

## Chinese Folk Tales: Analysis of Spiritual Values

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### Abstract:

The article examines and analyzes Chinese folk tales, ethno-cultural ideas about the world, values, attitudes, and assessments of reality in them. Understanding traditional plots and images helps to understand people's way of thinking, priorities, beliefs.

The analysis carried out can be useful in the issues of deeper study of Chinese culture, in particular, folk culture, and can be used to improve the quality of intercultural relations and the effectiveness of Chinese language learning by forming an understanding of folk stereotypes.

**Keywords:** Chinese folk tales, analysis, folk art, fairy tale pattern, Chinese culture, folk thought, world language landscape, cultural exchange, Culture and art, Chinese language, values.

### I. Introduction.

In recent years, China-Uzbekistan relations have been expanding in the economic, political and socio-cultural spheres. The level of interest in Chinese culture and the establishment and strengthening of the ever-expanding ties between the peoples of the two countries are important for both sides. Language plays an important role in effective interaction between representatives of different cultures.

Fairy tales can be described as one of the genres of literary or folk art. Folk tales are a type of written and oral folk art that does not have its own author, and is often passed down from generation to generation, "from mouth to mouth" in many different ways. It is a common result of different stories. Despite the fact that the number of types and genres of creativity is increasing with the development of society, today fairy tales are the dominant genre in the general line of written and oral creativity.

### II. The Main Part.

For a long time, especially in the era when mass literacy and other forms of art did not exist, folk art served as one of the main public and well-known means of expressing thoughts and ideas about the world and conveying moral spirituality the example was the fairy tale genre. Chinese folk tales also contain traditional images and characters, typical human qualities, typical of other nations' tales and a certain language culture. That is, in the plot of fairy tales, in addition to universal features, it is possible to distinguish ethnic features. A folk tale always ends with a happy ending. [2] I would like to clarify that the ending of the fairy tale can be described as a rule of justice, a happy ending awaits only those who deserve it. Chinese fairy tales are no exception, in them you can find both universal moral principles and unique ones. This is expressed in a special description of the surrounding world. Among other things, through the study of fairy tales, a deeper understanding of the linguistic picture of the Chinese world is possible. When talking about the linguistic features of fairy tales, the Chinese often like to reflect reality in speech, for example, fog - sad, rain - tears. We can also see the differences in views between the two countries. If we compare the modern Uzbek and Chinese languages, we can give a vivid example of the difference

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in the perception of animals. For modern Chinese, the pig is often a cute, pink animal, in everyday speech, friends can use it when addressing each other, it has a very small meaning, while for us, the pig is dirty, an image of obesity, a greedy animal, can often be used as an insult. As noted, a fairy tale is a reflection of the mentality of a certain people, and its specific features are clearly manifested in it. In the gap between cultural and linguistic stereotypes, possible "side" effects of misinterpretation of fairy tales are hidden: a comic, a feeling of embarrassment, a misunderstanding of what is happening, and even culture shock observed. An example of this is the image of a "crooked rabbit", which is completely incomprehensible and foreign to a Chinese speaker, who usually perceives it as a cute and timid animal. [6] In general, a broader analysis also shows the existence of similarities and differences in the expression of metaphors. The list of animals is the same. Fox is the leader in Uzbek folk tales, but it is difficult to single out one animal in Chinese, while tiger, rabbit and fox are mentioned more often than others. Folk tales convey not only heroic folk images and plots, but also the spiritual culture of the people. [7] Wang Guohun made a comparative analysis of Russian and Chinese fairy tales and identified four groups of values that are characteristic of the fairy tales of both nations:

- 1) moral values;
- 2) values of trusting oneself and one's own strengths;
- 3) social values;
- 4) personal values.

It also emphasizes that since ancient times, fairy tales have performed an important educational task, that is, they participate in the formation of necessary moral qualities and values. Despite the similarity of ideas about many aspects of community life, there is a significant difference in what is emphasized and especially important and prioritized in community life. Chinese people often say that "the most important of all moral principles is to respect parents", so Chinese folk tales also emphasize the principle of filial piety. From this it should be concluded that children's respect for parents is not favorable in the culture of other nations, the only difference is how this phenomenon is given a place in the life of each nation.

There is a strong attitude and intolerance towards "evil". In Chinese fairy tales, the characters are depicted more from one side, and therefore good and evil are very clearly and clearly separated. Individual images are collective and have gathered a lot of meaning and features around themselves for a long time, and with the help of the image of individual characters, objects, events, animals, ideas collected by the people about various aspects of life are expressed. . For example, N.N. Repnyakova, legends about the universe, the possibility of predicting fate, the appearance of hieroglyphs is associated only with the image of a turtle, which also emphasizes large size and strength, a symbol of longevity and wisdom, etc. As you can see, all these events were and will be very important in the process of formation of world perception. It is possible to observe in many examples how the process of accumulation and change of folk thinking takes place in the example of folk art. Many aspects of Chinese spiritual culture have been passed down from generation to generation, remaining largely unchanged to this day. This has helped China to preserve its civilizational features so as not to lose them in the processes of globalization, in which the elements of moral and spiritual culture began to take on a universal character. Works of folk art have played a huge, one can say leading role in the formation and development of Chinese literature. In addition to a deeper understanding of the social and cultural background in the study of fairy tales, it is useful in the process of improving the quality of communication, the linguistic picture of the world, in the process of language learning, in the process of understanding the "cultural code" of people. In his work, Repnyakova N.N. while studying the role of participles in Chinese fairy tales, he says,

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"One of the difficulties in learning a foreign language is the ability to understand the sentence not only at the level of content, but also at the level of the speaker's attitude." In Chinese fairy tales, there are often passages that express feelings and emotional evaluations. Phrases do not directly assess the situation, the reader infers it based on the context, intended tone, and general linguistic meaning of the phrasal verb. They are especially important for Chinese, where it is often assumed that the interlocutor or listener understands the speech situation or their own assumption about the situation.

In Chinese fairy tales, you can find legendary characters and mysterious, mystical forces. [3] Everyday tales are characterized by describing the usual, well-known and understandable life of ordinary people. In tales about animals, the main focus is on the world of fauna, which, in turn, are symbols of people and symbolically describe various features of human behavior. The general model of the fairy tale and the sequence of the story can be described as follows: a bad, evil older brother and a kind, polite younger brother. However, there is a split in the family at some point. The older brother causes trouble by doing something bad on purpose, and the younger one fixes it. The younger brother will be in a difficult situation. An unknown helping hand appears from outside, a character of a mystical character appears to help him achieve his goal and get the things he needs. After his elder brother finds out about it, he tries to repeat after his brother and get the same thing, but to no avail, only failure or a sad end awaits him. The following features can be distinguished in such tales: 1) The main characters are often brothers, relatives, the older one is a bad person, the younger one is good. In rare cases - wives of brothers. For example, in the fairy tale "Two Brothers" "The Magic Reed" there is a bad older brother and a good younger brother's bad wife and the younger one's good wife. 2) the plot of the fairy tale is usually closely related to village life, often related to the performance of agricultural work.<sup>1</sup>

In "Magic Reed" the brothers' wives cultivate and pray for grain, in "Making a Wooden Bed" the brothers plow the land, in "Two Brothers" they move to Guangdong and grow seeds in the land. 3) The fairy tale usually has a magical color, a mystical character or animal comes to the rescue and punishes the bad. For example: in the fairy tale "The Magic Reed", an old man with a white beard helps his brother's kind wife grind a bunch of grain, but when his brother's bad wife asks for help, he is lucky to be a slobber in the rain instead. In the fairy tale "Find a piece of wood", a dog helps a kind brother till the ground, and the evil brother tries to force the dog to do the same, but he can't do it and beats him to death out of anger. The wild goose lays an egg for the younger brother, and the older one tries to get the same, but can't, and ends up with a lot of poop. In the fairy tale "Two Brothers", the older brother pushes him into the well to get money from the younger one, but he overhears the conversation of the holy spirits and finds the spring and finds even more money. When his older brother tried to repeat the same actions and jumped into the well himself, the holy spirits blocked the hole with only a stone, and the brother was forever condemned in the well.

### III. Conclusion.

In ancient China, people lived together as extended families, and disagreements and conflicts always arose. In a large family, as a rule, there were several "small" ones, which naturally caused various conflicts. This is especially true of relationships between brothers or their wives. Folktales often clearly depict these contradictions. Social existence determines social consciousness, therefore, folk tales are inseparable from reality, depicting village life and people's relationships. Fairy tales, which are examples of folklore, reflect the value system of ordinary working people. Despite the different definitions and details, the essence can be observed in all fairy tales with the

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<sup>1</sup> Министерство культуры КНР, Национального комитета по делам КНР и Китайской народной ассоциации художников. Сборник китайских фольклорных сказаний, том провинции Шаньдун. Пекин, типография Гуаньчжун, 2007 – 987 с.

model of "two brothers": sympathy for the weak, unjustly offended, praise of hard work and kindness, condemnation of laziness and anger. A hardworking and sincere person will build a happy life despite difficulties. The lazy and the greedy are doomed to misery despite the short-term gain. It is a product of the Chinese traditional value system, which has a long history and has survived to this day. Fairy tales are an important part of Chinese culture, containing, among other things, the "cultural code" of the people.

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