

УДК 338.48:502

**N. I. Zdanovich, V. M. Kaplich, Ya. A. Shaporova**  
Belarusian State Technological University

**THE CONCEPT OF THE ECOLOGICAL PATH PROJECT  
“NEGORELOE FOREST FAIRY TALE”**

The concept of the ecological path project on the basis of the Botanical garden in Negoreloe experimental forestry establishment was created in regard to the basic requirements of the excursion methods. The interrelationship problem in the “man-nature” system was based on a system of taboos and objects of worship in traditional culture. Nowadays the formation of ecological culture is connected with the opportunities of ethnopedagogics. It’s based on tales and legends, with recognition to their significance in transfer of experience to rising generations. The criteria for transforming a botanical trail into an ecological path were defined: inclusions of materials about the gods and spirits of the wood and water (namely, Hajun, Lazavik, Liesavik, Rusalka) in the excursion narrative; adding art objects in the path, that demonstrate the connection between the kingdoms of plants and animals, nature and man. The selection criteria for demonstration objects (trees, bushes, herbs and flowers) were either their typicality or uniqueness. In addition to botanical data, the excursion narrative also included information on traditional medicine and legends about their origin. The path project “Negoreloe forest fairy tale” includes a detailed description of 11 stopping points. The following equipment was designed to enable independent trips: 5 information boards, 11 banners, 2 signs. The main topics are outlined, that might be detailed based on the analysis of the excursion objects during the excursion.

**Key words:** ecological consciousness, ecological path, traditional culture, mythological characters, art object, excursion narrative.

**Introduction.** The solution of environmental problems on a global scale is impossible without changing key anthropocentric public environmental consciousness, promoting human rights and interests to the detriment of the surrounding nature.

Under “environmental consciousness” is traditionally understood as a set of ecological notions of interconnections in the system “man – nature” attitudes to nature, as well as appropriate strategies and technologies of interaction with it. The concept of “ecological culture” – a term that entered into use only with the 60-ies of XX century. The problem itself on the relationships in the system “man – nature” was born together with the human culture.

In traditional culture, in the period of “normal” law, it was based on a system of taboos and the system of objects of worship.

The bans performed 2 tasks: caring for the harvest and human safety.

The example is a “mermaid week” (starts after Whit Sunday). According to the beliefs of Belarusians, when the rye begins to bloom, the Mermaid leave the river and lake waters and come out on the ground. The custom at that time extremely limited the field of human activity, excluding from it river, forest, field, leaving only the area of the house and the village. The first of them were considered extremely dangerous and undesirable for any activity. The “mermaid week” is the time of flowering, the formation of the future harvest, and it was extremely important not to harm the plants in this period. It is the mermaids who scared young children not to tear green berries

from the bushes even in your own garden. In both examples, there is a pragmatic purpose, clothed in mythological bans.

Another well-known example is the holiday “Exaltation” (September, 27, according to the Orthodox calendar). As the proverbs goes – this time in the forests all the snakes get together to go to hibernation. The danger of being stung in the woods on this day increases many times. However, a popular belief states that this day you must not go to the forest from a practical point of view, because all things brought home will not be stored – all will rot and spoil. Thus, the emphasis is done on the futility of woods going, and thus the tradition protects people from danger.

In addition to the prohibitions and the warnings, the ecological culture is based on a system of objects of worship.

Forests, meadows, wetlands, water bodies are protected by numerous spirits [1]. One of the forest spirits is Gayun. In the old days without the consent of Gayun you could not stock up wood to build a house: in the evening, we had to bring him a meal to the area scheduled for cutting. If in the morning it was gone you could cut the forest, and the house will stand for a long time. If not you are to find another area. Gayun warned disobedient people sending a hare to the blockhouse. This meant that the house won’t last long. Another spirit is the Silvan. He was also to appeased: people left in the forest pieces of bread with salt, the cubes of bacon, pancakes or pies, a pot of porridge. He punished people for misbehavior in the forest.

It was rewarded to follow the traditions and respect the gods and spirits.

**Main part.** In our time, the formation of ecological culture is connected with the possibilities of ethnopedagogy, i.e. folk pedagogy. It is the ethnopedagogy collects and systematizes the folk knowledge, folk wisdom, captured in fairy tales, legends, proverbs, recognizing their importance in the sharing of moral values to the younger generations.

Environmental education is one of the outputs of the global environmental crisis, since it implies the harmonization of ecological thinking and the rejection of consumer attitude to nature. Scientific and educational or ecological tourism contributes to this education. It is considered one of the promising directions of development of modern tourism in Europe and is developing now in the post-Soviet space. Traveling along the natured paths besides of the cognitive goals have environmental and educational goals. According to the "Recommendations on the development of ecological tourism in forestry of Belarus" in 2008, the route includes objects that combine nature, historical value and monuments of Ethnography [2].

These requirements are taken into account in the concept paths developed for the Botanical garden Negoreloe forestry experimental station. It's called "Negoreloe forest fairy tale". Thus a twofold is achieved:

- the homage is given to folk tradition, when there was a deep belief that all the natural elements and the sphere of human habitation are inhabited by numerous gods and spirits (thus mythology helps to preserve the traces of traditional ecological culture);
- brought up respect for the attempts to explain the inexplicable, although these explanations are perceived as an interesting, naive tale by the modern man.

Conditions of any environmental path are the presence of areas with a variety of natural objects and of the team of specialists for the development and practical implementation of the project. Establishment of Botanical garden in Negoreloe began in 1964, now it includes the arboretum. The trees-timers are almost half a century, and art objects are created (wooden sculptures and compositions).

Objects that will help turn any Botanical path in the environmental, are primarily mythological characters as well as objects of art, demonstrating a connection between the world of plants and animals, living and dead nature, nature and man.

The purpose of environmental path is to form the ecocentric world view, education of careful and rational utilization to natural resources, environmental education for tourists the acquaintance with the ethnic culture and mythology.

Ecological path will help to develop the students' skills of socio-environmental studies, will

contribute to sustaining professional skills. In modern conditions it is necessary to provide students with not only knowledge, but skills to extract this knowledge, to use them in practice in relation to existing realities. All of these skills and abilities of specialists in environmental management can be successfully worked on ecological paths.

When developing tours, special attention is paid to the names of the topic and its subtopics. The main requirement to the title is to make it easy to remember, and all sub-themes were interconnected and have an element of mystery. So we called the path "Negoreloe forest fairy tale". The names of stopping points, as well as the excursion story support the theme of "fabulousness". This will not only enliven the excursion story, but will contribute to the expansion of students outlook and better learning of basic educational material. The excursion story besides of scientific information about the natural objects contain the myths and legends of Belarusians and other peoples associated with natural elements (wood, water) and faunal resources, which have become the objects of show and the story. To comply the visibility principle it is proposed to produce an information board "Spirits of the forest" depicting the mythical characters that inhabit the forest (according to the Belarusian mythology). This board will be located at the fifth stopping point "Gayun ownership". The house and sculpture of Gayun and his granddaughters are planned to construct there.

With the same purpose, an information board named as "Withy in the life and culture of Belarusians", is planned to create at the 8-th stop. It is supposed to place the image the withy and swamp spirit – Lozovik in front of his house and the information about withy weaving with photographs of housewares made of this material.

The project of environmental path "Negoreloe forest fairy tale" is provided with a detailed description of all 11 stops.

There are numbers of equipment for self-passage on the path: five boards (the most complex and rich of information topics), 11 boards (at each stopping point), two pointers (in the turning point of the path).

Each stopping point highlights the main sub-themes that define the objects. Their selection was made on the basis of the viewpoint (finding excursion objects in sight). Criteria for the selection of natural objects on the path are or typicality (e.g., the hazel tree), or uniqueness (Douglas fir).

Considering the small distance between the neighboring stopping points (within a few tens of meters), as well as methodological requirements for conducting tours, the story is planned to be conducted only at bus stops. For the attracting of tourists attention almost every stopping points are

provided with tasks for self-control (it is obligatorily for students, as the path is primarily educational in nature).

In addition to these requirements, it is taken into account the need to create a route through the most beautiful areas, with the absence of "loops" and the equipment of places for a short rest in the middle of the tour route (at the sixth of 11 stops).

The content of the control text of the excursion, developed by authors, allows to conduct tours for students of the BSTU on the subjects taught and tours for groups on such topics as "Natives and introduced species in the flora of Belarus", "Medicinal storehouses of nature", "The legends and myths of Belarusians" etc.

Ecological paths maybe visited by the students, in order to consolidate the knowledge about biodiversity in nature and the skills of carrying out biological excursions; by the future guides – to improve the skills of the tour story show, doing natural history and local history tours; by pupils for education and environmental education; by researchers for the study of plant resources

It is for educational purposes (in order to consolidate knowledge on floristic resources) natural

sites will be supplemented by various fruits and cones, made of wood and placed in accordance with sub-topics on the ecological path. Given the fact that at the same time they should be as art objects and to decorate the garden, their sizes considerably exceed the natural.

**Conclusion.** Thus, the creation of ecological paths will help preserve the natural and cultural riches; showing causal relationships in the interaction of "nature – man"; the development of the national industry of recreation and tourism; developing sustainable motivation knowledge of wildlife; the formation of skills of independent analysis of excursion sites.

In addition, existing and newly established sites on the ecological path will develop the following tour themes: "Flora and fauna in diversity and interaction"; "Use of natural potential of Belarus in the traditional culture (handicraft production and medicine)"; "The mythologization of nature by the ancient people of Belarus".

As a result the goals of the environmental education of tourists are achieved. They are familiar with the ethnic culture and mythology, and with promotion of careful and rational attitude to natural resources.

#### References

1. Vasilevich U. *Zyamnaya daroha u vyray: Belaruskaya narodnyya prykmety i paver'i. Kn. 3* [Earthly journey to heaven: Belarusian country lore and beliefs. Vol. 3]. Minsk, Mast. lit. Publ., 1999. 654 p.
2. *Rekomendacyi po razvitiyu ekologicheskogo turizma v lesnom hozyaystve Belarusi* [Recommendations on the development of ecological tourism in forest management in Belarus: Scientific and technical information in forest management]. Minsk, 2008. Issue 9. 66 p.

#### Information about the authors

**Zdanovich Nina Ivanovna** – senior lecturer, Department of Tourism and Nature Management. Belarusian State Technological University (13a, Sverdlova str., 220006, Minsk, Republic of Belarus). E-mail: ninazdan@tut.by

**Kaplich Valeriy Mikhaylovich** – D. Sc. Biology, professor, head of the Department of Tourism and Nature Management. Belarusian State Technological University (13a, Sverdlova str., 220006, Minsk, Republic of Belarus). E-mail: kaplichVM@mail.ru

**Shaporova Yadviga Aleksandrovna** – Ph. D. Biology, assistant professor, Department of Tourism and Nature Management. Belarusian State Technological University (13a, Sverdlova str., 220006, Minsk, Republic of Belarus). E-mail: shaparava@yandex.by

*Received 23.02.2015*