The Role Of Fairy Tales In The Moral Education Of Primary School-Aged Children

Naimova Zukhra Kayratdinovna

Assistant Lecturer at the Department of Preschool Education, Nukus State Pedagogical Institute named after Ajiniyaz

Annotation: This article analyzes the significance of fairy tales in the moral upbringing of primary schoolaged children. It examines how fairy tales instill values such as humanity, compassion, justice, and diligence in children. The impact of fairy tales on children's psychology, their role in shaping worldviews, and methods for effectively incorporating fairy tales into the educational process are discussed.

Keywords: moral education, fairy tales, primary school age, values, child psychology, educational process.

INTRODUCTION.

The moral upbringing of primary school-aged children is a critical period that determines the future of society. At this age, children's minds rapidly develop, and they begin to form worldviews and understand societal norms. Fairy tales play a significant role in the moral education of children. Through fairy tales, children learn to distinguish between good and evil and grasp moral and ethical principles. Therefore, fairy tales serve as an essential cultural and moral resource in the upbringing of children.

Main Body: Fairy tales are a powerful tool in shaping the moral character of children. Folk tales often encapsulate societal norms, ethical standards, and moral teachings in symbolic forms. For example, tales like "The Snowman" promote kindness and compassion, while "The Three Heroes" emphasize the importance of wisdom and perseverance. Fairy tales encourage children to view reality from a different perspective, fostering creativity and independent thinking.

Symbolic characters in fairy tales help children understand the concepts of good and evil. For instance, the hero of the fairy tale "Alpomish" fights against evil and triumphs in the name of justice, teaching children the importance of honesty and fairness. Such plots leave a profound impression on children's minds, steering them away from negative behaviors.

Psychological studies reveal that during primary school age, children's emotional and intellectual development progresses rapidly. Fairy tales contribute significantly to this development. While listening to fairy tales, children work to retain the storyline, understand the characters' actions, and analyze the sequence of events. This process enhances their memory, attention, and logical reasoning skills.

In addition, fairy tales nurture children's imagination and creative abilities. They envision the characters and continue the storylines in their minds, strengthening their creative thinking and reflection.

Through fairy tales, children receive moral lessons. Stories like "The Rabbit and Other Animals" highlight loyalty, cooperation, and mutual support. These stories teach children the importance of helping one another in real life. Moreover, fairy tales inspire a love for national and universal values. Folk tales such as "Zargul" help children learn about the history, culture, and traditions of their people, instilling pride in their heritage, language, and culture. Effectively utilizing fairy tales in the educational process helps instill moral, aesthetic, and cultural values in children. Selecting age-appropriate fairy tales and narrating them meaningfully and engagingly are crucial. For example, for 6–7-yearolds, simple and entertaining fairy tales are suitable, while for 8–10-year-olds, tales with more complex plots and profound moral lessons are recommended.

After narrating a fairy tale, it is important to engage in discussions with the child, listen to their thoughts, and understand the conclusions they have drawn. Such interaction strengthens the child's understanding of the fairy tale and positively influences their moral development.

Incorporating fairy tales into school curricula can stimulate children's interest in literature. Studying Uzbek folk tales during literature lessons helps foster national consciousness and intellectual growth. Furthermore, fairy tales can enhance children's speech culture and creative thinking skills.

Fairy tales are an invaluable tool in the moral education of primary school-aged children, offering profound theoretical underpinnings. According to developmental psychology, children at this stage are particularly impressionable, as their cognitive and emotional faculties are rapidly developing. Fairy tales serve as an effective medium to convey complex moral and ethical lessons in a way that is easily understood by children.

The theoretical foundation for using fairy tales in moral education is rooted in several pedagogical and psychological principles. One of these is the learning through symbolism approach. In fairy tales, good and evil are often represented through archetypal characters, such as heroes, villains, or magical beings. These symbolic representations help children grasp abstract concepts, such as honesty, courage, and empathy, which are essential for their moral development. For instance, stories like "The Brave Shepherd" illustrate the value of courage, while "The Generous Tree" teaches the importance of selflessness. From the perspective of developmental theorists like Lev Vygotsky, fairy tales also play a crucial role in scaffolding a child's moral reasoning. Through exposure to stories where characters face dilemmas and make choices, children learn to evaluate actions based on ethical considerations. This aligns with the zone of proximal development principle, as the child, guided by adults or educators, begins to internalize higher-order moral reasoning.

Fairy tales also adhere to the moral model theory, which posits that children learn behaviors by observing role models. In fairy tales, protagonists often exemplify virtues such as kindness, perseverance, and justice. By identifying with these characters, children are more likely to emulate their positive traits. Similarly, antagonists or negative characters serve as cautionary figures, helping children understand the consequences of unethical actions.

Another critical theoretical aspect is the emotional engagement principle. Fairy tales children's attention through vivid captivate storytelling, which fosters emotional involvement with the narrative. This emotional connection deepens the impact of moral lessons, making them more memorable. For example, the empathy a child feels for an orphaned hero in a tale fosters compassion, while the triumph of good over evil reinforces a belief in justice. In educational settings, the constructivist approach highlights how fairy tales encourage active learning. When children discuss, retell, or even create their own stories, they are engaging in critical thinking and moral reflection. This process not only strengthens their cognitive abilities but also helps solidify the ethical lessons conveyed by the tales.

Moreover, fairy tales align with cultural transmission theories, which emphasize their role in preserving and imparting cultural values. In many societies, fairy tales are used as tools to instill respect for traditions, customs, and communal values. Uzbek folk tales, for example, often emphasize themes of hospitality, family loyalty, and respect for elders, which are core components of the nation's cultural identity. Thus, fairy tales are not merely entertaining stories but are deeply embedded in theoretical frameworks that underscore their importance in shaping a child's moral and emotional development. By integrating these stories into the educational process, parents and teachers can create an enriching environment that nurtures ethical, intellectual, and cultural growth.

Conclusion: Fairy tales play an essential role in the moral education of primary school-aged children. They instill values such as kindness, compassion, justice, and diligence, while contributing to the intellectual and emotional development of children. Effectively integrating fairy tales into the educational process can help nurture children into morally upright and wellrounded individuals.

References:

1. Abdurakhmanov A. "Foundations of Moral Education", Tashkent: Oʻqituvchi, 2020.

2. Nazarov U. "Child Psychology", Samarkand: SamSU Publishing, 2018.

3.Collection of Folk Tales, Tashkent: Sharq Publishing, 2015.

4.To'xtamurodov Q. "The Role of Folk Creativity in Education", Tashkent: Fan, 2019.

5.Avezovna, Ibragimova Lizakhan, and Eliubaeva Khurliman. "Exploring the Role of Technology in Early Childhood Education: Benefits and Challenges." American Journal of Advanced Scientific Research 1.1 (2024): 85-86.

6.Avezovna, I. L. (2023). TEACHING PRESCHOOL CHILDREN TO THINK LOGICALLY. American Journal of Interdisciplinary Research and Development, 23, 204-208.

7. Отениязова П. E И др. ПЕДАГОГИЧЕСКИЕ ТРЕБОВАНИЯ ПРИ ВОСПИТАНИИ МЕНТАЛЬНОСТИ У ДЕТЕЙ ДОШКОЛЬНОГО ВОЗРАСТА В УСЛОВИЯХ КАРАКАЛПАКСТАНА //НАУКА И ПРОСВЕЩЕНИЕ: АКТУАЛЬНЫЕ ВОПРОСЫ, ДОСТИЖЕНИЯ И ИННОВАЦИИ. – 2023. – С. 229-231.

8. Yesbosinovna, O. P. (2023). INNOVATION IN THE PRESCHOOL EDUCATION SYSTEM THE USE OF TECHNOLOGY AND THE STUDY OF CHILD PSYCHOANALYSIS. Academia Science Repository, 4(04), 196-200.

9. Yesbosinovna, Oteniyazova Shakhida. "THE ROLE OF HISTORICAL, NATIONAL, AND UNIVERSAL VALUES IN THE DEVELOPMENT OF SPIRITUAL AND MORAL EDUCATION OF CHILDREN." American Journal of Interdisciplinary Research and Development 23 (2023): 219-223.

10. Oteniyazova, S. (2022). MAKTABGACHAYOSHDAGIBOLALARNIMAKTABTA'LIMIGATAYYORLASHDAMA'NAVIYAXLOQIYTARBIYANINGAXAMIYATI.Евразийскийжурналакадемическихисследований, 2(13), 1355-1360.Солонования

11. Юлдашева, У., & Тлеумбетова, К. (2024). АДАПТАЦИЯ РЕБЕНКА К ДОУ. IN SITU, (7), 72-74.

12.Dlimbetovna, Tleumbetova Kalligul, and Sultanova Nazokat. "IMPROVING THE PROCESS OF CHILD-ORIENTED EDUCATIONINPRESCHOOLEDUCATIONALORGANIZATIONS."AmericanJournalofInterdisciplinaryResearchandDevelopment23(2023):251-255.251-255.251-255.

13. Сейтмуратова, В. Ш., & Алеуова, Р. Ш. МАТЕМАТИЧЕСКИЕ МЕТОДЫ В ПРАКТИЧЕСКОМ ОБУЧЕНИИ ДОШКОЛЬНИКОВ. НАУЧНЫЙ ЖУРНАЛ «ЕО IPSO», 123.

14.Алламбергенова, М. (2010). Использование интерактивных учебных комплексов в процессе высшего образования как средство формирования творческой атмосферы. Образование.–Алмата, (6), 132-134.

15. Kh, A. M. : ADVANTAGES OF USING E-LEARNING RESOURCES IN PRESCHOOL EDUCATION. International journal for Innovative Engineering and Management Research, 9, 5-9.

16.Allambergenova, M., Kunnazarov, A., & Kazbekova, E. (2020). Creation of pedagogical software for practical Training in computer science. European Journal of Research and Reflection in Educational Sciences, 8(12), 86-91.

17.Gulnara J. Content of teaching communication in the karakalpak language in kindergartens and primary schools of karakalpakstan //European Journal of Molecular and Clinical Medicine. $-2020. - T. 7. - N_{\odot}. 11. - C. 330-338.$