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Role of Folk Culture in Ecological Education

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Abstract---At the present stage, the topic of environmental research is actively developing in all areas of human activity, and becomes a cornerstone in their formation and development. The following concepts are widely accepted: ecological nurture, the issue of ecology in science and art, ecological education, ecology of culture, ecology of human behavior, ecological safety of the environment, etc. The conservation and development of environmental criteria seems to be a factor in the sustainable development of all processes of human activity in the context of globalization and internationalization. The issues of preserving the identity and ecology of culture are of particular importance. In this article, using the Kazakh language as an example, are given the words that reflect the essence of the cultural ecology of the people. According to the opinion of the authors, the study of a foreign language must begin with words that reveal spiritual life, ideology, worldview, beliefs, a strong connection that unites the outdated, living and future generations of the people into one great historical living whole. It is proposed to adopt a comprehensive method of learning a foreign language through the study of the entire culture of the people.

Keywords---aesthetics, cultural studies, ecology, education, ethics, people, tradition.

Introduction

At the present stage, knowledge of a foreign language is the key to professional success, personal growth of a person and significantly expands life prospects. Linguists argue that in order to memorize a word qualitatively, it is necessary to meet it at least five times in different contexts: read it, pronounce it, perceive it by ear, write it, meet it in the context of other words. Moreover, it also has its own algorithms for optimal memorization (Davudov, 2020). Throughout the history of mankind, an enormous number of different educational methods have been developed. At first, all methods of teaching foreign languages were borrowed from programs designed to teach the so-called "dead languages" - Latin and Greek, in which almost the entire educational process was reduced to reading and translation (Suryasa et al., 2019). According to this method, language proficiency is grammar and vocabulary proficiency. The improvement process is understood as a movement from one grammatical scheme to another. Thus, the teacher planning a course using this method first thinks about what grammatical schemes he wants to cover (Amandykova et al., 2019). Then texts are selected for these topics, from which individual sentences are highlighted, and everything ends with a translation. First - from a foreign language into the native language, then - vice versa. And also, there are a number of methods for studying a foreign language, mainly English. These methods are: "Silent way", "Total-physical response", "Sugesto pedia", "Audio-lingual method" и т.д. (<https://www.native-english.ru/articles/excursus>).

This article proposes an integrated approach to learning a foreign language, namely: acquaintance with the culture of the people, climate, landscape, food, ethnic type, language, culture (Sonderegger & Sauer, 2010). Particular attention is paid to environmental education and upbringing of the younger generation (Evans, 2008; Wu et al., 2013). The proposed method, using the example of the taboo words of the Kazakh language, can be used in the study of other languages of the world. In the content of the taboo words, you can see the grain of the entire ecological culture (Amandykova et al., 2018). Taboo words are a reflection of the essence of folklore, mythology, prejudice, national and social custom, habits, rules of everyday behavior, historical traditions, rituals, the basis of the linguistic structure of the people (Button, 2000; Belfo & Trigo, 2013).

The harsh natural and climatic conditions of Kazakhstan caused the dispensary settlement of Kazakhs throughout the territory and a nomadic lifestyle (Lavie & Tractinsky, 2004). Dispensary settlement influenced almost all spheres of life of nomadic society; material production, forms of social organization, political and social system, worldview and spiritual culture (oral art). Tribal ideology and inter-juz (traditional division of the Kazakh nation) oppositions arise from the real way of life, differences in economic and cultural activities, everyday life, military and political activities, customs, rituals (Fiske, 1992).

These features of economic and cultural activities and local ecosystems are preserved in the form of subcultural differences within modern Kazakh culture. In the course of socialist cultural construction, there were violations of the successive development of spiritual culture, unequal development of the main spheres of ethnic culture (Pich et al., 2003; Kuchuk et al., 2021). Thus, ignoring such an important sphere as the culture of life support (which includes production technology, food, housing) led to the flight or death of a significant number of Kazakhs during the years of collectivization, soil erosion during the development of virgin lands (Dinara et al., 2020). Today, the solution of environmental and social problems is impossible only at the macro level, an increasingly important role is played by the importance of local problems, subcultural differences.

Strengthening the national culture requires efforts not only intra-national, but also interethnic, interstate, because the heightened interaction between socio-ecological requirements and the needs of economic growth today is necessary to prevent destructive phenomena in the Earth's biosphere that have assumed a planetary nature (Sarsenbaeva E.N. 1988-1998).

Literature review

Environmental arts education is a new concept of arts education based on environmental ideas under the call of an environmental civilization (Kurmanbay, 2020; Muzyka et al., 2021). The soul of environmental art education lies in "dialogical consciousness". The prototype of "dialogue" is an exchange of conversation between two people, based on the principles of equality, openness, freedom, democracy, sincerity and frankness, thus creating a completely new thing that is simultaneously connected with two people and different from them, in order to develop human language intelligence and intelligence of interpersonal communication to an advanced level. (Huang & Wang, 2020).

In modern visual culture, more and more attention is paid to the topic of climate change and the need to make commitments to counter it. The artists' observations concern not only the natural consequences of climate change, but also their impact on the social and cultural heritage of the inhabitants of the regions which are most under threat (Li, 2021). Areas most vulnerable to destruction: oceans, coral reefs and polar regions are becoming the subject of special interest for artists. This interest may be reflected in the increase in the number of exhibitions on the current state of the environment (Michałowska, 2020).

The development of musical art is inseparable from the objective existence of the musical function and the deepening of its aesthetic understanding by people (Nabiev et al., 2019). From the point of view of musical figures, the basic requirements of musical aesthetic education should be based on the integration of traditional environmental culture and musical aesthetic education (Gang, 2020).

Consideration of climate should form an integral part of any definition of quality and sustainable education. The role and significance of language and discourse in sustainability education is examined, pointing out aspects of language awareness

and language use when it comes to language learning and interaction with topics such as climate change. And also, the role of literature as a specific form of cultural energy in the larger ecologies of culture, and discusses "sustainable texts" with an eye to the often unrecognized but nevertheless important question of the value of literary education ([Bartosch, 2021](#)).

Environmental education is a practical mechanism for transforming the education system based on the principles of sustainable development. Environmental education is considered as a tool for the systematic formation of a person's basic human qualities in the field of education for sustainable development - critical thinking, ecological worldview, subjective-value approach to the environment, eco-cultural values ([Karpan et al., 2020](#)).

A garden for education, cultural memory and contemplation has been restored in Iraq. It is a project that combines art, design and technology with culture and history ([Shilderkhanov et al., 2018](#)). Drawing on Islamic and Mesopotamian traditions rooted in this historically and symbolically rich region, Eden in Iraq WasteWater Garden is designed as a syncretic container for environmental and cultural recovery and post-war legacy ([Rubenstein & Sathikh, 2021](#)). The project "Green Days in Lama Balice Park" is aimed at spreading a culture of sustainability and awareness of the population about issues of environmental protection, about the relationship between people and nature ([Tarsitano et al., 2021](#)).

Cultural ecology is a worldview and methodology ([Sugyaningsih & Mardiana, 2017](#)). The ecological model of mental health education in colleges and universities is being investigated and an ecological system of mental health education is being formed ([Tolegen et al., 2018](#)). This study shows that the factors influencing the psychological development of students come from society, family and school. Using a group as a micro-support system to improve the mental environment of students and enrich group culture can create a favorable ecological environment for the psychological development of students. This has a certain guiding value for teaching an ecological culture of mental health of students ([Mei, 2021](#)).

Interdisciplinary interactions are essential for overall thinking about environmental, economic and social aspects. Sustainable development of society in the context of internationalization of environmental protection, ecology, education and science, global development and transformation of the process of institutionalization of the global system is an integral and multi-level sphere of interconnectedness of economies, societies, states, social institutions, cultures, peoples, nations, worldviews, which is mandatory influences both national models and changes in the global development paradigm ([Zinchenko et al., 2021](#)).

Ecology is, in fact, a lesson in connectivity. Ecology is not just a matter of the "green" content of science and art, although it is necessary, just as the disciplines themselves are irreplaceable ([Wermelinger, 2004](#); [Hessburg et al., 2005](#)). The ecological turn in different areas requires a change in the very form of thinking into what is considered thought, knowledge and culture. I will argue that education should not only change the environment, but that the very idea of

education, the ideas of human and non-human learning, should become central to our understanding of ecology, its systems and their components ([Feder, 2021](#)).

Methodology

Acquaintance and study of taboo words in the study of a foreign language constitutes the conceptual methodology of this article. The methodology is based on works devoted to a comparative description of cultures and worldviews of different peoples. In the works of G. Gachev, the national world is considered as the unity of nature (Kosomos), the character of the people (Psyche) and their mind mentality (Logos) ([Gachev, 1995](#)).

Results

In science, taboo denotes a strict prohibition on the commission of any action, based on the belief that such an action is either sacred or damnable to ordinary people, under the threat of supernatural punishment. Taboo is a term borrowed from the religious and ritual institutions of the local tribes of Polynesia. This phenomenon was first observed and introduced into the field of linguistics by the English navigator and traveler James Cook (1728–1779). Recent studies have shown that similar taboo words exist among most peoples of the world, including in the Kazakh language.

The prohibition was a set of rules that was based on the mythical and religious beliefs of people of the primitive era and which had to be strictly followed in order to protect themselves from mysterious forces, threats, troubles and misfortunes, get rid of fears, and enlist the support of unknown forces. In particular, the prohibition is a precautionary measure to teach people what to do and how to avoid unknown dangers. The prohibition usually consists of three factors: the subject of the prohibition (the person executing the prohibition), the form of the prohibition (the prohibited thing or action), and the purpose of the prohibition (prevention of unknown misfortune).

Prohibition was a product of faith in early church society, which was supplemented and improved at every stage of the development of civilization. In ancient times, people lived only in nature, and their way of life was very simple and highly dependent on natural phenomena. They were often threatened by various natural disasters. However, gradually the life experience of people grew, and in practice they began to understand what is forbidden, although they did not understand why. Thus, they sought the answer to this riddle in mythical and religious logic. Ancient man described these forces as almighty and omnipotent, fraught with a threat to all living things in nature, and treated them with fear and respect. Thus, in order to avoid a threat or in order to appease the mysterious forces, to enlist their support, all kinds of prohibitions were invented and used. Prohibitions in this era were mainly related to nature worship, totem worship, ghost worship, or shamanistic beliefs. They were divided into taboos for good and for evil spirits.

As the way of life became more complex, the experience of our nomadic ancestors, who lived in harmony with nature, expanded more and more, and the logical

understanding of the cause-and-effect relationships of natural phenomena deepened. Thus, many new prohibitions have appeared, which are already of social significance, since the position of people is no longer based on spirits, and on the categories of black and white, innocence and obedience.

Thus, the mythical and religious nature of the prohibitions gradually disappears and they are replaced by new prohibitions arising from the requirements of real life. However, for various reasons, our ancestors continued to believe in Zoroastrianism, Manichaeism, Buddhism, Nestorianism and Islam. Over time, the religious motives of these religions have become part of our national traditions and an integral part of Kazakh taboos. However, the basis of these taboos was also related to the national worldview.

Kazakh taboos are constantly supplemented, differentiated and improved at every stage of the development of civilization, in the national context, regulating the relationship between man and nature; human and human; man and society, thereby maintaining public order, social norms and rules. All people in society must strictly observe and strictly follow these norms and rules, otherwise disregard for prohibitions is disrespect shown to the society in which they live. Prohibitions and taboos accompany people throughout their lives: from childhood to death. The Kazakh people are rich in taboos. Depending on the content, Kazakh prohibitions are usually divided into two main areas:

- Prohibitions related to beliefs;
- Prohibitions related to customs.

Belief prohibitions are further divided into prohibitions related to possession; prohibitions related to nature; prohibitions related to totems; prohibitions related to ancestors, ghosts; prohibitions related to fate. Prohibitions related to customs are divided into prohibitions related to everyday life; prohibitions related to behavior; prohibitions related to various professions; prohibitions related to objects; prohibitions related to body parts; prohibitions related to speech. Thus, the word "taboo" also refers to prohibitions related to speech. Taboo is an ancient principle widely spread among the peoples of the world: it is a tradition rooted in various beliefs and beliefs; it is an attitude to the external environment and relationships between people, a chain of knowledge and understanding.

Prohibition is one of the methods of education in accordance with national customs. The variants and patterns of prohibitions have deep roots. They educate to avoid evil; respect the world, the sources and means of life, knowledge and education, and call for an open fight against evil. That is, taboo words are a purely folk pedagogical concept designed to protect and deter from committing bad deeds, in order to be an example and a role model. Thus, taboo words are one of the educational tools that prevent negative and inappropriate behavior of people in society. The word has creative power. The word awakens the consciousness of people. Our people were able to use taboo words in life with great wisdom. With the help of taboo words, the people protected the younger generation from unworthy behavior and inappropriate actions. Through these rules, laws and superstitions, it encourages young people to be vigilant, educates them in mercy, compassion for their neighbors and a careful attitude to nature,

as well as strict observance of the norms of ethic and morality. The thoughts and tastes of ancient peoples about their land, homeland, nature, animals occupy a special place in superstitions and taboos. We can learn a lot from the thousand-year experience of our ancestors, now, when our land is gradually turning into a zone of ecological disaster, causing various diseases that exacerbate the already plight of people! Let's think about the meaning of superstitions and taboos that provided environmental education and upbringing of the descendants of the Kazakh people. Basically, they taught to protect the land and water, plants and birds, animals and insects; take care of everything that inhabits the earth. The people raised and introduced prohibitions and taboos to the level of public consciousness and made them mandatory for implementation. These rules, norms and requirements have been strictly observed for centuries, because non-observance of these prohibitions will lead to the disappearance, leveling of folk customs and traditions, loss of the identity of the Kazakh people.

There are many rituals and prohibitions related to water among the people: "Do not spit into the well, it will be useful to drink water", "Do not waste water", "Do not swim in the water", "If you see a spring, clear it", "There is a need for water", etc. Rituals have taught generations to be thrifty, careful, vigilant, appreciate, respect and take care of water. Thus, the vital commandments come from the worship of nature and the desire to honor and protect it.

Water is the basis of life. Where there is water, there is life. If we say that life first appeared in water, then water is the source of the whole creation on Earth. The Kazakh people who lived on the bank of the river gradually got used to farming. Since water is the main source of agriculture, people know the value and importance of water. The importance of beauty in human life has long been described as "A jigit (horseman) is the beauty of the country, forests are the beauty of the earth". A person who harms nature is equated with a person who harms society. For example, the curses "First cut off your hand before you cut down a tree", "If you cut down a pine tree, you will become a fool", they were a mandatory rule in the education of the young and a warning not to commit rash, thoughtless acts.

"Don't pick the grass!" ("Shopti zhulma"), "Don't trample the grass!" ("Kokti taptama"), Do not chop the tree! ("Taldy kespe") and others. There are many taboo words and folk signs that protect nature and foster a sense of care, love, reverent attitude towards nature-mother. In the call "Don't pick the grass!" ("Shopti zhulma"), is another reminder that plants, herbs, flowers, trees are a living part of nature. It is important to instill this principle in a child from the moment he comes to our world. Not to pick plants, not to kill insects is the key to educating children of kindness and mercy. In order to arouse compassion in them and prevent them from showing cruelty, it was a good tradition to acquaint children with the commandments and traditions, with examples of exemplary attitude towards the nature around us. For example, "Do not disturb (Do not ruin) the bird's nest, anthill!", "Do not disturb the swallow's nest!" According to legend, the swallow brings good luck to the house, you cannot ruin its nest! The swallow was considered a sacred bird. If the swallow makes a nest on the roof of the yurt, it will not budge until the chicks learn to fly. "Why does the swallow have a forked tail?" In the fairy tale, the call is: to take care of small birds, respect animals and

nature, admire their beauty. Warnings-prohibitions: "Do not destroy birds' nests, do not break eggs of chicks" has taught many generations to treat all living things more attentively and caringly. Appreciate the life of any creature. It fosters feelings of compassion and pity for birds and animals.

Thus, prohibitions and words-taboo are traditional cultural phenomena based on the mythical and religious beliefs of our ancient ancestors and preserved in the language of the Kazakh people. They are filled with national flavor, universal human values, moral qualities. Prohibited words-taboo coordinate, regulate and discipline people, and also have a great influence on the formation of a culture of speech and dignified behavior. The educational value of taboo prohibited words is very high. If we delve into the etymology of the occurrence of taboo words in the society in which we live, there is reason to believe that any social laws, rules and regulations adopted in society are centered around these taboo words and are closely related to the concepts and meaning with which they are filled.

Discussion

The study of the symbiosis of culture and ecology is one of the most relevant topics. This symbiosis is an important aspect in solving various problems and in finding original concepts. For example, researchers from China see the process of balancing ecology and culture in the method of protecting historical and cultural carriers, symbols of their nation. In this case, we are talking about the protection and preservation of Mount Zhongnan. A unique curriculum for the study of themes and concepts of environmental sustainability, pedagogy based on equality, and creative reuse through the creation and use of doll characters was proposed by Gloria Anzaldua (Yang, 2021).

A terrain field course, based on a variety of ways of nature, land, water and culture, cognition was introduced at the University of Windsor. The bachelor course at the university was taught by indigenous educators and custodians of local communities. The main objective of the course was to familiarize students with traditional ways of knowing nature, and they were used as the main pedagogical teaching method (Domingues, 2021).

The pedagogical theory of the development of marine environmental monitoring and traditional music has been carried out by Chinese researchers. (Lin Li). The presented materials confirm that at the present stage there are many conceptual solutions based on the culture and ecology of the ethnos.

In its core, each nation remains itself as long as a special space, climate, landscape, food, ethnic type, language, culture are preserved - for they continuously feed and reproduce the national way of thinking and being. The epigraph to this work is the saying of Heraclitus: "The wakeful have one single cosmos that is common to all, while in sleep each man turns away from this world into his own". So the national images of the world are the dreams of nations about the One. Why do we need to know these dreams? Yes, so as not to take them for reality, to be aware of the limitations and locality of our most general ideas. But through comparing different dreams, there is hope to understand the true reality (Gachev, 1995).

The main function of the culture core is the preservation and transmission of the self-identity of society, therefore it has high stability and minimal variability. In a sense, the core of culture performs the function of a genetic mechanism, a kind of social DNA that stores information about the history of human relations with nature, at different stages of their formation, the living conditions and activities of an ethnic community. Knowledge of folk ecology was passed from generation to generation in the form of living experience, as well as ideas about good and evil, virtues and non-virtues, moral and immoral. Their analysis from the standpoint of modern science reveals their surprisingly deep ecological meaning. It should be emphasized that among different peoples, who often live in extreme environmental conditions, not only methods of adaptation to the natural environment (attitudes, policy, values, traditions) are historically fixed in their culture, but also ways of transmitting these methods to the new generation. This means that in the history of mankind there is a rich experience of not only rational nature management, but also the education of environmental values among young generations. Folk pedagogy acts as a set of knowledge and skills of educational actions, enclosed in traditions, folk art, forms of communication that ensure the continuity of generations and the integrity of the ethnos (Zakhlebny & Dzyatkovskaya, 2012).

Conclusions

As a result of this study, it is proposed to start studying a foreign language with familiarization with the culture of the people. Acquaintance with nature, ecology, folklore, mythology, arts and crafts, with everyday words, with words - taboo, etc. According to the authors, the language learning methodology should also include educational programs that provide for visits to nature or the use of video material with a story about nature. Include lessons for listening to national music, communication with ethnic representatives. Studying of literature, familiarization with works of art, watching films reflecting the history and life of the people. It is necessary to draw up a picture of the world of the people, the language that is chosen for study.

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