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TEACHING FAIRY TALES: DEFINING NATIONAL IDENTITY

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Fairy tale is one of the oldest genres of folklore. A.S. Kaskabasov claims fairy tales is an ancient myth, stories about hunters, stories and various customs and legends appeared in the first community. [1, 79] English dictionaries describe fairy tales as fairy tales, tales of strange events, coincidences, and miraculous progress [2] or stories about elves, hobgoblins, dragons, fairies, or other magical creatures [3]. E.U. Harris, in his excellent Twice upon a Time, points out fairy tales came from the French contes de fees in the late 17th century. [4, 17]

This research aims to comprehensively study fairy tales across different linguistic and cultural contexts, specifically focusing on Kazakh, English, and Russian fairy tales in teaching. The primary objective is to conduct a comparative analysis of these tales, examining their plot structures, imagery and location to define national identity in teaching.

It is known that folk culture is a complex form of social consciousness, a field of people's spiritual culture, expressing their worldview. The origins of the folk literary language, which forms the historical basis of the novel, date back to ancient times.

Work in the field of folklore studies is always relevant because it represents people's basic moral and ethical values, what people often call their "roots" or "soul". As is known, human ethnology, history, culture, and morality are all expressed in folk speech. By studying it from a comparative perspective, one can determine the uniqueness of the language, culture and psychology of a particular people.

Everyone who has taught fairy tales, at whatever level and in whatever kind of education setting, will have their own story to tell about path that led to the fairy tales' classroom. Bettelheim shares psycho-analytic interpretations and his view on the meaning and importance of fairy tales would provoke students and generate a helpful buzz. [5, 6]

Fairy tales are more than just captivating narratives; they serve as windows into the cultural identities and traditions of societies worldwide. Three distinct traditions, Kazakh, English, and Russian, offer unique perspectives on their respective cultures through the lens of folklore.

The problem of the research: in the era of globalization and meta modernism, when the young generation is passionate about social networks, and their mind distracted by many different sects and communities, it is vital not to lose our roots and identity.

Folk culture is one of the most important components of the people's spiritual culture. Magical folk tales, as a part of folk literature, are the foundation of the traditions of any nation, influencing the formation of thinking and consciousness and playing a huge role in development of the young generation.

The concept of "stereotype" is mentioned in the work of E.L. Berezovich, S.Zh.Bralina. Stereotypes in fairy tales are studied in the scientific works of I.A. Razumova, N. Rosianu [6]. However, the concept of "stereotype" requires in-depth study. When studying the sound pattern of a folk text, it is necessary first of all to take into account the traditional nature of the text, since it preserves the experience of a people, its collective memory, its history and culture. That nation is reflected in language image of the world.

By comparing the folk texts of different culture, the national peculiarities of the world linguistic picture are revealed. The linguistic picture of the world and speech patterns are interconnected. A stereotype is a stable representation/judgment that reflects descriptive and evaluative characteristics, an interpretation of reality within the framework of socially developed cognitive models. That is speaking a speech pattern it is part of the linguistic picture of the world. The difference and similarity of various national fairy tales.

National fairy tales from different cultures, such as English, Kazakh, and Russian, show case unique characteristics and themes while also sharing some common elements.
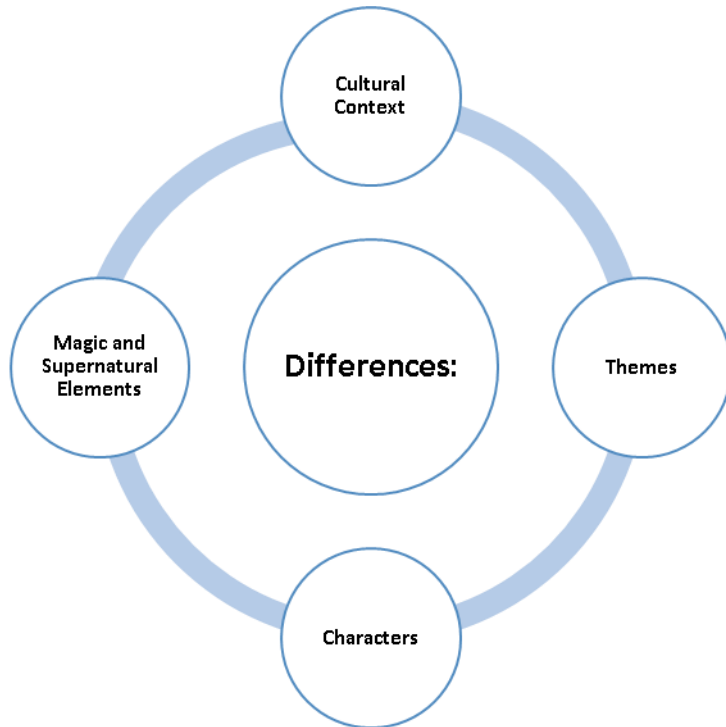

Cultural Context: The most significant difference lies in the cultural and geographical contexts of these fairy tales. English fairy tales are often set in a medieval European context with knights, castles, and enchanted forests. Kazakh fairy tales are deeply rooted in the nomadic traditions of the Central Asian steppes, reflecting their unique way of life and spiritual beliefs. Russian fairy tales are connected to the vast Russian landscape, featuring elements like Baba Yaga and the Firebird.

Themes: Each set of fairy tales reflects the values and beliefs of its respective culture. English tales often emphasize themes of chivalry, heroism, and justice. Kazakh tales frequently highlight hospitality, harmony with nature, and the nomadic lifestyle. Russian tales often delve into themes of resilience, resourcefulness, and the mystical nature of the Russian soul.

Characters: The characters in these fairy tales are distinct to their cultures. English tales feature characters like King Arthur, Robin Hood, and Cinderella. Kazakh tales might include heroic nomads, talking animals, and spirits of nature. Russian tales are known for their enigmatic figures like Baba Yaga, Koschei the Deathless, and Ivan the Fool.

Magic and Supernatural Elements: The types of magic and supernatural elements vary across these traditions. English tales often involve wizards, witches, and magical creatures like dragons and fairies. Kazakh tales feature shamans, shape-shifters, and beings tied to the natural world. Russian tales often include magical objects like the Firebird's feather or Ivan's magical horse.
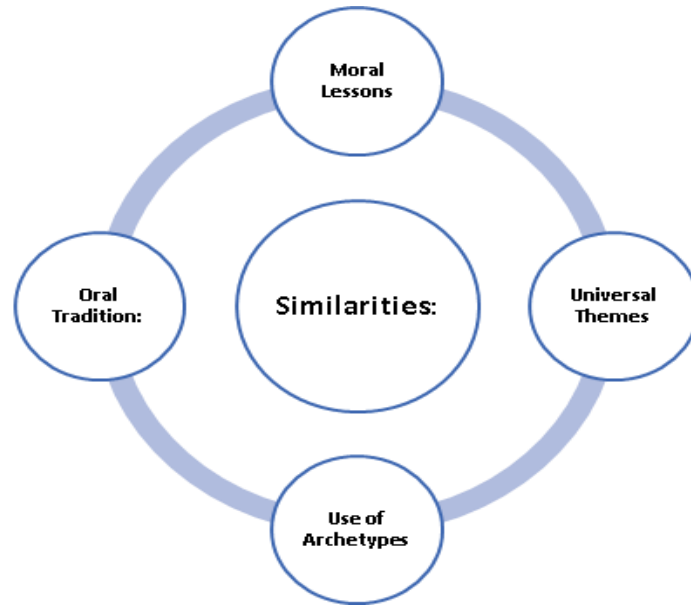
Moral Lessons: Despite their cultural differences, all these fairy tales aim to impart moral lessons and wisdom to their audiences. They teach values such as bravery, kindness, perseverance, and the consequences of greed or selfishness.

Universal Themes: There are universal themes that transcend cultural boundaries in these fairy tales, including the triumph of good over evil, the hero's journey, and the pursuit of a better life or happiness.

Use of Archetypes: All three traditions make use of archetypal characters, such as the hero, the villain, and the helper, which resonate with readers and listeners on a deep psychological level.

Oral Tradition: Historically, these fairy tales were passed down orally from generation to generation, highlighting the importance of storytelling in preserving cultural heritage.

These tales are windows into the unique cultures they represent and the shared human experiences that connect us all.

The following chart shows the beginning and ending formulas of fairy tales.

Kazakh	English	Russian
Бұрынғы өткен заманда бір жесір кемпір болыпты.	*"Once upon a time"*	*В далекой-далекой царствии, в лесу-поле, в берёзовом лесу, жили-были..*
Бұрын, бұрын бұрында Қаңбақ шал деген шал болыпты.	*"In a land far, far away" "In a kingdom/forest/village" "Long ago".*	*Жил-был...*
Бұрынғы өткен заманда бір шал мен кемпір болыпты.	*"In the days of old" great hardship"*	*Жили-были дед да баба, и была у них дочка, и звали её*
Ерте заманда Ерназар деген кісі болыпты.	*"In a quiet, peaceful place" "In a cottage by the woods".*	*Давным-давно, в тридесятом царстве, в третьей деревне...*
Бұрынғы уақытта бір Шора батыр деген бопты дейді.	*"In the heart of the forest"*	*Жили-были дед да баба...*
Ерте, ерте ертеде, ешкі жүні бөртеде	*"In a time when magic was real"*	*В тридевятом царстве, в тридесятом государстве...*
Ерте, ерте, ерте екен, ешкі жүні бөрте екен	*"In a world where good and evil battled"*	*В стародавние времена...*
Қырғауылы қызыл екен, құйрық жүні ұзын екен	*"In a realm where the impossible happened"*	
Баяғы ерте заманда, дін мұсылман аманда		
Есте жоқ, ескі заманда.		

Kazakh	English	Russian
Шора батыр қайта елін жинап, жұртын жинап, қызының күйеуінің әке-шешесін шақырып, қайта той жасап, бақытты өмір сүріпті.	"And they lived happily ever after.«	"И осталось на этом всём красивое, прекрасное и счастливое."
Малдың әр түлігінің өз тәңірісі, сақтаушысы бар деп түсінген халық ұғымында Зеңгі баба сиырдың пірі ретінде сақталып қалған.	"And they all returned safely home."	"И жили они долго и счастливо." "И мы с вами, рассказавшие сказку, свой наш рассказ скончали.
Алдар көсе Жіңішкебізді, екі өгізді алып, жолына түсіпті.	"And from that day on, [character's name] was known as [title or epithet].«	"И на этом сказка наша законче на."
Балалар «Піс қазанды», «Құс есекті» әкеліп береді. Шал «Піс қазанды», «Құс есекті», «Ұр тоқпақты» алып, үйіне келеді. Сөйтіп, мұратына жетеді.	"And so, the [villain/antagonist] was never seen or heard from again."	"А я своё сказал, да и конец." "Сказке конец, а кто слушал — молодец!«
Сөйтіп, Қаңбақ шал дәулер мен түлкіден осылай құтылған екен дейді.	"And that's the end of our tale." - "And they knew they would live happily as long as they both should live."	"И всё, и всё, и всё!"
Сонымен күн астындағы Күнікей қызды бала алып, екеуі той жасап, қосылады. Ел-жұрты баланың ерлігіне риза болып, оны хан сайлайды.	"And thus, the [moral or lesson of the story] was learned.«	
Ежелден береке дарып, бақ қонған Жиделібайсын жерінің ең бір әлуетті руы Қоңырат болғанда, сол Қоңырат руының жұрттан асқан жуан сіңір байы - Байбөрі еді.	"And so, they all lived in peace and harmony." "And the magic/curse was broken forever." "And they were content with their simple life.« "And the moral of the story is... "And that's the end of our adventure."	

While English, Kazakh, and Russian fairy tales differ significantly in their cultural contexts, themes, and characters, they share common elements such as moral lessons, universal themes, archetypal characters, and the tradition of oral storytelling.

In conclusion, fairy tales are essential tool in teaching as they invite students to embark on a captivating journey through diverse cultures and imaginations. During narrating fairy tales students figure out their own national identity. As these three distinct traditions of storytelling offer both unique and universal insights into the human experience.

Kazakh fairy tales transport us to the vast and mystical steppes of Central Asia, where nomadic traditions, a deep connection to nature, and the spirit of hospitality weave intricate narratives. These tales remind us of the importance of living in harmony with the natural world and embracing the values of community and respect for all living beings.

Russian fairy tales unfold against the backdrop of Russia's vast and enigmatic landscapes, introducing us to iconic characters like Baba Yaga and the Firebird. These stories illuminate the enduring spirit of the Russian people, celebrating resourcefulness, resilience, and the mystical dimensions of life.

English fairy tales, with their medieval European settings, knights, and magical forests, evoke a sense of chivalry, heroism, and justice. These timeless tales introduce us to legendary figures like King Arthur and Cinderella, illustrating the enduring appeal of stories that champion the triumph of good over evil.

While each tradition bears its own cultural nuances, they share common threads of storytelling as a means of imparting wisdom, values, and moral lessons. These fairy tales continue to captivate hearts and minds across borders, transcending language and cultural barriers. They remind us of our shared humanity, our fascination with the mystical, and our eternal quest for meaning and virtue
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ОСОБЕННОСТИ КОММУНИКАЦИИ В СОЦИАЛЬНЫХ СЕТЯХ

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XXI век является веком высоких технологий, характерной чертой которого является развитие информационно-коммуникационных технологий. Человек в наше время живет в двух мирах: реальном и виртуальным. И если с общением в реальном мире всё понятно, то у коммуникации в виртуальном мире есть свои особенности.

Одной из основных функций интернета является коммуникативная. Социальные сети стали в современных условиях мощными инструментом влияния на молодое поколение. Такие классические институты социализации как семья, школа, сверстники отошли на второй план. Иллюзорный, виртуальный мир становится все более притягательным для молодых людей. Он не только предоставляет возможность рассказать о своих чувствах, переживаниях, но и предоставляет возможность доступа к личной информации других людей [1]. Несомненно, сейчас мы публикуем разные события своей жизни в социальных сетях, создавая свой собственный мир на странице. Социальные сети дали возможность нам несмотря на расстояние и язык общаться, обмениваться информацией и находить новых знакомых. Информационное общество не только соединило людей в единую информационную сетевую систему, но и во многом изменило сущность их общения, коммуникации, связи. Прежде всего это выразилось в виртуализации межличностного общения, связанного с открытием технологической возможности осуществления удаленного доступа, дистанционного общения