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## EDUCATIONAL IMPORTANCE OF TALES IN PRIMARY SCHOOLS AND TEACHING METHODS

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### ВОСПИТАТЕЛЬНОЕ ЗНАЧЕНИЕ СКАЗОК И МЕТОДИКА ИХ ИЗУЧЕНИЯ

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*Abstract.* The article deals with the formation of a humane worldview, an active life position, moral faith, spiritual culture, the development of oral and written speech by acquainting schoolchildren with the best examples of life-tested folklore treasures.

*Аннотация.* В статье рассматриваются вопросы воспитания младших школьников, такие как формирование гуманистического мировоззрения, духовности, нравственности, активной жизненной позиции, развитие устной и письменной речи посредством глубокого изучения испытанных временем произведений из сокровищницы устного народного творчества.

*Keywords:* artistic image, emotional, moral, humanistic, spiritual value, education.

*Ключевые слова:* художественный образ, эмоциональный, мораль, гуманистический, духовное богатство, воспитание.

Literary reading in primary school is the art of speech, the world of artistic images, which studies the social life of the human soul. Due to its figurative and emotional nature, literature is able to convey the moral ideas of society, high humanistic and spiritual values through the senses, emotions, psychology, heart of the student and to absorb them into the mind and spirit of other means and objects in the educational system and has more considerable advantages than other subjects.

The purposes of teaching the literary reading:

- to form pupil's humane outlook on life, an active position in life, moral faith, spiritual culture, the development of oral and written speech, aesthetic taste by introducing students to the best examples of the art treasures that have tested in the life.
- to actively promote the formation of pious and enterprising individuals who love their people, respect other people, absorb the progressive traditions of their nation in the spiritual and moral treasures, assimilate universal values.
- to introduce literature to the younger generation as a specific form of social consciousness and spiritual production.

Literature in the 4<sup>th</sup> form includes literary theories such as “The Sacred Seed”, “The Seven Children of the Old Woman”, “The Camel”, “The Wise Boy”, “The Wise Farmer”, “Two Friends” and other fairy tales. All these fairy tales are directed to educate pupils for the purposes mentioned above.

When teaching a story, it is necessary to combine education and upbringing of students [5, 7].

1. Pupils say that the general content of the story is about animals or people.

2. This question is aimed at determining the student's attitude to the story. For what? - The question can be used to show his clear attitude and assessment.

3. It is aimed at pupil's' independent conscious analysis of the text of the story, critical thinking.

4. The level of mastery of the pupil can be traced to the conclusion, the mood and family upbringing.

5. You can get information about the structure of the text (story).

At the end of the lesson, based on the conclusions of pupils, the teacher gives a guiding conclusion, educational conclusion.

“Fairy tales are a great spiritual treasure of the people. We collect it in small pieces, and through this fairy tale the thousand-year history of our people will be revealed », - L.N. Tolstoy said. Inheritance is our common treasure. There is no doubt that every nation, no matter how small or large, has gone through different stages in its history [7].

The fairy tales reflect the hopes and aspirations of the people, the justice and injustice of the people, their life and death, their hard work and laziness, their imagination and aesthetic ideas. The nature of the events in the fairy tale and the structure of the images are very simple. We all know that, depending on the nature of the subject and the epoch in which it originated, fairy tales can be divided into fairy tales about animals, fantastic or wonderful, and real life fairy tales.

The fairy-tale is based on life experience, national identity, traditions, customs and psychology.

Forming his own world, the child listens with interest to fairy tales and history, but does not want to hear the report. He fantasizes, invents and plays, but does not collect his observations. As he grows older, he watches movies and plays and reads books. Even if the characters in them are invented (i.e. mythological), the child likes them [1].

When teaching fairy tales, it is necessary to pay attention to their educational value. The great Russian writer A.S. Pushkin once said: "Despite the myths and lies, it leads to the good and is a lesson for citizens." The fairy tale has generalized the life experience of the people in a form that is accessible to all, aesthetically pleasing, and was one of the most important means of educating young people in their own lives. Therefore, fairy tales are widely used in folk pedagogy. Take, for example, the story of the Golden Bird, which glorifies the most beautiful qualities of humanity [2].

The first quality that can be instilled in children in a fairy tale is that the child loves and cares for his parents. The most precious thing in an old woman's life is an apple. Every time they eat an apple, they become younger and healthier. And for a child, it is important for them to be healthy and to be together.

According to modern requirements, "love for parents and other relatives in the family is the basis of a child's patriotic feelings." As our great teacher A.S. Makarenko said, it is difficult to believe that a child will become a patriot if he does not love his relatives and parents. Because he has not learned to love, he cannot endure hardship [3].

Tales tell us that a child not only loves his parents but also loves them. In this story, the wolf is portrayed as an animal that does goodness to a man. First of all, the old man's son does him a favor. He slaughtered his horse and fed the hungry wolf.

Therefore, such qualities as friendship, loyalty to the promise of friendship, honesty in the face of adversity, the struggle for justice, and the glorification of labor are at the heart of the story.

We all know that the creative work of a teacher is required in the formation of students to the above qualities.

Therefore, we would like to suggest that school teachers be encouraged to use “the Socrates Workshop” in the “Miracle of Learning” project developed by USAID.

Description of the procedure for applying the strategy

When applying the strategy:

- Explain the purpose and expected outcomes of the training. For the next 30 minutes, students ask their classmates prepared questions and answer them in a “Socratic” discussion. Students express their opinions about the text and defend their point of view. Students ask questions to their peers.

- Step 2. The teacher divides the students into small groups of 3 students each. Using business-style speech clichés chosen by the teacher, the group gathers in discussion rooms to discuss their views on the text, share the questions they have created, and practice asking questions. Pupils should agree on two questions that their group will present to the class at Socrates' seminar. Pupils in each group should choose a pupil who will speak in front of the group. The rest of the pupils will be "co-pilots" who will help the speaker. After 5 minutes, the teacher completes the section lesson and brings all the students together.

*Tip for the teacher:* For very large classes, teachers want to hold two or more "Socrates seminars" in small groups so that all pupils can speak in public. This requires teachers to organize students into discussion rooms in each workshop, and then into smaller rooms for the group. In addition, teachers can conduct workshops with the whole class during several lessons.

- Step 3. The class and the teacher look at the stages of the Socrates Workshop and how pupils are assessed. Pupils selected by the group facilitator should contribute to the discussion by asking or answering questions at least twice during the discussion.

- Speakers can ask for help from any of the "co-pilots", especially if the conversation is interrupted or ambiguous.

- Speakers can use business-style speech clichés to help them.

- One speaker begins the discussion by asking a question or commenting on the text. The speaker asks another speaker to answer a question or comment. The speaker then asks a new question or comments. Pupils will have a 10-minute discussion.

- Step 4. The teacher asks one of the facilitators to start the discussion. The teacher reminds the speaker that he or she can ask questions or comment on the text. If the discussion is interrupted, the teacher should warn the pupil during the talk that he can ask the “second pilot” for help.

- Step 5. After 10 minutes, the teacher stops this cycle of "Socrates' seminar" and gives feedback. The teacher should note how the discussion went.

- Step 6. The teacher instructs half of the “second pilots” to be eloquent and the speakers to be “second pilots.” The teacher then begins the discussion of the second round. Once again, the teacher stops the “Socrates seminar” after 10 minutes, giving feedback on the discussion.

*Tip for the teacher:* At the beginning of each cycle, teachers can be reminded to feel free to ask their “co-pilots” to help them answer questions, assignments, or questions.

- Step 7. The teacher replaces the speakers and the “co-pilots” for the third round of discussions. The teacher begins the third round of discussion. Ten minutes later, the teacher concludes the Socrates seminar and comments on the discussion.

- Step 8. The teacher asks pupils to write a brief reflection (sentences 5-7) on how they spoke in public at the Socrates Seminar. If their views change or remain the same after listening to their

classmates, pupils should write a summary. After 5 minutes, the teacher asks those interested to share their brief thoughts [6, 7].

*Tip for the teacher:* The teacher can ask pupils to complete step 8 as homework. Pupils can add their brief comments to the class discussion forum.

Therefore, one of the main tasks of modern education is to provide moral education to pupils who understand the meaning of human life, who are able to visualize the bitter and sweet situations of life, who are able to synthesize various information reflected in consciousness, and who are able to assess personal qualities and attitudes. There is no doubt that in such a situation, where information and new technologies are widespread, it is necessary to provide moral education to students.

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