

## EDUCATING CHILDREN THROUGH FAIRYTALES IN PRESCHOOL EDUCATIONAL ORGANIZATIONS

*Choriyeva Durдона Anvarovna, acting associate professor, Department of Psychology and Pedagogy of Preschool Education, Faculty of Preschool Education, Tashkent State Pedagogical University named after Nizami,*

*Ibragimova Laylo Shuxrat kizi is a 4th year student of the "Psychology and Pedagogy of Preschool Education" program.*

*Annotatsiya. Maktabgacha yoshdagi bolalarga ertak terapiyasi orqali ma`naviy ahloqiy tarbiyalash, hamda ularga tarbiyaviy imkoniyatlarga boy milliy urf-odatlari, an`analari, tarixiy ma`naviy merosimizni o`rgatish, maktabga tayyorlashda boshlang`ich bilim, ko`nikma va malakalarni shakllantirish va rivojlantirishning usul va vositalari maqolada o`z aksini topgan.*

*Аннотация. Духовно-нравственное воспитание детей дошкольного возраста посредством сказкотерапии, а также обучение их национальным обычаям, традициям, историческому и духовному наследию, богатому образовательными возможностями, формированию и развитию основных знаний, навыков и умений при подготовке к школе. отражено в статье.*

*Abstract. Spiritual and moral education of preschool children through fairy tale therapy, as well as teaching them national customs, traditions, historical and spiritual heritage, rich in educational opportunities, the formation and development of basic knowledge, skills and abilities in preparation for school. reflected in the article.*

The Decree of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev dated February 7, 2017 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan" set out priority tasks for further accelerating the development of our country in 2017-2021. The fourth of the five priority areas in the Strategy of Actions is aimed at developing the social sphere.

Along with ensuring the well-being of the population, employment, health protection, and housing, the issue of developing the education system is also included. In accordance with the Decree, a comprehensive set of measures was developed to further develop the sphere of education and science. It is envisaged to implement a number of issues, such as improving the quality of education through broad reforms in the preschool education system, constructing new school buildings, reconstructing them, and fully equipping them with modern educational and laboratory equipment, information and communication technologies, and teaching and methodological manuals.

The implementation of the goals and objectives set for the development of preschool children and their preparation for school is monitored through the “State Requirements for the Education and Training of Preschool Children”. The state requirements set out the main areas of the content of education and training for preschool children and the minimum requirements for their level of readiness for school, which are recognized as a state document. The implementation of the goals and objectives set for the development of children and their preparation for school is carried out on the basis of the basic program “Development and Preparation of Children for School”. Based on the state curriculum “First Step”, compiled on the basis of state requirements, programs, manuals, recommendations, and various educational games and methods of education that contribute to physical development are provided for parents, caregivers, and preschool children themselves in various areas. Achieving the indicators set by the State Requirements for the Education and Training of Preschool Children paves the way for preparing children aged 6-7 for school and for them to grow up as well-rounded individuals for the prosperity of independent Uzbekistan. The role of the preschool educational organization and the family in preparing a child for school is very important. Raising a child is a difficult and complex task that requires not only the right attitude towards children from all family members, but also a high sense of responsibility for their fate.

In preparing a child for school, a comprehensive approach to education, including spiritual, moral, mental, aesthetic, physical and labor education, as well as fairy tale therapy, gives a good result. Fairy tale therapy is treatment with fairy tales. There are five types of fairy tales in fairy tale therapy, one of which is meditative. Meditative fairy tales calm, soothe, evoke positive emotions, tune in to harmony with oneself and others, instill self-confidence, because they express the best ideas about themselves.

The diagnostic function of a fairy tale helps to identify the main scenarios and strategies that a child uses to build a model of behavior in a particular situation. This is manifested in the child choosing several favorites from different fairy tales. Thus, he chooses a certain life model for himself. Analysis of fairy tale works that interest a child helps adults identify the abilities and talents of preschool children, character traits and individuality of perception of the surrounding reality. The image of a child playing with a fox indicates the presence of a flexible mind, cunning and the ability to use one's charm; addiction to games and images of pirates indicates a tendency to fight and aggression.

Spiritual and moral education can be instilled in a child by telling him about the heroes of the people who fought for the prosperity of the Motherland, peace and prosperity of the people in the past, by teaching him independence, values and traditions. During this period, children are at a level where they go to school independently and read books to a greater or lesser extent. It is also necessary that most of the fairy tales recommended for reading to children of this age be about the Motherland, nature, morality, work, and study. Works such as "Emerald and Precious", "Golden Watermelon", "The Peasant and the Bear", "Bread and Gold" (Arabic folk tale), "Haqqush" (Tajik folk tale), "Danak" (Kyrgyz folk tale), "Kizganchik Pak" (Korean folk tale), "Puppy and Resourcefulness" (Latvian folk tale), "The Woodcutter", and "The Wolf and the Goat" are fairy tales that are loved by children of primary school age.

Children of this age like fairy tales that are free from gossip, hypocrisy, and hypocrisy. After all, children of the past learned from fairy tales

recommended to them in preschool age that a well-bred, perfectly educated child will not harm others, will not be arrogant, will not look down on anyone, and will be honest. This means that he will be respectful to his elders, kind and merciful to his younger siblings, sweet-spoken and polite. Children with such beautiful qualities will be loved and respected. Zumrad in the fairy tale "Zumrad bil Qimmat" is one of such virtuous characters. Zumrad! A bright symbol of the girls that people dream of, want, and respect. The more girls today learn from Zumrad, the more they will be beautiful, polite, gentle, intelligent, and hardworking they will be like Zumrad. Look, on the road, tulips and colorful flowers bow their heads when they see Zumrad and greet her. When Zumrad sits on the grass and rests, the flowers applaud her, and the nightingales rejoice and sing songs to her. Well, what little girl wouldn't like such praise and such respect! Everyone likes it. And to achieve this, you need to work hard and strictly follow the advice of adults, parents, and teachers. Only then can one attain untold wealth, honor, and respect, just like Zumrad. Zumrad is so beautiful, polite, gentle, and intelligent that people love her. Anyone who has seen her once or talked to her dreams of seeing her again and talking to her again. Zumrad loves her father, people, animals, nature, grass, and meadows, and serves them. She tenderly caresses and caresses them with her hands. Flowers, grasshoppers, and nightingales rejoice at this, bow to her, and sing songs to her. The working people dreamed of their children being as hardworking, kind, and generous as Zumrad, but they hated those who were as stubborn, arrogant, and uninterested as Qimmat. Qimmat's image reminds one of a capricious, stubborn, and unruly child who has become accustomed to being bitten by a snake. In our country, and especially in fairy tales, respect for elders and honoring the elderly, humanity and hard work, wit and imagination are among the main issues. The question arises. So, which of the above qualities does Qimmat possess? None. The people do not like a mother who cannot properly raise her child. Therefore, both are doomed to death - they are devoured by a dragon. The people do not feel sorry for this, on the contrary, they are pleased that it was right. Preschool children also strive to improve themselves, love work,

study more, and read books in order not to become like Qimmat in life. After all, Qimmat does not like many things because of his dislike for work and rudeness. Even his behavior and actions would not be pleasing to the old witch. Their laziness, arrogance, arrogance, and rudeness will come to their own head. The working people lived in poverty, often hunger and poverty were their lifelong companions. During the long nights, they told each other fairy tales to comfort and cheer each other up.

The fairy tales they weave are based on the idea of working hard, seeing children happy, being happy, and many other ideas. It is no secret that the noble desire of the hardworking people has always been to suddenly become rich and impress the people and the rich with their incalculable wealth.

The fairy tale "Golden Watermelon" was woven with the same thoughts and high desires. "Golden Watermelon" teaches young preschoolers a lot. First, to be hardworking, because the farmer repeatedly cultivates his land. Second, to take care of poultry and livestock, because the farmer has nothing to eat at home. He could have slaughtered and eaten a stork. But he doesn't do this: Once upon a time, there was a poor farmer. He had only one plot of land. The farmer started plowing the land. After plowing the land twice and sitting on the bank of a large stream nearby, a stork flying in the sky fell to the ground with a heavy thud. When the farmer looked, he saw that the stork's wing was broken. The farmer immediately took the stork home, tied a board to its broken wing, and cared for it for a while. The stork recovered and flew away. The farmer, who had given the stork life again, did not hope for anything. The thought that he would cure this crippled stork and gain untold wealth with its help never even crossed his mind. When he planted the watermelon seed that the stork had dropped in the ground and tended it with love, he did not even have the concept that this was gold (watermelon). The farmer was not greedy, he shared even a piece of bread with others, with his neighbors, with the poor like himself. The farmer, who patiently waited for the watermelons to ripen and ripen, invited his close relatives and friends to visit him and slaughtered watermelons, made a good impression on

preschool children. Fairy tales play a great role in the formation of the spiritual and moral education of preschool children. Through fairy tales, children learned to communicate with their peers, to respect adults and children, and to know what is good and what is bad. Currently, the role of fairy tales is significantly expanding and is constantly being supplemented by knowledge of the world around them. If a child has learned to control his desires and wishes, he is quite ready to fulfill the requirements of simple moral norms. Children and parents learn the first idea of good and bad children at an early age from fairy tales told by parents. The concepts of good and evil are formed in the ambiguous form of the game. Therefore, the moral education of preschool children cannot take place outside the family. The upbringing of moral ideas One of the main tasks of the moral education of preschool children is the desire to ensure that children not only know about the existence of certain norms, but also follow them.

Various methods of moral education of preschool children are rewards and incentives. I was honest - expect a reward, I cheated - get ready for punishment. For preschool children, the approval of adults, and especially parents, is of great importance. The child seeks to strengthen and maintain good relations with his parents. Therefore, the main social motives are aimed at social external control. Good results are shown by games of moral education of preschool children, which in a friendly way inform about the importance of observing moral norms. The role of punishment The features of the moral education of preschool children do not allow punishment for non-compliance with moral norms. Strong words, physical pain - methods capable of causing irreparable harm to the child's psyche. The form and dosage of punishments are always individual, and the ability to use them is a special skill. The main thing is that punishment does not concern the moral issues of trust that bind the baby to his parents. Human dignity, no matter how old, should never be humiliated! Punishment consists only of external control. As the child grows, parental control weakens and eventually disappears, so you can't hope for an "external controller". The child, first of all, must understand that he needs it. The available tools in the moral education of preschool children -

motivation, reward and punishment - allow you to choose the most acceptable option for a particular child. The study of moral qualities in preschool children is based on indifference, and the creation of a positive image of the child is an excellent opportunity for the child to realize his own worth. However, this image is inseparable from moral actions.

It is recommended to form any moral categories, for example, good and evil, good and evil, possible and impossible, on the example of adults, as well as fairy tales, including about animals. These fairy tales teach preschoolers how friendship helps to overcome evil ("Winter"); how kind and peaceful people win ("The Wolf and the Seven Kids"), etc. This fairy tale does not give children direct instructions about evil (for example, "Listen to your parents", "Respect your elders", "Do not leave the house without permission"), but its content always contains a lesson that they gradually perceive, repeatedly returning to the text of the fairy tale helps to show.

For example, the fairy tale "Turnip" teaches younger preschoolers to be friendly, hardworking; The fairy tale "Masha and the Bear" warns: you can't go into the forest alone - you can get into trouble, and if this happens, don't despair, try to find a way out of a difficult situation; the fairy tales "Teremok", "Wintering of Animals" teach to be friends. The command to obey parents, elders sounds in the fairy tales "Geese-Swans", "Sister Alyonushka and Brother Ivanushka", "Snow Maiden", "Tereshechka". Fear and cowardice are ridiculed in the fairy tales "Fear has big eyes", cunning - in the fairy tales "Fox and Crane", "Fox and Black Wolf", "Little Fox and Gray Wolf". In folk tales, labor is always rewarded ("Havroshechka", "Moroz Ivanovich", "The Frog Princess"), wisdom is praised ("The Man and the Bear", "How the Man Got Geese", "The Fox and the Man", "The Goat"), care for loved ones is encouraged ("The Bean Seed"). Final stage: a final literary quiz was held: "On the Paths of Fairy Tales". Result: Children learned to understand the meaning of fairy tales, to distinguish good from evil, good or bad, possible or impossible, children became less shy, not afraid to choose any role; mutual understanding arose due to the joint work of children and parents;

dynamics were observed in relations with parents, they began to participate in the preparation of holidays, exhibitions; parent meetings began to be held in a warmer atmosphere. Conclusion: the importance of fairy tales for their comprehensive development of the child, in particular, moral education is influenced by. Fairy tales instill confidence in the triumph of truth, the triumph of good over evil. As a rule, the suffering of a positive hero and his friends is fleeting, temporary, joy usually comes after them, and this joy is the result of struggle, the result of joint efforts. In order for a child to grow up to be a good person, it is necessary to work with him from childhood. Fairy tales help to restore spirituality, kindness, humanity in people. And this should start with children, because the material side of life has already captured them in its webs.

The task of the preschool educational organization is not to allow these sprouts to be crushed by the harsh realities of life, but to do everything necessary for their germination, their deep germination in the heart and soul of the child. The main means of education is children's literature, fairy tales that turn the human soul into goodness, generosity, conscience, honor, justice. The child's personality is born from childhood. Therefore, the faster literature, that is, a fairy tale, touches the strings of the child's soul, not his thinking, the more guaranteed it is that good feelings in them will prevail over evil. After all, literature is a beating heart that speaks the language of feelings. From all this, the following conclusion follows: moral education is possible through all types of fairy tales, because morality is inherent in their plot from the very beginning. In order to understand the world, a person must understand himself. In order to understand yourself, you need to cover as many "layers" of your nature as possible. Science has already covered many of them, but not all. The evolution of self-knowledge turned out to be something like this. The scientist considered a person as a biological being and created his initial portrait. Later, it was the turn of studying the psychological (mental) layer. The picture became more complete.

Children differ from each other in the need for help from adults. Some children need to be shown and explained several times to perform an action.



Children also differ from each other in their curiosity and mental activity. Children's psychological readiness for school should be broad and well-developed. The better we give children education, the more we think that they will grow up to be mature people in the spirit of loyalty to the Motherland. So, if the educator uses all means and methods to educate the child's spiritual and moral feelings, it will be much easier to teach good behavior patterns.

### REFERENCES

1. Jalolova G. "Using non-traditional games in preparing children for school". – T., 2004
2. Ismoilova M. We are looking for ways to develop children's creative abilities through non-traditional work methods: Platform for experience // *Preschool education*, 1992, No. 2, p. 44–46
3. Mosina E.S. "Why do clouds turn into clouds?" Fairytale therapy for children and parents. 2021
4. Nishanova Z., Qurbonova Z., Abdiyev Z. Psychodiagnostics and experimental psychology. T.: Tafakkur bo'stoni. 2011
5. Chorlieva, D. (2020). IMPROVING STUDENTS'READINESS FOR PEDAGOGICAL DIAGNOSTICS OF PRESCHOOL CHILDREN. *European Journal of Research and Reflection in Educational Sciences* Vol, 8(3).
6. Chorlieva, D. (2020). DIAGNOSTICS AS A BRANCH OF PSYCHOLOGICAL AND PEDAGOGICAL KNOWLEDGE AND TYPE OF RESEARCH ACTIVITY OF A TEACHER. *European Journal of Research and Reflection in Educational Sciences* Vol, 8(3).
7. Chorlieva, D. (2022). TARBIYACHINING PEDAGOGIK MAHORATINI OSHIRISHDA PEDAGOGIK TEXNIKANING ROLI. *Zamonaviy dunyoda pedagogika va psixologiya: Nazariy va amaliy izlanishlar*, 1(24), 101-103.
8. Чориева, Д. А. (2019). Педагогическая диагностика в условиях дошкольного образования. *Актуальные проблемы современного образования: опыт и инновации*, 86.

9.Чориева, Д. А. (2021). МЕТОДЫ И ПРИЕМЫ РАБОТЫ С АГРЕССИВНЫМИ ДЕТЬМИ. In Человек в современном мире: пространство и возможности для личностного роста (pp. 152-161).

10.Чориева, Д. А., & Ражабова, Г. Ф. (2022). ЗНАЧЕНИЕ ПЕДАГОГИЧЕСКО-ПСИХОЛОГИЧЕСКОГО ДИАГНОСТИЧЕСКОГО СРЕДСТВА В ДОШКОЛЬНЫХ ОБРАЗОВАТЕЛЬНЫХ ОРГАНИЗАЦИЯХ. Results of National Scientific Research International Journal, 1(6), 327-343.

11.Чориева, Д. А. (2022). ПЕДАГОГИК-ПСИХОЛОГИК ДИАГНОСТИКА ФАОЛИЯТИ БИЛАН ШУҒУЛЛАНУВЧИ ШАХСГА ҚЎЙИЛАДИГАН ТАЛАБЛАР: <https://doi.org/10.53885/edinres>. 2022.9. 09.014 Чориева Дурдона Анваровна Низомий номидаги Тошкент давлат педагогика университети Мактабгача таълим факультети Мактабгача таълим психологияси ва педагогикаси кафедраси педагогика фанлари бўйича фалсафа доктори (PhD), в. б. доценти. Образование и инновационные исследования международный научно-методический журнал, (9), 99-102.

12.Chorieva, D. A. BO‘LAJAK TARBIYACHILARNING KASBIY MAHORATLARINI OSHIRISH YO‘LLARI. O‘ZBEKISTON RESPUBLIKASI OLIY VA O‘RTA MAXSUS TA‘LIM VAZIRLIGI NIZOMIY NOMIDAGI TOSHKENT DAVLAT PEDAGOGIKA UNIVERSITETI, 385.