

Analysis of the Moral Education Value and Specific Strategies of Folk Games Applied to Kindergarten Curriculum

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Abstract: Folk games emerged from the daily labor of the people, embodying rich moral, cultural, and social values that are inextricably linked to young children's lives. Integrating folk games into kindergarten curricula not only aligns with contemporary developmental trends and effectively preserves outstanding traditional culture but also fosters innovation in kindergarten programs, promoting children's multifaceted development. Moreover, the inherent practicality, cultural richness, and structured rules of folk games provide an ideal platform for realizing their moral education potential. Based on this, the following recommendations are proposed for integrating folk games into kindergarten curricula from a moral education perspective: rationally setting game objectives, appropriately selecting game content, and home-school collaboration and other forms of cooperative education.

Keywords: Folk games, preschool curriculum, moral education perspective.

1. Introduction

Against the backdrop of globalization, western culture has gradually permeated various sectors of our country, leading to a lack of national and cultural confidence among some citizens [1]. Folk games originate from the practical lives of the people, embodying the rich cultural heritage of different regions. They effectively preserve our cultural traditions and help young children build cultural confidence. Moreover, "cultivating virtue and nurturing talent" remains the fundamental mission of education in China today. Coincidentally, China's "Double Reduction" policy also advocates for the comprehensive development of children's moral, intellectual, physical, aesthetic, and labor education. However, current educational practices often neglect moral education for young children. This not only skews the objectives of early childhood education but also adversely affects children's development, manifesting in traits like weak willpower, declining physical fitness, and a lack of moral qualities such as perseverance and courage in the face of hardship. Therefore, integrating folk games into kindergarten curricula for moral education is not only essential for preserving and developing traditional culture but also a crucial measure in educational reform.

2. Theoretical Foundations for Integrating Folk Games into Preschool Curriculum

Chen Heqin's "Living Education" theory enjoys high recognition and widespread application in China's early childhood education. This theory synthesizes Eastern and Western educational philosophies, grounded in both profound theoretical foundations and Chen's extensive educational practice [2]. The "Living Education" theory advocates that learners should possess sound physical development and rich creative abilities, which aligns perfectly with the moral education values inherent in folk games. Furthermore, this theory emphasizes that young children learn through direct

perception in nature and society. Folk games originate from the authentic lives of the people, allowing children to gain first-hand and sensory experiences through participation.

The theory further asserts that moral education is a long-term, cyclical process that cannot be achieved overnight. The training principles of the "Living Education" theory also reveal fundamental laws of moral education, such as "from separation to connection," "from knowledge to action," and "from small to large." The principle of "from separation to connection" advocates that kindergartens should effectively integrate with multiple educational forces, including parents and society, to form a cohesive educational force, thereby maximizing the development of children's moral character. "From knowledge to action" emphasizes that moral education begins with moral cognition and emotion, ultimately realized through moral behavior. "From small to large" indicates that moral education should start from the formative stage of human development—the early childhood stage—by focusing on cultivating good behavioral habits. Thus, Mr. Chen Heqin's "Living Education" theory possesses significant moral education principles. Consequently, this study adopts it as the theoretical foundation for integrating folk games into kindergarten curricula from a moral education perspective.

3. Analysis of the Moral and Ethical Values in Folk Games

3.1. Folk Games Possess a Strong Connection to Daily Life, Providing A Platform for The Development of Moral Character in Young Children

Whether examining the intrinsic nature of education or the educational theories of figures like Chen Heqin, there is a consistent emphasis that quality education must be closely connected to children's daily lives [3]. Yet when we observe kindergarten teaching practices, we often find that certain instructional methods remain distant from children's lived experiences. Folk games emerge from the daily labor of the

people, closely mirroring children's lived experiences. John Dewey's theory of education through life also advocates for moral education rooted in children's authentic experiences, emphasizing that life itself serves as the platform for developing moral character. Therefore, educators can utilize folk games as a pathway to integrate them into kindergarten curricula, thereby enhancing children's moral development. For instance, in the dollhouse play area, children often enact scenarios like "the baby is sick". In this scenario, children playing the role of mother can experience maternal warmth through attentive care, while those playing father can feel paternal responsibility through activities like rushing anxiously to the hospital. Through the development and implementation of such play scenarios, children can cultivate gratitude toward their parents, thereby promoting the development of moral character.

3.2. Folk Games Possess Cultural Significance, Providing Direction for The Development of Moral Character in Young Children

Folk games embody the rich cultural characteristics of various ethnic groups. Through the joyful experience of playing these games, young children can gain a deeper understanding of their own ethnic heritage, fostering a sense of identity and pride in their culture. Moral character is an integral part of cultural identity. Taking the traditional folk game "Eagle Catches Chickens" as an example, children can play it according to the traditional rules [4]. However, educators can also adapt the game's rules or gameplay to suit the needs of cultivating moral character in young children. For instance, to cultivate unity and cooperation among children in a class, teachers can guide discussions during the game about how to protect the chicks from the eagle's capture. This approach allows children to unconsciously develop moral qualities such as responsibility and teamwork through play.

3.3. Folk Games Possess Structured Rules, Offering Opportunities for The Development of Moral Character in Young Children

One of the essential prerequisites for a game to function is that every participant adheres to its corresponding rules. Game rules are inextricably linked to moral rules; for some games, moral rules directly constitute the game rules, while other game rules have gradually evolved into corresponding social moral rules over time [5].

During the preschool years, children are still in the egocentric stage of thinking and cannot effectively restrain their own behavior. However, in games, young children often consciously restrain their inappropriate behavior to avoid disrupting the game or causing it to fail. Take the game of hide-and-seek as an example. To play, participants first select someone to be "it" through rock-paper-scissors or other rules. This person closes their eyes and counts while the others find hiding spots. Once the countdown ends, 'it' begins searching for the others. The first person found automatically becomes the next "it." Throughout the game, the seeker must consciously avoid peeking, while the hiders patiently wait. By adhering to these rules, everyone's moral character is subtly cultivated.

4. Core Strategies for Effectively Implementing Folk Games from an Educational Perspective

The realization of moral education value in folk games is not the result of a single component but a systemic endeavor involving the interaction of multiple elements such as resources, objectives, processes, curricula, collaboration, and environment. These elements progressively build upon and mutually reinforce each other, collectively forming a "full-chain implementation strategy guided by moral education objectives."

4.1. Resource Development and Screening: Source Control Anchored in the Core of Moral Education

The quality of folk game resources directly determines the effectiveness of moral education [6]. Only through precise selection and scientific refinement of resources can a solid foundation be laid for moral education practices. Educators must establish a three-tier resource development mechanism—"moral education value assessment—age-appropriate adaptation—elimination of undesirable elements"—to ensure game resources align closely with moral education objectives.

Classification and screening based on moral education dimensions constitute the primary step in resource development. Folk games can be categorized into four major moral education types according to the core developmental needs of young children's moral character, achieving precise alignment between "game content" and "moral education objectives." Cooperative Sharing Games focus on cultivating teamwork and resource-sharing awareness. For instance, "Carrying the Bridal Palanquin" requires three children to collaborate in distinct roles—"carrying, protecting, and riding the palanquin"—while "Three People, Two Legs" demands partners coordinate steps through verbal communication, enabling them to perceive the essence of "mutual prosperity" through dual physical and linguistic cooperation. Rule-conscious games emphasize fair competition and adherence to rules. For instance, Hopscotch requires jumping in numerical order, while Sack Toss establishes clear rules like "being hit means elimination, catching the sack revives you", helping children understand that "rules are the foundation for ensuring fairness in group play." Responsibility-building games reinforce accountability through role-playing. In "Chicken and Eggs," the "mother hen" actively protects the "chicks," while "Duty Student" assigns tasks like "distributing toys" and "cleaning the area," helping children grasp the connection between roles and responsibilities through practical experience. Friendly Cooperation Games focus on developing interpersonal skills. Examples include polite greetings in "Find a Friend" and the "doctor caring for patients" scenario in the "Little Hospital" theme of "Housekeeping" which cultivate children's empathy and proactive mutual assistance awareness.

Building upon the classification and screening process, further tiered modifications must be implemented based on the developmental patterns of young children to ensure that educational and moral objectives align with their cognitive levels. According to Piaget's theory of cognitive development, preschoolers in the younger age group are in the preoperational stage, characterized by egocentricity and concrete thinking. Activities with low complexity and high

emotional engagement should be selected, such as simplifying the “Clap Song” into an interactive format like “Clap for hello, clap for thank you” to cultivate basic manners. For middle-class children entering concrete operational thinking, where rule comprehension begins to emerge, moderately structured, highly collaborative games are suitable. For example, in the “Two-Person, Three-Leg Race,” connecting legs with colored ribbons and coordinating steps through chanting slogans fosters teamwork awareness. Older preschoolers develop nascent abstract thinking and basic responsibility awareness. Organize highly structured, challenging games like “Tug-of-War”, incorporating elements such as “team captain coordination” and “cheering for teammates” to strengthen accountability and team cohesion.

It is worth noting that some traditional folk games, influenced by historical contexts, contain undesirable elements such as violent confrontation and gender stereotypes. Adaptive modifications are necessary to refine their educational and moral-building qualities. For games containing violent elements, reconstruct rule-oriented approaches. For instance, the traditional rules of “Siege” emphasize “breaching the opposing camp,” which can easily provoke physical conflict. This can be modified to “two teams cooperating to build ‘walls’ to defend against a virtual ‘flood,’ ” shifting the educational goal from “antagonistic competition” to “collaborative problem-solving.” For games with gender biases, break role restrictions. For example, the traditional division in “House” where “girls play mom and boys play dad” can be guided to allow children to freely choose roles like “caregiver,” “worker,” or “decision-maker,” conveying the concept of “gender equality.” For games with punitive rules, optimize incentive mechanisms. For instance, in games like “Tag,” the rule where “the person caught must perform a show” may cause embarrassment. Adjusting it to “the person caught and the tagger jointly invite peers to dance” reinforces the moral education orientation of “friendly interaction.”

4.2. Moral Education Goal Anchoring: Achieving Directional Guidance for Targeted Education

Without precise moral education objectives to guide them, the educational value of folk games will remain superficial, making it difficult to achieve meaningful learning through play [7]. A three-tiered goal system—comprising overarching goals, sub-goals, and specific objectives—must be established to translate abstract moral requirements into actionable, assessable game objectives, ensuring moral education stays on course.

The construction of the target system must first closely align with the two core domains of “Interpersonal Communication” and “Social Adaptation” outlined in the Learning and Development Guidelines for Children Aged 3-6. These are further refined into three dimensions—cognitive, emotional, and behavioral—to achieve the unity of “knowledge, emotion, and action.” The cognitive dimension focuses on “understanding moral principles,” helping children grasp “why we act this way.” For example, the game ‘Hopscotch’ teaches children that “taking turns waiting ensures everyone can participate.” The emotional dimension emphasizes “stimulating moral feelings,” enabling children to experience “the joy derived from such actions.” For instance, the game “Carrying the Flower Palanquin” allows children to

feel “the sense of accomplishment after helping a peer succeed.” The behavioral dimension emphasizes “cultivating moral habits,” helping children develop patterns of “actively doing this.” For example, the “Class Monitor Game” helps children form the habit of “voluntarily taking on classroom responsibilities.” Taking the “Two-Person Three-Leg Race” game as an example, the three-tiered goal system is as follows: Sub-objective: “Cognitively understand that communication and synchronization are central to cooperation; emotionally experience the joy of collaborative success; behaviorally coordinate steps with peers and proactively offer assistance”; Specific Objective: “During the game, actively agree on rhythm cues (e.g., ‘One-two-one’) with peers; patiently remind rather than blame when a partner’s steps falter; after the game, articulate the insight that ‘winning requires joint effort with peers’.”

The precise implementation of objectives requires deep integration with game rules, transforming moral education requirements into concrete, actionable guidelines. This allows young children to naturally practice ethical standards while adhering to the rules. For instance, in the “Relay Ball Dribbling” game, to achieve the “mutual assistance” goal, the rule states: “If a partner drops the ball, dribbling must pause to help retrieve it and complete the relay together. Such actions earn a ‘Mutual Assistance Star’ reward.” The “Little Hospital” role-playing game cultivates “responsibility” with the rule: “ ‘Doctors’ must patiently inquire about and record ‘patients’ symptoms, while ‘nurses’ must accurately hand tools and comfort ‘patients’. Negligence requires apologizing to the ‘patient’ and reserving service.” The ‘Hopscotch’ game reinforces “fairness awareness” by stipulating: “Players must jump in order without cutting in line. Friendly reminders and mutual supervision are required when peers violate rules.” Before games begin, teachers can enhance children’s commitment by involving them in rule creation. For example, before the Tug-of-War game, organize discussions like “How should we line up fairly?” and “What should we do if someone falls?” This allows children to construct their own understanding of rules and increases their proactive compliance.

Beyond this, considering individual differences in moral development among young children, it is essential to uphold the principle of “teaching according to individual aptitude” and establish differentiated moral education goals for children at varying developmental levels. The implementation process follows a “Observation and Assessment—Tiered Evaluation—Dynamic Adjustment” approach: Prior to play activities, daily observations assess children’s foundational moral behaviors, such as categorizing “sharing behavior” into three tiers: “unwilling to share,” “passive sharing,” and “proactive sharing.” During play, set tiered objectives for children at different levels. For example, in the Sharing Building Blocks game: - For “unwilling to share”: Basic goal – “Allows peers to touch their blocks” - For “passive sharing”: Intermediate goal – “Proactively shares blocks with peers” - For “proactive sharing”: Advanced goal – “Coordinates peers to distribute blocks fairly, ensuring every child has participation opportunities” After each game, the difficulty of goals is dynamically adjusted based on children’s performance. For instance, once a child who “doesn’t want to share” achieves the foundational goal, the next game may advance to “actively sharing one block,” achieving the educational effect of “stretching just far enough to reach.”

4.3. Process Guidance Optimization: Deepening the Immersive Moral Education Experience

The moral education value of folk games is not achieved through teacher lectures, but rather relies on children's firsthand experiences and active construction [8]. Teachers must shift their role positioning, acting as "participants," "facilitators," and "reflectors" to provide comprehensive moral guidance before, during, and after games, enabling children to deepen their moral understanding through immersive experiences.

Pre-game contextual introduction is crucial for activating moral cognition. Teachers should create educational scenarios through stories, animations, or question chains to prompt children's reflection on ethical issues. For example, before the "Finding Friends" game, share the story of "Little Rabbit who couldn't make friends because he didn't know how to greet others. After learning polite phrases like 'Hello' and 'May I play with you?', he made good friends." Ask questions like: "How did Little Rabbit make friends?" and "How should we invite friends to play?" This guides children to recognize the importance of "polite interaction." Before the "Tug-of-War" game, show an animation clip of "Ants Moving a Watermelon" and discuss: "Why could the ants lift a watermelon much larger than themselves?" "Could a single ant lift the watermelon?" This helps children grasp the concept of "teamwork." Simultaneously, teachers should clearly communicate moral objectives in age-appropriate language, such as "Today we'll play 'Carrying the Bridal Litter.' Work with your partner to safely deliver the 'bride' to the 'destination.' See who can proactively care for others and cooperate best to become the 'Best Partner.'" This ensures children engage with the game while focusing on moral development goals.

Precise intervention during play is central to deepening moral education experiences, requiring a refined guidance model of "Observe-Assess-Intervene." Teachers should maintain a "Child Moral Behavior Observation Record," focusing on key behaviors like cooperation, sharing, and rule-following. When children demonstrate moral highlights, provide immediate "specific praise." For example, in "Carrying the Bridal Palanquin," if a child voluntarily slows down to wait for a less energetic peer, the teacher should affirm: "You noticed your friend was tired and slowed down on your own, even asking, 'Do you want to take a break?' You're such a caring child—your friend must be very touched." This specific description reinforces the child's positive behavioral awareness. When moral conflicts arise, employ "problem-chain guidance for self-resolution." For instance, in "Throwing Sandbags," if children

argue because someone "doesn't want to leave the game after being hit," the teacher can sequentially ask: "What rules did we agree on together?" "If no one follows the rules, can we keep playing this game?" "What do you think we can do to make everyone happy?" This guides children to negotiate solutions independently, building rule awareness and empathy through problem-solving. Additionally, teachers should model moral behavior as "equal participants." For instance, during games, they might intentionally 'accidentally' drop props and proactively apologize to peers: "Sorry, I didn't hold it steady. Let's pick it up together," demonstrating the quality of "taking responsibility."

Post-game debriefing is essential for consolidating moral

learning outcomes. Teachers should help children process their experiences through sharing, representation, and documentation. Conduct "Game Story Sharing Sessions" where children verbally describe "What I did during the game," "Challenges encountered while cooperating with peers," and "How I helped my friends." Teachers should prompt questions like "What do you think is most important when working with peers?" to deepen understanding. Organize "Moral Behavior Representation Activities" guiding children to recreate moral education scenes through drawing, crafts, etc., such as illustrating "We carried the flower palanquin together" or "Me Helping a Friend Pick Up a Ball." Artistic expression reinforces emotional experiences. Establish "Character Development Portfolio Folders" to collect children's sharing records, representation works, and teacher observation comments. Regularly review growth trajectories with children and parents to enhance their sense of accomplishment in moral development.

4.4. Multi-disciplinary Curriculum Integration: Expanding the Breadth and Depth of Moral Education Values

Single game activities struggle to sustain long-term moral education value. It is essential to deeply integrate folk games with kindergarten's multi-domain curriculum, establishing a closed-loop educational system of "moral education through play—curriculum reinforcing virtue—practicing virtue in daily life" to broaden and deepen the scope of moral education.

Integration with the language domain focuses on enhancing moral cognition and expression skills [9]. Combining folk games with story creation and nursery rhyme composition—for instance, following the "Household Play" game, conducting "My Family Story" creation activities encourages children to narrate scenarios like "caring for a baby" or "cooking for peers," reinforcing moral concepts such as 'responsibility' and "caring." Adapting "Clap Your Hands" into a moral education rhyme, such as "You clap your hands, I clap my hands, nodding hello when we meet; You clap your hands, I clap my hands, sharing toys hand in hand," "reinforcing polite behaviors through recitation. Additionally, "Folk Games Moral Education Picture Book Shared Reading" activities are conducted. For instance, after playing "Tug-of-War," children read *The Ant and the Watermelon* together, analyzing the shared theme of "teamwork and cooperation." Discussions are organized around questions like "How can we cooperate like ants in our games?" achieving mutual reinforcement between game experiences and picture book learning.

Integration with the arts focuses on enriching moral and emotional experiences. Through painting, crafts, music, and other artistic forms, children transform moral lessons from games into visual creations. For example, after playing "Three People, Two Legs," children are guided to draw scenes of "moving forward together" using colored pencils, incorporating details like "holding hands" and "stepping in sync," and adding captions such as "helping each other." After playing "Find a Friend," children create three-dimensional clay sculptures titled "Good Friends Holding Hands" to gift to their playmates, accompanied by notes reading "You are my good friend" to reinforce friendly emotions. Integrate folk games with musical activities. For instance, compose upbeat background music for "Carrying the Bridal Palanquin." Have children chant "One-two-one, steady and in unison" while

“carrying the palanquin,” experiencing the beauty of team synchronization through musical collaboration.

Integration with social studies is key to grounding moral behavior. Transfer educational requirements from games into classroom management and daily life. For example: - Apply the “turn-taking rule” from Hopscotch to “class toy usage” by creating a “Toy Sharing Agreement”; Extend the “sense of responsibility” from the “Class Monitor Game” to the “Class Duty System,” creating roles like ‘Librarian’ and “Hygiene Supervisor” so children practice responsibility while managing class affairs. Transform the “mutual assistance” from “Household Role-Play” into a “Peer Support Mechanism” by establishing “One-on-One Support Pairs,” where capable children help peers organize backpacks or learn skills, reinforcing the virtue of mutual aid through practice. Integrate folk games with traditional festivals for moral education activities. For example, during Spring Festival, play “Cutting Paper Cutouts to Send Blessings,” where children gift their cutouts to peers and parents, conveying gratitude. During Dragon Boat Festival, engage in “Simulated Zongzi-Making,” where groups collaborate to “wrap zongzi,” reinforcing teamwork.

Integration with science education focuses on cultivating rational moral character. By combining folk games with scientific inquiry, children develop scientific thinking while internalizing qualities like “rigorous inquiry” and “respect for natural laws.” For example, in the “Hoop Rolling” game, children explore questions like “How can the hoop roll straight?” and “How does force affect rolling?” fostering “patient observation and meticulous recording” through repeated trials. In the “Blowing Bubbles” game, children explore questions like “Do different bubble wands produce the same bubble shapes?” This encourages independent verification of hypotheses and cultivates the quality of “respecting facts.” In the “Building Blocks” game, children compete in groups to build “the tallest tower,” prompting discussions on “how to build more stably?” This process strengthens their awareness of “rational collaboration” through problem-solving.

4.5. Home-School Collaboration for Joint Education: Establishing Safeguards for Moral Education Synergy

The moral education value of folk games possesses a “life-embedded” quality. Relying solely on kindergartens' unilateral efforts is insufficient for achieving long-term effectiveness [10]. It is necessary to transcend educational boundaries and establish a tripartite collaborative education mechanism involving home, kindergarten, and community to form a cohesive force for moral cultivation.

The family serves as a vital vehicle for transmitting folk games, particularly as grandparents possess extensive knowledge of traditional games imbued with moral education elements. Tapping into family resources forms the foundation for collaborative co-education. First, launch a “Family Folk Games Collection Campaign.” Through questionnaires, interviews, and online sharing, invite parents (especially grandparents) to share hometown folk games with moral education elements—such as the northern “Song of Modesty and Clapping” or the southern “Mutual Aid Stick-Balancing Game”—to establish a “Family Moral Education Game Resource Library.” After screening and refining collected games, they can be integrated into kindergarten curricula. For instance, the parent-shared “Parent-Child Relay Race” could

be adapted into a “Grandparent-Grandchild Relay,” inviting grandparents to participate in the kindergarten and instilling the virtue of “respecting elders” through play. Additionally, a “Family Folk Games Moral Education Handbook” could be created, categorizing games by moral education type and including detailed rules, educational objectives, and parent-child interaction suggestions to guide families in conducting moral education games.

Communities serve as vital extensions for folk games in moral education. To fully leverage their educational value, community resources must be tapped to expand moral education spaces. To this end, collaborate with neighborhood committees to host a “Community Folk Games Festival.” Invite community elders and intangible cultural heritage inheritors to participate—for instance, organizing children to play games like “Shuttlecock Kicking” and “Jumping Rubber Bands” with seniors to cultivate the virtue of “respecting the elderly.” Invite inheritors to demonstrate folk art games such as “Paper Cutting” and “Clay Figurine Making,” allowing children to perceive the responsibility of “cultural inheritance” through learning. Additionally, “Community Charity Game Activities” can be organized, where children engage in “Simulated Charity Sale Games” using folk game props to simulate fundraising sales. Proceeds are donated to charitable organizations, fostering a sense of social responsibility to “care for others.” Utilizing community spaces for outdoor folk games is another effective approach. Activities like “Tug-of-War” and “Hoop Rolling Relay” in community squares allow children to practice virtues such as “obeying public order” and “caring for public facilities” in shared settings.

4.6. Supportive Environment Development: Fostering an Immersive Atmosphere for Moral Education

The environment is the third teacher. A suitable environment can subtly reinforce the moral education value of folk games. A support system must be built from both physical and spiritual aspects to create an immersive atmosphere where moral education permeates every corner [11].

The creation of the physical environment should closely align with moral education goals, building a game space that is “visual, participatory, and interactive.” [12]. Indoor spaces can feature a “Folk Games Moral Education Zone,” with materials organized by educational theme: - Cooperative Games Zone: Bamboo poles for “Palanquin Carrying,” three-legged race straps for “Two-Person Three-Leg Race,” accompanied by “Cooperation Step Diagrams”; - Rule-Based Games Zone: Ground markings for “Hopscotch,” beanbags for “Throwing Sandbags,” with “Child-Friendly Rule Illustrations” posted; The role-play zone can feature tableware for “Housekeeping” and stethoscopes for “Little Hospital,” accompanied by “Role Responsibility Cards.” A “Moral Education Game Culture Wall” can also be created, divided into sections: “Game Storyboard” (displaying photos of children's moral education moments), “Virtue Quotes Board” (presenting short phrases like “Sharing brings joy” in cartoon font), and “Family Game Zone” (showcasing game videos shared by parents). Outdoor spaces can feature a “Character Education Play Zone” with sections like “Cooperative Building Area,” “Rule-Based Play Track,” and “Role-Playing Lawn.” Provide open-ended materials such as large building blocks, tires, and ropes to deepen moral learning through self-directed play.

Cultivating a nurturing environment requires fostering an atmosphere of “respect, acceptance, and encouragement,” enabling children to actively practice moral behaviors in a secure setting [13]. Educators should embrace a “developmental assessment” approach, offering more encouragement and less criticism during play. For instance, if a child's improper effort causes their team to lose in a tug-of-war game, instead of blaming them, guide them with questions like, “How can we work together more effectively next time?” This protects children's enthusiasm for moral development. Establishing a “Child Moral Role Model Selection System” can further reinforce ethical behavior. Weekly awards like “Cooperation Star” or “Kindness Angel” can be presented during morning assemblies, allowing children to learn from exemplary peers. Finally, encourage children to autonomously draft a “Classroom Moral Development Pledge.” Incorporate moral elements from folk games, such as “Treat others with kindness like in ‘Find a Friend’” or “Help each other like in ‘Two-Person Three-Leg Race.’” Display the pledge prominently in the classroom and organize daily morning recitations to foster shared recognition of moral development values.

5. Conclusion

Folk games constitute an integral part of China's outstanding traditional culture. These games not only offer recreational value but also serve as an effective means for moral education in early childhood. Incorporating folk games into kindergarten curricula can enrich teaching content while promoting traditional culture. Therefore, in future teaching practices, kindergartens should enhance the effectiveness of moral education through folk games by: - Setting appropriate game objectives - Selecting suitable game content - Fostering home-school-community collaboration These approaches should be tailored to children's physical and psychological development while considering practical circumstances.

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