

**PEDAGOGICAL CONDITIONS FOR THE FORMATION
OF RESPECTFUL ATTITUDE IN CHILDREN
OF THE 5th YEAR OF LIFE TO ADULTS
BY MEANS OF THE UKRAINIAN FAIRY TALE**

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Abstract. In today's society there are social and cultural changes that characterize the modern style of formation of human relationships, changing models of interpersonal interaction. These processes penetrate even the level of the relationship between preschool children and adults (parents, teachers and other adults) with whom they interact. Parents, as the founders of a positive family microclimate, form in children value orientations and moral norms, cultivate in them personal qualities in order to gradually engage in social activities. The institution of the family needs pedagogical support from the very first educational institution – the institution of preschool education, in particular from the preschool teacher, in matters of choosing effective and appropriate educational technologies in the moral sphere. In view of this, there is a need for scientific substantiation and methodological support of the educational process aimed at forming the personality of a preschool child in an adequate model of interpersonal interaction, in which the child is the subject of real relationships established and developed on the basis of moral values. formation of respectful attitude in children of the 5th year of life to adults. Historical analysis of scientific and pedagogical experience allows us to assert the priority of values in society and human life, because the future of society and its culture will depend on how much they are accepted and actualized by each person. In the context of the national revival of the spirituality and culture of the Ukrainian people, the formation of the individual and, in particular, its moral sphere, is a priority of the philosophical, psychological and pedagogical aspects of society. The culture of intergenerational relations is analyzed and its types are singled

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out (M. Mead): post-figurative, co-figurative, pre-figurative. The purpose and tasks of research are defined, in particular: philosophical researches are described, structural elements of concepts «morality», «moral values» are specified. The potential of the Ukrainian fairy tale in the context of the research topic is revealed; the functions performed by fairy tales are analyzed: mirrors, alternative concepts, models, mediation, changes of position, storage of experience. Pedagogical conditions of formation of respectful attitude to adults in children of the 5th year of life are substantiated, namely: creation of developmental environment in preschool educational institution for the purpose of maintenance of a positive emotional background of perception by pupils of moral maintenance of fairy tales; systematic enrichment of knowledge of children of the 5th year of life by the content of fairy tales of moral orientation; involvement of children in practically oriented activities in the context of creative interpretation of fairy tales with subsequent behavioral projection and tested their effectiveness in the educational process of preschool education in Ukraine. Comparative results of experimental research are described. The obtained data testify to the effectiveness of pedagogical conditions for the formation of respectful attitude in children 5 years old to adults with the help of a Ukrainian fairy tale. The prospect of further research requires the question of the educational trajectory of educators in order to increase their pedagogical competence in moral education.

1. Introduction

The urgency of the problem of moral education in recent decades is particularly acute against the background of the implementation of modern priorities for the education of an independent individual capable of self-realization in a changing society. The education of the citizen has always been the epicenter of pedagogical science and practice.

The purpose of the study is to theoretically substantiate and experimentally test the effectiveness of pedagogical conditions for the formation of a respectful attitude in children of the 5-th year of life to adults by means of a Ukrainian fairy tale.

The realization of this goal led to the following objectives of the study:

1. On the basis of theoretical analysis to clarify the essence of the concepts «morality», «moral values» in relation to children of the 5-th year

of life and to reveal the educational potential of the Ukrainian fairy tale in the context of the research topic.

2. To substantiate pedagogical conditions of formation of respectful attitude at children of the 5-th year of life to adults by means of the Ukrainian fairy tale in the context of modeling of researched process.

3. To develop and experimentally test the effectiveness of pedagogical conditions for the formation of a respectful attitude in children of the 5-th year of life to adults by means of a Ukrainian fairy tale.

Today, theories that proclaim the priority of personal values over the values of individual groups are brought to the forefront of domestic science [2, p. 165]. At the same time, in the conditions of the global ecological and spiritual crisis, the problem of human coexistence on humanistic principles acquires the significance of the categorical imperative of preserving life on earth as a spiritual person. Of particular importance in these processes – the preservation and development of human spirituality – is the family. The family plays the most important role in the socialization of the personality of a preschool child.

Note that in order to understand the current situation of family upbringing, it is important to understand the changing processes associated with the emergence of a new type of culture of intergenerational relations. M. Mead singled out the culture of three types of intergenerational relations, which determine the nature of learning of the younger generation: post-figurative, based on the fact that the younger generation adopts the experience of the older generation; co-figurative, where children and adults learn not only from the older generation, but also from peers; prefigurative, in which not only children learn from adults (parents), but also adults (parents) have to learn from their children.

The first, post-figurative, type is characterized by the transmission of generations of descendants in the same form by the older generation and the adoption of the faith set by the adult world «standards». Based on the fact that post-figurative culture tried to keep itself unchanged, reproductive teaching methods were a priority. The consequences of this type of culture are also manifested in modern education – in its content, methods and organization.

The co-figurative type of culture presupposes that children and adults learn from their contemporaries, in particular their peers, although the

traditions and norms of life set by their ancestors are also of great importance to them. This type of culture in the educational process creates a relationship of cooperation between teachers and children as equal partners.

Prefigurative culture, according to M. Mead, reflects our time, «where adults learn from their children or with them», because they, like children, can only predict what the future will be like, and therefore doomed to life. Given the fundamentally different living conditions set by this type of culture, organizational forms, methods of teaching, the nature of the relationship of the subjects of the educational process must also be updated, because they can not remain as they were before. The transition to prefigurative culture was marked by the renewal of the meanings of key pedagogical concepts and categories. Thus, the concept of education, starting from the Renaissance, was understood as a way of illuminating, revealing, developing in the depths of the individual himself, his own hidden potentials; formation of a person's image of his «I» through self-development, encouragement, entry into culture, the world, communication with others. However, at the same time there was another definition that focused on the process of acquiring knowledge, skills, abilities given by external conditions. Only in prefigurative culture the essence of education is not only defined, but also technologically developed as externally controlled self-education. This description of the transformational changes that occur in the dyad «child-adult» suggests that prefigurative culture is a guide for adults to unquestioningly accept the ability of preschool children to conscious manifestations of moral behavior, among which respect for adults is key [6, p. 250].

Analysis of studies of the treatises of ancient Greek philosophers (Socrates, Plato, Aristotle) has explained the nature of moral vices caused by ignorance, if a person knows what good is, he will not do contrary to it. In particular, Aristotle noted that the property of charity is first of all to do good, not to accept it; in order to perform as many good deeds as possible and not to do unworthy ones ... After all, nature itself has given man a powerful weapon – a moral force that can be used as you wish, so a person deprived of charity is a «wicked and savage being» [12, p. 254].

Within the classical philosophical tradition, the concepts of «being» and «value» were thought of as indivisible, that is, they were seen as hierarchically subordinated within more global value systems and did not

acquire the meaning of universal and self-sufficient. For example, Voltaire noted that virtue and vice, moral good and evil in all countries is determined by whether this phenomenon is useful or harmful to society as a whole and the individual. The study of ethical categories gives grounds to interpret the concept of «good» as an objective moral quality of the act in terms of its usefulness, benefit to society and each person.

A retrospective analysis of philosophical research revealed that the specificity of moral consciousness was formed under the conditions of the decomposition of tribal society, the emergence of a component system of indirect relations (political, economic, social, etc.), which replaced the direct nature of all human relations in a traditional community. The emergence of relative freedom of choice, the need for situational flexibility of behavior and relationships, in accordance with the dynamic conditions of life, made more and more problematic preservation, cultural translation and increase of experience of direct moral attitude to man, community, nature, world.

In the context of a critical understanding of the real customs of people (which testified to the destruction of traditional forms of morality) is a generalized system of ideas about virtues, norms of behavior, the fundamental laws of collective coexistence. In this perspective, morality is correlated with the spiritually ideal foundations of law, religion, art, philosophy. Partial adjustment of the inner world of man, his actions, small behavioral practices occurs under the condition of personal acceptance of the requirements and guidelines of morality and the corresponding volitional efforts to implement them.

Philosophical judgments in different historical times have led to diversity in the interpretation of the concept of «morality». The analysis of reference literature, in particular philosophical, psychological, explanatory dictionaries, logical dictionaries-reference books made it possible to note that «morality is ... a spiritual advance of the real possibilities of life and a universal vision of proper attitude to another person, society, nature» [12, p. 221]. In the philosophical encyclopedic dictionary, this concept is interpreted as «...spiritual and cultural mechanism for regulating the behavior of individuals and social groups through ideas of belonging, which generalize norms, values, patterns of behavior, principles of attitude to other individuals and social groups». The quality of personality that characterizes the moral sphere is morality, which is interpreted as a qualitative characteristic of a certain

system of social or interpersonal relations in terms of the implementation of their guidelines and values of morality [13, p. 150]. The form of morality is moral consciousness – «...moral awareness of man himself as a person and his place in society, under the influence of which is the development of moral feelings of honor, dignity, duty, conscience, etc» [12, p. 137]. In the «Philosophical Encyclopedic Dictionary» the concept of moral consciousness is defined as «...the spiritual side of morality; human consciousness in its focus on understanding and solving moral problems» [13, p. 187].

The content of moral consciousness includes on the one hand norms and principles, on the other – moral motives, values, ethical values. The most complete combination of these aspects is carried out in the categories of moral consciousness, which are the main elements of its semantic structure. There are sensory and rational levels of functioning of moral consciousness. In the first case we are talking about moral feelings, in the second – about moral judgments, ethical concepts and theories, but the core is the idea of good. Based on the generalization of the interpretation of the meaning of the concept of «moral consciousness», we concluded that it has a complex structure, which in generalized form can be reflected in the figure (Figure 1).

Thus, we determine that moral consciousness is a form of morality and is a subsystem with its internal structure, which provides a combination of two functional properties: imperative (ability to act) and evaluability and operates at the sensory and rational level (the ability to relate to a phenomenon with certain moral values).

As a result of socio-cultural dynamics, certain moral values become decisive or lose their weight. In modern ethics, the attempt to embody intersubjective universal meanings presupposes the search for absolute immutable ethical maxims. The effectiveness of modern strategies of social development depends on the personal factor and the universal, which takes into account the global-planetary dimension of modern civilizational processes.

Thus, the study of the philosophical and historical aspect of the problem of educating respect for adults allows us to state that in the theory and practice of philosophy and pedagogy this problem was and is extremely relevant, and this determines the tendency to deepen the scientific search for its solution in modern society.

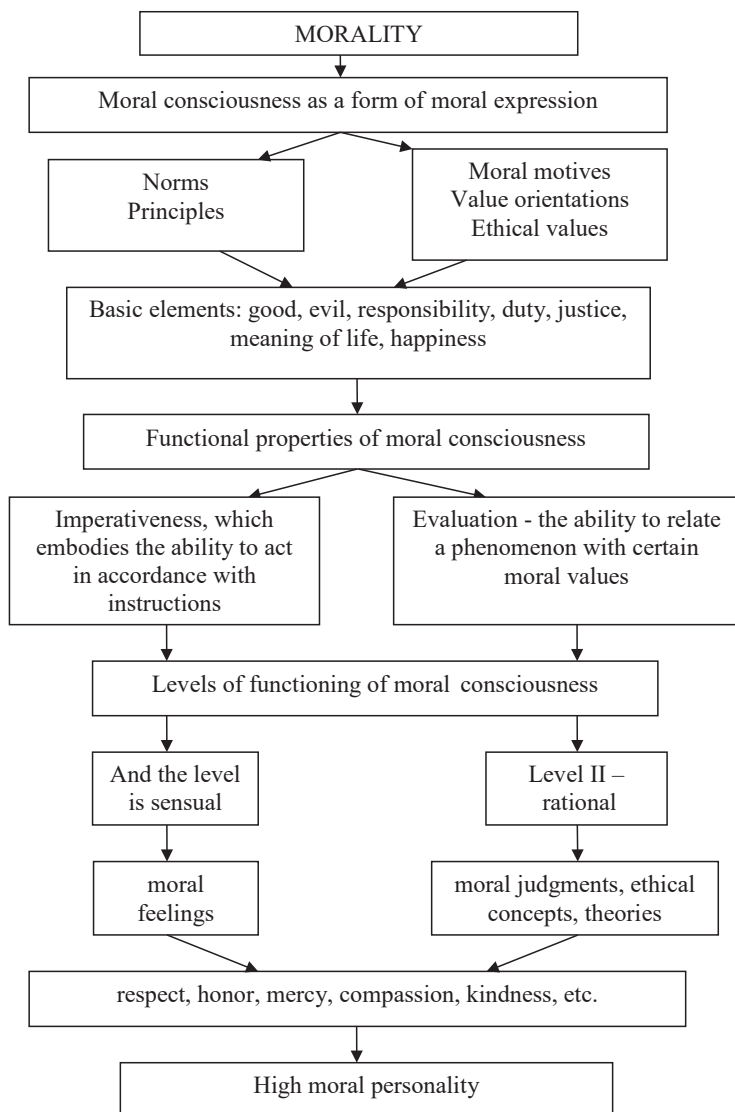


Figure 1. Structural elements of the concept of «morality», «moral consciousness»

2. Ukrainian fairy tale as a means of forming a respectful attitude in children of the 5-th year of life to adults

The study of psychological and pedagogical sources on the problems of formation of the moral sphere of the preschool child (I. Bekh, V. Kuzmenko, T. Ponimanska, Y. Prykhodko) allowed to identify various ways and means of influencing the personality in order to form a respectful attitude towards adults: socio-pedagogical activity of parents; family life; Fiction; periodicals; electronic media; oral folk art; Ukrainian fairy tales; art.

Fairy tale, as a kind of genre of folk art, has long occupied a prominent place in folklore. Analysis of research on the role of fairy tales as a means of educational influence on the individual suggests that uniquely constructed oral stories of heroic-fantastic, social-domestic or moral-ethical content, called fairy tales (from the word to speak) are of interest to both children and adults.

The analysis of psychological researches (N. Pezeshkian, T. Zinkevich-Evstigneeva) testifies to existence of persistence with which children demand to repeat already familiar fairy tale with the same details, without the slightest changes of trifles, even intonations during the story, we assume that this stereotype of behavior gives the child's confidence that this time too everything will end well [9; 11, p. 79, 83]. According to E. Kazimirskaya, fairy tales perform various functions. In particular, the *function of the mirror*, when the content of the fairy tale is the mirror that reflects the inner world of the child, thereby facilitating identification with her. The child compares his thoughts, experiences about what is told in the fairy tale and perceives what corresponds to his inner world. The *function of the model*, when a fairy tale is a kind of model that reflects various problem situations, offers the child possible ways to solve them and teaches him. The fairy tales describe various options for action, but the child in his thoughts and feelings gets acquainted with non-standard answers to everyday problem situations. *Mediation function* – when a child is openly called a variety of solutions to its problems. In most cases, the child is not sure that they are useful to him. It is difficult for a child to part with his stereotypical forms of response. As a result, the child develops internal resistance and protective reactions. The child's resistance decreases when, instead of an open discussion of the problem, a fairy tale acts as a mediator between him and the adult. Thanks to the fairy tale, we can tell the child what she reacted to aggressively; in addition, it is possible to communicate with the child in another unusual way. *Experience storage*

function. A situation similar to the one in the fairy tale may arise in the child's memory. When conditions change, a child may interpret the meaning of a fairy tale differently. Thus, the function of storing experience is performed, the child becomes more independent of the adult. *The function of returning to the very early stages of individual development*. Using a fairy tale helps to relieve tension between an adult and a child, and a relationship of friendliness and trust emerges. *Alternative concept function*. The tale is read to the child not in the conventional sense. The child is offered an alternative concept that he can accept or reject. *Position change function*. Fairy tales cause new experiences in a child: surprise, amazement. The fairy tale invites the child to change his position, to experiment with unusual concepts and solutions.

Listening to a fairy tale, the child learns about something new, compares, thinks without any unpleasant consequences in a comfortable environment. She (the child) may not hurry and focus on what is especially important for her in this case. Thanks to the fairy tale, the child not only consolidates in his mind moral values and teaches the rules of behavior, but also gets the opportunity to experience a sense of self-importance, develops the ability to weigh the situation and make decisions independently.

The method of working with a fairy tale is based on such a technique as auditory perception of a fairy tale by a child with the help of an adult [8, p. 191, 192]. The mechanism of perception of a work of art consists of such mental processes as listening, imagination, emotional response, awareness and understanding of it. The perception of a fairy tale is primarily related to the age characteristics of preschool children. For example, children of 4 years with great effort remember 3-4 characters, do not notice changes of mood of heroes of a fairy tale; books attract them primarily with illustrations. Rapid changes occur at the end of the fifth year of life – children during this period overcome significant difficulties associated with the perception of artistic text. O. Zaporozhets' research proves that a child shows a fairly realistic approach to fairy tales even where it is difficult for an adult, so the child begins to develop realistic criteria for moral evaluation [10, p. 152].

Thus, we can conclude that children are able to quickly and correctly understand and motivate their attitude to the characters, compare the actions of characters and their qualities with their own experience, it is the comparison of behavior and comrades like a fairy tale testifies to the conscious nature of moral evaluations of Ukrainian heroes fairy tales.

3. Substantiation of pedagogical conditions and methods of forming a respectful attitude in children of the 5-th year of life to adults by means of a Ukrainian fairy tale

Analysis of the results of scientific research by various authors (I. Bekh, N. Gavrish, O. Kononko, T. Ponimanska, O. Reipolska) created the preconditions for the expressiveness of ideas about their own research problem and provide solutions to our problems taking into account scientifically proven facts that determines the firmness of substantiation of own judgments and argumentation of construction of the schematic model of a technique of formation of the respectful attitude at children of the 5-th year of life to adults by means of the Ukrainian fairy tale.

Thus, the methodological basis is a personality-oriented theoretical approach to the organization of the process of forming a respectful attitude in children 5 years of age to adults, based on the principles of self-worth, deep respect and empathy for her, taking into account her individuality and more. The main principle of the organization of educational work of preschool education, according to I. Bekh, should be the principle of child-centeredness, which recognizes the priority of the child's personality as a subject of education. The whole educational process should aim to «form a harmonious, comprehensively developed, vitally competent, unique personality, able to value nature, the material world, people, yourself and your life» [1, p. 6].

So, under certain conditions, you can solve the problem. And «pedagogical conditions» are defined as the circumstances on which depends and is a holistic productive pedagogical process of forming a respectful attitude in children 5 years of age to adults.

In the context of our study, pedagogical conditions are a purposefully organized developmental environment by the educator, a system of forms and methods of work, a set of pedagogical interactions between the participants of the educational process in the preschool institution. Thus, we consider pedagogical conditions as opportunities and circumstances in the educational process of preschool education, which contribute to the effective achievement of the goal – the formation of a respectful attitude in children of 5 years of age to adults by means of Ukrainian fairy tales.

Thus, in our opinion, the process of forming a respectful attitude in children of 5 years of age to adults will significantly improve during the implementation of the following pedagogical conditions: creating a

developmental environment in preschool education to provide a positive emotional background for students' perception of moral content; systematic enrichment of knowledge of children of the 5-th year of life by the content of fairy tales of moral orientation; involvement of children in practically oriented activities in the context of creative interpretation of fairy tales with subsequent behavioral projection.

4. Organization and carrying out of experimental work

Modern pedagogical science, considering the moral education of the individual, interprets the moral behavior of the individual as an activity, «which is evaluated in terms of moral requirements. It consists of individual actions, ie actions that are subject to social, moral evaluation» [4, p. 47]. That is, the moral education of the individual is not limited to the formation of moral consciousness, but also necessarily includes the development and consolidation of skills and habits of moral behavior [3, p. 155].

In the scientific reference literature different interpretations of the concept of «condition» are given. Thus, in the Explanatory Dictionary of the Ukrainian language it is stated that the condition is a philosophical category, which reflects the universal attitude of a thing to the factors due to which it arises and exists [7, p. 548]. Due to the presence of appropriate conditions, the properties of things pass from possibility to reality.

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The first pedagogical condition is the creation of a developmental environment in the preschool educational institution in order to provide a positive emotional background for students' perception of the moral content of fairy tales.

In modern research (L. Artemova, A. Bogush, N. Gavrish, K. Krutiy), the problem of the importance of creating a developmental environment for a preschool child is considered. Thus, K. Krutiy believes that: «Even if you do not set a goal to create a developmental environment, the child will still develop. The only difference is that a child who has more stimulating material at hand will develop much more dynamically and in many ways. Therefore, even having created a developmental environment for the child, the processes of his creative and intellectual development are already intensifying» [5, p. 5]. The researcher emphasizes the importance of adult co-creation with children in all spheres of the developmental environment: visual, musical, literary, communicative, social. Under such an organization, the child has pleasure, a sense of positive emotions, comfort and joy [5, p. 8].

In our opinion, it is important to design a room of fairy tales (or a corner of a fairy tale), which appropriately combines methods and forms of work with a fairy tale: combining theoretical knowledge with modeling Ukrainian fairy tales by using classes, conversations, reading and storytelling. , the middle or end of a fairy tale, visualization of inner experiences and feelings in joint activities with an adult, listening, Ukrainian fairy tales on audio media; review of illustrations to Ukrainian fairy tales, use of musical accompaniment (Ukrainian folk and author's melodies, sounds of nature – singing of birds, noise of the sea, noise of the wind, etc.).

We structured the developmental environment of the Ukrainian fairy tale corner into separate centers (book illustration center, art center, audio-video center, library center), assuming that active interaction with the environment, expanding children's own experience will form in them a desire to change the proposed space and update his. Thus, the corner of the

Ukrainian fairy tale was filled with children's drawings, the book fund of the library was enriched with Ukrainian fairy tales through the efforts of parents and educators, and so on.

The second condition is the systematic enrichment of the knowledge of children of the 5-th year of life with the content of fairy tales of moral orientation.

In the context of our study, I. Bekh's statement that it is expedient to enrich children's knowledge in the content and form of education «has a high educational potential: introduces the individual into the space of worldview ideas, forms social guidelines and values, humanistic orientation of the individual, his spiritual and material needs, acquaints with patterns of moral behavior, forms of joint activities and communication of the individual with the team» [1, p. 44]. During the implementation of this pedagogical condition there was not only reading or listening to Ukrainian fairy tales, but also the use of author's fairy tales, which form a respectful attitude towards adults. Our work was based on the cooperation of adult and child, which involved a combination of theoretical knowledge with modeling Ukrainian fairy tales through the use of classes, conversations, reading and storytelling with a discussion of fairy tales, situations of moral choice. In the process, we asked children the questions: «What does it mean to treat adults with respect?», «How should you treat adults with respect?», «Why do you treat your parents, grandparents with respect?».

The third condition is the involvement of children in practically oriented activities in the context of creative interpretation of fairy tales with subsequent behavioral projection.

Considering the third condition, we relied on the statement of I. Bekh, about the role of personal values, which constitute the inner core of the individual and are interpreted as a value ethical orientation. The latter provides a holistic and subjective understanding of individual acts of human behavior and helps to build a forecast of his behavior in a wider field of situations. I. Bekh notes: «Personal values... acquire value status only when personal efforts turn to their semantic sphere, to the self, ie the formation of personal values is associated with the dynamics of awareness processes, including various types of verbalization and shift of cognitive-personal efforts to own semantic sphere» [1, p. 123].

To implement this pedagogical condition, we used the following forms and methods of work: composing stories according to the content

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of the fairy tale (on the topic: «My family», «My mother», «My father», «My grandparents», «My teacher»), creation of collective applications, drawings, acting out fairy tales, use of different types of theater, dramatization games, holidays and entertainment.

Thus, the presented pedagogical conditions can be used for implementation in the conditions of preschool education, and the theoretical substantiation of their components shows compliance with the needs of improving the educational process in preschool education.

5. The results of the experiment

The purpose of our study was to test the effectiveness of pedagogical conditions for the formation of respectful attitude in children of the 5-th year of life to adults by means of Ukrainian fairy tales. In order to obtain information about the formation of respectful attitude in children 5 years of age to adults, children were asked a number of questions:

- What does it mean to treat adults with respect?
- Do you treat your parents with respect? «How do you do that?» How do parents know that you treat them with respect?
- Why do you treat your parents with respect?
- What do you do when one of the parents is ill, comes tired or has a bad mood?

As shown by the data of responses in children of the experimental group, as a result of the work, the level of the cognitive component of the concept of «respectful attitude» to adults has increased significantly, as can be seen from the table of comparative data of the cognitive component «respectful attitude» to adults.

Comparative data on the formation of respect for adults at different stages of the study according to the responses of children (%)

№ questions	Statement experiment		Control experiment	
	EG	KG	EG	KG
1.	65%	30%	87%	32%
2.	70%	70%	80%	80%
3.	35%	40%	45%	50%
4.	20%	20%	65%	45%
5.	30%	30%	60%	40%

Yes, to the question: «What does it mean to treat adults with respect?» – 87% of children in the experimental group listed almost all components of the concept of «respect for adults»; trying to define the concept of «respectful attitude». It is also interesting that both in the answers to this question and in the course of the subsequent conversation the children independently entered in their answers the names of the characters of fairy tales, which indicate a certain level of formation of evaluative judgments; The most typical answers were: «Respectful attitude to parents is obedience, kindness, honesty, help – that's like a daughter from the fairy tale» Seventh daughter «who ran to treat her mother», «This is when children love their parents, they are always helped, beautiful words are spoken, listened to, shared with sweets, apples»; the rest of the children tried to describe the concept of «respectful attitude» towards adults, but their answers were unclear. At the same time, the indicators of the control group almost did not change – only 32% of children tried to define the concept of «respectful attitude» to adults.

It is interesting that the children from the experimental group are deeply aware of the concept of «respectful attitude» to adults and its components, as a result of the methodology, so to the question: «Do you respect your parents?» the children answered: «It is very difficult to do, because it is necessary to show the respect a lot: to listen, to thank, to help to do everything, to tell the truth, and we very much love the father and mum, and we want to respect them»; all other children of the control and experimental groups answered in the affirmative.

To the question: «How do you do it? How do parents know that you treat them with respect?». The children of the experimental group mostly responded by listing the components of the concept of «respectful attitude» to adults and associated the answers with the behavior of the characters of the Ukrainian fairy tales we used during the formative experiment. Here are some examples of children's answers: «I obey mom and dad, help them, carry a heavy bag, do not cry when something can not be bought, when dad is sick, I pity him, cover with a warm blanket, bring tea», «I love parents, I ask, how they feel, I help myself, I listen, I tell the truth», «I help my mother to wash dishes, to wash the floor». Among the children of the experimental group, the understanding of the concept of «respectful attitude» has not changed significantly, only 7% of children gave a justification for the concept of «respectful attitude» to adults; 64% of children in the control

group still associated this concept only with simple labor actions related to the verb «help» (wash, clean, water the flowers, etc.); the other children in the control group did not even try to find an answer to the question.

To the question: «Why do you treat your parents with respect?» turned out to be one of the most difficult, despite this, the typical answers of the children of the experimental group were the following: «For the fact that they are good, good; for the fact that they love me very much; just dad and mom are my parents, they love me, they want me to be beautiful and I respect them; I just respect everything». And only 12% of the total number of children in the experimental group are aware of respect for adults through personal motives, while 60% of children in the control group in the detection of respect for adults are guided by personal motives. The answers of the children of the experimental group to the question: «What do you do when one of the parents comes home tired, sick, or in a bad mood?» indicate both a significant enrichment of the cognitive component of respect for adults, the formation of evaluative and ethical judgments about moral and ethical norms of behavior with adults in children of the experimental group, and the emergence of altruistic motives for moral behavior towards adults. Most of the children in this group answered the question as follows: «When mom or dad come tired or sick, I immediately see that they are sad, talk little, have unhappy eyes and do not laugh, then I ask why they are sad. It is necessary to take a bag, to put mum in a bed, to cover with a blanket, to tell a fairy tale, to bring tea. I always hug mom and dad when they are sick, kiss them, say kind words, give them candy, bring juice».

Thus, the obtained data show that among the children of the experimental group, as a result of the work, increased awareness of the cognitive component of respect for adults and the adequacy of evaluative judgments about the norms of ethical behavior towards adults.

6. Conclusions

The results of theoretical and experimental research showed the achievement of the goal, the solution of the tasks and became the basis for the formulation of the following conclusions:

1. It was found that the Ukrainian fairy tale is an effective means of forming a respectful attitude in children of the 5-th year of life to adults. Of particular importance for the studied age group of children were social

fairy tales, the realization of the educational potential of which is due to the child's desire to motivate their attitude to the characters in comparing the actions of characters with their own experience, to build behavior focusing on positive fairy tale images. age to provide a basic moral assessment of the actions of others.

2. The pedagogical conditions for the formation of respectful attitude in children of the 5-th year of life to adults by means of Ukrainian fairy tales are substantiated, namely: creation of a developmental environment in preschool education in order to provide a positive emotional background for pupils' perception of moral content; systematic enrichment of knowledge of children of the 5-th year of life by the content of fairy tales of moral orientation; involvement of children in practically oriented activities in the context of creative interpretation of fairy tales with subsequent behavioral projection.

3. Experimentally tested the effectiveness of pedagogical conditions for the formation of respectful attitude in children of 5 years of age to adults by means of Ukrainian fairy tales, the essence of which is to ensure the implementation of reasonable pedagogical conditions as interdependent, among which the central is the other two pedagogical conditions ensure the creation of such an environment and at the same time intensify the activities of children in it.

Thus, the results of the study prove the effectiveness of reasonable pedagogical conditions for the formation of a respectful attitude in children of the 5-th year of life to adults by means of Ukrainian fairy tales.

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