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ПЕДАГОГИКА МЕН ӘДІСТЕМЕ МӘСЕЛЕЛЕРІ
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INNOVATIVE INTEGRATIVE FAIRY TALE THERAPY AT THE INTERSECTION OF PHILOLOGICAL RESEARCH

Abstract

In any look at It is difficult to deny that the fairy tale is originally an important and, moreover, an integral part of the folklore of any is an important and, moreover, an integral component of the folklore of any of any human culture. Not being autonomous and, even more so, isolated, it interacts in the dynamics of everyday life with a mixture of folk tales. In the dynamics of existence, it interacts with related and mediated components of culture, from mythology and art culture, from mythology and art to religious practices, family and ancestral traditions, morals, morals and customs. mores, morals, customs, traditions, etc. Therefore, all researchers, engaged and engaged in the organisation and functioning of the sociocultural environment (anthropology). sociocultural environment (anthropologists, culturologists, psychologists, linguists, etc.) have inevitably come and are coming to the borderline of their speciality or specialisation and the need for contacts with other scientific, if not spheres, if not spheres, then directions.

Keywords: philological research, fairy tale studies, integrative fairy tale therapy, creative self-expression, narrative approach, self-consciousness, semantic space.

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ФИЛОЛОГИЯЛЫҚ ЗЕРТТЕУЛЕР ТОҒЫСЫНДАҒЫ ИННОВАЦИЯЛЫҚ ИНТЕГРАЦИЯЛЫҚ ЕРТЕГІ ТЕРАПИЯСЫ

Аңдатпа

Бұл мақалада ертегі терапиясы бойынша филологиялық зерттеу негіздері жатады: филологиялық зерттеу аясында (қазақ халқының ауызша шығармашылығы негізінде) ең тиімді педагогикалық технологияларды жасау; көптеген лингвистикалық әдістерді бір ертегі мәнмәтініне біріктіру және бейімдеу. Бұл технологиялар білім беру ұйымдарында оқушылармен, мектеп мұғалімдерімен және практикалық психологтармен жұмыс жасауда ертегітану және ертегі терапиясы әдісін қолдану ерекшеліктерін ашуға қызмет етуі керек. Практикалық құндылық мақаланың материалдарын курстарда, филология ғылымдарының қазіргі заманғы мәселелерінде және т.б. пайдалану мүмкіндігіне байланысты.

Түйін сөздер: филологиялық зерттеу, ертегітану, интегративті ертегі терапиясы, шығармашылық өзін-өзі көрсету, баяндау тәсілі, өзіндік сана, семантикалық кеңістік.

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ИННОВАЦИОННАЯ ИНТЕГРАТИВНАЯ СКАЗКОТЕРАПИЯ НА СТЫКЕ ФИЛОЛОГИЧЕСКИХ ИССЛЕДОВАНИЙ

Аннотация

Филологические исследования по сказкотерапии включают: создание наиболее эффективных педагогических технологий в рамках филологических исследований, (на основе устного народного творчества казахского народа); объединение и адаптация множества лингвистических приемов в единый сказочный контекст. Данные технологии должны послужить раскрытию особенностей использования метода сказковедения и сказкотерапии в работе со студентами, учителями школ и практическими психологами образовательных учреждений.

Ключевые слова: филологические исследования, сказковедение, интегративная сказкотерапия, творческое самовыражение, нарративный подход, самосознание, семантическое пространство.

Introduction. Innovative integrative fairy tale therapy at the intersection of philological research, covers all structural components of the holistic pedagogical process of educational organisation (school and kindergarten).

Philological research on fairy tale therapy includes: creation of the most effective pedagogical technologies within the framework of philological research, (based on the oral folk art of the Kazakh people); combining and adapting a variety of linguistic techniques in a single fairy tale context. These technologies should serve to reveal the peculiarities of using the method of fairy tale studies and fairy tale therapy in work with students, school teachers and practical psychologists of educational institutions.

Philological studies, called in the XXI century to preserve and develop national culture, language, folklore, customs and traditions, are demanded by the timely practice of professional education of specialists and have a great prospect in the field of fairy tale therapy.

In the formation of communicative skills, fairy tale material as a system of values for adolescents combines the possibilities of development of coherent speech, critical thinking, creative abilities with the educational impact on the personality of the student.

The fairy tale as a cultural phenomenon is a multifunctional and multidimensional phenomenon, which is studied in folklore studies (A.N. Afanasiev, V.Y. Propp, etc.); literary studies (M.N.Lipovetsky, I.S. Chernyavskaya, etc.); linguistics (O.A. Petrenko, A.T. Khrolenko, etc.); pedagogy, fairy tale studies, cultural studies and philosophy, in literature teaching methods (Y.M.Tynyanov, M.A. Rybnikov, V.A. Rybnikov, etc.). Hrolenko, etc.); pedagogy, fairy tale studies, culturology and philosophy, in the methodology of teaching literature (Y.M. Tynyanov, M.A.Rybnikov, V.A. Sukhomlinsky, K.D. Ushinsky, etc.) and psychology (B. Bettelheim, T.D.Zinkevich-Evstigneeva, B.Brun, E. Berne, C.G. Jung, etc.). Therefore, the study of the fairy tale in the conditions of modern reality is not the fun of educators, storytellers, cultural studies, trying to establish justice in the distribution of research attention between all spheres of human culture and creativity. At present, in the development of the personality of adolescents not distinguished by

the possibility of forming a whole worldview, the fairy tale as a specific way of value reflection of the world with the idea of beauty and truth, justice, the victory of good over evil is important and relevant. It is significant both from the point of view of the psychology of the nation and from the point of view of optimism in striving for worthy goals.

The fairy tale, as information about the world of signs and symbols, concentrating in itself the hidden images of a multitude of images, signs and functions, can be considered as a value material for revealing symptomatology, and as a prescription for the grave «diseases of our time». The modern fairy tale as symptomatology testifies to changes in the value scale and priorities. As a prescription for «diseases», it, inviting us into the world of fascinating miraculous plots and motifs, certainly contains a «hint» that should be extracted, understood and realised. A person perceiving the world of fairy-tale events and plots, on the one hand, simultaneously fills the gaps of technological civilisation with the world of miraculous images and characters, on the other hand, recreates himself as a multidimensional, harmonious and holistic being.

Material of the research. Fairy-tale narrative, which generates a world of allegories and meanings, the fictional nature of which is obvious, represents as a peculiar way of world-view escape from the everyday concerns of existence and a necessary component of the realist stratum of modern culture.

The fairy tale with all its unique specificity: fiction, morality, existential relations, fantasy elements, exaggeration, common sense - is impossible, respectively, and the relevance of the topic of our research project is due to the acute needs of the development of a full culture of society, as well as pedagogy and cultural studies, reflecting and revealing the spiritual and moral foundations and trends in the development of the entire cultural potential of mankind.

The study of the scientific potential of fairy tale discourse is also relevant due to the fact that it reveals additional opportunities for the translation of the internally rich spiritual world of man, it is not by chance that in all peoples fairy tales are organically included in the system of education of society. Fairy tale has in itself not only a charge of ethical and aesthetic values: beauty, love, honour, justice, wisdom, a powerful impulse of moral orientations to goodness, kindness, care. By confronting in its fairy tale world two concepts: good and evil, the fairy tale in allegorical form with the help of positive characters justifies the right choice, carries out the idea of condemnation of negative negative aspirations of fairy tale characters and asserts the conviction of victory over evil, flattery, deceit, greed and injustice.

The interest in fairy tale discourse is conditioned by the internal needs of folkloristics and fairy tale studies, which aim to reveal and study in verbal forms the functions, ways and mechanisms of transmitting universal human experience. The genesis of fairy tale narrative, its characteristic feature and deep semantics, modifying in accordance with the dynamics of society and digitalisation of education, responds to the changes that occur in the information and communication spheres and complements the rational worldview that needs a detailed analysis of this phenomenon. In the modern fairy tale genre, plots, motifs, subject matter, background are changing, but the fairy tale, keeping its priorities, remains an important linguocultural phenomenon of modern life, the study of which is necessary in a broad socio-cultural context. According to the scientific definition in literature, «a fairy tale is an epic literary genre, a narrative about any magical or adventurous events, which has a clear structure: the beginning, middle and end» [1, p. 33].

The socialisation function of the fairy tale is to introduce children and modern teenagers to the universal and ethnic code of culture, the compensatory function of the fairy tale reveals it as a phenomenon of art, the creative function reveals, develops and realises the creative potential of the individual, his imaginative, abstract and creative thinking. The cultural and ethnic function is also inherent in the fairy tale, given the ethno-national uniqueness of fairy tales of the peoples of the world.

Through the fairy tale, the listener learns all the richness of ethnic culture, get acquainted with the historical experience of his people. An important function of the fairy tale is also lexical and

figurative, it contributes to the formation of linguistic culture, the possession of its artistic and expressive means, figurative richness, composition and plot variation.

The study of such a unique phenomenon as a fairy tale makes us listen not only to philologists, culturologists, pedagogues, but also to psychologists, medics, psychiatrists, for example, the philosophy of fairy tale, invariance of fairy tale plots, identical solution for a fictional hero, clear division into heroes and anti-heroes, the confrontation of two worlds, good and evil, the interaction of the real and fairy tale world suggests that the fairy tale is thus the most stable form of cultural transmission, embedded in the fabric of culture in all its forms and kinds.

Fairy tale folklore texts have a high *linguocultural potential*. The main method of linguocultural analysis of folklore text is the method of linguistic analysis, including genre interpretation of the ideological content of the text, linguistic means; the method of conceptual analysis, aimed at revealing the linguistic picture of the world; the comparative method, the essence of which is the installation of conscious acquisition of knowledge about the cultural code of the nation, comparing the values of Kazakh culture with the values of another culture.

In linguocultural analysis the fairy tale also represents as an information source of historical, ethno-cultural and linguistic specificity of peoples. According to this method, the text of fairy tale discourse is able not only to form in the mind of an individual a real picture of the environment, traditions and customs of the representatives of a given ethnos, but also to mark the most characteristic features of national mentality.

Within the framework *of the linguocentric approach*, the researchers' attention is focused on the study of the peculiarities of the functioning of linguistic units in a fairy tale folklore text. According to B. N. Putilov, the defining artistic means in a folklore text is the word: «Many words of the folklore language live a double life: as a designation of the material world and as symbols, signs of a tense field of traditional meanings, actualising a part of unconscious archetypal representations» [1, p. 182]. *The linguocentric approach* presents a fairy tale text as a result and product of creative activity. The anthropocentric approach distinguishes cognitive, psycholinguistic directions related to the interpretation of the text in the aspect of the worldview of the fairy tale world and the person in it.

Results of the research. As it is known, in modern pedagogical science in the study of fairy tale therapy is relevant, first of all, an anthropological approach, within the framework of which the system of values of schoolchildren, the principles of personality-oriented learning, the level of their development are implemented and taken into account. An integrated approach to folk tales in the lessons of Kazakh language and literature, art work, drawing, music will allow to include in the lesson psychodiagnostic tasks, corrective exercises, guiding pupils to understand their difficulties, problem situation and strengthening their active and responsible position in choosing a constructive solution to the conflict. The diagnostic material received by the teacher at the lesson will ensure an individual approach to the pupil and make the teacher's work more effective.

Cognitive scientists studying fairy tale folklore texts pay attention to the constants and concepts of the folklore picture of the world, where its specific features include the storage of the collective unconscious experience of the author and readers, the reflection of axiological attitudes, the originality of linguistic expression, the expression of the author's creative intent and the embodiment of plot, compositional and genre models in the text. Text perception is initially associated with the perception of material expression, then there is a transition from the material image of a linguistic sign to the image of its content [3, p. 74].

It seems interesting that the fairy tale text is stored in the folk memory in the form of a set of key words that are explicated when perceiving it. Reproduction of key words is an essential moment of juxtaposition of text elements.

In modern Kazakhstani fairy tale studies the problem of fairy tales acts as one of the most important and demanded. In-depth studies of literary schools in Kazakhstan in the field of fairy tale studies, modern psychological centres, faced with child and adolescent maladaptation, aggression,

suicide as never before need that modern achievements in the field of developmental and health-saving education reached all psychologists of general education schools, who feel this problem particularly acutely.

It can be said that one of the most important traditions of studying fairy tales was laid by S.A. Kaskabasov, in which the study of myth was closely connected with folkloristics due to the non-dissociation of folklore and myth, the complexity of their delimitation in Kazakh culture. He is a well-known Kazakh folklorist, author of the books «Kazakh magic fairy tale» (1973), «Kazaktyn khalyk prozasy» (1985), «Golden vein» (2000), «Zhanazyk» (2003) and others. From the typological point of view, Kazakh myths are close to (archaic) classical myths» [4, 65]. It is his concept that we rely primarily on in our study.

S.A. Kaskabasov singles out and substantiates on extensive material such genre varieties of Kazakh folk prose united in two large groups as: «a) non-tale prose, which includes myths, legends, legends, stories (hikaya); b) fairy tale prose, which includes tales of everyday life, animal tales, magical, bogatyr, short stories and satirical tales» [5, 264].

These issues, crucial for cultural growth, can be solved according to the scheme proposed by S. Kondybay, the founder of the Kazakh ontological mytho-linguistic school: «Reconstruction of Kazakh mythology is necessary. 2. This is possible at the junction of the following humanities: linguistics, literary studies, folklore, philosophy, psychology, ethnography, history, archeology, culturology, etc. 3. This opens up opportunities for the use of research results in the practical plane - in politics, culture and art, ideological activities, etc.» [7, p.16]. [7, c.16].

The significance of Serikbol Kondybay's scientific feat is that he found the key to comprehending the real history of Turkic ale through mythological comprehension of the Turkic (Kazakh) language. Only his mythological vocabulary represents the inexhaustible richest treasury of Knowledge of Kazakh culture.

For Kazakhs, the interpretation of the universe was also a natural state of the Kazakh spirit, and living according to the laws of the universe was inherent in the Kazakh worldview, world outlook.

- A sense of freedom.
- Merging with nature.
- Open worldview as a sense of community with existence, as a sense of responsibility for one's actions.
- Oral storytelling as creativity of the meaning-determining category.
- Providence, rock, fate, nanim-senim.
- Man not as an individual, but as a generic being.

A special place in Kazakh fairy tale studies is occupied by the works of S. Kondybay, author of the monographs «Introduction to Kazakh Mythology» (1999), «Kazakh Steppe and Germanic Gods» (2000), «Esen-Kazakh» (2002), «Hyperborea: History of the Age of Dreams» (2003), «Book of Warrior Spirit» (2006), «Kazakh Mythology. A Concise Dictionary» (2005), «Mythology of the Pre-Kazakhs» (2008). C. Kondybay, restoring the proto-Kazakh mythology of seventy thousand years ago, reveals in the etymology of the proto-Kazakh language the cult of the wolf, the cult of the Snake, the cult of Fire and a single image of the Mother-Snake, consisting of the images of the Snake, the Dragon and the Great Mother, important for our study.

Since Kazakh folklore, myth and fairy tale are closely intertwined artistic structures, a great contribution to the development of Kazakh fairy tale studies was also made by the outstanding folklorist E.D. Tursunov, author of the books «Genesis of Kazakh domestic fairy tale», «Origin of Kazakh folklore carriers», «Ancient Turkic folklore», «Golden bat», etc. The author of the book «The genesis of Kazakh domestic fairy tale», «The origin of Kazakh folklore carriers», «The ancient Turkic folklore», «The golden bat», etc., was also a great contributor to the development of Kazakh fairy tale studies. Already in his first scientific articles «About vultures guarding gold», «Blinding of Cyclops» Yedige Tursunov stated about Turkic fairy tale plots, motifs, images, which were prototypes of ancient Greek antique poems. E.D. Tursunov was also engaged in comparative-typological re-

search, studying Kazakh fairy tales and myths in the context of the culture of sedentary peoples. In the monograph «Korkyt the Origins of Turkic Myth» the scientist investigated the genesis and evolution of the Kazakh epic, on the footsteps of which he created the poem «The Star Song of the Silver Wolf» about the myths and legends of the ancient Turkic peoples, about the first kagans, etc.

It is known that literature is genetically linked to mythology through fairy-tale folklore: narrative literature through fairy tale and heroic epic, through ancient myth and medieval chivalric romance, which retained contacts with the folklore element. The fairy tale tradition throughout the history of literature up to the present day has not been interrupted, showing remarkable vitality and ability to the most bizarre metamorphoses. We see the prospects for further research related to the comprehension of the fairy tale text as a multilevel structure in the combination of *linguocentric, textocentric and anthropological directions*, as they complement each other and allow us to reveal the essence of the fairy tale most fully.

In the methodology of teaching fairy tale therapy at the university for students, an important task is to create the most effective *linguistic and psychological technologies* within the framework of the fairy tale form; combining and adapting a variety of linguistic, art history and psychotherapeutic techniques into a single fairy tale context. This project should serve to reveal the peculiarities of using the method of fairy tale therapy in work with students, school teachers and practical psychologists of educational institutions.

The following programmes are offered: child and adolescent practical psychology, family therapy: a systematic approach, methodology of personal training, a programme for students «*Finding oneself», «Stress resistance», «Positive thinking», «Spiritual and moral values», «Development of tolerance in children and adults».*

In the course of the work it is proposed to develop the content, organisational forms and methods of fairy tale therapy as a means of developing the professionalism of psycholinguists, art historians, art therapists, practical psychologists to effective professional activity.

The fairy tale is considered as the main didactic material and a type of oral and written work of students:

- an essay about a fairy tale hero;
- an essay with continuation (creation of a literary fairy tale);
- reasoning on the topic what is happiness? What does love mean?
- description of one's state when creating fairy tales.

Thus, the main tasks of work with a fairy tale in modern scientific pedagogy are various methods of studying a fairy tale at school age - individually and collectively at literature lessons:

1. literary analysis of a folklore work;
2. conscious attitude to one's feelings, ability to manage one's emotions;
3. development of creative abilities by comparing folk and literary fairy tales;
4. development of imagination (composing a continuation of a fairy tale);
5. creation of oral fairy tales on a proposed theme;
6. drawing pictures illustrating a fairy tale;
7. dramatisation of fairy tales, this work requires finding out the state and mood of the characters;
8. entertaining games, quizzes, riddles, crosswords on fairy tale themes.

For extracurricular study of fairy tales, the methodology uses a dialogue form of work, compositional and linguistic analysis of texts, and also provides variants of practical tasks:

- mapping the hero's journey;
- creating your own fairy tale;
- describing the fairy-tale world in the work;
- reviewing a similar work of a classmate.

The only obligatory condition when working with fairy tale material is its structural equivalence to the given problem and providing a feasible way of solving the problem, which determines not only its effectiveness, but also its sufficiency.

Any precise reference to the mechanisms of conscious influence of the fairy tale should activate powerful physiological processes that are responsible for the schoolchild's adaptation to stress. The plot of a magic fairy tale combines images that provide access to these mechanisms, which contain the key, information about the type of maladaptation and the way of living a certain crisis.

The main plots of the fairy tale are based primarily on childhood crises and are related to the themes of trust in life, processing fears, the structure of the fairy tale echoes the structure of childhood experience, which includes inhibitions, trials, disappointments, fights. Listening to fairy tales, pupils seek to utilise the image of a positive hero in dealing with their fears and problems.

Conclusion. In fairy tale studies, therapeutic methods are currently being developed, combining various forms of work with fairy tales to improve the capabilities of the individual. The following therapeutic methods of working with fairy tales at school are proposed: analysing the actions and motives of fairy tale characters, telling fairy tales about magic objects, rewriting and rewriting author's and folk tales, staging fairy tales with the help of puppets, etc.

Thus, the use of fairy tales in literature lessons in the context of fairy tale studies makes it possible to combine and effectively solve didactic, educational, psychodiagnostic and correctional tasks at lessons.

Addressing the problems relevant to teenagers, analysis and transformation of fairy tale conflicts from the point of view of the characters' behaviour strategies by pupils ensures improvement of pupils' reflexive skills and appropriation of effective interaction models.

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