Preparing Future Teachers and Psychologists to Use Integrative Fairy Tale Therapy Techniques

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Annotation

The application of an integrative approach in fairy tale therapy is a cutting-edge method for safeguarding the mental well-being of the younger generation in the era of digital education. The unique aspect of integrative fairy tale therapy is the integration of various methodologies, pedagogical approaches, linguistic techniques, art history, and psychotherapeutic methods within a single fairy tale framework. These are then tailored to the individual psyches of children, with the aim of fostering a well-rounded and healthy personality. Utilising fairy tale therapy techniques in the spiritual and moral growth of students can provide valuable insights into the effective implementation of fairy tale therapy programmes for preschoolers and schoolchildren. These programmes are rooted in the rich oral folk art of the Kazakh people and encompass a harmonious blend of spiritual, national, and universal values. The article reveals theoretical and methodological, general cultural and educational, psychological aspects of the study of fairy tale therapy as an integrative technology. The literature review of the main types of fairy tale therapy is also carried out, the functions of fairy tales are reveale. The educational, developmental, and cognitive possibilities of fairy tales are extensively utilised in academic and correctional-developmental activities with students. The importance of preparing future philologists, art historians, social teachers, psychologists, and kindergarten teachers in utilising fairy tale therapy techniques as an integrative technology is emphasised. The article discusses the theoretical, methodological, cultural, educational, and psychological aspects of fairy tale therapy as an integrative technology. This research is funded by the State Institution "Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan" under the project IRN AP19679368, which aims to preserve the psychological health of the younger generation in the context of digitalization of education.

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DOI: http://dx.doi.org/10.32601/ejal.10101

Introduction

The significance of studying the readiness of future teachers and psychologists to utilise fairy tale therapy techniques for the personal development of high school students lies in the limited research conducted on this topic within the framework of integrative fairy tale therapy technology. The process of socialisation throughout human history has involved various technologies and methods to transmit the values and cultural meanings of previous generations to the younger ones. The transmission of sacred knowledge, in the form of archetypes, has historically been considered a vital part of human heritage. This knowledge is passed down through various means such as myths, fairy tales, stories, legends, and other forms of archetype transmission.

The younger generation was introduced to cultural codes and the system of spiritual, national, and universal values through behavioural acts, which expanded their individual consciousness. Preserving an individual's psychological health, integrity, and identity is crucial in addressing their problems. This includes considering how their worldview reflects their individuality, uniqueness, and connection to the collective perception of reality. The psychological health of humans is viewed as an integrated component of a social system.

The primary objective of the university in implementing the integrative fairy tale therapy programme is to identify strategies for uncovering the professional and personal abilities of prospective fairy tale therapists. This involves creating a framework for their training in the application of fairy tale therapy techniques to promote the growth and development of schoolchildren. The research methodology involves identifying the connection between the elements of the model for training fairytale therapists in the use of integrative fairytale therapy.

The anticipated impact of the research findings is the creation of a groundbreaking integrative fairy tale therapy that combines various disciplines such as methodology, pedagogy, psychology, philology, and art studies. This therapy will encompass all aspects of the comprehensive educational process in educational institutions like schools and kindergartens. This technology has the potential to address the challenge of safeguarding the mental well-being of the younger generation through an integrative approach and the application of holistic principles. The integrative approach is achieved by applying various methods and techniques from different fields of study to create an innovative technology for fairy tale therapy.

Purpose of the study: Exploring the theoretical and methodological aspects of preparing future teachers and psychologists in utilising integrative fairy tale therapy techniques.

Research objectives:

- to identify the state of knowledge of the problem in the psychological and pedagogical literature.

- to reveal the essential characteristics of the concepts "preparation for the use of fairy tale therapy techniques", "readiness to use fairy tale therapy techniques"; a model for training teachers and psychologists to use fairy tale therapy techniques.

- experimentally test the effectiveness of the model for training teachers and psychologists to use fairy tale therapy techniques.

Review of Literature

Examining the scientific foundation of the issue being investigated reveals two key elements: the scientific curiosity surrounding the development of integrative fairy tale therapy, and the need for teacher training to effectively implement fairy tale therapy techniques to support the psychological well-being of students, drawing from the teachings of Kazakh philosopher Abay Tolyk adam» (Whole person).

Introducing the younger generation to cultural codes involves engaging in behavioural acts that broaden their awareness of spiritual, national, and universal values as a unified whole. As a crucial element in addressing personal challenges, we prioritise the preservation of one's psychological well-being, maintaining their integrity, and defining their identity. These factors, including individuality, uniqueness, and alignment with the collective perspective of the world, are reflected in their worldview.

V.I. Anikin, J. Bolte, M.Y. Meltz, A.I. Nikiforov, V.Y. Propp, X. Honti and other scientists revealed the essence, nature, classification, structure, forms of manifestation of fairy tales.

I.I. Ioffe revealed the reasons for the emergence of fairy tales, the history of their development and showed the social essence of the fairy tale (Ioffe, 1933).

N.P. Andreev, V.Y. Propp, J. Heising (Heisinga, 1992), J. Fraser and others considered the general cultural significance of fairy tales.

G.N. Volkov revealed the characteristic features of fairy tales, due to which they can be used in correctional-developmental activities (Volkov, 1974).

Various authors have explored the interpretation of fairy tales, parables, and stories. This includes the works of Ch. Valikhanov, I. Altynsarin, N. Potanin, V.V. Radlov, M. Kopeyev, A. Divaev, and I. Buslaev. Additionally, the field of depth psychology, led by C.G. Jung and his followers, has also delved into the analysis of fairy tale content. The authors A. Margulan, M. Auezov, E. Ismailov, S. Kaskabasov, A. Seydimbek, Z. Nauryzbaeva, S. Kondyzbaeva, S. Kondyzbaeva, and S. Nauryzbayeva have explored the use of fairy tales to reflect the profound aspects of the human psyche. Authors such as E. Fromm, E. Berne, E. Gardner, L.S. Vygotsky, D.B. Elkonin, M.V. Osorin, A.V. Gnezdilov, I.V. Vachkov, T. Zinkevich-Evstigneeva, and many more have contributed to this field.

According to T.D. Zinkevich-Evstigneeva, fairy tales with a psychological focus are designed to subtly shape a child's behaviour. Correction in this context refers to replacing an ineffective style of behaviour with a more productive one, while also explaining the meaning of what is happening to the child. A psychologically corrective fairy tale can be easily enjoyed by a child without the need for extensive discussion (Zinkevich-Evsineeva, 1998).

The primary benefits of fairy tale therapy involve enhancing personality integration, fostering creative abilities and adaptive skills, refining ways of interacting with the world, and providing training, diagnosis, and correction.

The second aspect holds great potential as it captures the scientific interest in the training and understanding of personality readiness. This is evident in the extensive research conducted by various scholars in the field: «as a qualitative new formation that determines the orientation to a particular activity» (Rubinstein, 1946); teacher preparation for a new strategy of education» (Elkonin, 1989; Vygotsky, 1996; Zankov, 1968); «mental state of personality» (Rubinstein, 1973), «attitude to activity» (Uznadze, 1961); «quality of personality» (Dyachenko & Kandybovich, 1981); "readiness for action", "essential educational competence" (Sanzhaeva, 1997); «readiness for pedagogical activity as an integral structural education» (Durai-Novikova, 1987; Saraeva, 2011); teacher's preparation for moral education (Altynsarin, 1943); teacher's preparation for holistic development of personality» (Beisenbaeva, 1998; Kalyuzhny, 1995; Zhumabaev, 1993); "teacher's readiness to implement activities", "teacher's readiness to implement an integral pedagogical process" (Khmel, 1998); readiness for self-realisation and self-actualisation (Ermentaeva, 2012) and others.

The humanization of education plays a crucial role in shaping the spiritual and moral perspectives, beliefs, and needs of future teachers and psychologists. Only through this approach can the content of their psychological and pedagogical activities, as well as their methods and practical work, truly embody a humane approach. The training of future specialists should prioritise the humanization of education, ensuring that all aspects such as goals, tasks, content, methods, and forms of organisation are aligned with this principle. The training of future specialists was seen as a method of preparing them for well-rounded personal development, fostering their independent thinking and initiative, and building their self-confidence through collaborative cognitive activities.

As per the research conducted by S.L. Rubinstein, K.A. Abulkhanov-Slavskaya, and A.V. Brushlinsky, the foundation for the emergence of social behaviour lies in collective practical engagement that encompasses both the collective and individual aspects of human cognition, including conscious and unconscious processes» (Abulkhanova-Slavskaya, 1980; Abulkhanova-Slavskaya & Brushlinsky, 1989; Brushlinsky, 1994).

N.D. Khmel believes that «the changing attitude of the teacher to children in a positive direction leads to a change in the attitude of students to the teacher and the subject he teaches. But these changes come when the teacher is prepared for the need for changes in his/her activity, owns the methods and techniques of self-education, which subordinates to the solution of the main tasks of improving his/her level of professional readiness» (Khmel, 1998).

The training of *a future teacher and psychologist to apply fairy tale therapy techniques in a higher education institution is a complex process*. It involves a new understanding of the mission of fairy tale therapy as a meta-activity, which aims to create a holistic worldview and promote the harmonious development of personality. This process is characterised by a shift from an educational-disciplinary approach to a more personal paradigm of pedagogical activity. The focus is on the development of the future teacher and psychologist as individuals, with an emphasis on spiritual, moral, and professional-personal growth.

The concept of "readiness to apply fairy tale therapy techniques" refers to the preparedness for professional activity, which is influenced by various factors, conditions, didactic methods, and educational means in the pedagogical context. In the field of psychology, the term "readiness to apply fairy tale therapy techniques" refers to the preparedness for engaging in corrective and developmental interventions.

Based on a thorough analysis of the literature, the following conclusion can be formulated: The issue of training future teachers and psychologists in the utilisation of fairy tale therapy techniques is examined within the context of university education for students pursuing professional careers.

The reviewed studies in the scientific resource lack a comprehensive consideration of all aspects related to preparing future specialists in using fairy tale therapy techniques for the development of schoolchildren. The preparation of future specialists for the use of integrative fairy tale therapy techniques involves developing their professional and personal readiness through conscious selection of educational, correctional, and developmental activities.

Methodology

The experimental work included first and second year students specialising in social pedagogy, psychology, philology, and art history. The participants were chosen based on their experience with using fairy tale therapy techniques to facilitate the spiritual and moral growth of schoolchildren. Prior to the commencement of the experiment, the students had already developed preconceived notions, attitudes, and a foundation of knowledge and skills essential for functioning in society.

The experimental work included first- and second-year students specialising in social pedagogy, psychology, philology, and art history. The participants were chosen based on their expertise in utilising fairy tale therapeutic techniques to address student behaviour.

However, there is a significant need to familiarise future teachers with the techniques of fairy tale therapy as an integrative technology in society.

The scope of the training system for future teachers and psychologists does not include the identification of learning difficulties in higher education. Instead, it should focus on addressing the challenges of preparing future specialists to utilise integrative fairy tale therapy as an innovative approach to safeguarding the psychological well-being of young individuals. Student participation in the study was voluntary.

Innovative integrative fairy tale therapy incorporates various structural components, including philological and art history methods, techniques, means, and psychological techniques. It aims to apply the cultural and value heritage of the Kazakh people, as well as other cultures, in the context of fairy tale therapy. The fairy tale therapy programme for preschoolers and schoolchildren consists of methodical recommendations and a glossary for implementing the programme. The psycho-pedagogical training encompasses specialised courses and a training programme designed for teachers, parents, class teachers, art teachers, teachers of additional education, psychologists, and social pedagogues.

A fairy tale plot encapsulates the main problems and life situations that children commonly encounter. A child may become engrossed in a particular problem and struggle to consider it from a broader perspective (Gnezdilov, 2004).

Fairy tale therapy incorporates a range of genres such as parables, fables, legends, bylinas, sagas, myths, fairy tales, anecdotes, detectives, novels, and fantasy. The selection of appropriate genres depends on the psychology of the client (Zinkevich-Evsineeva, 1998). Fairy tale therapy primarily utilises metaphor as a psychological influence (Zinkevich-Evstigneeva, 2014). The use of carefully selected metaphors enhances the efficacy of fairy tale therapy methods for both children and adults. T.D. Zinkevich-Evstigneeva suggests that a parable serves as a vehicle for conveying profound life philosophy. The life lessons in parables are not obscured, but rather explicitly articulated. Typically, a parable focuses on a single lesson. The use of parables as a psychotherapeutic tool is applicable to both adults and adolescents.

Pezeshkian (2009) states that parables have both educational and therapeutic effects on individuals. The interpretation of each parable varies among clients based on their individual cognitive processes. Psychologists utilise carefully chosen parables to create a context for clients to gain an external perspective on their problems and conflicts, enabling them to identify and develop solutions. Stories and parables offer opportunities to explore various perspectives. For instance, by familiarising themselves with the family beforehand and identifying any family issues, the psychologist can select a story, parable, myth, or life situation as a topic for discussion. A story or parable serves as a method for preserving and conveying personal experiences. Following a psychotherapeutic session, a parable can continue to influence an individual's psyche.

Consider the main functions of parables:

- parable texts evoke emotional resonance in both children and adults.
- the images of parables and their characters appeal simultaneously to two mental levels: consciousness and subconsciousness.
- the parable conveys symbolic information about the world's structure, its creator, the stages of human life, and the experiences individuals encounter during these stages. It also explores challenging life situations and imparts wisdom on cultivating and valuing friendship, love, and forgiveness.

Fairy tales have been found to have a profound impact on children's unconscious minds and can activate different aspects of their personality. This can help children navigate difficult situations and find their own solutions. Fairy tales provide a gentle approach to assessing situations, offering educational and therapeutic benefits at both behavioural and moral levels.

So, the fairy-tale environment diverges from a particular problem characterised by physical and psychological dependence and self-doubt at this stage. Self-belief is an essential aspect of a self-sufficient personality. The environment in which a person grows up plays a role in developing their potential to overcome obstacles such as fear, vulnerability, weakness, and susceptibility to diseases (Pezeshkian, 2009).

Creating or reimagining fairy tales can foster a child's imaginative development. Fairy tales cultivate the character's capacity to withstand conflict and promote reconciliation. Educational psychologists have identified various psychotherapeutic directions in the study of fairy tales. Behavioural psychotherapy, existential humanistic psychology, and psychodynamic psychology are three different approaches within the field of psychology (Slastenin & Kashirin, 2001).

T.D. Zinkevich-Evstigneeva classified fairy tales into artistic, didactic, meditative, psychotherapeutic, and psychocorrectional categories. Vachkov (year) classifies fairy tales based on their intended influence and differentiates between folklore and author's fairy tales. Both types of fairy tales can be categorised into artistic, didactic, psychologically corrective, psychotherapeutic, and psychological (psycho fairy tales, for example, fairy tales by D.Y. Sokolov, A.V. Gnezdilov).

According to I.V. Vachkov, this new type of fairy tale (psycho fairy tale) is designed to reveal to the child the depths of his own inner world, to develop his self-consciousness, to help him on the way to the formation of his personality.

In the development of fairy tale therapy as a psychotherapeutic direction, there are 4 stages:

The 1st stage of the development of fairy tale therapy is the development of oral folk art.

2nd stage – study of myths, fairy tales of different peoples, which were presented in the studies of K. Jung, B. Bettelheim, V. Propp and other authors from the point of view of psychoanalytic psychology in a deep aspect.

The third stage involves the development of psychological techniques, specifically the implementation of the "creating an author's fairy tale" technique. This technique utilises fairy tales as a means of psychodiagnosis, correction, and development to preserve the individual's psychological well-being and overall integrity.

4th stage – the development of fairy tale therapy as an integrative technology. This stage highlights the importance of fairy tale therapy as a comprehensive system that incorporates various pedagogical, psychological, and artistic approaches into a unified technology (Zinkevich-Evstigneeva, 2006).

In her analysis, T. D. Zinkevich-Evstigneeva delves into the realm of fairy tale therapy, viewing it as a comprehensive approach that encompasses various methods and techniques. She argues that this form of therapy plays a crucial role in transmitting the collective spiritual wisdom of humanity, ultimately aiding in the individual's social development. In the realm of fairy tale therapy, the following classification is primarily utilised.

When using integrative fairy tale therapy techniques by future specialists, we recommend considering the following mechanisms of the psychological impact of fairy tales:

-Firstly, fairy tales are a symbolic reflection of ancient rituals, the most important of which for fairy tales was initiation.

-Secondly, fairy tales capture the deep and intense emotions that are often experienced during the process of personal growth and development. This can be a firsthand bodily experience linked to the occurrence of psychophysiological crises.

-Third, through the portrayal of life crises, the fairy tale imparts valuable lessons to children, helping them learn how to effectively confront and manage fear by associating it with various fairy tale characters and scenarios.

-Fourth, images found in fairy tales tap into the profound workings of the unconscious mind through the use of archetypal elements that may be unfamiliar to our conscious awareness.

Fifth, a fairy tale only resonates with an individual when there is a connection between the essence of their being and the narrative of the story (Petrova, 1999).

Using folk tales as a genre, integrative fairy tale therapy techniques have proven to be effective in group work with training participants.

The psychotherapeutic effect is attained by enacting experiences and conflicts with the assistance of substitute characters and by constructing the plot. The communicative and dialogical component should be

prioritised in the organisation of jointly divided activity between a child and an adult when composing a fairy tale (questions of the listener - adult).

Psychological mechanisms involved in the influence of fairy tales revolve around the satisfaction of our needs when we engage with and internalise these stories. After carefully examining the content of fairy tales, P.I. Yanichev discovered a trio of essential needs (Lebedeva, 2006):

- The first need is the individual's desire for autonomy.
- The second need is the desire to be competent (strength, omnipotence).
- The third need is the desire to be active in activities.

Identifying with the main character of a fairy tale is considered by many authors as the primary psychological mechanism that connects a child's inner world with the world of the story (Lebedeva, 2006).

Fairy tales play a significant role in shaping one's personality from a psychological and socio-pedagogical perspective. Therapy using fairy tales has proven to be effective not only for preschoolers, but also for adolescents and high school students. Additionally, there are fairy tales specifically designed for teachers to use in psychotherapy.

The comprehensive nature of fairy tale therapy as a technology is unveiled through its various applications as a means of sharing experiences, fostering personal growth, and providing psychotherapeutic support.

Integrative fairy tale therapy is a cutting-edge approach that has proven to be effective in promoting the psychological well-being of young individuals. It helps in developing a well-rounded personality and shaping their worldview to navigate life in society. This is how individuals are introduced to social norms of behaviour, which are explored in various aspects in the folklore of different cultures through fairy tales, parables, short stories, legends, and epics. A fairy tale falls under the category of educational materials that serve the purpose of addressing educational and developmental objectives in a cohesive manner.

Using fairytale therapy techniques can be highly effective for analysing fairy tales. It provides individuals with a foundation for developing their imagination, fostering creative activity, and finding solutions to challenging life situations. A person, examining fairy tales with the guidance of a psychologist, constructs a narrative for their own life. This psychological phenomenon is commonly observed in children and adolescents who seek the guidance of a therapist specialising in fairy tales, requesting multiple retellings of these enchanting stories. In different psychotherapeutic schools (for example, Jungianism and narrative psychotherapy), psychotherapists focus on fairy tales due to their therapeutic benefits. These fairy tales have a strong emphasis on therapy, as the fairy tale therapist creates the ideal psychological environment to address and resolve various life or personal issues. The idea of a symbolic "bank of life situations" that a child builds up through exposure to fairy tales follows a logical framework and is backed by certain theories in the fields of development and psychotherapy.

Within fairy tales, a multitude of symbols, images, and plots exist that offer insight into different facets of life and human connections. When a child engages with fairy tales, they not only experience the joy of the stories, but also gain insights into different life situations and how to navigate them. In this context, the child's "bank of life situations" can be seen as an invisible resource that they can tap into when needed. When faced with similar situations in reality, children can rely on the wealth of symbols and experiences they have acquired from fairy tales to navigate through challenges and make sense of their surroundings. Nevertheless, it is crucial to consider that the success of such a "bank" could be influenced by various factors, including the child's upbringing, individual traits, and prior experiences. Furthermore, the successful activation of the "bank" relies on the child's understanding of the link between fairy tale experiences and real-life situations, as well as their ability to effectively apply this knowledge.

If you and I together with the child will reflect on each read fairy tale, the knowledge encrypted in them will be in the child's asset and not in the passive. Not in the subconscious, but in the consciousness. In this way, gradually, we will be able to prepare the child for life, to form the most important spiritual national and universal values.

The incorporation of fairy tales in psychotherapy is linked to the utilisation of creative capacities within an individual. The approach to fairy tale therapy revolves around crafting original fairy tales and devising fresh characters and narratives. As a result, fostering creativity through different educational approaches, such as fairy tale therapy, becomes essential for nurturing a well-rounded and self-fulfilled individual (Yanichev, 1999).

Using the methods of fairy tale therapy as an integrative tool, aspiring educators in the fields of philology, art history, social pedagogy, psychology, and early childhood education focus on immersing individuals in the enchanting world of fairy tales. This involves bringing to life the metaphors, characters, and common expressions found within these tales in the minds of the participants. Exploring the depths of archetypal resources.

They also excel in fostering creativity, utilising fairy tale metaphors to gain deeper self-awareness, Exploring the art of crafting fairy tales together, delving into the unique qualities of both traditional and original stories. Exploring strategies of behaviour in fairy tale and real-life situations; Exploring various perspectives to enhance participants' comprehension of fairy tale situations and characters.

Both group and individual forms of work are possible.

It is important to highlight that the comprehensive approach taken by future philologists, art historians, psychologists, social pedagogues, and kindergarten teachers should encompass a range of psychological and pedagogical interventions aimed at addressing developmental deficiencies and behavioural deviations in children. One such effective method is fairy tale therapy. Academic activities focused on utilising fairy tale therapy techniques should aim to enhance a child's cognitive abilities, emotional and volitional development, and foster the growth of individual personal qualities. These activities also promote the development of interests, talents, and various abilities, including labour, artistic, and aesthetic skills.

A quote from Rubtsov and Yudina's work (2010) highlights the significance of psychological training for future specialists. This training should focus on cultivating the ability to utilise a range of methods, such as fairy tales, when working with schoolchildren to enhance and address their behaviour. Based on this statement, it is important for modern vocational education methods to consider psychological factors and train professionals to handle a wide range of practical situations they may face in their careers. When it comes to working with schoolchildren, fairy-tale therapy methods can be a valuable tool for effectively addressing their behaviour and development.

Psychological training for future teachers fosters both professional growth and personal development, enhancing their activity, communication, and consciousness. During psychological training, students learn techniques of fairy tale therapy, methods of solving professional development issues, psychotechniques for personal growth, and the application of a democratic style of activity and moral behaviour. This study is essential for students as future educators, as well as for their personal development.

Theoretical analysis of different approaches to training future teachers and psychologists in the use of fairy tale therapy revealed the most effective approaches. The text discusses various approaches in anthropology, including the integrative, anthropological approach, personal-humane approach, axiological approach, subject-activity approach, and meta-subject approach (see Table 1).

Table 1: *Подходы к подготовке будущих педагогов и психологов к применению техник сказкотерапии как технологии сохранения психологического здоровья личности*

Approaches	Descriptions
Integrative approach	includes the combination of various methods and techniques of fairy tale therapy with other forms of psychological assistance and education, such as play therapy, art therapy, etc.
Anthropological approach	is based on the understanding of man as a unique subject, including physical, psychological and spiritual aspects.
Personal-humane approach	is based on respect and support for the personality of each child, as well as the development of their internal resources and potential.
Axiological approach	is focuses on the values that each fairy tale carries with it and their impact on the formation of the psychological health of schoolchildren.
Subject-activity approach	implies the active participation of students in the process of fairy tale therapy, allowing them to independently interact with fairy tale materials and find their own solutions and answers.
Metasubject approach	allows you to integrate fairy tale therapy into various educational subjects, expanding the range of possibilities for using this technique in education.

The analysis of psycho-pedagogical, philological, and art history programmes to identify fairy tale therapy techniques and spiritual and moral elements will enable the implementation of an integrative approach to teaching with future educators.

An analysis of different approaches will assess the inclusion of fairy tale therapeutic methods in educational programmes, the extent of their integration, and the aspects of spiritual and moral development of schoolchildren that are addressed in the educational process.

The integrative approach under consideration involves combining multiple methods and approaches, including fairy tale therapy, to address intricate psychological issues. This approach enables the utilisation of diverse disciplines and methodologies to collectively attain a shared objective. After analysing fairy tale therapeutic approaches and training programmes across different disciplines, it appears to be a crucial step. This will not only cultivate specialists with specific competencies, but also enhance the educational environment, fostering a more profound and comprehensive comprehension and utilisation of fairy tale therapy.

Finally, the theoretical analysis of definitions of "readiness" is a crucial step. This study aims to identify and address important factors in the development of future fairytale therapists, both as individuals and professionals.

This study examines the research conducted by scientists on the structure of the integral personality (Abulkhanova-Slavskaya, 1980; Rubinstein, 1946). It also explores the methodological interpretations of the composition and structure of readiness for professional activity (Slastenin & Mishchenko, 1991). Additionally, it discusses readiness as an integrative quality of a person, which encompasses motivational-value, cognitive, and operational components (Dyachenko & Kandybovich, 1981; Vygotsky, 2004). The readiness of a future fairy tale therapist to apply fairy tale therapy techniques for the purpose of correcting, educating, and developing schoolchildren involves several key components: personal, cognitive-behavioral, professional-personal, and reflective-activity.

The system-activity approach to preparing a future fairytale therapist places primary importance on the therapist's personal integrity and their preparedness to use fairytale therapeutic methods (see Fig. 1).

Personal development is closely linked to professional development. Both are grounded in the principle of holistic personal development. The preparation of future fairytale therapists in the use of integrative fairytale therapy techniques involves a multi-component system aimed at achieving the desired outcome. The effectiveness of training fairy tale therapists relies on the implementation of each component, which encompasses the study of basic concepts and methods of integrative fairy tale therapy, as well as the fundamentals of psychology, psychotherapy, and personality development; engaging in training for different fairy tale therapy techniques and developing personal qualities that can impact professional performance, such as empathy, emotional stability, and self-reflection. The opportunity to gain experience working with clients under the supervision of experienced specialists, as well as practicing independently under the guidance of mentors.
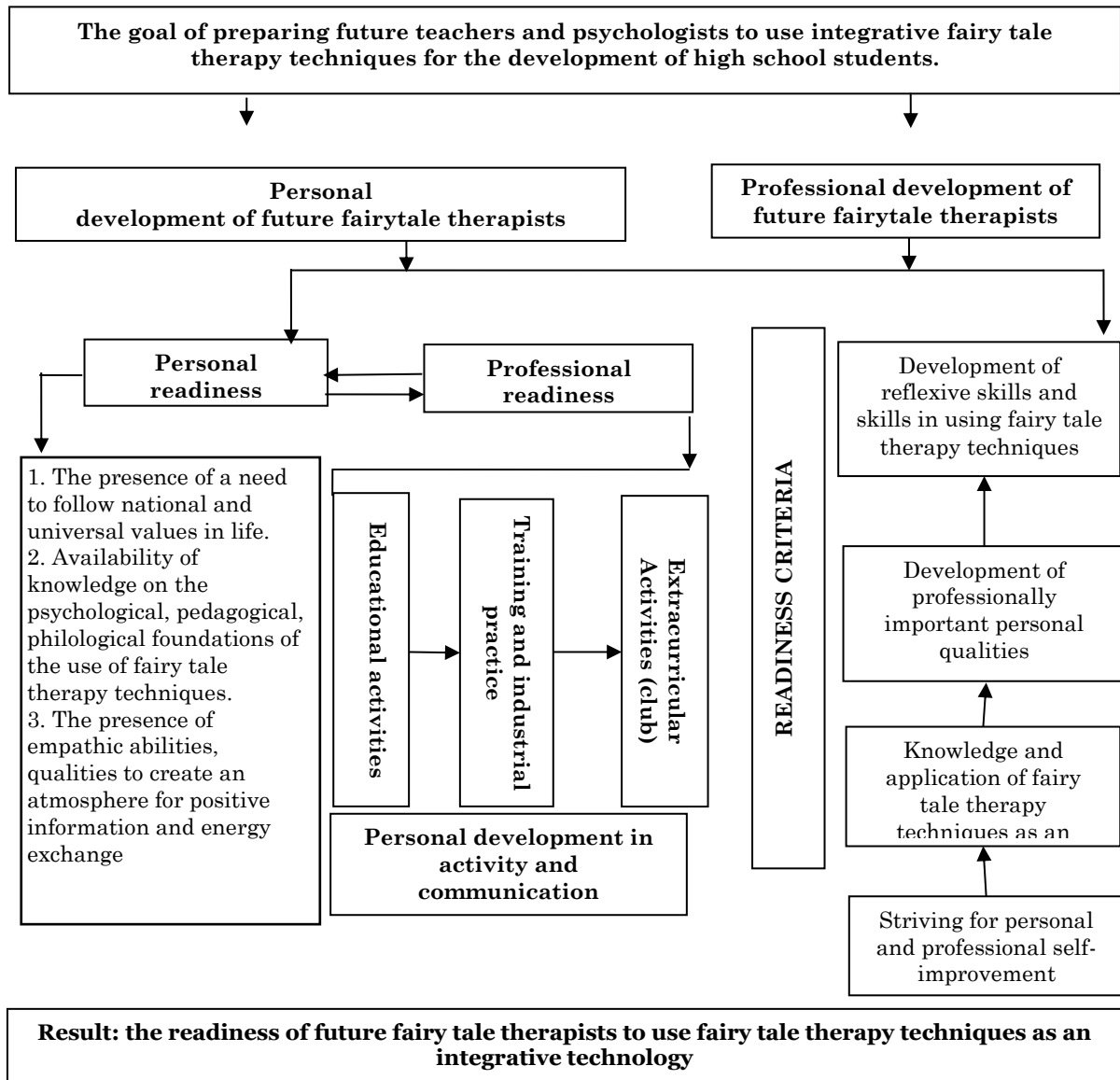

Figure 1: *Readiness of Future Fairy Tale Therapists to Use Fairy Tale Therapy Techniques as An Integrative Technology.*

The preparedness of a prospective fairytale therapist to employ integrative fairytale therapy techniques comprises various interconnected elements, including personal, theoretical, professional, reflective, and action components (see Table 2). The motivational aspect, characterised by needs, desires, and motives, can be offset by the combination of the future teacher's professional and personal qualities, as well as a strong understanding of fairy tale therapy as an integrative technology.

The psychological and pedagogical readiness of a prospective teacher to utilise fairy tale therapy techniques as an integrative technology consists of interconnected components, including motivational and value, cognitive, professional, and personal, reflexive, and action elements (see Table 2). The motivational component in teaching can be influenced by the future teacher's professional and personal qualities, as well as their knowledge of fairy tale therapy techniques as an integrative technology.

The preparation of future fairytale therapists is a complex and lengthy process that involves theoretical training, practical experience, and ongoing self-development to stay updated with knowledge. Being prepared involves more than just having knowledge of the concepts related to fairy tale therapy, like the symbolism of fairy tales, the principles of transformation, and the healing power of stories. It also requires a profound understanding and awareness of the principles and objectives of fairy tale therapy, as well as the ability to utilise different techniques in working with clients and adapt them to their individual needs and characteristics. Developing strong empathic abilities and effective communication skills with clients is crucial in this field. It is also important to work on one's emotional stability and self-awareness. Practical experience in real-life conditions is essential for honing these skills. Additionally, being aware of the ethical principles of fairy tale therapy, such as maintaining confidentiality, respecting the client, and promoting their autonomy, is vital.

Table 2: *Structural Components, Levels, and Indicators of Students' Psychological and Pedagogical Readiness.*

Structural components of readiness	The criteria	Research Methods
1	2	4
personal component	Striving for personal and professional self-improvement	1. Diagnostic method of identification of professional motives (Pavlutenkov E.M.) 2. Questionnaire of identification of values (Mukazhanova R.A., Omarova G.A.)
cognitive behavioural component	Knowledge and application of fairy-tale therapy techniques as an integrative technology.	3. Test of knowledge and application of techniques of fairy-tale therapy
professional-personal component	Development of professional and personal qualities	4. Methodology for diagnosing the level of empathic abilities V.V. Boyko. 5.SAMOAL according to Maslow.
reflexive-action component	Development of reflexive skills and skills of the techniques of fairy-tale therapy	6. Evaluation of the development of reflexivity, A.V. Karpova questionnaire. 7. Diagnostic method of determining the readiness of future storytellers to the application of techniques of fairy-tale therapy in professional activities.

Thus, the preparation of future fairy tale therapists for the use of integrative fairy tale therapy techniques as an innovative technology is a system consisting of several components:

1. The successful advancement of the future fairytale therapist is ensured through the implementation of each component, leading to their readiness to use integrative fairytale therapy. It is evident that every stage of training and practice serves a distinct purpose and plays a crucial role in the comprehensive training of the specialist.
2. Upon entering the field, it is expected that a future fairytale therapist possesses a requisite level of personal and professional growth. The anticipated result is the ability to utilise innovative approaches in one's professional endeavours.
3. The preparation elements are interconnected and form a cohesive system. The goal of training fairytale therapists cannot be achieved by individual components. This emphasises the significance of integrating various aspects of learning for effective training.
4. The training process for fairy tale therapists should be organised in a logical sequence to ensure systematic and consistent development of skills and knowledge. The training programme may encompass sequential instruction, thorough exploration of the theoretical and practical elements of fairy tale therapy, and a progressive escalation in the difficulty of tasks and scenarios.

These characteristics contribute to the organisation of the educational process and the development of future readiness.

The tasks were implemented in the experimental group at the Kazakh National Pedagogical University named after Abai, and in the control group at the L.N. Gumilev Eurasian National University. The sample size for the experimental and control groups in this study is 105 university students from Abai Kazakh National Pedagogical University and L.N. Gumilev Eurasian National University.

For experimental and experimental work were chosen students of the first and second years, studying on speciality «Teacher of Russian language and literature», «Social pedagogy», «Psychology».

Для изучения готовности будущих сказкотерапевтов к применению техник интегративной сказкотерапии как инновационной технологии были использованы следующие методики:

1. Diagnostic method of identification of professional motives (Pavlutenkov E.M.).
2. Questionnaire of identification of values (Mukazhanova R.A., Omarova G.A.).
3. Test of knowledge and application of techniques of fairy-tale therapy
4. Methodology for diagnosing the level of empathic abilities V.V. Boyko.
5. SAMOAL according to Maslow.
6. Evaluation of the development of reflexivity, A.V. Karpova questionnaire.
7. Diagnostic method of determining the readiness of future storytellers to the application of techniques of fairy-tale therapy in professional activities.

The Pearson correlation coefficient was calculated to assess the relationship between the personal, cognitive-behavioral, and reflective-activity components and the parameters of the self-realization test:

$$r_{xy} = \frac{\Sigma(x_i - \bar{x}) \times (y_i - \bar{y})}{\sqrt{\Sigma(x_i - \bar{x})^2 \times \Sigma(y_i - \bar{y})^2}}$$

where - values of variable X; - values of variable Y; - arithmetic mean for variable X; - arithmetic mean for variable Y.

Let's present the initial data in the form of Tables 3, 4, 5 in which additional columns necessary for calculating the Pearson correlation coefficient calculation formula are introduced.

Table 3 displays the parameters of professional motives (X) and personal self-realization (Y). When there is a change in the quantitative parameters of professional motives, it does not necessarily result in a corresponding change in the values of the parameters of self-actualization in the respondent's personality. If there is no correlation between these parameters, we can conclude that they are not related. However, if a positive Pearson correlation coefficient is established, indicating a natural connection, an increase in the values of the professional motives' parameters should lead to an increase in the parameters of self-realization in the respondent's personality. The relationship between professional motivation and the desire to develop personal self-realization is positive: as professional motivation increases, so does the need to cultivate personal qualities.

Table 3: *Parameters of Motives for Choosing A Profession (X) and Self-Actualisation of Personality (Y), Necessary for Calculating Correlation Dependence.*

№	X_i	Y_i	M_x	$X_i - M_x$	M_y	$Y_i - M_y$	$(X_i - M_x) \times (Y_i - M_y)$	$(X_i - M_x)^2$	$(Y_i - M_y)^2$
1.	6.7	7.3	8,6	-1.9	8.6	-1.3	2.47	3.61	1.69
2.	9.7	9.5	8,6	1.1	8.6	0.9	0.99	1.21	0.81
3.	6.7	7.2	8,6	-1.9	8.6	-1.4	2.66	3.61	1.96
…	…	…	…	…	…	…	…	…	…
105	9.7	9.5	8,6	1.1	8.6	0.9	0.99	1.21	0.81
	900.5	907					170.82	200.61	150.32
	8.6	8.6							

$$r_{xy} = \frac{\Sigma(x_i - \bar{x}) \times (y_i - \bar{y})}{\sqrt{\Sigma(x_i - \bar{x})^2 \times \Sigma(y_i - \bar{y})^2}}$$

$$6_x = \sqrt{\frac{200{,}61}{104}} = 1.4$$

$$6_y = \sqrt{\frac{150{,}32}{104}} = 1.2$$

$$r_{xy} = \frac{170{,}82}{104 \cdot 1{,}4 \cdot 1{,}2} = \frac{170{,}82}{174{,}72} = 0.97$$

The correlation coefficient, rxy, is positive with a value of 0.97. A clear correlation exists between the factors influencing career choice and the outcomes of the self-actualization assessment (Maslow's SAMOAL).

Table 4 displays the test parameters for assessing comprehension of fairy tale therapy techniques developed by authors (X), as well as the parameters for measuring self-actualization of personality (Y).

Table 4: *Parameters of The Test to Determine the Understanding of Fairy Tale Therapy Techniques (X) And Self-Actualisation Test (Y) Necessary aor Calculating the Correlation Dependence.*

№	X_i	Y_i	M_x	$X_i - M_x$	M_y	$Y_i - M_y$	$(X_i - M_x) \times (Y_i - M_y)$	$(X_i - M_x)^2$	$(Y_i - M_y)^2$
1	7	7.3	8,4	-1.4	8.6	- 1.3	1.82	1.96	1.69
2	9,5	9.5	8,4	1.1	8.6	0.9	0.99	1.21	0.81
3	7	7.2	8,4	1.4	8.6	-1.4	1.96	1.96	1.96
…									
105	9.5	9.5	8,4	1.1	8.6	0.9	0.99	1.21	0.81
	886.5	907					142.35	151.55	149.6
	8.4	8.6							

$$r_{xy} = \frac{\Sigma(x_i - \bar{x}) \times (y_i - \bar{y})}{\sqrt{\Sigma(x_i - \bar{x})^2 \times \Sigma(y_i - \bar{y})^2}}$$

$$6_x = \sqrt{\frac{151.55}{104}} = 1.2$$

$$6_y = \sqrt{\frac{149.6}{104}} = 1.2$$

$$r_{xy} = \frac{142.35}{104 \cdot 1.2 \cdot 1.2} = \frac{142.35}{149.76} = 0.95$$

The correlation coefficient, denoted as rxy, is positive with a value of 0.95. This study demonstrates a consistent association between the variables of the fairy tale therapy techniques test (X) and the variables of personality self-actualization (Y).

Table 5 displays the parameters of the reflexivity test (X) and the parameters of the self-actualisation test (Y) required for computing the correlation dependence.

Table 5: *Parameters Required for Calculating the Correlation Dependence Between the Reflexivity Test (X) And The Self-Actualisation Test (Y) Are Needed.*

№	X_i	Y_i	M_x	$X_i - M_x$	M_y	$Y_i - M_y$	$(X_i - M_x) \times (Y_i - M_y)$	$(X_i - M_x)^2$	$(Y_i - M_y)^2$
1	7	7,3	8.6	-1.6	8.6	- 1.3	2.08	2.56	1.69
2	9.5	9.5	8.6	0.9	8.6	0.9	0.81	0.81	0.81
3	7.7	7.2	8.6	-0.9	8.6	-1.4	1.26	0.81	1.96
4	9.6	9.5	8.6	1	8,6	0.9	0.9	1	0.81
5	6.7	7.2	8.6	-1.9	8.6	-1.4	2.66	3.61	1.96
…	…	…	…	…	…	…	…	…	…
105	9.1	9.5	8.6	0.5	8.6	0.9	0.45	0.25	0.81
	901.5	907					143.8	164.27	149.6
	8.6	8.6					R ≈ 0.96		

$$r_{xy} = \frac{\Sigma(x_i - \bar{x}) \times (y_i - \bar{y})}{\sqrt{\Sigma(x_i - \bar{x})^2 \times \Sigma(y_i - \bar{y})^2}}$$

$$6_x = \sqrt{\frac{164.27}{104}} = 1.3$$

$$6_y = \sqrt{\frac{149.6}{104}} = 1.2$$

$$r_{xy} = \frac{143.8}{104 \cdot 1.3 \cdot 1.2} = \frac{143.8}{162.24} = 0.88$$

The correlation coefficient, denoted as rxy, has a positive value of 0.88. There is a demonstrated correlation between the parameters of the reflexivity test and the parameters of the self-actualisation test (Maslow's SAMOAL).

The analysis of the results of the formation and development of future fairytale therapists' readiness to utilise integrative fairytale therapy as an innovative technique for safeguarding the psychological well-being of the younger generation revealed encouraging progress in this process. At the start of the experiment, the readiness coefficient of the experimental group was 4.9. However, by the end of the experiment, it had increased to 8.3.

To assess the progress in the readiness of future fairytale therapists, it is suggested to utilise the parameters of the dynamic series formula developed by G.A. Nasedkina. This will help determine the positive changes that occur before and after the formative experiment (1) (Nasedkina, 2007):

Cf. = (1a+2c+3в): 100 (1)

где Cf. - средний показатель, характеризующий количественный рост уровня готовности будущих сказкотерапевтов; а, с, в - число респондентов, выраженное в процентах, которые находятся на низких, средних, высоких уровнях готовности, цифры «1», «2», «3» - весовые коэффициенты уровня.

At the beginning of the forming experiment Cf. = (1-0% + 2-72% + 3-28%): 100 = 2.28

At the end of the forming experiment = (1-0% + 2-40% + 3-60%): 100 = (0 + 80 + 180): 100 = 260: 100 = 2.6.

Further the efficiency coefficient is calculated by formula (2):

K = Cf.(n.f.e.): Cf.(k.f.e.) (2)

where, Cf. (n.f.e.) is the value of the average readiness level at the beginning of the formative experiment, Cf (k.f.e.) is the value of the average readiness level at the end of the formative experiment. Then К eff. = 2.28: 2.6 = 0.83.

Conclusions

1. A detailed explanation is provided on how to train a future fairytale therapist in the use of integrative fairytale therapy techniques. This innovative approach focuses on developing the professional and personal skills necessary for the therapist. It involves a deliberate selection of educational, corrective, and developmental activities.

2. The readiness of future fairytale therapists to utilise integrative fairytale therapy techniques as a technology is determined by a combination of personal and professional factors. This readiness encompasses various interconnected components, including personal characteristics, *cognitive-behavioral skills, professional-personal qualities, and reflexive-activity abilities.*

We suggest training future fairytale therapists in the utilisation of integrative fairytale therapy techniques, which are an innovative technology based on our developed model.

Funding

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