

V International Forum on Teacher Education

Pedagogical Value of Folklore Prosaic Genres in Intellectual and Moral Education of Future Teachers at the Foreign Language Lessons

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Abstract

The article is devoted to the issue of pedagogical value of folklore in intellectual and moral education of future teachers at the foreign language lessons. The authors of the article analyze why is folklore a valuable source in training teachers. In the article it was researched folklore genres which can be successfully used with educational purpose. It was also researched the works of well – known foreign and Russian scientists who made a big contribution to the theoretical and practical research of folklore. The authors of the article researched the works of pedagogues who used Russian folklore genres in kindergartens, elementary and secondary schools. The aim of the study is to demonstrate the pedagogical value of folklore prosaic genres in intellectual and moral education of future teachers at the foreign language lessons.

Before analyzing the pedagogical value of folklore genres in intellectual and moral education of future teachers the authors held an opinion poll at the university. It was surveyed 200 students of the first and the second courses at the institute of psychology and education. There were some questions about folklore of the native language: if they knew some cradle songs or if they remembered tongue twisters which their parents had used to improve their pronunciation skills or if they remembered some fairy tales from their childhood, if they remembered counting out rhymes. 47 % of the future primary teachers couldn't remember cradle songs. 33 % students responded that they knew some cradle songs but they couldn't sing the whole songs. 20% of students didn't hear cradle songs from their parents. Students who took part in questionnaire and in polling showed better results in retelling fairy tales of the native languages (Russian and Tatar). 88% of future infant school teachers could remember the content of fairy tales. They told that they heard them from parents and read them at primary schools. Just 5 % students could remember local legends and fables. 60 students (2 groups) of primary school teachers and English language teachers were taken to the experimental groups where the authors of the article evaluated the results of the experiment using folklore genres of the native and second languages in teaching foreign language. At the end of the experimental year students replied to some questionnaires. 100 % of students liked to learn foreign language by means of folklore as native so foreign one. They said that they would use them in their future work. 99% students underlined educational value of folklore in bringing up children, in intellectual and moral education of younger generation. 100 % students who learned foreign language by means of folklore genres highlighted that their acquired knowledge, competence, and skills would be very useful in their

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future work with children at primary schools.

Keywords: teacher training, folklore, foreign language, fairy tales, sagas, legends, pedagogical value, language skills, educational goals.

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Published by Kazan Federal University and peer-reviewed under responsibility of IFTE-2019 (V International Forum on Teacher Education)

Introduction

Prosaic genres of folklore have been created earlier than written form of people's works. They have their own peculiarities. Firstly, there are many variants, secondly they were created to bring up next generation, to give some information to the growing youngsters. Thirdly, we can find reflection of all fields of our life in the prosaic genres of folklore. They take into account age peculiarities of the growing generation, the psychological and educational aspects, the basic laws of the children's logic and perception. Prosaic genres of folklore are a part of oral tradition and realize cumulative function of the language. Legends, fairy tales, myths, fables take part in storage and give information about socio historical heritage of the nation. These genres of folklore have been researched from the 18th century by prominent Russian scientists, linguists as Anikin (2004, 2007), Afanasiev (1996, 2008), Vinogradov (1921). They were researched as a strong educational tool of folk pedagogics. Therefore, the authors of the article analyze the works of prominent Russian linguists as Vinogradov (1921), Anikin (2004, 2007), Ushinsky (1990) who researched pedagogical value of folklore. According to these great scientists' point of view prosaic genres of folklore were created to develop speaking skills of next generation. They help to broaden mind and develop research activities, learning and cognitive activities. Prosaic genres of folklore also serve to bring up some important moral and spiritual values of society as cultural awareness, respect the historical heritage. Each nation created its own fairy tales or legends, myths etc. Reading, researching them it is possible to understand the soul of the nation. Reading fairy tales, legends, myths, sagas students can understand what and why this or that language word or expressions should be used this way. In fact, students can also learn some historical facts or events which happened to that period of time in their country.

Methods

The leading method of research is the study of theoretical and methodological literature on this theme. The authors highlight the following groups of the methods which help to use prosaic genres of folklore in teaching foreign language: 1) Structural and logical methods. These are the methods when students start to develop their skills doing easier exercises. 2) Training methods. Students are taught doing certain exercises with special vocabulary and grammatical rules. 3) Research methods. Students are taught to find necessary information, to learn analytical thinking. As the thinking is the most active and difficult informative process mediated by the speech, its development in learners needs to pay special attention (Magner, 1965; Ushinsky, 1990; Gali, Fakhruddinova, & Grigorieva, 2017).

The novelty of the research is that the authors analyze the pedagogical value of prosaic genres of folklore in intellectual and moral education of future teachers at the foreign language lessons.

Results and discussions

Prosaic genres of folklore consist of different oral fictions. They are fairy tales, legends, myths, fables, epic ballads, lores, sagas. The prosaic genres boat different contents, themes, sets of patterns, characteristic linguistic properties, artistic devices, style of performance.

They appeal to all ages and cultures. They were collected and adopted by different peoples. We can find them in different countries sometimes with the same plot, characters. Prosaic genres have many advantages as educational resources. They have interesting plots, they are easy to remember, they have brilliant stylistic devices as repetitions, metonyms, metaphor, which help to develop speaking skills of a young generation. They bring up humanistic values. The instructive effect of the prosaic genres in the old well-developed method of folk pedagogy is narration, when the action slowly unfolds, reaches a climax and ends with an instructive ending. This method is used to adapt children's understanding of the story. Repetitions, cumulativeness, alliteration, rhythms and songs, rich word building make the prosaic genres attractive and easy to remember. These educational features of prosaic genres develop a logical memory, make it possible to understand numerous new information in a short period of time. Teachers can successfully use them in different groups with different language levels. They help to develop communicative, listening skills, memory, logic, etc.

One of the most popular prosaic genres is a fairy tale. Fairy tale is "a traditional story, usually written for children, which often involves imaginary creatures and magic" (Cambridge Dictionary). Fairy tales are the most popular and favorite for children. Many researchers, for instance, Classie (1983), Vinogradov (1921), Anikin (2004, 2007) have no religious coloring peculiarity to the legend, has no connection with superstitions, as in epics. The place and action in fairy tales is not defined, for example, in the Russian fairy tales we meet: "In a certain kingdom, in a certain state", in English fairy tales – "Once upon a time there lived a ...". Each type of fairy tale has its own composition. The struggle between good and evil ends with the victory of good. Fairy story tellers give some ideal characters and some negative, ironic, or satirical description of others. So attitude to reality is manifested in the ideological, moral issues in the fairy tales. Many fairy tales end with moral conclusion. The fairy tales are different from other genres of folklore with its clear cut aesthetic function. Another function is to catch attention of a listener, a viewer, a reader. The aesthetic role is manifested primarily in the fascinating plot, in the depiction of "fairy tale" kingdoms, ideal heroes, mysterious phenomena, amazing creatures and objects, as well as in a bright, rich system of artistic means: numerous repetitions, multi-layered complex comparisons, epithets, hyperbole etc. They don't only describe of the social life of people, but they also reflect the people's beliefs, hope, moral values. They teach young generation to follow unwritten laws of a community. Since childhood, a person is taught not to steal, follow moral values of a community. For example, in Russian fairy tale "Alyonushka and Her Brother Ivanushka" the boy is punished for disobedience. The moral is "one cannot drink water from any places". In Tatar fairy tale "Su Anasy" ("Water Elf") a boy was punished for the theft of a water elf's comb. In English fairy tale "Mr. Miacca" a boy was abducted, because he did not obey his mother and left his house.

Reading fairy tales a child gets some answers to many questions which he meets when he grows up. Why are there few fish in a shallow water? ("About Pike" Russian fairy tale) Why don't the moon and the sun stand in one place?; ("The Moon and the Sun" Tatar fairy tale) ;Why do different birds have different colors feathers (English fairy tale). Tales about animals teach children to understand the world, natural phenomena. Children learn new words, get new information. For example, in Russian fairy tale "A Crow" children learn the names of different birds as a sparrow, an eagle, an owl, a crow etc. The English fairy tale "The Tulip Pixies" (Tulip Fairies) lists the names of wildflowers and describe how they grow in the wild. Recently there has been significant interest in the prosaic genres as legends, sagas, epics, myths etc. The reason for this is the desire of people to get acquainted with the history and cultural heritage of their nation, to know their historical background. People of each settlement or village or city have their own history, their own stories about the events which took place in their small homeland.

Legends are "traditional stories sometimes popularly regarded as historical but not authenticated (Cambridge Dictionary). Listening or reading local legends, myths, sagas people try to find some answers

to the questions as e.g. "Where are we from?", "Who was our ancestor?", "Why is this place named this way?", "Who came to this area first?" etc.

Myths are "stories that come from an ancient culture and often include supernatural elements. These elements may be anything from talking animals to people with superhuman powers to the interference of gods and goddesses in human affairs. Myths traditionally were created to explain the origin of the world or of belief systems, practices, or natural occurrences in the location of that culture" (Kundozyorova, 2013).

Saga is "a long, detailed story of connected events (Cambridge Dictionary). We can learn the origin of words, crafts, national dishes, etc. There are many legends about local hills, rivers, lakes, marshland, water springs, settlements. Students learn them with interests and render the contents of local myths, legends in foreign language. The main features of these prosaic genres are dramatism, dynamism, emotionalism, psychologism, emotionality. Myths and legends give us information about forefathers, fortune of passionate men. They give us knowledge about the process of domestication of animals, heroic deeds of men. Informative content, rich word formation, many stylistic devices are very good not only to develop speaking skills of students but also they are valuable sources in intellectual and moral education of future teachers.

During experimental year the authors used different kinds of exercises as e.g.

- ✓ Guess the end of the legend, myths or fairy tale;
- ✓ Compare the native and learning foreign language legend about water elves, forest monster, etc;
- ✓ Find and retell legends about local hills, lakes, rivers, trees, marshlands;
- ✓ Explain why this place was named "?";
- ✓ Make up a report about local myths, legends;
- ✓ Find legends about your local lakes;
- ✓ Find myths of the fire/ flood, heaven or hell;
- ✓ Finish the following legend "...etc. (Chumarova, 2000, Chumarova & Fassakhova 2017; Gali, Fakhrutdinova, Grigorieva, 2017; Sagitova, Fakhrutdinova, & Kharitonov, 2017).

Conclusions

Prosaic genres of folklore were created by people to bring up unwritten moral qualities which gave guarantee to peaceful coexistence of individuals together. Then from centuries to centuries generations improved and developed them. People used them with educational purpose, for keeping up customs and traditions of nations, and describing important historical events. The processes which were happening in the society brought to form new altering the sense, many varieties of contents, styles and narration. They were improved by folk pedagogy. The prosaic genres of folklore were used to bring up a child from childhood. They have moral aspects, rules and laws of behavior in a society. Mentality of a nation, its psychology, its soul is reflected in prosaic genres of folklore. Reading, retelling, analyzing or rendering these stories of folk pedagogics students immerse themselves into atmosphere of history, knowledge, and aesthetics. Trying to translate them from native language into foreign one students develop their vocabulary, communicative and translation skills. Learners should use dictionaries, literature, textbooks, and encyclopedias, different kinds of sources for getting knowledge. It is one of the ways of self-directed learning.

That is why from educational point of view prosaic genres of folklore are a very useful educational source which can be successfully used in intellectual and moral education of future teachers at the foreign language lessons.

Recommendations

The article is of special interest for foreign language teachers and linguists in further development of theoretical and practical issues on language teaching. It is also relevant for university students in the

English course.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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