

The Fairy Tales in Building Children Values

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Abstract: The present study aims to discuss the Construction of the Values of the Child from the fairy tales as didactic methodology in the classroom. Literature bridges knowledge and the human psyche. Fairy tales, in a psychoanalytic view, seek interpretation as a very important resource for the mental life of children. The results led to believe that one can consider the elements of myth, fantasy, and the unusual as developers of the human personality, for it is through the symbology that the person represents and expresses his thoughts and actions. It was concluded that, more and more, educators should use children's stories and fairy tales in their classes, enriching the possibilities of child associations with their daily reality.

Keywords: Fairy tales; Construction of Human Values; Child education.

Introduction

Literature bridges knowledge and the human psyche. Fairy tales, in a psychoanalytic view, seek understanding as a very important resource for the mental life of children. Thus, one can consider the elements of the myth, the fantasy, the unusual as trainers of the human personality, for it is through the symbology that the person represents and expresses his thoughts and actions.

In this sense, children's stories can contribute to the child's harmonious coexistence with oneself by understanding their conflicts and overcoming them as they grow cognitively the narrated knowledge structures their personality. In this way, it becomes almost fundamental to understand the potential that is being protected by the symbolism of fairy tales and can become a precious instrument of child psychic development.

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However, it is understood that fairy tales can touch the children's audience in depth and infer in their development, since the child thus becomes familiar with fairy tales, thus initiating a process of self-construction, to awaken fantasy and imagination allowing it to have its process of self-appreciation of consciousness, through fantasy and unconscious situations.

The Fairy Tales in Building the Values of the Child

Children's narratives can lead to the child the universe of magic, for this reason it is not about any fantasy, or a merely simplistic vision, the ideal and necessary to have a relation of respect to the surprising character of each story.

The reason is that the fairy tales, in their context, approach diverse human, moral and ethical values, were also evidenced also by Brazilian authors, in the last century, since children's stories had a subjective language the transmission of social values , current at the time, these values have fallen into disuse, however, they have been improved in order to stimulate the child to face their conflicts, in real bases. As an example, we highlight the issue of separation of parents, which in the past means a fear, according to the age group, children can understand the existence of two houses, a house that belongs to the father and another house that belongs to the mother , and yet they regard the two residences as their own home, which represents the acceptance of this situation as casual, and the child narrative can collaborate in this conception.

In another sense, it was verified in Corso and Corso (2006) the infantile narrative of João and Maria (Perrault) that addresses the food shortage and the expulsion of the home by this contingency. The children who heard them understood well what it was, because there was lack of food.

In the analysis of Corso and Corso (2006) a modern child from a wealthy family may not even know what the lack of food may be, but is fascinated by the same story, and probably because of the more subjective issues. It is likely that empathy with the characters in this tale occurs on two levels (social and intimate) for all children.

[...] after all, there are João's and Maria's at all the traffic lights in the country, so how not to think about being abandoned? In addition, regardless of how much the reality of poverty applies to the different social strata, there is no mother who does not make a point of reminding her children when they snub food that other children are hungry (Corso & Corso, 2006, p.5).

From this perspective one can understand that a child living in the miserable periphery of the great urban centers, listening to the tale of John and Mary, find in the narrative a source to translate the concrete anguish of being expelled from home by their parents and daily doubt about the possibility that they might bring food or not, but in addition to this direct sense, perhaps share with the child of more affluent life the question about the position of the nurturing mother, whose bosom she also had to leave (Corso & Corso, 2006) .

In this sense, it can be said that values contribute to the construction of the child's identity, and that these can be found in Fairy Tales, a short story, can facilitate appropriation and at the same time subjugate other interests. According to Hillesheim and Guareschi (2006) the construction of childhood and the subject is based on contemporary children's literature; it occurs because of the potential to subjectivize children once they build concepts that connect.

For these authors, the stories draw configurations of childhood, precepting statements in which guilt, irrationality, innocence operate on the discipline and control of infantile bodies and also, explain that by acting as an artistic device they enable rupture, transgression and resistance. Hillesheim & Guareschi (2006).

In the wake of this understanding Zilberman (2004) emphasizes that contemporary children's literature deals with a narrative line that portrays characters that internalize various crises in the social world. Such modifications also denote a modification in the notion of childhood that is configured as a critical child of contemporaneity. Example self-esteem, confidence in one's ability, courage in coping with obstacles adaptations, ability to adjust to deal with changes, coexistence acceptance of different people, styles, values and beliefs creativity the use of imagination uncovering exits to the problem.

Listening to stories is an exercise in the imagination, and the ability to follow the context stimulates and develops the narrative way of the mind and its ability to create meaning and meaning.

In this way, children's stories help in the acquisition of knowledge and lead the child to live harmoniously with himself, understanding conflicts and surpassing them as they grow.

The contents of the fairy tales are of paramount importance for the life of the child and can refer to the characters as symbolic representations of their imagination, subliminally. Radino (2003, p, 16) clarifies that "the word fairy comes from the Latin

fatum, which means" destiny, fatality, oracle, "and when we apply it in the universe of symbols it means powers and magical capacity of the imagination.

Fairies are fantastic entities, characteristic of Western European folklore. They present themselves as women of great beauty, immortal and endowed with supernatural powers, capable of interfering in the lives of mortals in limit situations. Fairies can also be diabolical, and are commonly called witches in such a condition, although real witches are usually portrayed as megeras, tales do not always describe fairies of evil as devoid of their stunning beauty.

For Gloria Radino (2003) the fairy is able to perform transformations, satisfying or disappointing the most ambitious desires, although Snow White even without powers, as other heroines do not have them, as the story itself is who has powers , it is magical because it has a subjective and subliminal power of order, capable of making children satisfy their desires and transform as they evolve in the thought provoked by the tale.

Fairy tales, like play, can be used as an escape valve so that the child can cope with difficulties and conflicts. The solution is not rational, because the child is not yet cognitively ready to deal with such conflicts as adults. Children's stories operate as a resource to lessen persecutory anguish by providing a closer approximation of their own difficulties.

It should be noted with Cashdan (2000, p. 41) that "while the initial appeal of a fairy tale may be in its ability to enchant and entertain, its lasting value lies in its power to help children cope with internal conflicts they face in the process of growth. "

In this sense, it can be emphasized that storytelling must take precedence over the formation of the most important actions, psychic qualities and qualities of personality for each age, using the main forms of the activity.

With this perspective it was observed that the activities always correspond to a need of the subject, in which the motive coincides with the objective. If the reason does not match the goal, what you have is an action. As we emphasize the change from one main activity to another it occurs when the child has already mastered the previous activity so that he loses his interest in it, thus modifying his relationships with adults and seeking a new type of activity, and educators must be alert to these changes and seek other children's stories that rescue the child's interest.

Fairy tales, therefore, represent an instrument that will ensure the formation of the child's values and emotional and mature structure to confront the adult world.

Fairy Tales as a Meaningful Didactics in Early Childhood Education

Based on studies throughout history, children who hear stories early are encouraged to develop a liking for reading, developing the ability to better understand their peers, and relate to them in a more harmonious way.

For Mariotto (2003) it is necessary that Child Education be recognized as the device for transmitting knowledge, affirming its educational vocation and its responsibility in prevention work. In this way, working with the school, it becomes urgent as to the availability of practices that are focused on whole care, prioritizing the basic aspects of development and offering continuity strategies.

According to Abrão (2009: 129), the child who "enters early childhood education gains prominence once it is initiating its social life at the same time it breaks the constant familiar conviviality, something naturally difficult, that can be facilitated by the didactics of the tales "Vygotsky's theory of Cultural Historical Psychology, which examines the existence of three theoretical groups discussed by other scholars and which present different views of the relationship between development and learning, Vygotsky (1984).

The first theory addresses the independence of the process of learning development from the parallel external process that does not participate in learning and does not modify it. Vygotsky (1984) states that learning that is used in the development process can advance its course and or change its direction.

The same is explained by Jean Piaget, his analysis of the tendency of thought purely and absolutely independent of the knowledge, experiences and culture of the child, also complements that development precedes learning and that development and maturation would be seen as presuppositions and not as a result of learning because it is considered a superstructure of development, and there is an exchange between learning and development (Piaget, 2003).

The second theory is basically in the opposite sense, ie that learning and development are attributed to the main value, Vygotsky leads to observe that education is defined from the acquisition of conduct behaviors, thus, development is reduced to a simple accumulation of reactions and the individual is seen as a living set of habits according to development theory precedes the learning of which development is seen as

parallel of the two processes, where each stage of development would correspond to a stage of learning and vice -versa, in a perfect synchrony Vygotsky (1979).

Therefore, Vygotsky sees the need to know the theory of proximal development and to define it indicates that the child has two levels of development:

- * The level of effective development: that defines what the child can accomplish alone, but does not indicate the complete state of development;

- * The level of potential or proximal development defines what the child is able to perform with the help of an older, more experienced child Vygotsky (1984).

In view of this, it can be defined that the child makes today with aid can do it alone tomorrow, since the teaching affects the zone of potential development, since good teaching is one that goes forward to development. Still, it is clear that all intellectual functions appear first on the collective level, then on the individual level, depending on a complex of interrelationships.

It is understood that educators should be aware of the presence of these crises because they indicate a frustration that erupts in the child in response to the deprivation or repression of the new needs that appear at the end of each stage of the psychic development together with the central formation.

This character of frustration, which takes the child in this difficult stage, has built to maintain the understanding of crises as negative points in child development. Vygotsky (1984) shows the opposite and even if crises are defined as periods of reduction and extinction of children's psychic contents, there is a positive meaning in them since they stimulate the development of new contents.

For this reason, Radino (2003) emphasizes the extreme importance of the use of fantasy in the course of its emotional development in general in early childhood education.

Resuming the issue of children's entry into school Leontiev et al. (1991), explain that for a transition from play to study there must be a time-consuming preparation, "for the child must become aware of the place he occupies in his social relations" (*op. cit.*, p. 53). Thus, change is a major activity the transformation of the meaning of such activities.

Thus, understanding the meaning that the children attribute to the study activity requires understanding the socially attributed meaning for this activity, and by studying the early stages of human evolution, Leontiev et al. (1991) concludes that social meaning has personal meaning to which they are confused.

The accountant or narrator of tales becomes a privileged mediator within the context of art education when he causes the listener to inquire about the characters, about the meaning of the story, and incite the search and objectification of the messages of the story.

In this sense Fanny Abramovich points out:

As it is important for the training of any child to hear many, many stories [...] listening to them is the beginning of learning to be a reader, and to be a reader is to have an absolutely infinite path of discovery and understanding of the world. Martins (2001, p.1) completes: "Being a reader is the best way to know the different types of texts, vocabularies and to broaden the linguistic universe" (Abramovich, 2005, p.16).

In this understanding, the National Curriculum Framework for Early Childhood Education (1998, p.15) emphasizes that since birth the child observes the reaction of the people who are involved in their daily life and, "the more they participate in affective, physical, social, the greater will be the enrichment and also the development of their intelligence".

However, more values are found in the telling of children's stories, as highlighted by Gianni Rodari:

We can never grasp the moment when the child, by listening to a story, seizes, by absorption, a certain relation between the terms of discourse, in which he discovers the use of a verbal mode, the function of a preposition: but I have certainty that the tale represents an abundant supply of information about the language (Rodari, 2004, p.2).

For Bettelheim (2007), fairy tales were disapproved by some parents and educators, regarding the pedagogical and formative process, due to the misinterpretation made by the adults, and also, as Paolucci (2005, p.4) affirms that "with the fear that the children can not make the distinction between the real and the imaginary fantasy". Bruno Bettelheim challenges this collective understanding by stating that the passage or distinction can be made quietly by healthy children, who find in the fairy tales a support for the elaboration of the transposition, as a reference scheme to alleviate it. In this understanding Gianni Rodari adds.

His effort to understand the tale is part of the effort to understand the words that compose it, to make analogies between them, to make deductions, to extend or restrict, to precise or correct the field of a signifier, the confines of a synonym, to sphere of influence of an adjective (Rodari, 2004, p.1).

Almeida and Freitas (2011, p.8) that "through history, the child observes different points of view, various discourses and registers of the language. It broadens your perception of time and space and your vocabulary. " In this sense "The child can think, doubt, ask herself, question" (Abramovich, 2005, p.143).

In addition, it is possible to be affirmed that the Children's Literature is of great relevance under several biopsychosocial aspects. As for cognitive development, it provides children with the means to develop abilities that act as facilitators of learning processes, these skills can be observed in the increase of vocabulary, in the interpretation of texts, in the expansion of the linguistic repertoire, in reflection, in criticism and in creativity.

The Fairy Tales x Playful Learning

When we think of the value of playing, one can see that it is a fundamental activity, when by playing, it amuses, creates, recreates, interprets, relates to the world in which the child lives. Adriana Schiavo and Cristiane Ribó (2007), conceive that the ludic is a way of learning, that is related to play and games, in which the child shows his way of being, learns rules, develops his social, his intelligence, your coordination, your self-confidence, your emotional, pleasure, and fulfillment. These objects can be: costumes, balls, toys, rope, water and water basins, little toys, rattles bought or made with disposable bottles, with different objects inside, puppets, magazines, newspapers, books, puzzle pieces, hide and seeking objects, people or to cover the head with diaper, makeup, picnic, carts, dolls, cliques, imitations, faces in the mirror and others . "To play means to learn, to develop, it is a way of relating to the world" (p.14).

One can more carefully observe prejudice in relation to fantasy, as Radino (2003, p. 4) states that fantasy is recognized "as escape from reality and not as an instrument of its knowledge and transformation."

With the help of fantasy, it is possible for the child to construct a pre-verbal language, bridging his inner and outside worlds. These first experiences are in connection with the process of symbolization, and later, of sublimation, so necessary for our insertion and a cultural and social world. Scientific explanations are incomprehensible to infantile thinking because the child does not yet have the intellectual conditions to abstract.

Making a parallel between children's play and fairy tales, Bruno Bettelheim states that:

Some unconscious pressures on children can be elaborated, but many do not lend themselves because they are too complex or contradictory because of their violent and destructive content. These profound unconscious pressures are present in the symbolic universe of fairy tales, through the victories of the heroes and the cruelty that villains of fairy tales can play (Bettelheim, 2007, p.9).

One cannot forget that the essence is in the form by which the stimulus is offered. He must always come with play, with affection and complicity. Not needing sophisticated resources to develop the child, but you must invest in the development of intelligence, which will make you a confident, confident and happy person tomorrow. Besides entertainment, they can convey values and customs, helping to shape their lives through conflicting and fantastic situations that contribute significantly to the fun and learning process.

Therapeutic Benefits of Fairy Tales

It is observed that fairy tales are metaphors of processes that children live unconsciously, helping to transform desire and anguish, making them understandable. In addition, they show human issues that the child experiences but can not verbalize. Tales (form) desires, so that the child can recognize them and experience them without guilt, externalizing their impulses in a controllable way (Radino, 2003).

For Gutfreind (2004, p.28) it must be considered that "design and play are already legitimized as mediators in the child's psychotherapy, it is not yet the case of stories". Therapy through fairy tales, a field still recent and little research, if compared to other themes, have been published so far.

For the story to really hold the child's attention, it needs to entertain and arouse their curiosity. However not only this, but to enrich life must also meet the increments described by Bruno Bettelheim:

[...] stimulate your imagination; help her develop her intellect and make her emotions clear; be in harmony with their anxieties and aspirations; to fully recognize their difficulties and, at the same time, to suggest solutions to the problems that disturb them (Bettelheim, 2007, p.11).

In this sense, fairy tales' approach inner pressures in a way they unconsciously understand, and without neglecting the more serious intimate struggles that growth presupposes, offer examples of both temporary and permanent solutions to difficulties.

The meaning of fairy tales is precisely different for each person at various times in their life. Thus, the child begins to extract different meanings from the same tale, depending on his interest and his needs and that is why he reads (or listens) several times.

According to Melanie Klein (1997), through the 'pretend story', the child is often able to solve their issues, which in reality are so difficult to face, without feeling guilty and throughout the analysis (or in the specific case presentation of short stories) the relationship of the child with reality gradually strengthens. According to the author, the still very strong and stubborn resistances have been overcome, where the child will be able to see that his aggressive acts were directed at the object in the real world.

For Klein (1997) with the decrease of the feeling of guilt diminishes the excessive pressure of the superego that is much heavier on the weak ego of the small child than the ego of the adult. The stories strengthen the ego and thus, replace the processes of repression with those of critical rejection, presenting an improvement in the relationship with the parents, better social adaptation and a more effective education.

All story opens up for innumerable truths and as Gutfreind (2004, p. 13) suggests, one of them, perhaps the main one, is that all of us, "one day I was without a name and gradually gaining a narrative sense through the family , social context, substitutes, school or even some psychotherapy ". Fairy tales are a possibility to reinvest the child's psychic and imaginary life when used in a therapeutic intervention.

Conclusions

The stories deal with events of external reality, unfolding the facts that have been recorded in the communities explaining in part how they have been realized in cultural achievements. Many stories relate about the construction of our cultures, about how the psychological structures of people and groups were constituted.

In this scenario one can find many stories of fiction and especially narratives of folklore, myths and legends. Fairy tales are more significant to mankind, able to explain the logical-formal scheme of intentionally objective narrative. Objective fiction of facts and truths that can not be expressed by reason, thus, are identified by logic. And that is why stories are so feared, because they are considered very relevant to societies.

Basically all fairy tales revolve around a hero or a heroine who has father, mother, land, culture, among other social aspects, and this hero or heroine presents himself in great difficulties, which at a given moment of impasse, something extraordinary must happen before there is a satisfactory solution.

In this case, multiple natural and supernatural or magical powers come into play, both on the side of good and evil side, terrible enemies, faithful companions, characters imbued with insecurity, wit, courage, transcendent figures like fairies, angels, demons and dragons. The struggle is always extremely difficult, but in the end, justice is done, there is peace, harmony and invariably conquer of the good.

In short, each story can be an encouraging stimulus in the struggle of life, in which ethical principles are valued in relation to one another, Evil is denounced, and the evil character is punished; the good is valued, and the good character is awarded. The proposal and the basic achievement are always of full final victory of the good.

School learning is still considered fundamental for the development of historically formed human characteristics and is therefore the essential learning source for growth. Learning guides and stimulates internal development processes which agrees with the second theory analyzed by Lev Vygotsky, but in a synchronized way.

It favors development for the creation of new possibilities. For Vygotsky (1984), education goes ahead and leads to development, "the development process does not coincide with that of learning, the development process follows that of learning, which creates the zone of potential development" (p. 116). The author further concludes that, "What the child can do today with the help of adults, can do it tomorrow by itself. The area of potential development allows us to determine the future steps of the child and the dynamics of its development". (Vygotsky, 1979, p.113) In this perspective, learning becomes intrinsic with the appropriation of culture, resulting from an active process on the part of the learner.

Another relevant aspect is imitation, which in this context acquires a fundamental role in the development process, as it is related happens the process that starts from the zone of proximal development. According to Vygotsky, the imitation and actions that the child accomplishes always have the collaboration of his or her neighbor that can facilitate and delay development in their development (Vygotsky, 1979).

In this case, the role of imitation gains a new dimension, not being considered a mere copy or repetition, but offers an opportunity for the child to make the internal reconstruction of what he observes externally. In imitation, from fairy tales, children

transpose the limit of their possibilities, which contributes to the expansion of their abilities.

Increasingly, educators must use children's stories and fairy tales in their classrooms, enriching the possibilities of child associations, their daily reality, relationships and values.

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