiority complex and abandonment, such children often become aggressive, cruel and indifferent to the problems of their peers, other people, the nature around them, its beauty and wealth. It should be noted, however, that even in not very prosperous families, children feel more protected than in most educational institutions of social care. In any family, what is significant is what values and qualities are instilled in children, first of all, by parents. There is no doubt that a person who is highly moral and responsible towards nature is most often brought up in a prosperous and loving family. At the same time, experience shows that in some low-income and not entirely prosperous families, hardworking, spiritual and moral children who are careful about nature also grow up. In ancient times, when people professed paganism and had their own tribal cults of nature and the elements, problems such as the urgent need to form an ecological culture did not arise, and there was no need for environmental education. Caring for nature was an integral part of people's lifestyle. They revered her and worshiped the forces of nature.

In the concept of spiritual values of the peoples of the Caucasus, human ecological education has always had a sacramental meaning. From infancy, children were instilled with a love for the animal and plant world, rivers and reservoirs. Nature was the primary source of human existence, without which their life was unthinkable. Thus, in ancient times, the peoples of the North Caucasus were, like all others, pagans. Even before the adoption of Islam, they revered the nature and power of poetry. Thus, in the beliefs of the Kumyks, the cult of fire occupied the most important place. It was also a symbol of home. After sunset, housewives did not give fire to strangers. They glorified with fire and cursed with fire. Being an agricultural people, the Kumyks carefully monitored natural phenomena, coordinated the organization of their life and economic activities with them, and had cults personifying water - Zemire, Gudurbai, Suvanasy. An analysis of folklore and ethnographic materials about the life of the peoples of the North Caucasus indicates, for example, that from ancient times the Kumyks worshiped the main god of the sky, Tengiri.

The paganism of the Chechens was also based on the cults of nature and the elements. Among the Kumyks, as a people living on the plain and engaged in agriculture, most pagan cults and holidays were associated with economic activities. Being powerless in the face of natural elements, rainfall, drought, which gave rise to their belief in the supernatural, they associated most of the rituals performed with the worship of the forces of nature. In the folklore and legends of the Chechens, we can also find the cults of mother nature and the forces of the elements: Khinana (mother of water), Mekhnana (mother of the winds), Detsnana (mother of the blizzard), Tsenana (mother of fire). The main holidays of both Kumyks and Chechens were dedicated to natural phenomena, animals, plants, fire, and water. Until the adoption of Islam, Chechens revered mountains, individual mountain peaks, rocks, lakes, groves, which later contributed to the fact that these people began to perceive them as natural monuments and demanded careful treatment of them as such. Among the Kumyk and Chechen peoples, there are many beliefs about terrible, supernatural punishments for various sins to which a person who caused damage to nature was subjected. For example, “if you kill a frog,” the adults told the child, “then you will have terrible warts and wounds on your hands. If you desecrate the river, your mother will die.” Such beliefs still live among these peoples.

Folk pedagogy undoubtedly contributed to the development in the child of caring, benevolent, highly moral principles in relation to the surrounding nature and people, and demanded to honor the culture and customs of their people. Raising children based on the traditions of their ancestors was widely developed among the peoples of the Caucasus. The most significant personality qualities from ancient times to the present day have been benevolence, kindness, respect for elders, sympathy, compassion, and cohesion. These qualities laid the foundation for the formation of stable positive character traits in children. Among the Kumyks and Chechens, parents who knew and respected the folk traditions and culture of their people played a major role in raising a child’s highly moral personality. Of great importance for them

was the formation in the child of a caring attitude towards nature, maintaining the purity of the ecology of his place of residence, showing care and respect not only for loved ones, but also for the peoples who lived next to them. The pedagogical processes of raising and teaching children were influenced by customs, mores, the environment, and the way of life of peoples. One of the main qualities characterizing a person was considered to be a respectful attitude towards the older generation, their care and veneration. Displaying disrespectful, rude and immoral behavior in general and especially in the presence of elders was considered obscene and unforgivable. The relatives of such children were condemned, and the children were alienated from society until their behavior changed.

The moral qualities of the individual were clearly manifested in the communication of children with adults. Children were required to respect their elders and be polite and friendly towards them. Character traits such as care, love, tenderness, compassion for family and friends, caring for the environment have been successfully formed and are being formed at the present time if a child grows up in a favorable microclimate of the family and home. Those children grow up humane whose parents themselves possess such qualities that they show not only in relation to their own family, but also to society, nature, where the child directly sees adults not only in their own home, but also when accompanying them on the street, relaxing in the lap of nature in the forest, by the sea, rivers and reservoirs, in parks and gardens of cities and villages. He carefully observes his relatives, analyzing and evaluating their actions and behavior. A child, like a sponge, “absorbs” into himself the manifestation of the attitude of significant adults to the world around him, forming in himself the foundations of the ecological culture of the individual, as an integral part, first of all, of the ecological culture of his own parents.

Gradually, from a child imitating adults, depending on their direct influence on him, he turns into a rational, independent subject of his life, capable of directly expressing his own, personal attitude towards the world around him. Acquiring the ability for self-development, self-affirmation of his position towards the surrounding nature, the world, people, he learns to act independently, without the help of adults, in various life situations. Thus, having matured, he exhibits the features of the basic general culture of the individual in general and environmental culture in particular. These are the very qualities whose formation began in his childhood. Based on the knowledge, skills and abilities acquired in preschool and primary school age, he expresses a feeling of effective love and care in relation to people and the surrounding nature.

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