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IMAGES OF NATURE IN THE ENGLISH FOLKLORE AS A MORAL IDEAL OF CHILDREN'S FAMILY UPBRINGING IN GREAT BRITAIN

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Images of Nature in the English Folklore as a Moral Ideal of Children's Family Upbringing in Great Britain

In the article an experience of use of folklore in which a great attention is paid to images and phenomena of nature is enlightened and generalized in moral upbringing in Great Britain, concrete examples which disclose its educational potential and ways of its use are driven. The article is based on the material of well-known in Great Britain sayings, proverbs, rhymings etc. and child literature in which a priority belongs to folk fairy-tales on which a great number of British generations have been brought up. Detail interpretation of the most popular folk creation works is done here. The author touches upon some well-known fairy-tales written by famous British writers such as C. Lewis and J.R. Kipling.

Key words: Great Britain, moral upbringing in a family, a natural factor, spiritual values, emotional experience of nature, traditions of family education of Britons.

Moral upbringing traditionally sets a prioritative sphere of influence on a growing generation in a family, as far as a relation to the world around depends on values interiorized by a personality, what in its turn marks on his/her behavioural culture and motives of self-actualization [7, p. 73]. Awaring of moral norms by a child takes place on high spiritual ideals that have been forming in the course of many generations of Britons and which have been rethought and improved under the influence of Christianity, achievements in the field of social and economic progress and scientific knowledge. Nature has always played a very important role in moral upbringing of children in a family in Great Britain. Reveberations of past beliefs and remnants of cultus structures and cultural monuments, erected on the territory of the country, give evidence that they are closely connected with the natural environment. First of all these cultus structures of neolithic epoch among them there is Stonehenge,

which is well-known for the world community, built on the plain of Solsbery within 3050 and 2300 es B.C. In Wiltshire, situated in the South-Western Anglia, a significant monument is located there which is considered to be the biggest in Europe – it is the Silbery-Hill barrow [1, p. 94]. They witness that worship of nature and admiration to natural objects and natural phenomena have ancient history that in the course of time has developed in a stable tradition of respectful attitude to nature. Cult relations have transformed into culturological having preserved its spiritual basis of perception of natural environment with its variety of living creatures. Spiritual values fostered on emotional experience and exceptional respect and love to them were handed down from one generation to the other what helped to preserve it in popular memory. Its custodian is a family, which inherited national traditions and contrived effective means of fostering moral norms to the young generation, using a natural factor.

The goal of this article consists in the following: to enlighten the role and significance of nature images that found a reflection in the English folklore creation activity and they are taken as a pattern of imitation and upbringing of the growing generation in a family.

Folklore works take an important place in handing down moral values to the rising generation in the British family. Proverbs, sayings, story-tellings, patterns, ballads preserve their links with nature, showing that natural phenomena, comprehended by man's mind, can steadily serve him in a social sense too and help him to enrich his personal experience. To prove it we may use the following proverbs: "Still water runs deep", that means to be quiet, not to be in a hurry without consideration, to avoid doing stupid things, to be a sedate, a moderate person. Proverbs in which unexpectedness or a sudden phenomenon or an undesirable result is expressed are connected with nature, e.g.: "As welcome as a storm" – it means that something or somebody is welcomed as a gale-force wind or a wild weather. On the contrary there are proverbs with a positive meaning, e.g.: "As welcome as flowers in May" – it means that something or somebody is being waited impatiently, very gladly as somewhat exclusively wished for. Concreteness and availability of something

certain are efficiently driven in the proverb “One today is worth two tomorrows”. It may be explained as follows, if somebody dreams about something unreal it will be difficult to realize. So it is nothing more but a castle in the sky. Concerning an incompetent person who exaggerates his/her abilities it is said that he/she swims like a stone [8]. It is possible to draw many examples like these and all of them will have a direct relationship to nature. Popular proverbs teach thinking, they dispense to treat critically one’s own and others’ doings and behavior in nature. They are filled with wisdom, a great life experience, a positive energy and educational purposefulness. Every saying is perfect by form, profound by sense and it is easy to remember because it is connected with a real life, needs of people, their striving for perfection, an example of which is nature itself. Moral maxims are also conveyed metaphorically in popular story-tellings and sayings. The confirmation of it may come from the following saying: No matter how long the winter, spring is sure to come. (It means that sooner or later troubles will fly away and problems will be changed for good). Spring is sooner recognized by plants than by men. This saying should be interpreted as follows: one should know the signs of nature, understand them and not rely on assumptions or guess-works. “Winter is on my head, but eternal spring is in my heart”. It means that spirit is nobler than reason. In majority of children’s rhymed verses and songs natural environment also serves a purpose of moral upbringing, benevolent and considerate relation to representatives of flora and fauna. A striking example of such kind of folk literature is the well-known collection entitled “Mother Goose Fairy Tales”. More than 100 generations of children until age 7 have been nursed on the literary material of this collection. It testifies to the tradition, cultural heritage and spiritual tie of Britons for whom an upbringing of the young generation on the example of favorite fairy-tales characters is a symbol of the Fatherland, local region, a spiritual kinship of all nations living in Great Britain. Fairy-tale works help much to moral upbringing of children in a family.

In Great Britain as in other countries fairy-tales are the most beloved children’s folklore genre. On examples of fairy-tales characters the young generation learn to distinguish good from evil, to sympathize and to condole with courageous and justice

characters, to follow their best qualities and to be alike. In Britain's fairy-tales people and animals correlate tightly, support and help each other.

Animal and plant worlds quite often are presented as inspired, provided with high human feelings. They are kind-hearted, loyal, smart, brave. These qualities are especially respected in the British society and they rank an honorable place in the educational ideal of the British folk pedagogy. Fairy-tales of Britons retain in itself everlasting national values common to all people. In fairy-tales of the British people a significant place takes up extolling hard work, respect of quick wit as moral qualities. Courtesy, tolerance, discretion is always inherent to positive characters of folk fairy-tales. They serve a convincing example for children to follow and to develop in them honorable feelings, aspiration for being alike their idols [4].

Rich educational and upbringing possibilities of folk fairy-tales are appraised at its true worth by British educationalists and cultural workers. In Great Britain a growing interest to a fairy-tale creation fell down to 90-s of the XIXth century and it got into touch with the name of J. Jacobs [3, p. 43]. Moralistic ideas of folk fairy-tales have found its reflection in the literary heritage of J. M. Barry, F. M. Barry, F. Brown, R. Kipling, C. Lewis, E. Nesbit, J. Reskin, J. Talking and others. J. M. Barry's fairy-tale entitled "Peter Pan" serves an example of high moral qualities and responsibility of their characters for people, natural environment and life itself in any forms of its existence. Peter Pan is a faithful and loyal friend. He never betrays. In spite of danger, staking his life very often Peter Pan comes to the aid to those who needs it. Honesty, justice, trustworthiness, quickness of wit, an ability to find a reasonable decision in any ticklish situation, optimism are the main dignities that are embodied in the image of Peter Pan. These features conform to the British upbringing ideal most of all. That's why Peter Pan in spite of his allegoric origin has become a national symbol of Great Britain, a true friend and darling of not only the British children but children of many other countries of the world. Namely to him there was raised a monument in Kensington Garden which is one of the most poetic natural corners of London.

C. Lewis (1832 – 1898) fairy-tale creativity assumes ever greater international popularity. His true name is Dodgson Charles Lutwidge and he is a well-known English mathematician, logic and children's writer. His pseudonym was formed in the following way: at first the English name Charles Latuyidzh was Latinized. As the result of this name gained the Latin sounding – Karlos Ludovikus, then it was transformed into English spelling, the first part of the name became the surname and the second part it was turned into the name. In 1865 he edited in the form of a fairy-tale the adventure novel "Alice's Adventures in Wonderland". Six years later in 1871 a continuation of this story entitled "Through the Looking-Glass and What Alice Found There" was printed [2]. Both of these fairy-tale stories tell about the unusual adventures of the girl Alice by name in imagined countries. Each adventure is connected with animals which Alice communicates and which are endowed with human's features of character both positive and negative. They are gentle and short-tempered, careful and indifferent, responsible and light-minded, serious and funny, frank and artful, that is they possess the whole spectrum of men's qualities. Alice coming in contact with them learns to evaluate her own behaviour critically. She draws the moral conclusion concerning its ethic relevance. As an example we may selectively take an episode of conversation with a mouse, when a girl has remembered about her cat Diana by name. Having seen that her interlocutress doesn't like this recollection, Alice has said, "... Oh, what am I talking about? Do not be angry with me! ... Not another word about cats ... What a silly thing I am. What for did I tell it about Diana? – pitted Alice" [2 , p.19, 26].

The above mentioned examples show that the main character of the fairy-tale treats animals kindly, quite seriously and with all respect for them. She feels keenly about the mistake she committed. The girl is annoyed that she has upset such a likable creature. Suffering the pangs of remorse is an important human quality that must be carefully fostered. Awaiting by children the moral responsibility for their behavior and actions before their own and other people conscience is an important task which is raised and which is going to be solved by the British fairy-tellers of the past and present time. It is possible to achieve a considerable

expressiveness in the reconstruction of feelings of fairy-tales' characters thanks to representatives of the animal world. Genuine human qualities, that are checked up by means of retroactive reaction that is by the attitude to animals and people, are shown namely in the relation to them. J. R. Kipling's fairy-tale is devoted to the Indian boy Mowgli by name, who was saved by a wolf pack, is classical in this respect. As a jungle's child Mowgli got into the best features distinctive to representatives of the natural world but at the same time he doesn't lose his human dignity despite all troubles. Mowgli is the personification of profound morality, a creature who is tied with nature entirely and who is devoted to it, he loves and stands up for it. Mowgli has wise and experienced instructors from whom he since his early childhood gets helpful pieces of advice which teach the way to preserve his life in a proper manner on the one hand and on the other to struggle against evil. Animals in the jungles, as people in the social environment, are separated according to their moral qualities. Here exists a permanent struggle against evil in which good may gain a victory on the condition that it possesses the high strength of mind. The spiritual maturity of Mowgli fostered by noble feelings of his tutors (the leader of wolf pack, the bear, the panther, the wise old runner and others) permits a son of mankind to overcome the mighty tiger Sher Khan by name and his supporters. Mowgli becomes the well-known defender of "wild life", a real nature which gave birth to life and from what it depends on.

The attractiveness of Mowgli's image is in his high honesty which musters his strength, makes an intrepid defender of children's favorites – animals. Therefore the story about Mowgli written by J. R. Kipling a hundred years ago remains interesting even for up-to-dates generation of children. His example is a pattern of moral attitude to nature that is why Mowgli's friends are taken as their own friends. Moral maxims are peculiar to many fairy-tales of the British people in which the forces of nature, representatives of animal's and plant's kingdom take part of true teachers. Their guidance is taken credulously by children, who imbue problems of their friends, follow the example to do good, learn from them to be honest, honorable, loyal, but

the main thing is to foster in them the quality to overcome difficulties without losing personal dignity and one's own conscience.

So, a fairy-tale creation work is mainly based on the national traditions of Britons. It is love to nature, which they successfully adapt to needs of moral upbringing of the growing generation. The fairy-tale as a folklore genre joins organically the system of family upbringing, making together with other genres of popular activity (proverbs, sayings, songs, etc.) the holistic organization of educational influence on a growing personality. G. Shevchenko, a leading specialist in the field of spiritual upbringing of the young generation in Ukraine, states as regards this that a spiritual potential of the young people is founded on the developed natural ground [5, p.6 – 7].

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Червонецька С. С.

Образи природи в англійському фольклорі як моральний ідеал виховання дітей в сім'ї у Великій Британії

У статті висвітлюється і узагальнюється досвід використання фольклору, в якому чільне місце відводиться образам і явищам природи, в моральному вихованні дітей в сім'ї у Великій Британії, наводяться конкретні приклади, що розкривають його виховний потенціал, унаочнюють способи використання. Статтю побудовано на матеріалі широко розповсюджених у Великій Британії приказках, прислів'ях, римівках тощо та дитячої літератури, насамперед казок, на якій виховувалося багато поколінь британців. Здійснено глибокий аналіз найбільш поширених фольклорних творів. На прикладі добре відомих дитячих казок "Аліса в країні чудес" Керола Льюїса і "Мауглі" Радьяра Кіплінга розглядаються художні засоби, за посередництво яких досягається прогнозований авторами виховний ефект, що їхні герої здійснюють на дітей.

Ключові слова: Велика Британія, моральне виховання в сім'ї, природний чинник, духовні цінності, емоційне переживання природи, традиції сімейного виховання британців.

Червонецкая С. С.

Образы природы в англійському фольклоре как нравственный идеал воспитания детей в семье в Великобритании

В статье освещается и обобщается опыт использования фольклора, в котором важное место отводится образам и явлениям природы, в нравственном воспитании детей в семье в Великобритании, приводятся конкретные примеры, в которых раскрывается его воспитательный потенциал и показываются способы использования. Статья построена на материале широко распространенных в Великобритании поговорках, пословицах, рифмовках и т. д., а также детской литературы, прежде всего сказок, на которых воспитывались многие поколения британцев. Дается глубокий анализ наиболее распространенных фольклорных произведений. На примере хорошо известных детских сказок "Алиса в стране чудес" Кэрролла Льюиса и "Маугли" Радьяра Киплинга рассматриваются художественные приемы, посредством которых достигается прогнозируемый авторами воспитательный эффект, который их герои производят на детей.

Ключевые слова: Великобритания, нравственное воспитание в семье, природный фактор, духовные ценности, эмоциональное переживание природы, традиции семейного воспитания британцев.

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