

Formation of human security culture by means of folklore

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Abstract

The objective needs of the individual and society for protection against dangers arising from the human encroachment have now reached the maximum extent. The aim of the paper is to define how folklore peculiarities affect the formation of human security behavior culture.

The relevance of the problem under study is due to the fact that the human security behavior culture has always been in the focus of any ethnic group's attention, which was reflected in mythology, fairy-tales, epics, proverbs and sayings. The people, the genius creator of the language and the teacher all in one, brought into being the greatest works of artistic expression that are intended to lead children in all stages of their emotional and moral development. Folklore contains the richest material for the development of moral qualities. Folklore is diverse and rich in various types and genres. The aim of the article is thus to determine the characteristics of folklore essential for the formation of human security behavior.

The main approach in studying the present problem is the following: sociometric method, allowing to define the competence level of second year students from different faculties in the sphere of ethno-pedagogics and security culture, that made it possible to study how students perceive psychological difficulties they are faced with.

As a result of the study the students found the use of oral folklore like fairy tales, proverbs, sayings, epics and games pedagogically practical in education of pupils' security culture.

The future teachers noted that the task of adults is teaching the child to choose the right ways of psychological defence depending on life circumstances, rather than protecting the child from adverse surroundings.

Tales about safety are textbooks of life. They give the name and understanding for quite many life situations, they help modeling correct behavior in children as well as supporting faith in goodness.

The article may be useful for teachers and future educators.

Keywords: Folklore, fairy-tales, proverbs, sayings, safety, security, health and safety, life security, education, teacher, student;

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1. Introduction

Since the very birth a human being has an inherent right to life, liberty and the pursuit of happiness. Throughout life activities the person exercises the rights to life, leisure, health, satisfactory and healthy environment, labour in conditions meeting safety and hygiene requirements. In the course of life a person is inextricably linked with the surrounding environment, while being dependent on that environment at all times. The person satisfies his or her needs of food, air, water, material resources, and recreation using that environment.

Health and Safety as a science emerged in Russia in the late 1980-s of the 20th century and now is at the stage of its formation. The establishment and development of the science is based on scientific and practical achievements in the field of safety regulations, labor protection, environmental protection, fire protection, civil defense, emergency response, advances in preventive medicine, biology, and ecology.

Human life has lost its significance around the globe. The pursuit of money devalued human life. The twenty-first century witnesses the devaluation of spiritual values, the decline of the spirituality, morality and creativity of the population, moral degradation; spiritual aggression, ethnoegotism; decrease in educational level, discrepancy between the quality of vocational training and the current educational tasks, reduction in the capacity to acquire the knowledge of the world civilization, loss of the meaning in life (Andreev, 2015, p. 42).

Human life is exposed to numerous risks due to migration crisis, anthropogenic disasters, and wars. The philosophical foundations of the previous generations have been globally destructed for many years. Affected by the deculturalization process most peoples of the world lost their primordial national roots. Under such circumstances O.A. Kirimsheeva, N.G. Iglina (2011, p. 39) highlight the importance of turning to the origin of the folk educational traditions. They reveal their essence, specific features and practical value, the tools and methods of ethnopedagogics aimed at promoting a healthy and safe lifestyle.

Environmental issues is the essential aspect of the folk pedagogy. Attitude to nature is the most expressive, meaningful and eloquent manifestation of the moral basics of the folk pedagogy. Folk mind approaches nature as an ideal of harmony, beauty, and intelligence. As for both material and spiritual meanings a man is seen as an integral part of the nature. T.Z. Mukhutdinova (2012) and L.R. Khrupal (2011) dedicated a number of research works to the issue of environmental safety. L.V. Kofanova studied didactic basics of students' health-sustaining activity management in educational environment of school (2015, p. 3).

Across its diverse spectrum of numerous forms and genres (fairy tales, sagas, rhymes, nursery rhymes, riddles, proverbs and sayings) folklore has a great educational and formative potential to address the issues of mental, moral, labor, aesthetic, and physical education. Proverbs and sayings contain the innermost thoughts of the people about the culture of human's security behavior, they have the very essence of norms and rules of the public conduct, warnings about the surrounding environment and its natural phenomena: "Don't trouble trouble until trouble troubles you", "As soon as there is life, there is a danger", "Better safe than sorry", "Save Mother Nature, Don't Mess with It", "Correcting wrongs double your efforts". Any proverb has edification, a warning: "You reap what you sow".

Educational impact of fairy tales is one of the most important features of tales of all nations of the world. The plot for the folk tales has always been taken from people's life, it revealed their struggle for happiness, their beliefs and traditions. Many folk tales inspire confidence in the triumph of truth, the victory of good over evil. The role of fairy tales in the formation of the security of human life is obvious.

1.1. Structure

Life security issues have been studied in the works of many Russian scientists (life security – G.N. Volkov (1999, p. 115), V.A. Alekseenko, (2001, p. 320); educational ideas of ethnos in folk art – L.Ya. Maksyutova (2004, p. 486); the traditional pedagogical culture of family – L.I.Oholina (2004, p. 116), and others.). A huge contribution to the solution of scientific problems of survival, self-preservation and human security was made by foreign scholars A. Adler (1993, p. 175); A.Maslow (1987, p. 304) - the security and safety are attributed to the primary needs; Z.Freud (1989, p. 10) examined the nature of human anxiety. The main problem for the mind is handling the anxiety. Anxiety is caused by the expected gain or predictive state of stress or irritation; it can develop in any situation (real or imagined), when physical or mental threat is too great to ignore it, deal with it, or avoid it.

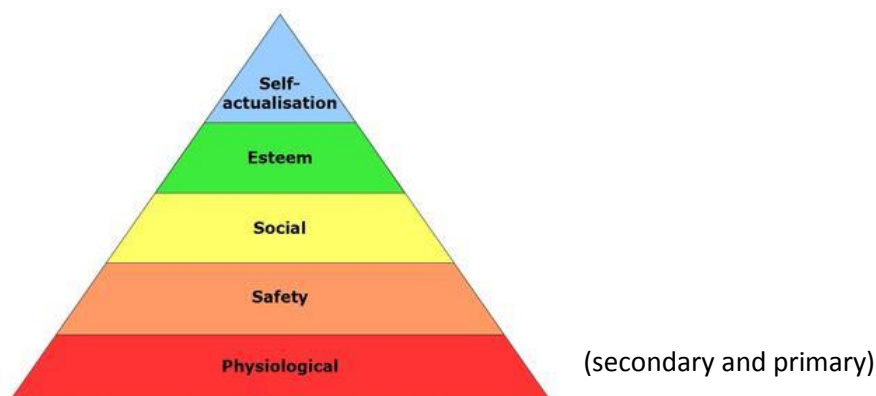


Fig.1 [Maslow's hierarchy of needs](#)

Figure 1 shows Maslow's hierarchy of needs. As primary needs he considers the physiological one, safety and protection. The secondary needs are social ones, the need for respect and self-expression. Thus, security is one of the main conditions for the existence of a human and civilization as a whole. Therefore, the future teacher in the walls of the university has to get a solid knowledge of school children's security culture. The origins of this knowledge are contained in folklore.

Folk games in national traditions

National sports around the world are losing their value, despite the fact that the people's physical education has been formed by many generations. Action (or outdoor) folk games appeared in ancient times on the basis of religious rites, necessary to prepare the younger generation to adulthood, contributed to the development of agility, body flexibility, endurance, intuition, ingenuity, courage. Games took the prominent place in people's lives, they taught children self-preservation, and the ability to survive and avoid life-threatening situations. Folk games had a different character, forms and functions. They are elements of traditional folk festivals and rituals: round dancing, game dancing, skits, outdoor games. Many modern sports games have folk ritual roots. For example, Spanish bullfighting comes from the ancient rituals associated with the cult of the bull on the island of Crete. Most Olympic sports competitions are rituals dedicated to the ancient gods of Olympus. In the games there can be traced similarities of some people. It was in the game that a child learned the science of the moral and ethical standards, labor skills needed in adult life. Folk games, contests, exercises in each age period of personal development have their psychological and pedagogical direction and meaning. They do not only focus on the development of physical skills and motor skills, but also contribute to the education of determination, courage, inventiveness in extreme conditions, morality.

Therefore, it is crucial to teach students the ability to organize outdoor games of children of different ages.

Materials and Methods

In our research we used the sociometric method. The study involved 60 second year students of pre-school education faculty (1 group) and 50 second year students of the faculty of History and the English language (2 group).

- The students were offered to answer the following questions:
- How much time do you spend a day on reading literature (scientific, fiction)?
- How much time do you spend seated in front of a computer?
- How much time a day do you spend doing sports?
- Do you think that the study of folklore promotes education of security culture behavior in children?
- Name your national games.
- We have also carried out the progress test of oral folklore knowledge.

1.2. Tables

In the course of research we have obtained the following results: Students of preschool education faculty had the course of "Ethnopedagogics" in their first year curriculum, while students of the Faculty of History and the English language didn't study the mentioned discipline. The students were given the task for the set time to give examples of fairy tales, proverbs, games about the safety of human life. Students performed tasks in teams. Team members were representatives of different groups.

Table 1. Results of the control of folklore knowledge

Means of ethnopedagogics	1 group (60 people)	2 group (50 people)
fairy tales	60(100%)	40(80%)
proverbs	50(83%)	20(40%)
sayings	48(80%)	10(20%)
epic poems	60(100%)	48(96%)
games	52(87%)	18(36%)
songs	56(93%)	25(50%)
nursery rhymes	60(100%)	18(36%)
folk sayings	58((97%)	10(20%)

Table 1 shows the results of the knowledge progress test. The results of the analysis led to the conclusion: in groups, where students studied Ethnopedagogics they had better knowledge of folklore. They were able to quickly give examples of fairy tales, epics, proverbs, sayings, nursery rhymes, songs, folk omens related to safety of human life. They also showed the ability for coordinate work in a team, a high level of interaction with each other. Students who did not study Ethnopedagogics found it difficult to give examples of the people's omens, sayings, proverbs about the safety of human life. The written survey results showed that the students devote little time a day

to sports - from 15 minutes to 1 hour; they spend from 4 to 8 hours over computer; from 1 to 2 hours reading literature; 60% of students found it difficult to name their national sport games. However, all respondents indicated that through tales wisdom of the people is passed on, including the right, safe behavior in nature, at home, in dangerous situations (storm, flood, fire, etc.).

2. Conclusion

The results of the analysis led to the conclusion that in the group where Ethnopedagogics was taught students' knowledge was higher. They were able to quickly provide examples of fairy tales, epics, proverbs, sayings, nursery rhymes, songs, folk sayings connected with security of human life. It also showed their ability to work in a team and a high level of interaction with each other.

Thus, the use of folklore in the modern educational practice is an important means of educating the security of human life. It is therefore necessary to teach high school students the culture, traditions and wisdom of folk pedagogy not only of their country but also other countries and peoples. Ethnic, or religious conflicts, migration lead to the loss of culture, identity and traditions of peoples (Mukhutdinova, Yachina and Khaziyeva, 2013, p. 348). These phenomena have affected many countries of the world. The study of national culture, literature, music contributes to the formation of spiritual health of students, which is an essential component in the professional training of teachers. The task of the teacher is to prepare the student to properly use the methods of social adaptation in an uncertain environment and to teach choosing the right methods of psychological defense, depending on the circumstances of life. Future teachers must remember that the main thing is that in the society with certain rules, traditions, laws and culture there can be developed a free and bright personality, with one's own special views on life, the world, oneself.

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