



PAPER

PEDAGOGICAL AND PSYCHOLOGICAL FEATURES OF STUDENTS' AESTHETIC EDUCATION THROUGH FAIRY-TALE THERAPY

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Abstract

This article scientifically analyzes the pedagogical and psychological features of educating children aesthetically through fairy tale therapy. The influence of fairy tale therapy on the development of aesthetic taste, imaginative thinking, and emotional intelligence is examined. The methodological aspects of effectively organizing aesthetic education are also highlighted.

Key words: fairy tale therapy, aesthetic education, pedagogical process, psychological development, emotional intelligence, imaginative thinking, artistic taste.

In the modern education system, one of the priorities is the comprehensive development of the individual. Globalization, the dramatic increase in information flow, and the transformation of cultural values create the need to strengthen not only the intellectual potential of the younger generation, but also their spiritual and aesthetic worldview. Particularly during the preschool and elementary stages of education, aesthetic education is of particular importance, as it is during this period that a child's emotional sensitivity, imaginative thinking, and appreciation for beauty are formed. Aesthetic education is a complex pedagogical process aimed at developing a person's ability to

perceive, feel, appreciate, and create beauty. It is not limited to the study of works of art but also encompasses an aesthetic perception of existence, an approach to the environment, nature, society, and one's own actions based on aesthetic criteria.

The development of aesthetic consciousness and aesthetic taste begins in childhood, and fiction, especially fairy tales, plays an important role in this process. A fairy tale is an ancient and universal product of human thought, a spiritual heritage passed down from generation to generation. It embodies aspirations, moral norms, and ideas about goodness and beauty in people. Fairy tales are not only a means of moral education but also an

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effective source of instilling aesthetic values. The vivid imagery in fairy tales, the expressiveness of their visuals, and the dynamism of their plots have a powerful emotional impact on children. In recent years, fairy tale therapy (fairy tale therapy) has emerged as a distinct field in pedagogy and psychology. Fairy tale therapy is a method aimed at influencing a person's inner world through the plot, characters, and symbolic content of a fairy tale, alleviating mental health problems and developing positive qualities. It is recognized not only as a psychocorrective tool but also as an effective educational technology.

Psychologists describe childhood as a sensitive period. At this stage, children think figuratively and perceive reality through symbolic images. Therefore, fairy tale therapy resonates with the child's natural psychological characteristics. Identifying with the fairy tale hero, experiencing the trials they have experienced, and observing the process of overcoming problems create positive changes in the child's psyche. The role of fairy tale therapy is especially important in aesthetic education. Because through fairy tales, children not only distinguish between good and evil but also aesthetically perceive beauty and ugliness, harmony and disproportion, courage and cowardice. This process develops aesthetic sensitivity. Aesthetic sensitivity, in turn, serves as an important factor in a person's understanding of art, engagement in creativity, and the achievement of spiritual perfection in later life. It is worth noting that today, under the influence of digital technology, the virtual environment, and popular culture, children's aesthetic taste is sometimes formed superficially. In this context, the use of fairy tales based on national and universal values is of great importance for deepening aesthetic education.

Fairy tale therapy strengthens children's qualities such as a sense of national identity, respect for spiritual values, and a love of beauty. From a pedagogical perspective, fairy tale therapy is integrative. It develops language, moral development, social adaptation, aesthetic taste, and overall creativity. Activities such as reading, analysis, dramatization, drawing, and creating alternative endings are used in the learning process. This enhances children's independent thinking and creativity. From a psychological perspective,

fairy tale therapy enriches the child's emotional and intellectual development. It strengthens processes such as empathy, reflection, and self-awareness. The hero's success increases the child's self-confidence and reduces fears and anxiety. These aspects make fairy tale therapy an effective tool in aesthetic education.

In modern pedagogy, fairy tale therapy is recognized as a person-centered, humane, and integrative technique. It has an indirect yet profound impact on children's consciousness, emotions, and behavior through artistic images, symbolic content, and storylines. From a pedagogical perspective, fairy tale therapy is not only an educational tool but also a developmental and formative method. It is based on the idea of developing the individual without violence, in accordance with their natural and internal needs. Proponents of humanistic pedagogy, including Jean-Jacques Rousseau, emphasized the need to consider the natural laws of child development, while Johann Heinrich Pestalozzi substantiated the principle of love and naturalness in education. Fairy tale therapy is based on these theoretical perspectives, as it influences the child not directly through instructions or advice, but through images and symbols. This approach enhances the process of internal acceptance in the child and serves to consciously develop aesthetic and moral values.

Also, according to Lev Vygotsky's theory of sociocultural development, a child's thinking develops through social communication and rises to a higher level through the "zone of proximal development." The processes of shared fairy tale reading, analyzing its content, organizing questions and answers, and acting it out activate this mechanism. The teacher's guiding role allows for the gradual development of children's aesthetic thinking. One of the important pedagogical features of fairy tale therapy is its goal-oriented nature. It is not a random story, but a process aimed at achieving specific didactic and educational goals. When choosing a fairy tale, the teacher considers the age and individual characteristics of the children, their aesthetic needs, and the educational goal. For example, such goals as developing courage, understanding beauty, and reinforcing the concepts of goodness and justice are effectively realized through the plot of a fairy tale. This process

transforms the child from a passive listener into an active participant.

Fairy tale therapy is also distinguished by its integrative nature. It combines educational, developmental, developmental, and socializing functions. The richness of speech increases, vocabulary expands, imaginative thinking develops, and aesthetic taste develops. In this regard, it aligns with the idea of education based on the national spirit, put forward by Konstantin Ushinsky. Folk tales, because they embody national values, strengthen the national foundation of aesthetic education. In the process of aesthetic education, the means of artistic depiction of the tale are of particular importance. Epithets, metaphors, animation, and other forms of expression develop children's ability to sense and perceive beauty. Children first perceive beauty on an emotional level, and then perceive and appreciate it consciously. In this way, aesthetic taste is gradually formed. Activities such as staging skits, drawing, or composing creative stories develop the ability not only to perceive beauty but also to create it. Another important pedagogical aspect of fairy tale therapy is its activity-based approach. According to Alexei Leontiev's activity theory, personal development occurs through activity. Dramatization, role-playing, puppetry, and creative tasks used in fairy tale therapy stimulate independent thinking and creativity in children. This contributes to the deepening of aesthetic understanding. Fairy tale therapy also develops reflexivity. By evaluating the actions of characters, children analyze their own behavior and learn to distinguish between positive and negative aspects. This paves the way for the development of self-awareness and self-education mechanisms in pedagogical terms. Furthermore, fairy tales ensure the harmony of national and universal values, which reinforces the humanistic essence of aesthetic education. Fairy tale therapy yields more effective results when it is organized systematically and in stages within the educational process.

First, children's interest is aroused, then the content of the fairy tale is perceived, analyzed, reinforced through creative activity, and finally, reflection takes place. This sequence promotes the sustainable development of aesthetic consciousness. Overall, the pedagogical characteristics of fairy

tale therapy are manifested in its individual focus, integrative nature, activity-based approach, ability to develop aesthetic awareness and taste, and its reliance on national values. Fairy tale therapy, applied scientifically, is an effective pedagogical tool for cultivating aesthetically harmonious, spiritually mature, and creative individuals. Below, we present several methods:

1. "Developing Visual Perception" Method

Goal:

To develop aesthetic sensitivity and imaginative thinking in children.

Scientific Basis:

According to Lev Vygotsky's theory, imagination and thinking are formed through social interaction. Sharing and discussing fairy tales activates imaginative thinking.

Implementation Stages:

1. Expressive reading of the fairy tale.
2. Children's representation of the fairy tale's images.
3. Asking questions such as, "What does the hero look like?"
4. Expressing the image through a picture.

Result:

Developing aesthetic perception, artistic imagination, and the ability to appreciate beauty.

2. "Developing Aesthetic Creativity through Dramatization" Method

Goal:

To develop artistic and aesthetic taste and creative activity.

Scientific Basis:

According to Alexei Leontiev's theory of activity, personality development occurs through active engagement.

Implementation:

- The fairy tale is divided into roles.
- The character's personality is developed.
- The stage image is created.
- Each role is performed with aesthetic expressiveness (intonation, facial expressions, movements).

Result:

Speech culture, aesthetic expressiveness, stage culture, and creativity are developed.

3. Method: "Creating an Alternative Ending"

Goal:

Development of independent thinking and aesthetic appreciation skills.

Implementation:

1. The ending of the fairy tale is stopped without reading.

2. Children are invited to suggest their own version.

3. Each version is discussed based on aesthetic criteria.

Result:

Creative thinking is developed, aesthetic criteria and independent decision-making skills are developed.

4. "Illustrative Creativity Based on Fairy Tales" Method

Goal:

Developing aesthetic taste and the ability to create beauty.

Implementation:

- Drawing a character or event;
- Selecting a color combination;
- Creating a composition.

Result:

Developing color sensitivity, visual-aesthetic thinking, and creative imagination.

5. "Aesthetic Analysis and Reflection" Method

Goal:

Developing aesthetic awareness and evaluation skills.

Scientific Basis:

A reflective approach develops a person's ability to understand their own behavior. Application:

- "Which character did you like? Why?"
- "What behavior of the character was beautiful?"
- "How was beauty manifested?"

Result:

Developing aesthetic thinking and the ability to make moral judgments.

6. "Symbolic Therapy" Method

Goal:

Expressing inner emotional experiences in an aesthetic way.

Application:

- Discussion of symbols in fairy tales (light, flower, sun, water, etc.).

- The child expresses their feelings through symbols.

- Creates a symbolic picture or short story.

Result:

Increased emotional and intellectual development and aesthetic sensitivity.

Хулоса ва тавсиялар

Tarbiyalanuvchilarni ertak terapiya vositasida estetik tarbiyalash muammosi zamonaviy pedagogika va psixologiya fanlari kesishgan nuqtada joylashgan kompleks ilmiy-amaliy masaladir. Mazkur tadqiqot yo'nalishi shuni ko'rsatadiki, estetik tarbiya shaxs kamolotining ajralmas tarkibiy qismi bo'lib, u faqat san'atni idrok etish bilan cheklanmaydi, balki shaxsning borliqni anglash usuli, qadriyatlar tizimi va xulq-atvor me'yorlariga bevosita ta'sir ko'rsatadi.

Ilmiy-nazariy tahlillar asosida aniqlanishicha, ertak terapiya estetik tarbiyaning samarali vositasi sifatida bir qator muhim pedagogik va psixologik mexanizmlarga tayanadi. Avvalo, u shaxsga yo'naltirilgan ta'lim tamoyiliga mos keladi. Insonparvarlik pedagogikasi namoyandalari, jumladan, Jan-Jak Russo va Johann Heinrich Pestalozzi ta'kidlaganidek, bola tabiiy rivojlanish qonuniyatlari asosida, zo'ravonliksiz va ichki ehtiyojlariga mos ravishda tarbiyalanishi lozim. Ertak terapiya aynan shu tamoyilni amalga oshiradi, chunki u bolaga tayyor xulosani singdirish emas, balki obrazli tafakkur orqali mustaqil anglash imkonini beradi.

Shuningdek, Lev Vygotskiyning ijtimoiy-madaniy rivojlanish nazariyasi doirasida ertak terapiyaning samaradorligi izohlanadi. Unga ko'ra, bola tafakkuri ijtimoiy muloqot va madaniy vositalar orqali shakllanadi. Ertak – bu madaniy ramzlar tizimi bo'lib, unda jamiyatning estetik va axloqiy qadriyatlari mujassam. Pedagog rahbarligida ertakni tahlil qilish, sahnalashtirish va muhokama qilish jarayoni bolaning "yaqin rivojlanish zonasi"ni faollashtiradi hamda estetik tafakkurning yuqori bosqichga ko'tarilishiga xizmat qiladi.

Faoliyat yondashuvi nuqtai nazaridan ham ertak terapiya muhim ahamiyatga ega. Aleksey Leontyevning faoliyat nazariyasiga ko'ra, shaxs rivoji faoliyat jarayonida yuzaga chiqadi. Ertak terapiyada drammatizatsiya, rolli o'yin, tasviriy ijod, muqobil yakun yaratish kabi faol metodlar qo'llanilishi estetik ongini faollashtiradi. Bu jarayonda bola nafaqat go'zallikni idrok etadi, balki uni ijodiy ravishda qayta yaratadi. Shu

tariqa estetik tarbiya passiv qabul qilishdan faol ijodkorlik bosqichiga o'tadi. Ertak terapiyaning estetik tarbiyadagi o'rni uning integrativ xususiyatida ham namoyon bo'ladi. U ta'limiy, tarbiyaviy, rivojlantiruvchi va ijtimoiylashtiruvchi funksiyalarni bir butun tizimda mujassamlashtiradi. Nutq rivoji, tasavvur, empatiya, axloqiy baholash va estetik did bir-biri bilan uzviy bog'liq holda shakllanadi. Shu jihatdan ertak terapiya estetik ongni kompleks rivojlantiruvchi pedagogik texnologiya sifatida namoyon bo'ladi.

Tadqiqot natijalari

shuni ko'rsatadiki, ertak terapiya orqali bolalarda quyidagi sifatlar samarali shakllanadi:

- go'zallikni sezish va idrok etish qobiliyati;
- estetik baholash mezonlari;
- obrazli va ijodiy tafakkur;
- emotsional sezgirlik va empatiya;
- milliy va umuminsoniy qadriyatlarga hurmat.

Ertakdagi ezgulik va yovuzlik qarama-qarshiligi, yorqin badiiy tasvir vositalari hamda syujet dinamikasi bolalarning hissiy sohasiga kuchli ta'sir ko'rsatadi. Bu esa estetik tarbiyaning psixologik asosini mustahkamlaydi. Qahramon bilan identifikatsiya qilish jarayoni bolaning ichki "Men"ini boyitadi, o'zini anglash mexanizmini faollashtiradi va ijobiy xulq-atvor modellari shakllanishiga yordam beradi.

Zamonaviy sharoitda, ayniqsa raqamli axborot makonining kengayishi davrida, bolalarning estetik didi ko'pincha yuzaki vizual obrazlar ta'sirida shakllanmoqda. Shu bois milliy va badiiy jihatdan boy ertaklardan pedagogik maqsad asosida foydalanish estetik tarbiyaning dolzarb vazifasiga aylanmoqda. Ertak terapiya bolalarni ma'naviy qadriyatlar asosida go'zallikni anglashga o'rgatadi va estetik immunitetni shakllantiradi.

Umuman olganda, ertak terapiya estetik tarbiyaning nazariy va amaliy asoslarini uyg'unlashtiruvchi samarali pedagogik vosita sifatida e'tirof etilishi mumkin. U bolalarning estetik ongini, emotsional-intellektual rivojini, ijodkorlik salohiyatini va ma'naviy barkamolligini kompleks tarzda shakllantirish imkonini beradi. Ilmiy asoslangan va tizimli tashkil etilgan ertak terapiya mashg'ulotlari natijasida estetik barkamol, ma'naviy yetuk va ijodkor shaxsni tarbiyalashga erishish mumkin.

Shu bois ertak terapiya estetik tarbiya tizimining muhim tarkibiy qismi sifatida ta'lim amaliyotiga keng joriy etilishi maqsadga muvofiqdir.

- Ertak tanlashda yosh xususiyatlari inobatga olinishi zarur.
- Milliy ertaklardan foydalanish estetik tarbiyaning ma'naviy asosini kuchaytiradi.
- Har bir mashg'ulotda ijodiy faoliyat elementi bo'lishi kerak.
- Vizual vositalar (qo'g'irchoq, dekoratsiya, musiqa) estetik ta'sirni kuchaytiradi.
- Mashg'ulotlar tizimli va bosqichma-bosqich tashkil etilishi lozim.

Conclusions and Recommendations

The problem of aesthetic education of students through fairy tale therapy is a complex scientific and practical issue, located at the intersection of modern pedagogy and psychology. This area of research demonstrates that aesthetic education is an integral part of personal development, which is not limited to the perception of art but also directly influences a person's understanding of existence, their system of values, and norms of behavior.

Based on scientific and theoretical analysis, it has been established that fairy tale therapy, as an effective means of aesthetic education, relies on a number of important pedagogical and psychological mechanisms. First and foremost, it corresponds to the principle of student-centered education. As emphasized by representatives of humanistic pedagogy, including Jean-Jacques Rousseau and Johann Heinrich Pestalozzi, children should be raised based on the laws of natural development, without violence, and in accordance with their inner needs. Fairy tale therapy embodies this principle, as it allows children to independently understand through imaginative thinking, rather than imposing a predetermined conclusion.

Fairy tale Therapy. The effectiveness of fairy tale therapy is also explained within the framework of Lev Vygotsky's theory of sociocultural development. According to him, a child's thinking is shaped by social communication and cultural means. A fairy tale is a system of cultural symbols embodying the aesthetic and moral values of society. The process of analyzing, staging, and discussing a fairy tale under the guidance of a teacher activates the child's "zone of proximal development" and promotes the

development of aesthetic thinking to a higher level.

Fairy tale therapy is also important from the perspective of an activity-based approach. According to Alexei Leontiev's activity theory, personal development occurs through activity. The use of active methods such as dramatization, role-playing, visual creativity, and the creation of alternative endings in fairy tale therapy activates aesthetic consciousness. In this process, the child not only perceives beauty but also creatively recreates it. Thus, aesthetic education moves from passive perception to active creativity.

The role of fairy tale therapy in aesthetic education is also reflected in its integrative nature. It combines educational, developmental, developmental, and socializing functions into a single system. The development of speech, imagination, empathy, moral judgment, and aesthetic taste are inextricably linked. In this regard, fairy tale therapy manifests itself as a pedagogical technology that comprehensively develops aesthetic consciousness.

The study results show that fairy tale therapy effectively develops the following qualities in children:

- the ability to perceive and recognize beauty;
- criteria for aesthetic evaluation;
- imaginative and creative thinking;
- emotional sensitivity and empathy;
- respect for national and universal values.

The contrast between good and evil in fairy tales, the vivid artistic means of depiction, and the dynamics of the plot have a strong influence on the emotional sphere of children. This strengthens the psychological foundation of aesthetic education. The process of identifying with a hero enriches a child's inner self, activates self-awareness, and promotes the development of positive behavior patterns.

In today's world, especially in the era of expanding digital information space, children's aesthetic tastes are often shaped by superficial visual images. Therefore, the use of national and artistically rich fairy tales for pedagogical purposes has become a relevant task in aesthetic education. Fairy tale therapy teaches children to understand beauty based on spiritual values and develops aesthetic immunity.

In general, fairy tale therapy can be considered an effective pedagogical tool, combining the theoretical

and practical foundations of aesthetic education. It allows for the comprehensive development of children's aesthetic consciousness, emotional and intellectual development, creative potential, and spiritual perfection. Scientifically based and systematically organized fairy tale therapy sessions can foster an aesthetically harmonious, spiritually mature, and creative personality.

Therefore, it is advisable to widely integrate fairy tale therapy into educational practice as an important component of aesthetic education.

- When choosing fairy tales, age-appropriate characteristics must be taken into account.
- The use of national fairy tales strengthens the spiritual foundation of aesthetic education.
- Each lesson should include an element of creative activity.
- Visual aids (puppets, scenery, music) enhance the aesthetic effect.
- Lessons should be organized systematically and in stages.

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