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TRAINING FUTURE PSYCHOLOGISTS IN FAIRY TALE THERAPY BASED ON KUNANBAYEV'S CONCEPT

Abstract

The aim of the study is to prepare future psychologists for the implementation of integrative fairy tale therapy (IFT) based on the concept of A.Kunanbaev to preserve the psychological health of students. The relevance of the research is due to the interdisciplinary approach, which integrates psychological, philological and art history methods into the content of integrative fairytale therapy (IFT). In the framework of the study, Abai Kunanbayev's concept of «Complete Human Being» is considered as an ideological direction for building IFT technology on a philosophical and axiological basis. The study theoretically substantiates the need for effective use of national cultural codes, archetypes and symbols in the process of formation and development of a student's personality. The study comprehensively examines the psychological, philological and art-historical aspects of the IFT system, describes the possibilities of the fairy-tale genre for the upbringing and psychological support of personality. In addition, the need to study approaches to preparing students for the use of IFT adapted to the digital educational space is emphasized. The article reveals the purpose, content and professional and pedagogical significance of each approach. At the same time, the process of psychological and pedagogical preparation of students for the use of IFT is characterized, and the essential characteristic of students' readiness for the use of IFT is formulated.

Keywords: integrative fairy tale therapy (IFT), training, components of readiness, fairytale therapy, personality integrity, approaches.

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БОЛАШАҚ ПСИХОЛОГТАРДЫ А.ҚҰНАНБАЕВ ТҰЖЫРЫМДАМАСЫ НЕГІЗІНДЕ ЕРТЕГІ ТЕРАПИЯСЫНА ДАЙЫНДАУ

Аңдатпа

Зерттеудің мақсаты болашақ психологтарды білім алушылардың психологиялық денсаулығын сақтау үшін А.Құнанбаев тұжырымдамасы негізінде интегративті ертегі терапиясын (ИЕТ) іске асыруға дайындау мәселесі болып табылады. Зерттеудің өзектілігі ИЕТ мазмұнындағы психологиялық, филологиялық және өнертану әдістерін біріктіре отырып, пәнаралық тәсілдеме негізінде анықталады. Зерттеу аясында Абай Құнанбаевтың «Толық адам» тұжырымдамасы философиялық-аксиологиялық негізде ИЕТ технологиясын құрудың идеологиялық бағыты ретінде қарастырылады. Зерттеуде білім алушының жеке басының қалыптасуы мен дамуы процесінде ұлттық мәдени кодтарды, архетиптер мен белгілерді тиімді пайдалану қажеттілігі теориялық тұрғыдан негізделген. Зерттеуде ИЕТ жүйесінің психологиялық, филологиялық және өнертану аспектілері жан-жақты қарастырылады, жеке тұлғаны тәрбиелеу және психологиялық қолдау бойынша ертегі жанрының мүмкіндіктері сипатталады. Сонымен қатар, студенттерді цифрлық білім беру кеңістігіне бейімделген ИЕТ қолдануға дайындау тәсілдемелерін зерделеу қажеттілігі атап өтіледі. Мақалада әр тәсілдің мақсаты, мазмұны және кәсіби-педагогикалық маңызы көрсетілген. Сонымен қатар, студенттердің ИЕТ қолдануға психология-

лық-педагогикалық дайындық процесіне сипаттама беріледі, студенттердің ИЕТ қолдануға дайындығының маңызды сипаттамасы тұжырымдалады.

Түйін сөздер: ИЕТ (интегративті ертегі терапиясы), дайындау, дайындықтың компоненттері, ертегі терапиясы, тұлғаның тұтастығы, тәсілдемелер.

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ПОДГОТОВКА БУДУЩИХ ПСИХОЛОГОВ К СКАЗКОТЕРАПИИ НА ОСНОВЕ КОНЦЕПЦИИ А.КУНАНБАЕВА

Аннотация

Целью исследования является проблема подготовки будущих психологов к реализации интегративной сказкотерапии (ИС) на основе концепции А.Кунанбаева для сохранения психологического здоровья обучающихся. Актуальность исследования обусловлена междисциплинарным подходом, при котором осуществляется интеграция психологических, филологических и искусствоведческих методов в содержание интегративной сказкотерапии (ИС). В рамках исследования концепция Абая Кунанбаева «Толық Адам» рассматривается как идеологическое направление построения технологии ИС на философско-аксиологической основе. В исследовании теоретически обоснована необходимость эффективного использования национальных культурных кодов, архетипов и символов в процессе становления и развития личности обучающегося. В исследовании комплексно рассматриваются психологические, филологические и искусствоведческие аспекты системы ИС, описываются возможности сказочного жанра по психологической поддержке личности. Кроме того, подчеркивается необходимость изучения подходов подготовки студентов к применению ИС, адаптированной к цифровому образовательному пространству. В статье раскрыты цель, содержание и профессионально-педагогическое значение каждого подхода. Вместе с тем, дается характеристика процессу психолого-педагогической подготовки студентов к применению ИС, сформулирована сущностная характеристика готовности студентов к применению ИС.

Ключевые слова: ИС (интегративная сказкотерапия), подготовка, компоненты готовности, сказкотерапия, целостность личности, подходы.

INTRODUCTION The topicality of the study is revealed through the exploration of approaches to training students in the application of Integrative Fairytale Therapy (IFT) aimed at preserving the psychological well-being of the younger generation in the Republic of Kazakhstan, based on Abai Kunanbayev's concept of "Perfect human". The novelty of the research on the problem of preparing students for the use of IFT in the university setting is determined by the creation of a digital educational platform on the website of Abai Kazakh National Pedagogical University (KazNPU). This platform hosts video lectures, video seminars, training programs, fairytale therapy programs for preschool organizations and schools of Kazakhstan, as well as original audio and video fairytales, and a digital educational and methodological complex for the discipline "Fundamentals of Integrative Fairytale Therapy".

IFT as a technology implies the integration of various approaches, methods, techniques, and practices aimed at creating a comprehensive and effective solution to the problems of psychological well-being of the younger generation in the Republic of Kazakhstan.

The Laws of the Republic of Kazakhstan "On Education" (2007) and "On Inclusive Education" (2021) legally enshrine the necessity of ensuring psychological and pedagogical support within the education system. These documents require the integration of corrective and developmental tools, methods, and technologies into university educational programs. Such requirements substantiate the

relevance of professional training of future teachers and psychologists in innovative technologies aimed at preserving and maintaining students' psychological well-being, including through the use of fairytale therapy. Furthermore, the Concept for the Development of Education for 2022–2026 provides for the expansion of the activities of PMPCs (psychological-medical-pedagogical consultations) and CPPCs (correctional-pedagogical support centers), while also setting the task of standardizing the system of psychological support at all levels of education. This underscores the need to train students in universal, systematic, and scientifically grounded approaches to psychological support. In addition, the Concept for the Development of Education and Upbringing for 2023–2029 pays special attention to the preservation of children's emotional well-being. This emphasis on emotional support highlights the necessity of applying methods of gentle influence on the inner world of learners. The tasks outlined in these regulatory documents clearly demonstrate the importance of conducting methodological and practical research on the preparation of students for the application of Integrative Fairytale Therapy (IFT) in the present context.

IFT can serve as a practical response to fulfilling these tasks as a comprehensive technology that integrates psychological, philological, and art history techniques, methods, and approaches.

Thus, the use of Integrative Fairytale Therapy (IFT) in maintaining students' psychological well-being responds to contemporary social needs and represents an important stage in the renewal and actualization of the corrective and educational aspects of literary art. IFT contributes to the discovery of values and the promotion of students' psychological well-being. A narrow approach to the use of literary works, reduced to the mechanical transmission of textual content, deprives the learner of the opportunity to comprehend, experience, and adequately evaluate their wisdom and corrective potential in the development of personality. Moreover, there is currently no established system for the effective use of original fairytales based on Abai Kunanbayev's concept of the "Perfect human", which are systematized according to the three qualities of an integral personality: Mind, Heart, and Will [1].

Abai Kunanbayev's concept of the "Perfect human" reflects the idea of forming a comprehensively developed and integral personality, harmonizing different aspects of human existence intellectual, emotional, spiritual, and physical qualities. The use of the "Perfect human" concept in Integrative Fairytale Therapy (IFT) introduces elements of national culture, traditions, and values into the process of personal development and reflects a profound philosophical and cultural approach to supporting psychological well-being. Thus, IFT, viewed as a set of psychological, philological, and art history techniques, methods, and approaches, serves as a technology for maintaining the psychological health of the younger generation in the Republic of Kazakhstan. Considering the richness of metaphors and symbols contained in the works of the great Kazakh poet and thinker Abai Kunanbayev, his philosophical ideas can be applied in fairytale-therapeutic analysis. Although Abai Kunanbayev did not write fairy tales in the style of the Brothers Grimm or Hans Christian Andersen, his poetry and prose may carry significant fairytale-therapeutic potential. Abai often used symbols and metaphors to convey profound philosophical and moral ideas. Nature in his poetry often appears as a symbol of purity, harmony, and wisdom. The study of symbols and metaphors in Abai's poetry and prose can help uncover the deeper dimensions of the human soul and emotional experience. Abai Kunanbayev employed rich figurative language to express his thoughts, feelings, and ideas. The symbols and metaphors in his works allow readers to immerse themselves in the world of his inner experiences and philosophical convictions. His poetry and prose contain reflections on the meaning of human existence, its purpose, and its goals. These reflections encourage readers to contemplate the meaning of their own lives and the nature of true happiness. Quotations and sayings of Abai Kunanbayev can be used in fairytale-therapeutic practice as wise guidance and a source of inspiration for students, helping them gain new insights and orientations in their personal development.

In Abai's poetry, mythology is closely intertwined with the principles of synergetics, as in other cultural traditions, and serves as a foundation for understanding human experience through natural and cosmic imagery.

Abai's verses often feature images of fire and water, light and darkness. They reflect contradictions inherent in synergetic interaction, despite their antinomic nature. Fire may symbolize passion and destruction, while water represents purification and vital energy. Light and darkness embody knowledge and ignorance, life and death, creating a dynamic representation of the human journey. The eternal antinomy in Abai's works reflects constant motion and transformation. Life and death are perceived as interconnected phases of a single greater process, where death becomes a beginning rather than the end of a new cycle. Wind and storms symbolize powerful, often unpredictable forces of nature that mirror inner turmoil and changes in human life. They signify both destruction and purification, illustrating the duality and complexity of human experience. Each season in Abai's poetry carries its own symbolic meaning: summer symbolizes prosperity and joy, winter severity and trial, autumn maturity and transition, and spring renewal and hope. The melancholic tones of nature in Abai's poetry intertwine with the melancholic moods of the human soul. This mood becomes a philosophical essence, where natural and human phenomena are represented as a unified, interconnected, and dynamic whole. These images not only reflect the external world of nature but are also deeply connected to the inner state of a person, their experiences, and philosophical reflections.

Modern society requires the upbringing of a new generation of the "New Kazakhstan" in complete harmony with themselves and the surrounding world. In this regard, it should be noted that the mythopoetic synergetics in Abai Kunanbayev's poetry allows for a deeper understanding of how natural phenomena and the seasons reflect the inner state of a person. A synergetic approach to the analysis of Abai's verses makes it possible to determine how the interaction of external and internal factors contributes to the integral and harmonious development of personality. Such an approach promotes not only the aesthetic and cultural education of students but also their personal growth, shaping their understanding of harmony and interaction in their own lives.

Thus, the works of Abai Kunanbayev represent a rich source of material for fostering personal development and self-improvement within the framework of Integrative Fairytale Therapy (IFT).

As a technology, Integrative Fairytale Therapy (IFT) in the context of the digitalization of education in the Republic of Kazakhstan provides modern, accessible, and personalized tools for preserving and maintaining the psychological well-being of the younger generation. The creation of online platforms or mobile applications offering access to fairytale therapy materials and exercises will enable students to receive support in sustaining their psychological health. Interactive original fairytales, developed with the use of modern technologies such as animation, sound, and visual effects, will not only make fairytale therapy more appealing to children but will also allow for the creation of more effective and targeted tools to influence their psychological state. The study highlights the significance of employing fairytale therapy for effective work with the younger generation, which reflects the broader trends in the development of education and psychology in the modern world.

The integrative approach to the application of fairytale therapy makes it possible to employ techniques, methods, and practices of psychology, pedagogy, philology, and art studies within a single innovative technology, which contributes to a deeper and more comprehensive understanding of the processes taking place during fairytale-therapeutic work.

The psychological aspects involve the development of individualized fairytale therapy programs that take into account the specific characteristics of each student, the application of methods from various psychotherapeutic approaches, and the organization of group fairytale therapy sessions with a focus on fostering the student's integrity. These aspects interact with and complement one another, ensuring a comprehensive approach to fairytale-therapeutic work with students in the digital educational environment. The diversity of techniques and methods makes it possible to adapt fairytale therapy to the needs of each learner and to effectively support them in maintaining their psychological well-being.

The general philological aspects involve the study of fairytale folklore and literary works as sources for fairytale-therapeutic practice, the analysis of plots, characters, and the structure of fairytales from the perspective of linguistics and literary studies, as well as the examination of linguistic features of fairytales and their influence on the emotional impact on listeners.

The art history aspects involve the use of visual means such as drawings, illustrations, and music to provide additional impact in the process of fairytale therapy, the analysis of the visual design of fairytales and its influence on children's emotional responses, as well as the development of their creative skills through creating their own illustrations for fairytales or even drawing their own stories.

Thus, for the effective integration of various methods and techniques in fairytale therapy, it is necessary to conduct research aimed at identifying the most effective methodological approaches to training students in the application of Integrative Fairytale Therapy (IFT). This includes both theoretical instruction and practical training, enabling students to acquire the necessary knowledge, skills, and experience for successful professional practice.

The main task of university training in this context is to help students unlock their professional and personal resources for the effective application of Integrative Fairytale Therapy (IFT), which includes not only mastering specific IFT methods but also developing an understanding of the underlying principles.

MATERIALS AND METHODS The research methods employed include analysis, synthesis, systematization, selection of materials, examination of methodological approaches, theoretical differentiation of psychological-pedagogical and educational-methodological literature, as well as the study of advanced pedagogical practices related to preparing students for the application of Integrative Fairytale Therapy (IFT). The method of analysis made it possible to study in depth and comprehensively the literature, methods, and practices associated with the application of fairytale therapy. This method also allowed for the identification of the professional and personal qualities of future teachers and psychologists, as well as the main characteristics of their readiness for IFT. Comparative analysis served as the basis for systematizing the key methodological approaches to preparing students for IFT. The synthesis of the collected data and information contributed to the determination of the fundamental principles of IFT and the directions of student training for its application. The method of systematization made it possible to structure the obtained information in the form of a table and to present it in a logical sequence. Thus, the use of these research methods provides a systematic approach to analyzing the essence of IFT and the process of preparing future specialists for its implementation.

RESULTS AND DISCUSSIONS Turning to the scientific body of research on the studied problem makes it possible to distinguish two key aspects: the scholarly interest in examining IFT as a technology, and the preparation of students for its application in the context of preserving the psychological well-being of learners based on the ideas of Abai Kunanbayev's concept of the "Perfect human". The introduction of the younger generation to cultural codes, as well as to the system of spiritual, national, and universal values in their unity, is carried out through behavioral acts. An important aspect in addressing the tasks of education and the development of a holistic personality lies in the preservation of psychological well-being and the determination of personal identity, since within one's worldview are manifested individuality, uniqueness, as well as solidarity with the collective representation of the real world.

V. I. Anikin, J. Bolte, M. Ya. Meltz, A. I. Nikiforov, V. Ya. Propp, and H. Honti made a significant contribution to the understanding of the essence, nature, classification, structure, and forms of manifestation of fairytales. The study of their works has deepened our understanding of the nature and structure of fairytales, as well as revealed common patterns and themes characteristic of different cultural and ethnographic contexts. Many cultures had their own traditions and rituals, including the use of fairytales for teaching, healing, and transmitting values.

The works of I. I. Ioffe contributed to the study of how fairytales reflect social norms, values, and worldviews, as well as how they function within different cultural contexts [2]. V. Ya. Propp, for example, conducted structural analysis of fairytales, identifying the main elements of the plot and their functions. His work "Morphology of the Folktale" is considered a classic study dedicated to the analysis of the structure and form of fairytale plots. J. Huizinga examined the evolution and socio-cultural significance of fairytale characters [3]. J. Frazer, in his renowned work "The Golden Bough," studied

rituals and myths in various cultures of the world, including fairytale motifs. His research helped to clarify the role of fairytales in the magical and religious practices of different cultures.

In the early 20th century, the Swiss psychiatrist and founder of analytical psychology C. G. Jung, along with his followers, began to use archetypal elements of fairytales in the practice of dream analysis, paying attention to the symbolic aspects of fairytales and their role in the processes of self-discovery and personal development [4].

At that time, the first works dedicated to the use of fairytales in therapy appeared. For example, “Fairytale Therapy” (1976) by Joseph Jacobson-Crell and “The Fairy Tale in Psychotherapy” (1980) by Linda Eaves and Monica McGoldrick.

The American psychiatrist and psychoanalyst B. Bettelheim developed a theory on how fairytales can help children cope with emotional difficulties and develop their cognitive abilities. The American psychiatrist and founder of transactional analysis E. Berne used fairytales and myths as a tool for understanding human relationships and personal growth.

The study of the works of Ch. Valikhanov, I. Altynsarin, N. Potanin, V. V. Radlov, M. Kopeev, A. Divaev, I. Buslaev, A. Margulan, M. Auezov, E. Ismailov, S. Kaskabasov, A. Seidimbek, Z. Nauryzbayeva, S. Kondybai, and T. Asemkulov has contributed to a deeper understanding of the role of national fairytales in the upbringing and development of the younger generation. The works of these outstanding scholars, writers, and public figures play an important role in revealing the richness of the fairytale world and help to uncover the profound aspects of cultural heritage, traditions, and worldviews of peoples.

The Soviet literary critic and scholar Yu. M. Tynyanov emphasized the role of fairytales in the literary education of children. He highlighted the aesthetic and pedagogical functions of fairytales and their importance for personality formation.

Russian literary scholars and folklorists M. N. Lipovetsky and I. S. Chernyavskaya studied the fairytale as a literary genre. Their works are devoted to the analysis of fairytale structure, stylistic features, and their role in literature and culture, as well as to the exploration of their significance in shaping the literary canon.

M. A. Rybnikov studied the influence of fairytales on children’s mental development and identified their therapeutic potential in addressing various psychological problems. The study of fairytales in pedagogy and psychology makes it possible to reveal their impact on personality development, on the psychological processes of perception and understanding of the world, as well as their therapeutic potential. The prominent Soviet educator V. A. Sukhomlinsky actively used fairytales in his pedagogical practice. He viewed them as a means of shaping moral values and developing the emotional sphere of personality.

In the 1930s–1950s, psychologists began to actively apply fairytales in their practice, developing the method of fairytale therapy and analyzing its effectiveness.

Overall, the works of world culture often contain symbols and metaphors that help to understand the inner world of a person and to cope with various difficulties in addressing psychological problems of personal development. C. G. Jung, for example, believed that archetypes and symbols in fairytales and myths reflect the collective unconscious and help individuals become aware of their internal conflicts and potentials [4].

With the development of pedagogy and psychology, it became evident that the effective application of fairytale therapy requires specialized training. Students need theoretical knowledge of the method of fairytale therapy, the skills to apply it in addressing clients’ psychological problems, and specific training in conducting fairytale-therapeutic sessions.

In modern conditions, the systematic training of students in the application of Integrative Fairytale Therapy (IFT) has emerged as a result of the advancement of psychology and pedagogy, as well as the growing demand for alternative methods and therapeutic technologies in contemporary society.

G. N. Volkov studied the psychological features of fairytales and their significance for corrective and developmental work with children. He identified specific characteristics of fairytales that make

them particularly effective in psychological practice [5]. His research helped expand our understanding of fairytales as a phenomenon of both culture and psychology, and revealed their potential in various fields such as literature, psychotherapy, education, and even social work.

The research of I. V. Vachkov in the field of fairytale therapy represents a significant contribution to the understanding of how fairytales can be used as a means of treatment and psychological support [6]. He examined various aspects of fairytale therapy, including its effectiveness in working with different age groups. His works address such issues as the ways of applying fairytales in psychotherapy, the impact of different types of fairytales on psychological states and behavior, and the use of fairytales in dealing with trauma, fears, anxiety, and other psychological problems.

T. D. Zinkevich-Evstigneeva, in her research, emphasizes the importance of psychocorrective fairytales as a tool for influencing children's behavior [7].

The integrative stage of the development of fairytale therapy, which began in the 1990s, is associated with representatives of the St. Petersburg school. They acknowledge that, alongside their work, the origins of the genre of fairytale therapy can also be traced to the "Moscow school" under the leadership of I. V. Vachkov [6].

The approach to integrating different psychotherapeutic directions appears highly promising and significant in the context of modern psychology and psychotherapy. In the case of fairytale therapy, this may involve the integration of methods and techniques from art therapy, body-oriented psychotherapy, cognitive-behavioral therapy, gestalt therapy, music therapy, and other practices within the therapeutic process using fairytales. As a technology, Integrative Fairytale Therapy (IFT) should be oriented toward a holistic understanding of personality, encompassing its psychological, emotional, physical, and spiritual aspects. Within IFT, we rely on the principles of the holistic fairytale, life paths, archetypes, positive experience, congruence, creativity, and the multifaceted nature of life, as formulated by V.V. Kozlov [7].

We also propose principles that take into account the integrative nature of fairytale therapy as a technology combining philological, psychological, and art history techniques, methods, and approaches for maintaining psychological well-being:

1. The Principle of Symbolic-Cultural Identity implies the formation of the learner's relationship to the system of national, spiritual, and universal values through archetypal and cultural symbols. Its essence lies in the analysis of symbols and archetypes in fairytale texts, fostering spiritual development by connecting the inner world of the individual with the cultural codes of the nation. Integrated methods: psychological interpretation, philological analysis, visualization tools, comparison with Jungian archetypes and cultural codes.

2. The Principle of Creative-Narrative Self-Knowledge is aimed at enabling learners to recognize their inner experiences, needs, and resources through the creation of original fairytales. By combining narrative approaches and psycholinguistic methods, it becomes possible to enhance self-awareness. Integrated methods: composing original texts, writing fairytales, dramatization, linguistic and psychological analysis of fairytale structure, art-therapy techniques, narrative structure analysis.

3. The Principle of Emotional-Scenario Immersion focuses on deepening emotional experience through visual, musical, bodily, and performative elements. Through sensory influence, it ensures regulation of the learner's psycho-emotional state and resolution of inner tension. Integrated methods: music therapy, staging of fairytales, body-oriented therapy methods, use of color and form (art therapy).

4. The Principle of Aesthetic-Artistic Resonance views aesthetic perception as a means of harmonizing the learner's psychological state. The emotional impact of perceiving literary texts and artistic images brings harmony to the learner's inner world. Integrated methods: literary-stylistic analysis, creation of illustrations, visual storytelling, musical accompaniment.

5. The Principle of Transformation through Cultural Metaphor. Here, metaphor is used not only as a means of expression but also as a starting point for personal transformation. This principle emphasizes achieving inner change through culturally characteristic symbols and mythopoetic images of the Kazakh people (e.g., the "Tolyk Adam", "Mind", "Heart", "Will"). Integrated methods: introduction of national

philosophical concepts into the fairytale structure, symbolic interpretation, integration of Abai's philosophy, Kazakh mythology, comparison of mythological plots with personal stories.

6. The Principle of Interdisciplinary Harmony is based on the combination of methods and approaches from different fields of knowledge as a single therapeutic technology. The interconnection of methods from psychology, philology, and art studies enhances the effectiveness of IFT. Integrated methods: integrated use of psychoanalytic, narratological, artistic-creative methods, and linguistic analysis.

7. The Principle of Spiritual Reflection considers the fairytale as a means of spiritual development of the individual. Based on Abai Kunanbayev's concept of the "Perfect human" it creates conditions for deep immersion into the learner's inner world and the identification of life values. Integrated methods: working with philosophical texts, introducing spiritual and moral content into fairytales, independent reflection, analysis of quotations, development of plots based on moral dilemmas, reflective practices.

Thus, in our understanding, Integrative Fairytale Therapy (IFT) represents an innovative direction in psychotherapeutic practice that brings together the principles and methodological foundations we have formulated. Its purpose is the development of a harmonious personality through a comprehensive influence on various systems and aspects of human nature. By working with fairytale images and plots, the learner can explore different dimensions of their personality, including emotional, psychological, spiritual, and transpersonal aspects.

Kazakh scholars S. M. Zhakupov, A. Aldamuratov, A. Kudiyarova, G. A. Kasen, and Z.B. Madaliyeva have emphasized the importance of using fairytale therapy in the educational process for the development of a child's personality. The integration of fairytale therapy into the educational process constitutes an effective approach to combining traditional and modern methods.

R. A. Mukazhanova argues that moral education through fairytales, parables, and stories must be carried out on the basis of a holistic understanding of the world and the human being. The holistic picture of the world and of the individual within it is manifested as "life, movement, development, order, harmony, and in human consciousness as eternal spiritual and moral values" [8]. Therefore, all fairytale-therapeutic sessions should take place in an atmosphere of love, trust, and inspired creativity.

The fairytale-therapeutic work of Kazakh scholars has been aimed at using fairytales as a tool to help students in solving psychological problems, achieving self-knowledge, and fostering personal growth. We regard Integrative Fairytale Therapy (IFT) as a technology for achieving profound changes in the learner's personality, based on the use of methods and techniques drawn from various areas of psychotherapy, pedagogy, psychology, philology, and art studies.

Research has shown that fairytales are a powerful instrument that influences the inner world of the child, functioning as a cultural-code text that promotes cognitive, emotional, and moral development. As R. A. Mukazhanova noted, viewing the human being as part of the greater whole that is, spiritual harmony between the individual and the world should become the foundation of education and psychological support [9]. Transmitting this harmony into the child's consciousness through fairytales is the central mission of IFT.

IFT is based on the following scientific and methodological foundations: psychotherapeutic methods (both classical and modern), such as art therapy, gestalt therapy, cognitive-behavioral therapy, body-oriented therapy, and others; pedagogical principles, including consideration of age-related and individual characteristics as well as learners' needs; philological and linguo-cultural aspects, such as the analysis of archetypes and metaphors in fairytales and the composition of original fairytales; and methods of art studies, including illustration, dramatization, and the development of emotional connections through music and artistic imagery. Thus, within the context of various methods and techniques of psychology, philology, and art studies, the practice of IFT is highly diverse. Consequently, IFT has gained recognition among specialists as a therapeutic technology, which has contributed to the emergence of specialized development programs [10].

The potential of the second aspect is characterized by the scholarly interest in the issue of preparing students for the application of Integrative Fairytale Therapy (IFT). The novelty of the research

on the problem of preparing students for the use of IFT lies in the fact that it fully meets the demands of society for ensuring inclusive, learner-centered, and value-based education in Kazakhstan. Moreover, IFT can serve as a means of humanizing the educational space by creating comfortable conditions within educational institutions of the Republic of Kazakhstan.

Preparing students for the application of Integrative Fairytale Therapy (IFT) as an innovative, interdisciplinary technology will orient them toward personality development in a holistic form. By introducing Abai Kunanbayev's concept into the system of psychological and pedagogical training, we ensure the development of students' readiness to apply IFT through the formation of perspectives that recognize and respect national worldviews and moral values as the foundation of a learner's holistic personality.

To define this concept, we examined the research of outstanding psychologists and educators. Sergey L. Rubinstein studied a wide range of topics related to the psychology of education, including the process of preparing teachers for educational work. In his works, Rubinstein emphasized the importance not only of the theoretical preparation of teachers but also of their practical training and personal development [11]. He stressed the significance of teachers' understanding of students' psychological and individual characteristics, as well as their ability to create appropriate conditions for development.

The application of the principle of considering an individual's psychological characteristics, creating conditions for their development, and employing a personalized approach in the practice of fairytale therapy can help students in the future to design effective and individualized therapy programs that promote the psychological well-being of learners. For example, one can consider the course program "Visiting a Fairytale" ("V gostyakh u skazki"), based on Abai Kunanbayev's "Perfect human" concept, designed for preschool organizations [12].

A distinctive feature of the program is its adaptability to each child in accordance with their individual needs, interests, and abilities. Taking into account the developmental characteristics of five-year-old children, the program is implemented in a playful form through creative activities and practical tasks, which increases children's engagement and contributes to their social, moral, and emotional development. The educational-thematic plan of the fairytale therapy program for preschool organizations of the Republic of Kazakhstan is structured into three modules corresponding to the three qualities of a holistic personality as presented in Abai Kunanbayev's concept of the "Perfect human". According to his view, human maturity and integrity are determined by three core qualities: "Mind," "Heart," and "Will". Through the content of the program, children are expected to understand the importance of health for a fulfilling life and service to others, to learn to help those in need of support, and to develop ecological awareness through practical interaction with nature. Thus, the play-based activities within the fairytale therapy program "Visiting a Fairytale" ("V gostyakh u skazki") contribute to the development of the core qualities of the "holistic personality" Mind, Heart, and Will.

Dmitry Uznadze, an outstanding Soviet psychologist, studied the psychological mechanisms of human activity and developed the concept of the "set to activity" (installation on activity). This concept became one of the important methodological tools in psychology and pedagogy. The set to activity represents a psychological state that determines a person's orientation and motivation to perform a certain activity. It encompasses goals, expectations, interests, and motives that guide human behavior in a specific situation [13].

In the context of education and the preparation of students for the use of Integrative Fairytale Therapy (IFT), the concept of the set to activity can be applied to foster students' motivation and interest in this field of work. Preparing students for IFT requires not only the acquisition of knowledge and skills but also the development of specific motivation and an orientation toward this type of activity. The development of a set to fairytale therapy can be achieved by creating a stimulating educational environment, actively engaging students in practical sessions, and discussing case studies and research projects in this field. Thus, the concept of the set to activity can serve as a valuable tool for organizing an effective process of training students in the application of IFT.

R. D. Sanzhaeva studied the category of readiness, which in psychology usually refers to an individual's preparedness to perform certain actions, to assume particular roles, or to perceive specific concepts and ideas. The study of readiness in the context of preparing students for Integrative Fairytale Therapy (IFT) suggests that this readiness may be a key factor in the successful practice of IFT [14].

The study of readiness for pedagogical activity conducted by K. D. Durai-Novikova [15] focused on preparing students for their professional activities, which includes mastering knowledge of pedagogical methods and techniques, developing the ability to interact effectively with learners, planning fairytale therapy sessions, and so forth. Within this research, issues were addressed that may also be relevant for future teachers and psychologists preparing for the application of IFT, such as empathy, communication skills, adaptability and flexibility, the ability to tailor methods to the specific needs of learners, and the ability to evaluate the effectiveness of implemented activities.

The use of A. A. Saraeva's work on the formation of future teachers' readiness for project-based activity is also valuable in the study of preparing students for the application of Integrative Fairytale Therapy (IFT) [16]. Project-based activity usually includes elements of planning, organization, and project implementation, which can be useful for students preparing to apply IFT. They may employ the principles of project-based activity to design individualized treatment programs or therapeutic sessions, taking into account the needs and characteristics of each learner.

A. A. Beisenbayeva emphasizes the importance of the humanization of school education [17]. In the context of fairytale therapy, the humanization of education can be an important aspect, since this therapeutic technology is aimed at strengthening the emotional and psychological well-being of students.

According to N. D. Khmel's theory, the preparation of a teacher for the holistic development of personality may include aspects that are also important for students studying fairytale therapy: understanding the emotional needs of learners, fostering in students a respectful attitude toward individual differences, promoting the development of self-analysis and self-assessment skills, and training students not only in traditional methods of fairytale therapy but also in integrating them with other therapeutic approaches to create more effective and individualized educational programs. Readiness for a holistic pedagogical process also means readiness for constant self-analysis and self-development, which is essential for a student as a future fairytale therapist someone open to new ideas and prepared to adapt their practice to the needs of learners [18].

A. R. Yermentayeva, in her monograph "Psychological Readiness Development", presents recommendations for enhancing students' psychological readiness. Since Integrative Fairytale Therapy (IFT) requires future fairytale therapists to have a deep understanding of the psychological aspects of self-development and readiness for self-actualization, they must be committed to continuously improving their practice [19].

The works we have reviewed are important for the study of preparing students for the application of Integrative Fairytale Therapy (IFT). The theoretical and methodological foundation for studying the problem of preparing students to use IFT includes interdisciplinary, integrative, anthropological, meta-subject, subject-activity, system-activity, axiological, and holistic approaches.

The integrative approach implies the consideration of psychological-pedagogical, philological, and art history aspects of applying IFT as a comprehensive interdisciplinary technology. The interdisciplinary approach to IFT ensures an understanding of this process as the preparation of students for the study of integrated disciplines. Psychology helps to reveal the psychological mechanisms underlying the influence of fairytales on the human psyche, including psychotherapeutic methods. Pedagogy and literary studies examine fairytales as a means of education and upbringing, as well as analyze their content and structure. Art history contributes to the understanding of the visual and aesthetic aspects of fairytales, including their illustrations and adaptations in various cultural contexts. Thus, the interdisciplinary approach enriches and broadens our understanding of the process of preparing students, providing a more complete and in-depth comprehension of this problem.

The anthropological approach helps future teachers and psychologists to understand and utilize the richness of cultural heritage in their work with learners, as well as to develop skills for working within diverse cultural contexts.

The holistic approach takes into account the influence of fairytale therapy on various dimensions of personality, including emotional, social, cognitive, and spiritual aspects [20]. Within this approach, conditions are created for the harmonization of the child's personality. According to foreign researchers Andi Sulfana Masri, Agus Nuryatin, Subyantoro Subyantoro, Mukh Doyin, and Prusdianto Prusdianto, "therapeutic fairytales have various advantages in supporting the holistic development of children, including emotional, cognitive, social, moral, and language development." In their article "Therapeutic Fairytales for the Holistic Development of the Child: A Systematic Literature Review of Clinical, Educational, and Family Practices," the authors discuss how therapeutic fairytales are becoming a more structured and integrated tool in intervention programs for children across different fields, inspiring further research into their effectiveness in other contexts.

Within the subject-activity approach, it is important to create a safe environment in which the student can feel comfortable and freely express their thoughts and feelings. From the perspective of the system-activity approach, the preparation of students for the application of Integrative Fairytale Therapy (IFT) is viewed as a system that includes interconnected components.

The axiological approach to the application of IFT takes into account the value-based aspects of fairytale therapy and their influence on personality development. Understanding the learner's value preferences allows future teachers and psychologists to adapt methods of work in such a way that they correspond to the learner's expectations and needs.

The personal-humanistic approach to the application of IFT contributes to the development of students' professional and personal qualities that are necessary for empathetic work with learners in a therapeutic context. The humanization of the process of preparing future teachers and psychologists for the use of IFT plays a key role in shaping their moral views, attitudes, and motivations.

The meta-subject approach to the application of IFT considers fairytale therapy as a subject of study that transcends individual disciplines and incorporates general patterns and principles. This enables students to develop universal skills and competencies necessary for successful practice. Therefore, the meta-subject content of IFT runs as a unifying thread through the content of all psychological-pedagogical, philological, and art-related disciplines, integrating them into a single, holistic body of knowledge on the personal aspect of the learner's development.

In preparing students for the application of Integrative Fairytale Therapy (IFT), we rely on the following core principles:

- The Principle of Personal Integrity - involves the development in students of the perception of themselves as whole personalities, and an understanding of the multidimensional nature of human existence and individuality. According to this principle, the student regards the child's personality as a holistic bio-psycho-socio-cultural entity.

- The Principle of the Uniqueness of Personality - allows for the recognition of each learner as a spiritual individual and promotes the use of IFT as a learner-centered, humanistic technology aimed at revealing the learner's inner potential.

- The Value-Oriented Principle - enables the formation of a worldview in students that is based on national and universal values.

- The Principle of Developing Personal Responsibility and Choice - establishes active and equal relations between the teacher-psychologist and the learner during a fairytale-therapeutic session. This principle gives the learner the opportunity to express their opinion, make decisions, and feel themselves to be a subject in the process.

- The Principle of Holistic Technology presupposes the study of IFT as a technology that integrates psychological, pedagogical, philological, and art-related knowledge.

Thus, the preparation of students for the application of Integrative Fairytale Therapy (IFT) in the university context is a process whose fundamental basis is training for performing meta-activity, which

contributes to the formation of a holistic worldview and the development of a harmonious and integral personality in learners. This preparation includes:

1. Understanding of Theoretical Foundations. Students are given the opportunity to study the main concepts and principles of IFT, including the psychological aspects of fairytales, methods of working with them, and their effects on the learner's psychological state.

2. Formation of Practical Skills. Students gain experience in working with fairytales as a therapeutic tool, which may include composing their own original fairytales, analyzing and interpreting stories, as well as conducting fairytale-therapeutic sessions under the guidance of experienced specialists.

3. Personal Development. Beyond professional qualities, training in fairytale therapy contributes to students' personal growth, helping them to better understand themselves and their inner processes, and to develop empathy and tolerance toward different life situations.

4. Use of Digital Educational Platforms. Students study and apply IFT using the university's digital platforms. For this purpose, we have developed an educational-methodological complex for the discipline "Fundamentals of Integrative Fairytale Therapy," which represents an important step in improving the quality of students' professional training and in meeting modern requirements. Training in digital format allows students to enhance their creative activity and to deepen both the theoretical and practical foundations of IFT through interactive tasks and multimedia content.

In this regard, it should be noted that the introduction of the educational-methodological complex "Fundamentals of Integrative Fairytale Therapy" into the university curriculum has several key innovative aspects:

- Student training includes not only the study of traditional pedagogical and psychological subjects but also a comprehensive examination of fairytales as tools of personal development and psychotherapy, which requires the integration of disciplines from various areas of psychotherapy.

- Development of a syllabus for the academic discipline "Fundamentals of Integrative Fairytale Therapy" so that students have the opportunity to conduct fairytale-therapeutic sessions during their professional practice.

- Use of modern educational technologies and methods, such as online courses, virtual trainings, and interactive simulations, can enrich the learning process and allow students to engage more deeply in the study of IFT.

- Partnerships with practicing fairytale therapists, for example through guest lectures by leading specialists and clinical psychologists such as I. V. Vachkov, A. I. Garber, and K. Reschka, will provide students with opportunities to gain real-world experience and professional guidance.

- Encouraging students to write theses, master's, and doctoral dissertations on the application of IFT can contribute to the development of new methods and approaches, as well as enhance the overall understanding of IFT's effectiveness.

In our study, the methodological foundation is based on the integrative approach in the process of preparing students for the application of Integrative Fairytale Therapy (IFT). This approach views fairytale therapy as a holistic educational technology and ensures the effective combination of methods from psychology, pedagogy, philology, and art studies. Moreover, it enables students to gain a profound understanding of the multifaceted influence of fairytales on the human psyche, personal development, and educational processes, while also orienting them toward understanding the interconnections between different scientific fields.

Based on the analysis, comparison, systematization, and evaluation of existing methodological approaches, the following conclusions can be drawn: the most effective in developing students' readiness for the application of IFT are recognized to be the anthropological, personal-humanistic, axiological, subject-activity, meta-subject, and systemic-integrative approaches (see Table 1).

These approaches to preparing students reflect not only their professional growth but also the development of their agency and personal integrity, which are key factors for successful practice in this field.

Table 1. Approaches to Preparing Future Teachers and Psychologists for the Application of IFT

Approaches	Purpose	Content
1	2	3
Anthropological Approach	<p>Personal sphere: holistic development of the student's personality, aspiration to discover the human within oneself.</p> <p>Professional sphere: holistic perception of the learner's personality, development of self-knowledge.</p>	<p>Anthropological content of disciplines in the educational program: the personality as a holistic bio-psycho-socio-cultural system. Teaching, diagnosis, and correction of the learner are implemented on anthropological principles.</p> <p>Object: the child–adult community.</p> <p>Task of the future teacher and psychologist: the holistic development of the learner's personality.</p>
Personal-Humanistic Approach	<p>Personal sphere: spiritual and personal growth.</p> <p>Professional sphere: formation of a value-based, humanistic attitude toward the learner's personality.</p>	<p>Humanistic content of disciplines in the educational program: the idea of the uniqueness and individuality of the personality.</p> <p>Object: the learner's "spiritual-personal growth."</p> <p>Teaching, upbringing, and development are implemented on humanistic principles.</p> <p>Task of the future teacher and psychologist: the development of the learner as a moral personality.</p>
Axiological Approach	<p>Personal sphere: readiness to practice national and universal values.</p> <p>Professional sphere: readiness to identify national and universal values in the learner.</p>	<p>Axiological content of disciplines in the educational program: value orientations of the personality.</p> <p>Object: the moral and value-based orientations of the learner.</p> <p>Teaching, diagnosis, and correction of the learner are implemented on the value principle.</p> <p>Task of the future teacher and psychologist: the development of the learner as a value in themselves, as a bearer of national and universal values.</p>
Subject-Activity Approach	<p>Personal sphere: readiness for active subject-oriented activity.</p> <p>Professional sphere: preparation for interaction with the learner.</p>	<p>Content of disciplines regarding subjectivity in activity: the schoolchild as a subject of activity.</p> <p>Teaching, diagnosis, and correction of the learner are implemented on the basis of developing their subjectivity.</p> <p>Task of the future teacher and psychologist: the development of the learner's subjectivity within cooperation with the teacher, psychologist, and other participants of the fairytale therapy training.</p>
Meta-Subject and Systemic-Integrative Approach	<p>Personal sphere: understanding the foundations of fairytale therapy as an integrative technology.</p> <p>Professional sphere: readiness to implement integrative fairytale therapy as a technology for personality development.</p>	<p>Meta-subject content of the integrative technology of fairytale therapy: runs as a unifying thread through all psychological-pedagogical, philological, and art-related disciplines, combining them into a unified and holistic body of content on the personal aspect of the learner's development.</p> <p>Object: the learner's personality.</p> <p>Teaching, diagnosis, and correction of the learner are implemented on the principle of the meta-subject role of the integrative technology of fairytale therapy.</p> <p>Task: the integral and holistic development of the learner's personality.</p>

To develop readiness for the application of Integrative Fairytale Therapy (IFT), students should:

- Study fairytale material: read and analyze fairytales, understand their symbolic meaning, and interpret them in the context of psychotherapy.
- Understand the emotional content of fairytales: recognize learners' emotions.
- Comprehend the principles of IFT: acquire knowledge of the main theories and methods of IFT, based on Abai Kunanbayev's concept of the "Perfect human".
- Demonstrate creative abilities: find non-standard approaches to addressing the personal challenges of learners.
- Design training programs: develop electronic resources and video lessons for digital educational-methodological complexes (EMCs).
- Integrate methods from different areas of psychotherapy: achieve a comprehensive understanding of fairytale therapy and its role in education and psychotherapy.
- Conduct fairytale-therapeutic sessions with learners during professional practice.
- Use modern educational technologies and methods: online courses, virtual trainings, and interactive simulations.
- Collaborate with practicing fairytale therapists through the guidance of professional practice supervisors.
- Carry out monitoring of the psychological well-being of the younger generation in Kazakhstan and conduct research within the framework of bachelor's, master's, and doctoral theses in the field of IFT, thereby contributing to the development of a scientific approach to fairytale therapy and expanding its effectiveness.

CONCLUSIONS The preparation of students for the use of Integrative Fairytale Therapy (IFT) is not limited solely to the formation of professional competence. Such preparation also requires the development of personal qualities such as agency, spirituality, morality, commitment to national and universal values, and empathy. The integration of meta-subject content related to IFT into university educational programs is an important step in preparing students for its application. For the effective acquisition of IFT as a technology, students should be offered practical trainings, project-based work, creative seminars, and educational-methodological manuals. Supporting the educational process through digital educational-methodological complexes for IFT, video lessons, audio lectures, audio and video readings of original fairytales on a digital educational platform, as well as the use of silent books, represents an innovative solution that meets modern requirements.

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