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THE REFLECTION OF FOLK PEDAGOGY IN ENGLISH PROVERBS

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Folk proverbs have always been an important part of the native culture and language. Proverbs can serve as an excellent means of education and development of children. They help to comprehend, preserve and pass on to future generations that invaluable experience on which mankind is based and which creates the unique face of the nation.

The transfer of experience from older generations to younger people has existed since ancient times. It was carried out in the process of life, communication, joint hunting and labour. The accumulation of knowledge, the development of tools and methods of work, their complication, historically led to the need to deal specifically with the education and upbringing of children.

Pedagogics is the purposeful formation of personality and human communities, ensuring the success of their lives and activities by special means, forms and methods. Pedagogics comprises recommendations, intensive pedagogical techniques, rich pedagogical experience, which are necessary for almost everyone. The object of research and practical interest of modern pedagogics is the reality of the life of the state and society, all their spheres, structures, institutions, families and individuals that have an impact on education, upbringing, and development of citizens, guaranteeing their self-realization and self-affirmation in life and contributing to the prosperity of society, establishing the ideals of humanism, democracy, morality, culture and law. [1]

The main pedagogical categories are education and training. Education is a purposeful and organized process of the formation of personality. Education has a historical character. It emerged together with human society, becoming an integral part of its life and development, and will probably exist as long as society. In pedagogics, as well as in other social sciences, the concept of "education" is often used to refer to the components of the holistic educational process. It does not mean that there is an upbringing suitable for all times and peoples. But at the same time, each new socio-economic formation arises from the wreckage of the old; there is a historical continuity of the achieved level of culture. This means that there are some features of education that are common to all socio-economic formations and that are evident throughout historical development. [2]

Principles of education are quite a mobile phenomenon in the theory of education. Modern principles of education are a set of fairly indisputable pedagogical declarations aimed at determining the humanistic foundations of education. Principles of education tend to exist as "rules", as a kind of "commandments" for educators. Undoubtedly, they are not reported publicly in this form, they are not to be seen them on display in the teacher's room, but we can observe them in the real activities of the teacher. [3]

Folk pedagogy historically began to arise in the antiquity. It has existed as long as mankind. The art of the word, born in ancient times, was first of all embodied in artistic folk art – in fairy tales, legends, epics, sayings, proverbs and other monuments of people's pedagogy [4].

Folk pedagogy (ethnopedagogics) is a set of thoughts, ideas, skills and techniques in the field of education as reflected in folk art. It appeared in connection with the need to pass socio-historical experience from one generation to another. Before the advent of writing, the only way to transfer experience was oral, but even after the introduction of printing, the importance of ethno-pedagogy remained great, and such it remains to the present day [5].

The object and subject of folk pedagogy is the process of education, and the main element of folk pedagogy is the totality of empirical knowledge, information, accumulated by the people about a human being and the upbringing, and the practical activity of educating the younger generation [4].

The historiography of research into the problems of folk pedagogy shows that the study of the national experience of upbringing as a socio-historical phenomenon at all stages of historical development has always been part of the interests of teachers, both of the past and the present.

The great Czech educationalist Ya.A. Comenius justified the idea of the "mother school", relying on the experience of family upbringing. The famous Swiss pedagogue G. Pestalozzi created his "Book for Mothers", summarizing the experience of Swiss popular pedagogy. He was convinced that natural education initiated in the family should continue at school. The great Russian teacher K.D. Ushinsky highly valued the educational potential

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of the people's pedagogy. "Education, created by the people themselves and based on people's principles," he wrote, "has that educational power that is not in the best systems based on abstract ideas." Knowing well the folk customs, rites, traditions, he came to the conclusion that "The wisdom of the ancestors is a mirror for descendants", and therefore advocated folk upbringing, for he saw it as a living model in the process of people's development [6].

The principle of a nationality of upbringing is realized in early childhood, in the process of mastering mother tongue. N.K. Krupskaya attached great importance to the development of children's speech in the family, especially in the process of communication between mother and children, she drew attention to the fact that "mother language serves them as an instrument for expressing themselves, their thoughts, their moods." [7]

V.A. Sukhomlinsky stressed the necessity and importance of studying moral ideas and the pedagogical views of the people that follow them. He believed that, despite the wealth and immense practical importance of popular pedagogy, it was never studied properly; no thorough research was being conducted into these problems.

In the middle of the XIX century a number of scholars, teachers and thinkers began to address the problems of folk pedagogy. In 1890, D. Bulgakovsky and G. Pinchuk turned directly to the monuments of folk pedagogy – proverbs, songs, riddles, rites, emphasising their educational significance in the people's way of life [8].

The modern significance of ethnopedagogy is connected with the problem of the formation of national self-consciousness and with the creation of a national education system. It is important for a teacher to understand and feel the school as a single, developing historical whole with its traditions, laws of renewal and innovation.

The main goal of education in various ethno-pedagogical systems is the achievement of the folk ideal. Folk pedagogy follows such principles as upbringing through work, communication with life, the surrounding world, humanism, a holistic and comprehensive approach to upbringing, continuity, encouraging the initiative and creativity of children, the continuity of educational influence.

In ethnopedagogy, labour is regarded as a method and means of education. Craft as a kind of work helps to develop a creative attitude to life, emphasize aesthetic individuality.

Mother tongue acts as a way of imbibing authentic features of a people and a means of developing national identity. This is the purpose of the existence of traditions, customs, rites. Basically, it is a family ritual associated with the main events in a person's life: birth, wedding, death [4].

Proverbs are one of the oldest forms of folk literature handed down from generation to generation in different ways and taken from different sources. A proverb is an aphoristically concise, imaginative, logical and grammatically complete sentence with an instructive meaning in a rhythmically organized form. A saying is a short figurative expression that aptly defines a phenomenon of life, devoid of instructive synthesis of meaning in contrast to proverbs [9].

A proverb is a traditional saying which offers advice or presents a moral in a short and pithy manner. Paradoxically, many phrases which are called 'proverbial' are not proverbs as we now understand the term. We might for instance refer to 'the proverbial fly on the wall' or say that something is 'as dead as the proverbial dodo', although neither of these phrases alludes to a proverb. The confusion dates from before the eighteenth century, when the term 'proverb' also covered metaphorical phrases, similes, and descriptive epithets, and was used far more loosely than it is today. Nowadays we would normally expect a proverb to be cast in the form of a sentence [10].

In other words, a proverb is a short, pithy, rhythmical saying expressing a general belief [11].

Proverbs are short statements of wisdom or advice that are transmitted from generation to generation and have passed into general use. Proverbs have been considered the flowers of popular wit and the treasures of popular wisdom. A proverb is a simple and short saying, widely known, often metaphorical, which expresses a basic truth or practical precept, based on the practical experience of humankind, and the idiosyncrasies of a people and their culture in time and history [12].

Proverbs are widely represented in all modern languages. Their frequent use in speech and writing is primarily due to the fact that they give it a special touch and make it more imaginative and expressive. In addition, it must be stressed that proverbs have the emotional and stylistic colouring; thus, they improve the communicative function of the language. Proverbs contain a deep meaning and folk wisdom which is rooted in the distant past. We can see culture, traditions, and history of a people through proverbs; we can understand what is considered to be good or bad; we can feel what a wonderful tool for educating human morality, culture, spirituality such examples of popular wisdom can be. Everyone, regardless of where they live and how well educated they are, will find themselves using proverbs in different life situations [9].

Parents are patterns.

The proverb above stresses the fact that children learn from parents, they need to be careful of their children and make an effort to be good models. Children learn by example so they behave in the way they see from their elders.

Wise child is a father's bliss.

One father is more than a hundred school masters.

These proverbs reveal one and the same idea: father and children often pose as important factors for each other.

Like father like son, like mother like daughter

The proverbs may be seen as talking about the functions and duties of men (boys, sons) and women (girls, daughters) in the family, though they choose different things to single out as stereotypical functions. Clearly, girls have to do the cooking and the sewing, whereas boys' main duty is to harvest the crops or/and provide food.

He that has no children knows not what is love

The best love is that of children.

Children are poor men's riches.

These proverbs present one and the same idea from different points of view. They stress the importance of having children, the importance of children by emphasising the happiness they bring to the household and that parents' happiness depends on the happiness of their children.

Children are certain cares, but uncertain comforts.

Raising and taking care of a child is not an easy task, but the parents gladly put up with all the difficulties for the sake of their children.

In conclusion, it can be said that proverbs have always served as an excellent means of education and development of children.

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