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USING OF FOLK ART TO ENHANCE LEARNING AT ENGLISH LESSONS IN PRIMARY SCHOOL

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Abstract. In today's multicultural space we can feel reassessment of existing paradigms of education in view of globalization changes, interstate cooperation in cultural and educational spheres. The article highlights the problem of human adaptation to foreign cultural environment, the contents of ethnographic knowledge, the needs of modern European and global integration. So the paper analyzes and interprets the urgent the idea of using ethnographic materials, including folk art, in teaching humanities and arts subjects in primary school, particularly in native and foreign languages, reading, science, music, manual work, etc.

Keywords: primary school, multicultural environment, folklore, ethnographic material, primary school students, English lessons.

1. INTRODUCTION

In the world educational expense some attempts of search for innovational ways of pedagogical activity, which is based on postmodern foundation are well visible. Globalization and intergovernmental integration into modern world community are to be realized taking into consideration educational traditions of every country as formation and development of a person are inseparable from social medium of the people [3, p. 13].

Integration path of ethnographic knowledge, including folklore is seen in creating and implementing mastery coordinated program of values of different nations at the lessons of English. Family relations and local culture are often the first things we teach our children. Our beliefs, customs, attitudes, and traditions are rooted in where we grow up, what our families teach us, and what our communities share with us.

All primary school children learn about local and foreign history as part of their educational curriculum, but history is often taught in isolation from what children learn at home. By tying folk arts and folklife into the regular curriculum, we can show students and their parents that there are connections between their own cultures and those of people around the world.

Thus, *the aim of the article* is to help our primary school students meet state educational standards and expectations as arts and culture programs in the classroom have been proven to bolster student self esteem, to introduce teachers to new methods of teaching that reach their students' multiple intelligence, and engage parents and family members in their children's learning.

Education through folk art has to attract students not only to their own folk culture but also other world cultures. As numerous studies demonstrate, patterns of occurrence of folklore are common to people of different nationalities. Folk art is united by common themes and content similarity in series of folk sources. They have clearly defined focus on becoming the main targets of human life [13, p. 190]. Universal values of folklore are considered as the acquisition of world civilization, accumulated over a long period of human history, illustrating the results of domestic scholars in the research works by I. Bekh, L. Bondar, M. Boryshevskyi, O. Budnyk, Yu. Rudenko, V. Kononenko, V. Strumanskyi, R. Skulskyi, and others.

2. ANALYSIS AND DISCUSSION

Modernization of the structure and content of primary language education against the backdrop of globalization and integration into the world educational space greatly increases the interest in the foreign language learning process. In the process of acquaintance with the traditions and customs, ethnic parenting experience it is useful to analyze the common and distinctive features in educational systems of individual nations or states. "With all the differences of education systems established in European nations, – said H. Vaschenko – there is much in common between them. In their development we can see a common way, priority of certain educational trends at certain periods of time, replacing some trends with others. The proof of such development we can observe in the fact that European nations were not isolated from each other. Achievements of one nation in culture quickly became the acquisition of other nations. For example, the educational system of such geniuses as Amos Comenius, Rousseau and Pestalozzi, quickly received the supporters and followers of all the peoples of Europe" [12, p. 41]. So the idea of ethnic education of children in Europe is largely interrelated, as it is focused on human values, which are based on Christian morality. Different views about the nature and essence of national and universal consciousness and behavior of the individual were aptly shown in works by H. Vaschenko. The professor claimed that people of different races and nations differ from each other by physical and mental properties, but they have much more similarities than differences. He said: "The man is primarily a man and only after a German, a French, a Ukrainian, a worker, a farmer, a shopkeeper, and a scientist" [12, p. 34].

To enrich students' knowledge of ethnic differences of the various European nations, their features, diversity of folklore genres and its educational potential, we have to encourage them to various searches and feasible ethnographic scientific activities.

For example, at English lessons it is advisable to offer students of primary school to learn Ukrainian proverbs regarding a particular topic, followed by their translation in English. In addition, students might be involved in solving creative problems regarding their origin and educational areas. Each ethnic community in its behavior and activities is guided by own rules which can be found in morality, customs, and parenting experience. Therefore, we consider extremely valuable joint activity of the teacher and students in finding educational ideals and spiritual priorities in folklore of various nations and ethnic groups.

Often when studying different subjects researchers use analysis, comparison and synthesis of certain phenomena or events. In the context of the Ukrainian folk art study it is desirable to practice its comparison (search for unique content, form, educational purposes) with similar genres of other nations or peoples. As a well – known wisdom says, all perceived in comparison about culture of different nations serves a powerful means of forming multicultural competence of a child since elementary school.

In Ukraine, for example, well-known are attempts to study and analyze national heritage of children education abroad, particularly in Poland, England, France, Canada, the United States [11]. Studying the traditions of British folk pedagogy, we find the main features of family education are unconditional obedience and proper physical education of children. The British believe in the acute need to establish attention, they want their children as soon as possible to get accustomed to independence in their actions and do not show excessive care for them ("Life is going ahead"). They

have a strong desire to work and earn a lot while they do not save money for the future, and live in the desired abundance, travel and discover the world, carefully cherishing every present moment ("Life is short and time is fast").

Let's compare, the Ukrainians generally have a modest lifestyle, travel little, and save money "for a rainy day" and express a constant care of their children, grandchildren and great-grandchildren until old age. Regarding spiritual priorities, they are largely intertwined. If we take, for example, the content of Ukrainian folk tale "Cinderella," which British people know as well. The main idea of these tales is the glorification of hard work, humility, patience, obedience, and other well-known spiritual values. All fairy tales actually have the same storyline and characters, but the piece of work of every nation is characterized by a deep ethnographic difference.

Ideas for the formation of children's personal meaningful values and orientations can be found in many local folk tales where hard work of a person is praised while laziness and indifference are condemned ("Grandfather's and Grandma's daughters", "Cock and two mice", "Turnip", "How a man taught a lazy woman" and many others). For example, the fairy tale "Turnip" promotes the idea of teamwork, as according to the folk aphorisms – "A friend in need is a friend indeed", "United we stay, divided we fall", "No pains no grains", and others.

The same concept might be found in folklore of many other nations and ethnic groups. This proves that each country in its development focuses generally on traditional values and priorities of the education sector.

In educational process of primary school we observe a common goal at the Reading and Foreign language lessons. It is to encourage students to world values and popular cultures, to involve them in active search and ethnographic activities for forming their multicultural literacy and mutual tolerance.

Noteworthy is to mention how much people cherish their own history, customs and traditions in prosperous European countries (France, England, Italy, Poland etc.). Formation values of freedom, peace, tolerance, democracy, respect for the native language, national symbols, feelings of civic duty and patriotism are the most important tasks of education in these countries.

Priority values in the British society are material support of a man, his/her position in society and social origin. However, government policy is aimed at a wide popularization of the historical past of the country, the deliberate cultivation of ancient customs, rituals, adherence to national standards of behavior, personal freedom. The British, like the Poles, Ukrainians, and Italians are deeply religious people, because most of the inhabitants of the British Isles regularly attend churches, read the Bible, trying to educate their children on the basis of morality.

This is clearly illustrated in the English folklore. Thus, in the Old English epic "Wife's Cry", "Husband's Message" declared the idea of fidelity in marriage and mutual respect. The question of relationship between spouses, parents and children is frequently raised in English folk tales. This serves a reliable basis for a strong family in the future. Apparently, in any European country they do not pay so much attention to care of children in the family, like in the UK [11]. In fairy tales a prominent place belongs to the formation of respect for women-wives, mothers and so on. For example, in the story "Smart Woman" wisdom and kindheartedness of a simple peasant girl who helped her husband build a good life is glorified. A similar opinion we can find in a Ukrainian folk tale "A wise girl". The main character solves all the problems of her master in a clever way and confidently overcomes him with her wit and intelligence.

To enrich students' knowledge of folk art, where human wisdom and knowledge are glorified, we advice to use the following riddles at English lessons in primary school: "It cannot be measured and it cannot be bought" – (Wisdom); White field, black seeds, the one who plants that one understands – (Book).

English proverbs, idioms and sayings is an interesting material to study morphological and syntactic structures. They are short and to the point, provide wise advice and contain simple truths from experience over the years. "All's well that ends well", "Practice makes perfect", "Slow but sure wins the race", "Honesty is the best policy", "A bad tree does not yield good apples". Most proverbs exhibit simple rhyme and elegant balance.

Idioms, like proverbs, are common sayings. However, they usually do not make sense at first sight and do not offer any advice. For example, to blow one's own trumpet, which means to praise oneself or boast, is an idiom. It may be converted to a proverbial expression as follows: "It is but a fool who blows his own trumpet" or "Don't blow your own trumpet." There is no clear dividing line between idiomatic phrases and proverbial expressions. If and when an idiomatic phrase becomes widely popular, it may be regarded a proverb, e.g., "Don't put the cart before the horse."

Indisputably, folklore is a great source of information on any culture but it may also be a source of authentic language materials in the ESL class. Collie and Slater [5] enumerate four crucial reasons for incorporating literature, including folk tales, into English lessons. First and foremost, it consists of written material that deals with fundamental human issues and in most cases its relevance moves with the passing time. Secondly, for those language learners who will never be able to visit the country where English is spoken, folk tales are a perfect way to broaden their understanding of the way of life there. Clearly, the world of a novel or a tale is a created one but it sets context in which characters from numerous social backgrounds are portrayed. Therefore, the reader has an opportunity to observe their emotions, customs, beliefs, acts or environment which altogether expand one's insight into the structure of a real society. When it comes to the language used in folk texts it has to be stated that, in most cases, it is dissimilar to the way people speak nowadays. Yet, the teacher can freely use graded readers, which are available online, starting from primary and pre-primary level with appropriate language difficulty. Individual lexical or syntactical items are more memorable only in well-chosen and appropriate context. Additionally, using literature can foster the personal involvement in readers as they imaginatively get involved in the story and shift the focus of attention beyond the mechanical aspects of the foreign language system like they usually do when working with regular coursebook. Therefore, such texts can be used for practicing language components and skills.

The choice of texts should be carefully considered and the teacher needs to take into account numerous variables. Collie [5] points that it should largely depend on the students, particularly their needs, interests, language level not to mention their cultural background. The researcher strongly highlights the importance of personal involvement that is, arousing reader's interest and provoking strong, positive reactions. Only when reading is enjoyable and meaningful, the students can benefit from it. Therefore, it is crucial to find books with folk tales, which are relevant to children's life experience, emotions, dreams and life. The difficulty level has to be considered as well, due to the fact that foreign language learners may feel easily discouraged by a story which is difficult to understand at every step. Moreover, what attracts learner's attention is suspense and a sense of identification with the characters. Children are very keen on the ones that have feelings and behavior similar to theirs. It is therefore advisable to choose tales with great attention and to consider all enumerated points. The effort proves to be worthwhile because young learners can enjoy the stories and folk tales and practice language components and skills at the same time.

Undoubtedly, folktales are bountiful source of new lexis and grammar structures. As far as vocabulary is concerned, it should be pointed that the writers or tellers make very thoughtful choices upon the particular words in order to keep the audience interested. Hence, stories include rich and expressive words with onomatopoeic sounds together with rhythmic qualities such as stress, rhythm or intonation that are useful for practicing pronunciation. Also frequent repetition of the story frame, the use of already known words alongside with these less familiar together with aesthetically pleasing pictures strongly support learner's understanding of new words. Children have an opportunity to 'incidentally' pick up the words from the context but only if the language material is vivid, humorous and appropriate for their level of development [4]. Researchers clearly point to the positive influence reading of enjoyable storybooks has on incidental vocabulary learning. The learners are able to figure out the meanings of new words and remember them for longer time periods [7]. Ideally, they should be able to relate the new item to surrounding material and to already existing knowledge. In order to achieve that a three-phase action-sequence is recommended namely, "guessing the meaning of the unknown word; checking the guess (for example, in a dictionary)" or with the teacher "and then

focusing on the form of the word, analyzing it in reaction to other words known." [6]. In this way the learning outcomes can be maximized.

As a forementioned, stories like folk tales can also be used to acquaint the students with grammar structures. Cameron [4] distinguishes two essential uses of language within a story that is, for narrative and for dialogue. Narrative language describes what happened, and typically the verbs are in the Past Tense, whereas dialogues capture characters in their present time-frame therefore, the use of whichever tense appropriate to what they are saying. The two intertwine so as to create a specific atmosphere but are clearly separable to both the listeners and readers. The teacher can point to the differences between Present Simple and Past Simple but some students will pick up the changes automatically, others will require explanations especially on forming irregular verb forms [9]. Children can benefit from reading folk tales as these contain further elements of grammar and therefore numerous activities can be based on a single short text. For example, children may find all comparative forms of adjectives and make drawings depicting the differences between them or miming them. Additionally, stories contain extended examples of dialogue with vast punctuation marks that can be observed in a more natural environment rather than in a grammar exercise book. Also an important issue to be learnt is the word-order that can be acquired through reading folk stories. Students can see the difference between each sentence type without even having formal knowledge of these structures [10]. All that can elaborate into complex skill practice depending on which skill the teacher would like to practice with the students.

Folk tales have the potential of being stimulating material for practicing language skills both receptive and productive. The former comprises of reading and listening, the latter of writing and speaking [8]. There are numerous activities that can be developed around a story. On condition that it is engaging for the pupils, they will want to hear it time and again. Once the story has been used, it can be stored in the classroom collection to which the children have free access to and may look at it, re-read or borrow to take home. It is advisable to repeat those interesting stories to the students even in form of three-to-five minute read before class so that they re-activate vocabulary and grammar patterns and also may notice aspects of language use that they overlooked on previous readings. Naturally, in time it is another learner that can read the story out for others to practice listening. While listening to a story or folktale, children practice listening for 'gist' but they may also be helped to focus on details. It is a very good idea to record the story so that it can be used for further practice or be added to individual's language portfolio. As mentioned earlier in the text, the stories usually consist of a narrative and dialogues. The latter can be freely separated from the former and simplified or extracted if necessary to become a script for performance. The children can be assigned roles of the characters from the story and the teacher becomes the narrator who reads the story while the children, ideally dressed up, act out their dialogues with all the gestures and mimicry. In such a way simple reading becomes a class performance that entertains the whole group [4]. Harmer [8] points that stories are also excellent for listening and speaking as at any stage the teacher may ask the students to predict what happens next in the story or to retell in simple words. Folk tales can serve as starting point for practicing writing skills as well. For example, the students can summarize tales they are familiar with, using few sentences with vocabulary from the text. The teacher can also offer students only a part of an unfamiliar folk tale and let the class compose the ending. Obviously, the teacher should not expect long texts at primary level and also he may need to pre-teach certain phrases that usually appear in beginnings and endings. Such exercises are effective only after a good deal of practice and should be carefully implemented [1].

3. CONCLUSIONS

"An important condition of effective education is the formation of positive sociocultural environment of educational establishment where the development of child's personal values is purposeful, systematic, continuous and not episodic or spontaneous" [2, p. 133].

According to the material mentioned above, students get better acquainted with variety of customs, traditions and beliefs of the multicultural world through folk art. Hopefully, such material serves as an

effective factor in terms of solving the problem of providing conditions for multicultural education, mutual progressive ideas, human adaptation to foreign language cultural environment, tolerant attitude to the creative heritage of different nations through the lens of national identity, language, traditions and folklore. We believe noteworthy experience in studying and popularizing national folk art in the context of teaching English, beginning with the primary school. Taking everything into account it has to be stated that incorporating folk art into primary English language lessons is a demanding but valuable undertaking. Nevertheless, lessons on folk tales, when properly organized might be the right place for not only effective language learning but also learning moral values. Clearly, careful choice and well-prepared tasks do play an important role in sustaining motivation for language learning and it leads to greater exposure to the target language and gives opportunity to learn about other cultures.

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Близнюк Тетяна, Кароліна Нафалска. Використання народної творчості для підвищення якості навчання на уроках англійської мови у початковій школі. *Журнал Прикарпатського університету імені Василя Стефаника*, 4 (1) (2017), 155–161.

Статтю присвячено проблемі формування країнознавчої та лінгвокраїнознавчої компетенції учнів початкової школи на уроках іноземної мови. Проаналізовано поняття “країнознавча компетенція”, “лінгвокраїнознавча компетенція” та їх складові. Розглянуто елементи мовленнєвої та немовленнєвої комунікативної поведінки учнів. Представлено прийоми та засоби залучення школярів до культури країн, мова яких вивчається. Значна увага приділена питанням порівняння національних та іноземних культурних особливостей. Обґрунтовано необхідність врахування в педагогічній діяльності вчителя ідеологічних, національних, расових відмінностей учнів, толерантного ставлення до їхніх світоглядних уявлень і переконань.

Ключові слова: країнознавча компетенція, лінгвокраїнознавча компетенція, зразки комунікативної поведінки, мовленнєва комунікативна поведінка, немовленнєва комунікативна поведінка, базові знання.