

THE IMPACT OF THE FOLK FAIRY TALES ON THE EARLY STAGE OF A CHILD DEVELOPMENT

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ВЛИЯНИЕ НАРОДНЫХ СКАЗОК НА РАННЕЙ СТАДИИ РАЗВИТИЯ РЕБЕНКА

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ABSTRACT

The given article considers negative assessment of the scholarly approaches to the fairy tales all along the post-Soviet space (with particular emphasis on Georgia).

The authors review the relevant literature focused on historical aspects of creation of the fairy tales, in particular the folk fairy tales.

Analysis of the causes of emergence of the fairy tales is accentuating their priority role in children's education and upbringing. The national folk fairy tale alongside with number of educational measures is a crucial component in a long and comprehensive process of forming a child personality as well as development of necessary skills. The fairy tales not only broaden the consciousness of children but extend utmost influence on their subconscious world.

The article contains a number of recommendations to parents on how to use the fairy tales in bringing up their children. The recommendations also refer to the contents and type of the fairy tales that should be told to children and when it is more appropriate to engage them in narration.

Telling stories before falling asleep is compared to the factor of "lethargic" sleep characteristic to initiation: the oldest mystical method of rearing. This is an assisting factor to the conscious comprehension of children in moving to a fairy tale realm, thus, enhancing the positive process undergoing in their subconscious part. The folk fairy tales have a positive impact on children whereas any changes entered in the texts of the tales or telling them voluntarily invented stories is assessed as negative.

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ÖZ

Makalede eski Sovyetler Birliği'ne bağlı Cumhuriyetlerde, özellikle Gürcistan'a ağırlık verilerek masallara yönelik bilimsel yaklaşımların olumsuz değerlendirilmesi tartışılmış ve genellikle masal ve özel olarak halk masallarının yaratılışının tarihsel yönlerine odaklanarak ilgili literatürün analizi yapılmıştır.

Masalların ortaya konulmasının nedenlerinin analizi, onların çocukların eğitimi ile yetiştirilmesinde öncelikli rol oynadıkları üzerine durulmuştur. Bir halk masalı, bir dizi eğitim faaliyetiyle birlikte ve gerekli becerileri geliştirmenin yanı sıra, çocuğun kişiliğinin oluşumunda uzun ve kapsamlı bir sürecin önemli bir bileşenidir. Masallar sadece çocukların bilincini genişletmekle kalmaz, aynı zamanda bilinçaltı dünyaları üzerinde büyük bir etkiye sahiptir. Çocuklarda manevi duyguların gelişimi, manevi değerler için motivasyon ve yönelme verdiği için çok önemlidir. Bu da bireysel mükemmellik elde etmek adına en önemli argümanlardan biridir. Makalede ebeveynler için çocuk yetiştirmede masalların nasıl kullanılacağı hakkında tavsiyeler yer almıştır. Öneriler ayrıca çocuklara anlatılacak masalların içeriği ve türü ile de ilgilidir. Bütün bunların anlatıya dahil edilmesi daha uygun görülmüştür. Yatmadan önce hikaye anlatımı başlama özelliği olan “uyuşuk” uyku faktörü ile karşılaştırılır ve en eski mistik eğitim yöntemine benzer. Bu, bir hayal krallığına geçerken çocukların bilinçli bir anlayışına katkıda bulunan bir faktör olup böylece bilinçaltı kısımlarında meydana gelen olumlu süreci güçlendirir. Halk hikayeleri çocuklar üzerinde olumlu bir etkiye sahipken, masal metinlerinde yapılan değişiklikler veya rastgele oluşturulmuş hikayelerin anlatımı olumsuz olarak değerlendirilebilir.

Anahtar kelimeler: *halk hikayeleri, çocuk eğitiminde halk hikayeleri, çocuk gelişimi ve masallar, çocuk yetiştirmede masalların rolü.*

АННОТАЦИЯ

В данной статье рассматривается негативная оценка научных подходов к сказкам на всем постсоветском пространстве (с особым акцентом на Грузию).

Авторы анализируют соответствующую литературу с акцентом на исторические аспекты создания сказок вообще и народных сказок в частности.

Анализ причин возникновения сказок подчеркивает их приоритетную роль в обучении и воспитании детей. Народная сказка наряду с целым рядом образовательных мероприятий является важнейшим компонентом длительного и всестороннего процесса формирования личности ребенка, а также развития необходимых навыков. Сказки не только расширяют сознание детей, но и оказывают огромное влияние на их подсознательный мир. Развитие духовных эмоций у детей имеет первостепенное значение, поскольку оно дает мотивацию и стремление к духовным ценностям, что является одним из наиболее значимых аргументов в пользу достижения индивидуального совершенства.

Статья содержит ряд рекомендаций для родителей относительно того, как использовать сказки в воспитании детей. Рекомендации также касаются содержания и типа сказок, которые следует рассказывать детям, и того, когда уместнее вовлекать их в повествование.

Рассказывание историй перед сном сравнивается с фактором «летаргического» сна, характерным для посвящения: древнейшим мистическим методом воспитания. Это фактор, способствующий осознанному пониманию детей при переходе в сказочное царство, тем самым усиливающий позитивный процесс, происходящий в их

подсознательной части. Народные сказки оказывают положительное влияние на детей, тогда как любые изменения, внесенные в тексты сказок, или повествование произвольно выдуманных историй оцениваются как негативные.

Ключевые слова: *народные сказки, народные сказки в обучении детей, развитие ребенка и сказки, роль сказок в воспитании детей.*

1. Introduction

As known, alongside with genetic inheritance, material and social environment play an important role in formulation of an accomplished person. The role of environment in rearing a person is revealed dimensionally.

The key aspect is upbringing of the young generation in line with national traditions and national mentalists as to maintain differentiating spiritual and material values typical for the nations. This does not contradict to globalization process that is inevitable and at the same time leading towards humankind progressivism.

In the process of globalization, an element of respect towards traditions and cultures is essential. In order to be able to respect different cultures and traditions of other nations it is crucial to firstly know and love our own traditional and cultural heritage. Otherwise, it will be difficult to understand and respect the culture of other nations.

The scrupulously planned upbringing process stipulates natural influence of environment on development of a person. This process should consider the above mentioned as well. The rearing is a scope of activity for pre-school and school education pedagogues. However, the most important and primary role in upbringing of a child is played by a family. The family, in particular, the parents, play an essential role in forming and development of skills and psychics of a child or a teenager in a correct manner.

This paper considers the role of parents in rearing activity of their children as well as their attitude towards educating their children with an aspiration of the national traditions. In this respect, the national folk tale alongside with number of educational measures is a crucial component in a long and comprehensive process of forming a child personality as well as development of necessary skills.

Therefore, the objective of the research is to analyse the impact of the folk fairy tale on forming and development a child psychics. In the process of analysis, it is important to discuss the approach towards the fairy tale. Unfortunately, material outlook on the fairy tales and myths is yet viable throughout the post-Soviet space. According to such visions, the fairy tales do not contain any reflection of real events and the stories depicted in them are not at all adequate to objective reality.

2. Methods

Today, the fairy tales have become the object of various scholarly studies. The focus of such research is to review the fairy tales from an entirely new aspect and explore them by means of brand new methodology. It should be emphasized that different scholars employ various methods of research depending on the form,

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content, characters, motives and the plots of the fairy tales. Analysis is based on the spiritual, mental and historic development of humankind.

General scientific study of the fairy tales is beyond our concern. Our interest in the fairy tales lies in purely pedagogical aspect projected to rearing and education of children. In the very beginning of our research, we need to emphasize one particularly important feature: at the end of the 19th and the beginning of the 20th century, religion and science gradually started getting closer in viewing the world order and regularities. Compared to advanced countries of the world, this process has been developing slowly in the post-Soviet countries, specially prolonged in Georgia. Unfortunately, the Soviet world vision and materialistic outlook in assessment of world events is yet persistent in our country, which should be overcome in the shortest time possible.

Therefore, while reviewing the process of rearing and formation of an individual person we focus our attention on the unified vision of the visible and invisible worlds.

As it is known, the events undergoing in invisible world are reviewed by the fields of science like Theosophy, Theology and Anthroposophy while the visible world is under study of natural sciences.

Of course, religion as well as other spiritual teachings tells us about the invisible world in which human beings are reviewed as creatures consisting of nine parts (similarly, in Yoga and Parapsychology people are regarded as living things consisting of nine parts), which can be briefly presented in following three sections:

1. physical body;
2. sensual body or the divine soul and
3. spiritual body or the spirit.

Each of these three is divided into three segments:

- i. Physical body;
- ii. Ephemeral body;
- iii. Astral body;
- iv. The sensual soul;
- v. The judging soul;
- vi. The conscious soul;
- vii. The Manas;
- viii. Bddhi;
- ix. Atman (the last of the three are mentioned in Yoga terminology).

Along with the above mentioned, the religious and mystical system of early period of rearing should also be remembered, according to which development of an individual person was materialized through initiation and this involved a complex ritual process of consecration. Study of the motives of fairy tales has indicated that the main historical sources of these motives are coming down from ancient sacramental rites of consecration. According to V. Propp's idea, the "cycle of initiation is the oldest basis for fairy tales" (Propp, 1986: 355-357).

A short cycle of initiation, lying at the foundation of the contents of fairy tales contains the images of the realm of death. In order to achieve success protagonists of the fairy tales have to pass through the gates of death. As far as ancient rites of consecration imply the relations after death, passing through the realm of death was a mandatory element for the disciple (as enshrined in the rituals of revelation before Christ). Similarly, in all fairy tales the path of every protagonist lies through realization of mystical initiation containing particular stages of revelation of this mystical ritual (Qvrivishvili, 2003: 5-14).

Therefore, in the course of study of literature pertaining to scientific research of the folk fairy tales, all heroes of such tales embark on the road of mystical initiation. On this road, under the indications of a mentor (teacher) or the co-author of the tale, particular stages of consecration are formed, or in other words, development of the heroes of the fairy tales is accomplished by means of absorbing the esoteric knowledge existing on that concrete stage. These stages are in complete accord with gradual development of the nine parts of men mentioned above, which, on a long run, ensure forming of personal characteristic features of the heroes of the fairy tales.

It is well known that inappropriate nourishment (undernourishment) is a cause of improper development of the physical body of children. Similar changes will occur in the soul and spiritual bodies of children if adequate nourishment is not provided for them.

Dwelling on the above said, in order to ensure perfect development of human beings it is necessary to provide them with mineral as well as spiritual food. Review of the literature on scholarly study of the fairy tales has shown that it is just the folk fairy tales that can offer spiritual food for the soul and body of human beings.

By the current moment, it is an established fact in psychotherapy that the fairy tales and especially the folk fairy tales, are compulsory constituent elements for normal development of young generation.

Bettelheim writes: "If a child is told the stories only from real life, which is contrary to his own world, he/she may come to the idea that the parents do not provide them with the component of paramount importance: parts of their own, imaginary reality". In such cases, most of the children lose their own world and this can even be followed by mental disability (Brun, 2000:38-40). Yet afterwards, during adolescence, children get rid of the emotional dependence upon parents. In that case, while encountering the rational world, the feeling of hatred may emerge in him/her which will be followed by "escape" into the realm of fantasy as a compensation for whatever had been lost in childhood years. In adult age, under certain circumstances, they can end up by serious disconnection from objective reality. This fact can be followed by a number of rather dangerous results for that individual, as well as for the whole society at large. One of the conclusions of the research of psychotherapist states that a greater part of young criminals belong to the category which had never been in touch with the fairy tales in their childhood (Vachkov, 1999:15).

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3. Results

The following key results have been stipulated:

- The world globalization process is positively assessed asserting that bringing up and forming a personality on the basis of national traditions and national values will enhance the feeling of respect to the traditions and values of other nations. Application of the folk fairy tales on the earliest stage of a child development is considered to be the optimum means and significant precondition for the development in globalization process;

- The post-soviet world vision and materialistic outlook in assessment of world events is yet persistent in Georgia, which should be overcome in the shortest time possible;

- The rearing is a scope of activity for pre-school and school education pedagogues. However, the most important and primary role in upbringing of a child is played by a family. The family, in particular, the parents, play an essential role in forming and development of skills and psychics of a child or a teenager in a correct manner;

- In order to ensure perfect development of human-beings it is necessary to provide them with mineral as well as spiritual food, hence, the folk fairy tales offer spiritual food for the soul and body of human-beings;

- The fairy tales and especially the folk fairy tales, are compulsory constituent elements for normal development of young generation;

- The national folk fairy tale alongside with number of educational measures is a crucial component in a long and comprehensive process of forming a child personality as well as development of necessary skills;

- The fairy tales not only broaden the consciousness of children but extend utmost influence on their subconscious world as well. Apart from the fact that sheer plots of the fairy tales have a great impact on children's perception, most of the changes occur in their subconscious world;

- The study of the motives of the folk fairy tales has indicated that the main historical sources of these motives are coming down from ancient sacramental rites of consecration;

- Existence of the scary creatures and episodes are necessary attributes to the fairy tales which takes its source from the profoundly immanent knowledge of mysterious character of human nature;

- The fairy tales and their influence on children refer only to the folk fairy tales; hastily invented stories yield no positive impact on children.

- It is not recommendable to enter any changes in the texts of the fairy tales; they should be rendered to children exactly according to the texts that have come down to us from our ancestors in precisely the form that they have been preserved (orally or in writing). Otherwise, the fairy tales will not execute their main function and instead of making positive impact they will inflict harm upon children.

4. Discussion

As mentioned above, the fairy tales not only broaden the consciousness of children but they extend utmost influence on their subconscious world as well. Apart from the fact that sheer plots of the fairy tales have a great impact on children's perception, most of the changes occur in their subconscious world. Even when on conscious level, children perceive the contents of fairy tales as astounding, his/her subconscious part "believes" that the stories told by the fairy tales are very true.

Psychologists have often emphasize that the metaphoric contents of the fairy tales are perceived mostly on the level of subconscious and this is the factor defining profound changes in the soul of children. This, on the other hand, is instrumental in forming the healthy personal world of children.

We believe that above mentioned ideas on the structure, contents and characters of the fairy tales as well as their influence on children refer only to the folk fairy tales, because they were created either in old clerical centres or by the educated clerics of those centres or under the consultations of their mentors or more likely, by their co-authors.

Therefore, those hastily invented stories have nothing to do with the above reviewed ideas and yield no positive impact on children either. Just on the contrary, dwelling on the above analysis, such stories may entail a counter effect or even damage the rearing process of children because life of the characters of fairy tales and their colourful images as well as their actions, will gradually be processed in children's minds and in subconscious layers of their comprehension.

Later on, internal charge created through this process will serve to form a psychologically and spiritually accomplished individual adult. For the sake of reinforcement of this idea, it is our belief that fear is the most notable aspect among many other factors of fairy tales influencing psychology of a child. This is the most important issue that should be dealt with great delicacy, with the vulnerable adolescent psyche always on mind.

It is well known that introducing the factor of fear into the young person's comprehension will yield negative results in forming his/her individual character. Therefore, the teachers and parents are often concerned with the scary events and terrorizing creatures depicted in the fairy tales, thus, causing strong feeling of fear in children. At this point, teachers and parents should be explained that existence of such scary creatures and episodes are necessary attributes to the fairy tales which takes its source from the profoundly immanent knowledge of mysterious character of human nature.

Otar Qvrivishvili, a Georgian scholar of the fairy tales, is explaining this phenomenon from the point of view of spirit science or in other words, from astrological standpoint. He says that the feelings, judgment and willpower are the main driving force of the souls of men. In the course of evolution of humankind, it was the emotional soul which was formed first. The skills of judgment had been elaborated through centuries and only during the rise of ancient Greek culture it took the form of spiritual power. Development of the third form of soul: the

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conscious soul in which the drives of willpower are most operational is the paramount task of the modern, as well as future epochs.

Children, throughout the whole period of their development are undergoing exactly the same process of evolution, yet within the period of human life. They live in the fairy tale epoch when the outer world represented in their comprehension exists in emotional form; by that time, the judgment skills are yet underdeveloped. It is within the emotional soul that the human feelings and passions are revealed and these drives tend to be so strong that they may give rise to selfish aspirations. The ancient mentors knew it very well that the feeling of fear existing in human beings can be regarded as the balancing factor versus egotism.

The idea to be derived from the above said is that introducing the factor of fear in the fairy tales is serving pedagogical goals in rearing young generations and, undoubtedly, it was inserted intentionally in the folk fairy tales. The rearing role of fear in the fairy tales is emphasized in the works of other scholars as well, a Russian scholar, G.A. Bondarev is among them (Bondarev, 1999: 596).

On the basis of the referred literature, it can be assumed that the elements of fear presented in the fairy tales or a scary scenarios are not similar to those frightening episodes which the children may encounter in real life, because the terrifying episodes of the fairy tales are caused by the unrealistic characters like giants, monsters, ogres, dragons etc. These characters, along with fear, cause astonishment as well. It is just because of peculiar combination of fear with surprise (taking place in the subconscious world of the children) that fosters the feeling of awe, adoration and interest to the unknown domain.

Cultivation of spiritual emotions in children is of paramount importance because it gives motivation and aspiration to spiritual values, which is one of the most significant arguments in favour of achieving individual perfection.

As discussed above, the fairy tales had been created in ancient times with involvement of highly educated spiritual fathers and mentors who were profoundly knowledgeable of human psychological and spiritual drives. It is impossible to enter any changes in the texts of the fairy tales written by them; they should be rendered to children exactly according to the texts that have come down to us from our ancestors in precisely the form that they have been preserved (orally or in writing). Otherwise, the fairy tales will not execute their main function and instead of making positive impact they will inflict harm upon children.

That is why telling children the stories invented by ourselves should be completely ruled out. Of course, children should be told stories if they are asking for it, mostly before going to sleep. While listening to the narrative or after the end of it they peacefully go to sleep because they feel quite comfortable during the process: as if, their conscious part moves to the magic realm of the tale. To our understanding, this moment can be compared to lethargic sleep (as it is well known, lethargy was a compulsory component of ancient rites of consecration) which is somewhat similar to hypnotic condition, in the course of which, the information delivered to the conscious part of a child moves effectively into his/her

sub-consciousness. We strongly believe that the process of sound sleep assists to perfect development of the sensual and spiritual forces of children.

Thus, the folk fairy tales are attributed a paramount role in rearing up as well as spiritual development of children and adolescents. They contribute to forming free, accomplished, and psychologically balanced personalities. Consequently, any society consisting of such personalities will be free of negative features and their performance will be highly democratic.

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