

Technique of Comparative Studying of the Russian and Tatar National Fairy Tales at Modern Elementary School in a Context of Dialogue of Cultures

Lera Akhtyamovna Kamalova and Venera Gilmkhanovna Zakirova

Kazan Federal University, Kazan, Russia

Abstract: Article is devoted to a problem of comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures. Authors of article offer the technique of comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures. Such technique creates conditions for formation of reader's competence of younger school students, attaches to sources of national culture and art and brings up esthetic ideals and moral values.

Key words: Dialogue of cultures • Comparison • Folklore • Russian and Tatar fairy tale • Magic fairy tale • Household fairy tale • Fairy tale about animals • Fantastic hero • Poetics of fairy tales • introduction

INTRODUCTION

Studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures is one of actual problems of a modern technique.

The questions of poetics of the national fairy tale [1] are considered in scientific works of scientist such as V.Ya.Propp. And, the researches of L.Sh.Zamaletdinov are devoted to features of poetics of the Tatar national fairy tale [2].

Studying of fairy tales of the different people through dialogue of cultures allows to know better native culture, to understand foreign culture as native.

The works on philosophy (G.D.Gachev) [3] and works about the technique of teaching of literature (R.F.Mukhametshina) [4] are devoted to a problem "Dialogue of cultures". "Dialogue of cultures" is considered by them as a process of "creative understanding" different cultures in time and in space, as collision and correlation of various creative identity, the art points of view.

Studying of literary works in a context of dialogue of cultures, according to R. F. Mukhametshina, "helps to see that general that is in both literatures and to realize a national originality of each of them, allows to overcome

traditional shortcomings of literary education of the pupils- bilinguals, connected with low level of understanding of the native literature and culture" [4].

Thus, the idea of dialogue of cultures allows to consider features of each national culture and characteristic for it "national pictures of the world" [3, page 20]. An interpenetration of cultures of the Tatar and Russian people occurs through dialogue of cultures and a view of foreign culture becomes like own, native.

School practice shows that the elementary school teachers are experienced with the serious difficulties in a technique of comparative studying of the Russian and Tatar national fairy tales at the lesson of literary reading in a context of dialogue of cultures.

Relevance of research is explained by objectively existing contradictions: between needs of modern society for the citizens realizing the civil identity, the created moral and esthetic values of interaction with world around and a weak readiness of this problem in the primary general education; between understanding of needs to study the Russian and Tatar national fairy tales at elementary school on the basis of dialogue of cultures and an insufficient readiness of an effective technique of studying of the Russian and Tatar national fairy tales at reading lessons.

The aspiration to define ways of permission of the specified contradictions caused a problem and a choice of a subject of the research "Technique of Comparative Studying of the Russian and Tatar National Fairy Tales at Modern Elementary School in a Context of Dialogue of Cultures".

Research objective: theoretically to prove and experimentally to check efficiency of a technique of comparative studying of the Russian and Tatar national fairy tales at modern elementary school in a context of dialogue of cultures.

Research Problems:

- Theoretically to prove bases of studying of the Russian and Tatar national fairy tales and a way of formation of concept about the fairy tale in a context of dialogue of cultures.
- To develop a technique of comparative studying of the Russian and Tatar national fairy tales at elementary school in a context of dialogue of cultures.
- Experimentally to check learning efficiency by the developed technique, to generalize results of experiment on comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures.

Research Hypothesis:

- Comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures creates necessary methodical conditions for formation at younger school students of ability to analyze, compare, compare, classify, to generalize.
- Application of active forms of education (a lesson meeting with the character, a lesson tournament, a lesson quiz) taking into account features of perception and studying of fairy tales by children of younger school age promotes deeper understanding of national features of the Russian and Tatar national fairy tales, a community of moral and ethical values of the Russian and Tatar people.

In our study we use a technique of the comparative analysis. Use in the course of analysis of the Russian and Tatar folk tales method of comparison of forms of primary school students the ability to see inside the text as much as possible roll call, interactions, "convergence", to

understand their meaning and as a result to gain the ability of new perusals, interpretations. This is possible only when the system work, when the skills of the comparative analysis are formed at each stage of acquaintance with the literary text.

Mapping technique, on which we rely in their work, promotes the development of cognitive activity of pupils, better assimilation of the material, at the same time, it affects the emotional and sensual sphere of the younger students to develop their creative potential. Comparison of the Russian and Tatar folk tales on the reading lesson in primary school helps to strengthen empathy, the subjective aspect of the analysis, control the flow of associations and develop the fantasy and imagination of students.

The fairy tale - one of main types of folklore. The younger school student meets fairy tales on pages of the ABC-book and in the first books for reading. From fairy tales the child learns that the happiness isn't thought without effort, without firmness of the moral principles. In fairy tales the violence, robbery, insidiousness, black act, the evil is steadily condemned. The fairy tale helps the child to become stronger with the most important concepts how to live on what to base the relations to personal and others' acts. "Fairy tales are the oral stories occurring in the people for the purpose of entertainment, unusual events having by the contents in household sense (fantastic, wonderful or everyday) and differing special composite stylistic construction" [1, page 173]. Studying of the Russian and Tatar national fairy tales at modern elementary school in a context of dialogue of cultures solves one of the most important problems of modern literary education of school students – "formation of moral values and esthetic taste of younger school students; understanding of spiritual essence of works" [5, page 136]. The program for literary reading by one of the main results of training at elementary school defines ability "to apply the analysis, comparison, comparison to definition of a genre, the characteristic of the hero". In various sections of the program it is indicated the need of formation of such skill of younger school students, as comparison (subjects, ideas, heroes in folklore of the different people; comparison of acts of heroes by analogy or by contrast) [5, page 147].

However existing programs and UMK for literary reading don't include a technique of comparative studying of works of folklore as an obligatory component; there is no methodical system on comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures.

During experimental work we tested the technique of comparative studying of the Russian and Tatar magic, household fairy tales and tales of animals in a context of dialogue of cultures. Experimental work was carried out to three stages in MBOU "Gymnasium No. 5" of the Zelenodolsk municipal region of the Republic of Tatarstan.

At the first stage of experiment (October, 2012) the stating cut of knowledge of pupils 2 and 2 ZMR RT classes MBOU "Gymnasiums No. 5" is carried out. 52 younger school students took part in experiment: 2a class – 25 people, 2a class – 27 people. Purpose of the first stage: to check knowledge of younger school students of the national fairy tale, of classification of a fantastic genre, poetics of the Russian and Tatar national fairy tales; ability to analyze, compare, compare; to check formation of moral and ethical categories of pupils of elementary school.

The questions were offered for 2a (experimental) and 2b (control) classes' pupils: 1. What is called as the fairy tale? 2. What Russian national fairy tales did you study at elementary school? 3. What Tatar national fairy tales did you study at elementary school? 4. On what groups the Russian and Tatar national fairy tales are shared? 5. What distinctions do exist in a plot and composition of the Russian and Tatar national fairy tales? 6. What common features in creation of images of fantastic heroes in the Russian and Tatar national fairy tales do exist? 7. What heroes do belong to positive and negative in the Russian and Tatar national fairy tales? 8. What kind of art features of the Russian and Tatar national fairy tales are there? 9. What feelings the Russian national fairy tales do bring up to the reader? 10. What feelings do the Tatar national fairy tales bring up to the reader?

The stating stage of experiment revealed the following: 36% (2a) and 38% (2b) respondents don't know the fairy tale definition; 23% (2a) and 31% (2b) don't remember, what Russian national fairy tales did they study at elementary school; 47% (2 and) and 45% (2b) don't know the Tatar national fairy tales; 42; (2 and) and 51% (2) don't know classification of a fantastic genre; 61% (2 and) and 66% (2) have no idea of poetics of fairy tales; 68% of children 2 and a class and 70% 2 classes wouldn't be able to compare heroes of fairy tales; 49% (2a) and 54% (2b) aren't able to characterize fantastic heroes; 72% (2a) and 71% (2b) experience difficulties at determination of art features of fairy tales; 46% (2a) and 49% (2b) pupils experience difficulties in determination of educational potential of the Russian national fairy tales; 44% (2a) and 45% (2b) pupils find it difficult to define educational opportunities of the Tatar national fairy tales.

Table 1: The level of formation concept about the national fairy tale in a context of dialogue of cultures

Class	Questions (%)									
	1	2	3	4	5	6	7	8	9	10
2a (exp.)	64	77	53	58	39	32	51	28	46	56
2b (control)	62	69	55	49	34	30	46	29	41	55

The purpose of a forming stage of experiment (November, 2012) was: development of the concept about the Russian and Tatar national fairy tales; determination of features of the contents and poetics of the Russian and Tatar magic, household fairy tales and tales of animals; formation of skills of comparison of the Russian and Tatar national fairy tales in a context of dialogue of cultures. The above-mentioned, created technique of comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures contains 5 blocks of lessons of literary reading in the 2nd class of elementary school. The pupils 2 and pupils from an experimental class were trained as per this technique. Pupils 2 control classes were trained by a technique of the textbook of literary reading "School 2100".

First block. (1 lesson). Studying of the Russian national fairy tale "The Princess frog". Lesson-meeting with Vasilisa Premudraya. Concept about the magic fairy tale. Problematical character of the fairy tale. Miracles in the fairy tale, the fantastic hero, fantastic expressions. Creative protection of a book cover. Competition in creative works of pupils.

Second block. (1 lesson). Lesson-conversation of comparative studying of the Russian national magic fairy tale "The Princess frog" and Tatar national magic fairy tale "Tan batyr". Concept about a plot, composition, poetics of fairy tales. Formation of skill of comparison of fairy tales on the basis of the characteristic of heroes (Vasilisa Premudraya and Tan batyr). Training in ability to make the plan of the comparative characteristic of fantastic heroes.

Third block. (1 lesson). Lesson-quiz as active form of studying of the Russian and Tatar national fairy tales of animals "Cat and Fox" and "Fox and Wolf". Formation of skills on comparison of tales of animals on the basis of comparison of a plot, composition, morals of fairy tales.

Fourth block. (1 lesson). Lesson-game of comparative studying of the Russian and Tatar national household fairy tales "As old man was engaged in a household " and "Tailor, Imp and Bear". Skills formation of comparison of the fairy tales on the basis of comparison of moral standards and valuable installations of the people. The fairy tales' performance as type of creative activity of younger school students.

Table 2: Formation of skills on comparison at pupils 2a and 2b classes

Training technique	Questions (%)						
	1	2	3	4	5	6	7
The traditional (2b class)	63	47	76	53	58	41	67
Experimental (2a class)	84	79	98	85	87	92	88

Fifth block. (1 lesson). Final tournament of experts on the national fairy tale. Fixing of ability of the comparative analysis of fairy tales of two people in a context of dialogue of cultures (a subject, system of images, a plot, composition, idea, educational potential of fairy tales). Creative competition of teams as a form of education of the active ("qualified") reader. Competition on The best story-teller of the fairy tale. Competition on The best author of the fairy tale with continuation.

The purpose of a control stage of experiment (December, 2012) was: to check formation of skills on comparison between the Russian and Tatar national fairy tales (a subject, the hero, a plot, idea); to define efficiency of a technique of comparative studying of the Russian and Tatar national fairy tales at elementary school in a context of dialogue of cultures.

During control experiment on the material of the Russian and Tatar national fairy tales "Wise Maiden" and "Wise Old Man" the following knowledge and abilities of pupils 2a and 2b classes were checked: 1. Define a subject of national fairy tales "Wise Maiden", "Wise Old Man". 2. Define idea of fairy tales. 3. Define type of the national fairy tale "Wise Maiden" and "Wise Old Man". 4. Call similarity and difference in the image of characters of the main fantastic characters in Russian and Tatar national fairy tales. 5. Call similarity and difference in "fantastic signs" both fairy tales: beginning, ending, symbolics of numbers, repetitions. 6. The national character created in both fairy tales: national lines, typological community. 7. Call similarity and difference in valuable installations of these fairy tales (universal values).

After carrying out a control stage of experiment pupils 2b and an experimental class managed to reveal common features with contents of national magic fairy tales - the Russian "The wise maiden" and Tatar "The wise old man":

- Reflection mythological thinking of the ancient person was found in fairy tales: animism, totemism, belief in a miracle.
- In fairy tales bright plots and the most ancient motives are expressed: a) motive of the wonderful birth; b) misfortune; c) ban; d) breaking the ban; e)

performance of difficult tasks; e) fight with the opponent; g) victory of the main character (heroine); h) back to home; j) accession; k) wedding.

- The composition of fairy tales is defined by existence of two kingdoms: "" and "others".
- Strict division of heroes on positive and negative (real and false).
- In fairy tales grateful animals, the magic subjects helping the hero act.

Results of check experiment show that level of formation of skill of comparison of the Russian and Tatar national fairy tales at pupils 2 and is higher than an experimental class, than in 2b a control class. Pupils 2 and a class are able to compare fairy tales: on a subject 21% higher); in principle 32% higher); to type of fairy tales 22% higher); on fantastic images 32% higher); on art features (poetics) 29% higher); on features of national character 51% higher); on universal values 21% higher). Positive dynamics of the received results proves efficiency of a technique of comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures. Application of active forms of education (the lesson-meeting, the lesson-tournament, the lesson- a creative protection) promoted formation of reader's competence of younger school students: to ability to work with the fairy tale text, to choose the main thing, to make the plan of the characteristic of the hero, to retell the fairy tale, to read expressively and tell, dramatize.

In Russian and Tatar magic tales a lot of similar story motives; they refer to the typological community, which came from the Russian and Tatar peoples into force of the identity of the household and psychological conditions in the first stages of development of mankind. In Russian and Tatar folk tales "the frog Princess", "tan-Batyr", "the cat and the Fox" and "the Fox and the Wolf", "the old man and "Tailor, the imp and the bear", find the embodiment of animism, that, according to Taylor, is the essence of "worldview of primitive man" [6]. In the tales of different peoples, to Frazer, there is a "mythological commonality of cultures..."; in the basis of figurative thinking of a modern civilized man lie the same myths [7]. Study confirmed the idea Lévi-Strauss: "tales keep the memory of the ancient myths, which themselves out of use"[8]. In the content of the Russian and Tatar folk tales traces the most important archetypal images reflecting, from the point of view Jungs, the fundamental principle of existence: "mother", "father", "child", "shadow", "anima", "wise old man" [9]. Our study confirms the idea Greuzers that "story was a myth," [10].

The above-mentioned methodical system allows to study features of the Russian and Tatar national fairy tales at reading lessons at elementary school in a context of dialogue of cultures. Experimental work on a subject of research allowed to define the following principles of a technique of comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures:

- Necessity of the accounting of unequal level of linguistic training of pupils of different nationalities;
- The accounting of an originality of social, ethnographic and other features of an environment of the Tatar pupils influencing perception of the text of national fairy tales;
- National and art specifics of folklore, the native literature, forming a certain national and art thinking of pupils, individual and psychological features perception of reality and folklore works by Tatar pupils.

The conducted research validated the made hypothesis: 1) Comparative studying of the Russian and Tatar national fairy tales in a context of dialogue of cultures creates necessary methodical conditions for formation at younger school students of ability to analyze, compare, compare, classify, to generalize. 2) Application of active forms of education (a lesson meeting with the character, a lesson tournament, a lesson quiz) taking into account features of perception and studying of fairy tales by children of younger school age promotes deeper understanding of national features of the Russian and Tatar national fairy tales, a community of moral and ethical values of the Russian and Tatar people.

Younger school students (2a class) learned to compare fairy tales of Russian and the Tatar people on subject, the ideological contents, figurative system, poetics, moral and ethical categories. At pupils of an experimental class necessary speech and reader's abilities were created. During comparative studying of fairy tales much attention was paid to education of moral qualities (kindness, diligence, patriotism, fidelity, responsibility).

Results of experimental work allow to claim that the offered methodical system of studying Russian and Tatar national magic, household, tales of animals is effective, providing profound knowledge of younger school students, ability to analyze and compare the Russian and Tatar national fairy tales on subject, the ideological contents, art features. Studying of fairy tales in a context of dialogue of cultures promotes enrichment of moral

experience of younger school students, formation of ideas of the good and evil, respect for culture of the people of multinational Russia. Studying of the Russian and Tatar national fairy tales at modern elementary school in a context of dialogue of cultures solves one of the major tasks

REFERENCES

1. Propp, V.Ya., 2000. Russian fairy tale. Moscow: Labyrinth, pp: 76.
2. Zamaletdinov, L.Sh., 1999. Plots and motives of the Tatar tales about animals. Kazan: Rannur, pp: 59.
3. Gachev, G.D., 2009. Science and national cultures. Rostov-on-Don: Publishing house of the Rostov University, pp: 6.
4. Mukhametshina, R.F., 2006. Literature studying in aspect of dialogue of cultures: Tutorial for teachers. Kazan: Heter, pp: 25.
5. Savinov, E.S., 2010. Approximate main educational program of educational institution. Elementary school. Moscow: Education, pp: 136.
6. Taylor, Э.Б., 1891. The primitive culture. Studies of the development of mythology, philosophy, religion, art and customs. Saint-Petersburg: O. N. Popova, pp: 234.
7. Frazer, J.G., 1923. The primitive culture. Studies of the development of mythology, philosophy, religion, art and customs. London: General Books LLC, pp: 35.
8. Levi-Strauss, K., 2001. Structural anthropology. Moscow: Publishing house EKSMO-Press, pp: 154.
9. Jung, C.G., 1991. Approach to the unconscious. Moscow: Renaissance, pp: 65.
10. Greuzer, G.F., 1837. Symbolik und Mythologie der alten Võlker, besonders der Griechen. Leipzig: Leipzig und Darmstadt, Heyer und Leske, pp: 62.

The study confirmed that the dialogue that arose at the beginning of the 20th century with Lermontov's poetry enriched Tatar literature with new ideas and led to the amazing phenomenon of "Tatar influence", Lermontov's transformation into the poet of "own" culture. Keywords: Lermontov, the dialogue of literatures, Ramiyev, parcha, national identity. INTRODUCTION The influence of Lermontov's poetry on the Tatar literature of the early 20th century was a significant one. It confirmed the basic tendency of Tatar literature life in its own way, consisting in the change of cultural orientation - fr... The eastern influence is noticeable in the fairy tale "Ashik-Kerib", in the poems "Three Palms", "The Branch of Palestine". The prevalence of fairy tales among the schoolchildren. Published by Brenda Washington Modified over 5 years ago. Embed. 7 I suppose that if to know the comparative features of Russian and English fairy tale, it is possible to understand a composition of a fairy tale and art features of language more deeply. 8 1/2 the studying of Russian and English folk fairy-tales; 1/2 a comparison of their role, plot, structure, morality, the characteristics of the main characters; 1/2 questioning of students; 1/2 an analytical study. 10 " The Tale of the folk is an epic genre of oral national creativity: it's a story about fictional events in the folklore of different peoples. It includes different genres of works, the texts of which are based on fiction. Abstract: In this study, the authors address the problem of the representation of the concept "wolf" in Russian and Tatar prose of the twentieth century. In light of the national language image of the world and the relationship with the folklore tradition, the linguistic and semantic aspects of the realization of the linguistic and literary concept "wolf" in I. Bunin's and N. Gimatdinova's works are investigated. At the same time, Russian fairy tales often represent wolf as "a grey robber", a greedy and stupid creature. The concept of "wolf" in Bunin's story is realized through such semantic groups as "wolf" predator, "wolf" nature, "wolf" man. The associative-semantic group "wolf" predator, "wolf" nature is actualized at the beginning of the story. The study confirmed that in the context of the bi- and multilingual environment, the most valuable is the study of the comparative poetics of the Russian, Tatar and modern Russian-language literature of the Tatars. The paper summarizes the results of experiments aimed at studying the foreign perception of the poem by G. R. Derzhavin "The Harp" and the 66th sonnet by William Shakespeare. It was concluded that the methods of the comparative study of works of Russian and foreign classics among bi-and multilingual Tatar students make it possible to enrich their cultural horizons and cultivate a to...