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ЛІТЕРАТУРНА КАЗКА ЯК ЗАСІБ ФОРМУВАННЯ ТОЛЕРАНТНОСТІ МОЛОДШОГО ШКОЛЯРА

Анотація. Стаття присвячена дослідженню педагогічного потенціалу літературної казки як засобу формування толерантності молодшого школяра. У якості ілюстративного матеріалу використано ЛГБТ-казки, які фактично відображають ту тематику, яка раніше вважалася табуованою. Мета дослідження – проаналізувати сучасні квір-казки у контексті сучасних суспільних та літературознавчих тенденцій, визначити тематичний спектр та простежити особливості характеротворення, а також дослідити можливий потенціал таких творів у формуванні толерантного ставлення до інших. Предмет дослідження – сучасні літературні квір-казки, що займають свою нішу у культурному та освітньому просторі а також викликають неоднозначні суспільні реакції. Дослідницька методологія включає історико-порівняльний, герменевтичний та культурологічний методи. У постмодерному світі відбуваються суттєві зміни в усвідомленні людиною свого місця в родині та між людьми, відбувається пошук самоідентифікації та розуміння того, що є моральним чи аморальним. Суспільні зміни, ціннісні орієнтири, моральний вибір людини осмислюються художньою літературою, що фіксує «можна – не можна», «правильно – хибно», «погано – добре» на певних етапах суспільного розвитку. Поява квір-літератури і дикусій довкола неї є маркером готовності суспільства до діалогу і розуміння, що світ прекрасний у своєму розмаїтті та різноманітності. Людина з її якостями, цінностями унікальністю та бажаннями бути корисною для суспільства у квір-казках відіграє важливу роль. Не менш важливим є питання свободи вибору життєвого шляху, життєвої мети, партнера, а також права на самовираження. У дослідженні простежується історія виникнення та розвиток квір-літератури, її місце у колі дитячого читання, зосереджено увагу на найновіших і найпопулярніших казках. Визначено структурні особливості цих казок, здійснено порівняльний аналіз народної казки та літературної, а структурна матриця аналізованих казок визначена як традиційна: наявність завдання, героя та помічника, подорожі, ініціації, чарівних предметів, щасливого фіналу. Визначено проблематику та провідні мотиви цих творів, охарактеризовано персонажів, підкреслено, що мета такої літератури – формування толерантної особистості, яка усвідомлює, що у світі є місце для всіх і для кожного.

Ключові слова: толерантність, початкова школа, літературна казка, народна казка, квір-казка.

LITERARY FAIRY TALE AS A MEANS OF FORMING THE TOLERANCE IN PRIMARY SCHOOL CHILDREN

Abstract. The article deals with the study of the pedagogical potential of a literary fairy tale as a means of forming tolerance in primary school children. As illustrative material, the authors use LGBT fairy tales that actually reflect the topics that previously considered taboo. The aim of the research is to analyze modern queer tales considering social and literary tendencies, to determine the thematic section and to investigate the peculiarities of character creating process, as well as to generalize and



systematize the literary experience of queer texts and trace how such fairy tales help to form a tolerant attitude towards others. The object of research is modern queer tales, which have become significant in culture and have caused mixed reaction. The research methodology involves historical-comparative, existential, hermeneutic and culturological methods. In postmodern world, there are significant changes in a person's awareness of his/her place in the family and among people, there is also a search for self-identification and understanding of what is moral or immoral. The changes in social, value, and morality are reflected in fiction, which captures "possible – impossible", "right – wrong", "bad – good" at certain stages of development of the society. The appearance of queer literature and discussions around them testify to the readiness of the society for dialogue and understanding that the world is beautiful in its diversity. A person with his/her qualities, values, uniqueness and desire to be useful to the society in queer tales occupies an important place. Equally important is the issue of freedom to choose a life path, life purpose, a partner, as well as the right to self-expression. The origin and development of the issue is researched, the first LGBT books for children are briefly analyzed, and the most recent and most popular tales are focused on. Among them are "King and King" by Linda De Haan and Stern Nijland (2002), "The bravest Knight that Ever Lived" by Daniel Errico (2014), "The Princes and the Treasure" by Jeffrey A. Miles (2014), "Princess Princess Ever After" by Katie O'Neill (2016). The narrative features of these tales are elucidated, a comparative analysis of the folklore tale and a new literary one is carried out. The structural matrix of the queer tale has been determined as a traditional one: tasks, hero and helper, journey, initiation, magic objects and happy end. Attention is focused on the characteristics of queer characters: their traits, actions, relationship with people. The problems and the leading motives of the tales are identified, and it is emphasized that the purpose of such literature is to show the world in its diversity, where there is a place for everyone. It is also advisable to focus on the deeds and actions of the characters but not on their sexual preferences.

Keywords: queer, LGBT, tale, literary tale, queer tale.

INTRODUCTION

The problem formulation. Tolerance is one of the key concepts in the system of human relations. The United Nations Declaration of Principles on Tolerance states that tolerance is respect, acceptance and a true understanding of the diversity of cultures, expressions and manifestations of human individuality. Education and upbringing are among the key factors in the formation of a tolerant society, and this work should be carried out throughout the educational process, starting with primary school. The Declaration identifies education for tolerance as one of the leading educational tasks of the twenty-first century. Our modern world is featured by topics, which are considered taboos in the past but opened for discussion now. Our society speaks openly about what has been silent before or ignored. Therefore, there is a great need to be able to discuss daunting problems in the literature, especially with little readers. The best way to talk about hard, dark and uncomfortable topics with the help of a fairy tales. The appearance of queer-fairy tales in the literary space is caused by necessity to speak about our world that is diverse in its essence.

Recently, we have been observing more and more interest in queer topics. Actually, it is not resistance or aggression but an attempt to understand. The ways to study this issue are different: you can attend trainings, study popular science and popular literature, and you can read art books on relevant topics, which reveal not only individual facts but the full range of emotions, experiences, feelings of heroes and their relationship with society. Queer literature is one of the hallmarks of the postmodern era, and is a kind of marker of the society's transition from the era of intolerance and homophobia to the era of tolerance and empathy. "Literature is a comprehensive content linking art, in particular the art of words, with the realities of the modern society. It is that harbor where a person appears as an orator, seeking his expression through the proclaimed word, presenting his thoughts, aspirations, hopes and dreams. Undisputed is the fact of the impact of literature on the society life. Its invaluable contribution is into the understanding and recognition of the social-cultural context of all those changes that the postmodern society brought to us" (Zubenko, Sytnykova, 2020).

It is important to start a tolerant society from childhood. Queer tales are ideal for this, in which good always defeats evil, where kindness and love are perceived precisely as love and empathy, and not through the prism of intolerance and prejudice. Such tales are great for reading in the family circle, at school and with friends and provide answers to questions that may interest a young reader, say, why some of their peers have mom and dad, and someone dad and dad, and in someone mom and mom. After all, the family of the postmodern era is significantly different from the family of previous eras. "Also, the postmodern family suffers from transformations along with the emergence of transmodernity. The connection between postmodernity and transmodernity is made by transhumanism, considering that postmodernity has a centrifugal tendency of deconstruction, and transmodernity has a centripetal tendency of reconstructing values, including in the area of the family" (Vlad, 2017).

The educational potential of these tales is not to bring out queer characters, but to depict empathy, true friendship, heroism and courage. The characters are just evidence that our world is different and it is beautiful in its diversity, that we must pay attention to the moral qualities of people regardless of gender, we should know people by their actions and deeds, and not by who the character marries or does not marry. Of course, such families are not immune to prejudice in real life, as well as the children brought up in these families. "The risk of the society treating the children born in gay families differently is big, especially when the level of education is low. This aspect involves, on one side, the violation/failure to comply to certain fundamental rights of the individual, since the child of such a family ends up being a victim, given the fact that it wasn't his choice to be part of a homosexual family" (Vlad, 2017). In this case queer literature for children teaches them to be tolerant from early age.

Analysis of recent research and publications. Austrian author Karl-Maria Ertbeny introduced the term "homosexual" in 1869. Psychology is the first to deal with homosexuality as a phenomenon. In 1886, in "Psychopathia Sexualis" Richard



von Kraft Ebing operated the terms homosexual and heterosexual. He made an attempt to demonstrate sexual practice caused by either "congenital inversion" or an "acquired inversion" as a deviant behavior. As a form of human being, homosexuality is presented in Henry Havelock Ellis's works. In "Sexual Inversion", sexual relations of homosexual males are described. It is the first effort to research homosexuality. Ellis demonstrates homosexuality as a genetic quality which is actualized later in life. The world-known scientist Sigmund Freud admitted the fact that all people were innately bisexual. Becoming heterosexual or homosexual is a result of observing the parents' behavior in childhood. The scientist writes: "Homosexuality is no advantage but it is nothing to be ashamed of, not a vice, not degradation, it cannot be classified as an illness; we consider it to be a variation of the sexual function produced by sexual development. Many highly respected people of ancient and modern times have been homosexuals, some of them are the greatest men (Plato, Michelangelo, Leonardo da Vinci, etc.). It is great injustice to persecute homosexuality as a crime, and cruelty as well... "If your son is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency whether he remains a homosexual or gets changed..." (Facts About Homosexuality and Mental Health). Evelyn Hooker investigated the fact whether homosexuals and heterosexuals differ in their psychological adjustment. In 1957 she proved that homosexuality is an inborn gift, not just a person's choice; moreover, she stated that homosexuality is not mental or health problem. In the studies Berube denies the fact that homosexual recruits cannot be good soldiers. Freedman uses Hooker's research works in his studying lesbian and heterosexual women. Gonsiorek states that "Homosexuality in and of itself is unrelated to psychological disturbance or maladjustment. Homosexuals, as a group, are not more psychologically disturbed concerning their homosexuality" (Facts About Homosexuality and Mental Health). In 1992 homosexuality as a disease was removed from the International Classification of Diseases (ICD-10). It was a great victory at the stage of the LGBT development.

Since the 1980s, thanks to Teresa de Lauretis, namely her article, "The Queer Theory: Lesbian and Homosexual Sexuality: Introduction", the public has been introduced to the term "Queer". In fact, she "legalized" a term that was previously used as a homophobic or slang one. In 1996, Annamari Jagoza published "Queer Theory" to investigate the history of formation and development of new theoretical concepts of queer theory. Today queer studies remain relevant.

So, we have much evidence that homosexuality is not a form of mental illness or psychopathology. The aim of present-day literature is to show LGBT-heroes without abnormality or deviations. One more crucial task is to know how to read and discuss these plots with children.

THE PURPOSE OF THE RESEARCH is to analyze modern queer tales considering social and literary tendencies, to determine the thematic section and to investigate the peculiarities of character creating process and thus to generalize and systematize the literary experience of queer texts as well as to determine how they will help to form a tolerant attitude of younger students towards others. The object of research is modern queer fairy tales, which have become significant in culture and have caused mixed reactions.

RESEARCH METHODOLOGY involves the use of the following methods: historical-comparative, existential, hermeneutic, culturological.

RESULTS OF THE RESEARCH

Now the issue of reading queer tales to children is generating more and more discussions. Is it worth doing this? What can they teach little readers? What role models can children find in the behavior and actions of these characters? In Ukraine, the appearance of such tales (it may be a translation or Ukrainian one) is accompanied by active discussion, frequently with negative connotation and reproaches about the corrupting of the younger generation and propaganda of deviant forms of sexuality. "The standardization of activities of society's members is achieved by developing a set of rules, requirements, constraints, obligations, rights and duties of moral, religious, judicial, economic, political, aesthetic, etc., regulating the individual and group behavior within the social system. Different categories of existing norms in society give rise to specific types of social order" (Duminica, 2014). It is time to change outdated models of biased social perception and behavior. So, it turns out to be vital that we should understand what these fairy tales are about: whether they are about same-sex relationships or moral and ethical norms, whether homosexual behavior of the character can only be one of the additional characteristics which does not affect the content of the text or not.

The beginning of the 21st century is marked by appearance of tales for children ending in an "unusual" way like the same-sex marriages or love and passion between the same sex characters. The most popular of them are as following: "King and King" by Linda De Haan and Stern Nijland (2002), "The bravest Knight that Ever Lived" by Daniel Errico (2014), "The Princes and the Treasure" by Jeffrey A. Miles (2014), "Princess Princess Ever After" by Katie O'Neill (2016). The writers of these texts are making serious attempts to find a way of talking with children about taboos without any aggression. The most comfortable way is to appeal to a fairy tale, which is known to children with its typical structure and heroes.

Such tales are not new for people. Of course, "the problem of homosexual relationships in traditional fairy tales is not highlighted, because in many cultures, such relationships were taboo. According to unwritten rules and public expectations, folklore characters were exclusively heterosexual and did not demonstrate "unnatural" interest for their gender". But homoerotic motifs can be traced in literary tales, for example, in the tales by Oscar Wilde (Derkachova, 2014).

The purpose of our research work is to analyze contemporary queer tales and to clarify their status in literature. Queer fairy tales are fairy tales where main characters are homosexual and in some way they demonstrate it, or in the process of plot development they come up to understanding their identities. That is, we distinguish queer tales, first of all, by characters, and secondly, by content.



Generally, fairy tales can be divided into three groups: animal tales, fairy tales and social-cultural tales. As for queer tales, most of them are magic ones. Our research will deal with the following texts: "King and King" (2002), "The Princes and the Treasure" (2014), "The Bravest Knight Who Ever Lived" (2013), "Princess Princess Ever After" (2016).

The first children's book on LGBT topic was published in 1989. It was "Heather has Two Moms" by Leslie Newman. The book is about the first Heather's day in the kindergarten, where the kids start boasting of their dads. Not understanding what dad is, Heather bursts out crying as she doesn't have dad. The child minder reassures her and says that it is okay, because all the families are different. Some families have two moms or two daddies, some families have just a mom or a dad. In 1990 "Daddy's Fellow" by Michael Wilholt was published. It tells the story about the boy whose father begins living with another man after getting a divorce. One of the most important books appeared in 2002. This is "Garvey Milk's story" by Kari Krakow. It is based on a true story about Garvey Milk, one of the first open gay men, he was elected a member of the San Francisco City Board of Supervisors. He also took great pains to protect the rights of LGBT communities. This story is about Garvey Milk's childhood and political career, as well as his murder. In 2005, another book was published, based on the true story of homosexual penguins. This is "And tango makes three" written by Peter Parnell and Justin Richardson and illustrated by Henry Cole. Roy and Silo is a pair of penguins who live in New York Zoo. They build a nest together, they are together everywhere. Having found a stone looked like an egg and they begin hatching it. A worker from the zoo notices this and replaces the stone with an egg. A little penguin hatches out. In 2013 "The Superhero of Purim" by Elizabeth Kushner and Michael Byrne was published. The story tells us about Nate who has two dads. The dads give him important life tips and the most valuable one is to be yourself. In 2017 "Maya and Her Mothers" by Larysa Denysenko and Maria Foya was published in Ukraine. The story is told on behalf of the girl named Maya who tells about her classmates, their families, and her two mothers. "Nowadays, the relationships tend to produce more families than the families tend to produce relationships, the individuals no longer being strained by culturally pre-established rules regarding conjugality, gender reports or role distribution" (Apostu, 2016). As we have traced and can see that the history of queer literature for children did not begin with fairy tales, but with real stories. Little readers are also offered to queer tales as well. One of the most popular fairy tales is "King and King" which appeared in 2002.

Parents criticized a teacher of primary school (Omar Currie) for reading the book "King and King" to children. This decision was made up by the teacher because of the situation in the class "one boy in his class who behaves "a little feminine" was called a girl and the word gay was used in a derogatory way" (Gay-themed children's book challenged in North Carolina). Heated debates signals that our society is still not ready to take new changes in literature. The teacher is convinced that reading such literature will help children to be ready to accept realities of life: "Now I read this book to my son along with all his other fairy tales, and he doesn't make a difference. It's normal to him. If every parent did the same, the next generation of kids would be well-educated on diversity, and homophobia might possibly become extinct. This book is important for many reasons, but it has a nonchalant quality in its charm. I am thrilled to have had this come into our lives, and I'm sure you will feel the same" (Gay-themed children's book challenged in North Carolina).

Unfortunately, because of some principles, highlighting of LGBT relationships is avoided in children's media and is labeled as age-inappropriate. It generates problems with accepting these facts in adult life. So, a teacher should be ready and taught to discuss these topics with pupils. D. Errico told The Huffington Post: "It's important for kids' movies and TV to introduce the world in a nurturing and positive way, which means creating multi-dimensional LGBT main characters... I would like the kids to see courage and kindness in Cedric. This is a story about reaching your potential and being true to yourself. Regardless the fact whether kids grow up to relate to Cedric or not, I hope that they find a message of acceptance for themselves and others" ("The Bravest Knight Who Ever Lived", Queer Fairytale, Premieres On Hulu).

Let us consider the tale "King and King" ("Koning en Koning" in the original). In 2002 this tale was published in the USA and in 2009, 20 000 copies of the book were successfully sold in this country. We can meet this book in eight languages at least! The tale deals with two married princes. Thanks to the social opposition of traditionalists, the tale has become extremely popular and the sales of the book increased enormously. The problem is that traditionally orientated people believe that children should be avoided from LGBT themes described in any books. For the first time in the history of books for children, this tale presents two men passionately kissing each other.

Next tale is "The Princes and the Treasure". It is a picture book. Published in the USA it was translated into 26 languages. It is also available in 137 countries. This tale deals with two brave men who are saving a princess but falling for each other. The tale about a poor pumpkin farmer is presented in "The Bravest Knight Who Ever Lived". The main character is turned into a courageous knight. He does not accept the rescued princess' offer to be with her and marries the prince instead.

"Princess Princess Ever After" is "a middle-grade graphic novel that follows the story of Amira and Sadie, two very different princesses who have a lot to learn from each other. They quickly form a bond that blossoms into a happily-ever-after, as they take on ogres, chauvinist princes and an older sister with a hatred of Sadie. Through their adventures they learn to appreciate their own strength and all about what kind of princess they would like to be". Its awards: 2014 Cybils Awards Finalist, 2014 Autostraddle Comic Art Award for Favorite Graphic Novel, 2017 ALA Rainbow Book List Top Ten, 2018 Sakura Medal Nominee.

The tale "King and King" was accepted negatively by critics who claimed that the book contained the information which children do not need at all (Children's book portraying homosexual romance and marriage - read to second-grade class by teacher). This tale won a special award "Most Unusual Book of the Year" in 2002. It tells the story of a queen, crown kitty and young prince living in the mountains above the town (Haan, Nijland, 2002). Being tired of ruling the country, the queen wants her son to marry and take the burden of ruling the country instead of her. This tale has a game frame with several levels.



The prince cannot and does not want to choose the princess-bride, because he understands that the family is important, in particular, communication in the family is no less important. In general, such communication depends on various factors: “personal characteristics of the individual family members; environment in which communication takes place; the participation of other people in communication; the quality and intensity of relations between people who are communicating; perceptive capability of individual participants of communication; timeframe of communication; family atmosphere; motivation for communication; standards to which communication is subjected” (Banovcinova, Levicka, 2015). He does not see in any of the potential chosen ones the one with whom he could establish the communication that will later become part of their family, and with whom he could create a family where it will be comfortable.

Then the prince meets a princess accompanied with her brother. His reaction is as following “At last, the prince felt a stir in his heart... It was love at first sight. What a wonderful prince!” (Haan, Nijland, 2002). Finally, the communication from which family can be born. The picture shows a beautiful prince and princess. Therefore, our prince takes the princess because of love, not because of beauty. The thing is in feelings. He is honest in it. The tale has a happy end: “The wedding was very special. The queen even shed a tear or two”. And the wedding was special of crying queen, not of the marriage of two princes. They became kings. In such tales the wedding is the necessary attribute to confirm a certain status and normality of the characters: “Marriage is essentially a financial and legal contract that allocates the movement of property, power and privilege from one person to another”. In addition, in order to maintain the narrative features, the tales must contain travel, trials, triumphs and marriages.

The following characters as Earnest, Gallant, Princess Elena, Enchantress, King Rufus we can meet in the tale “The Princes and the Treasure”. Earnest is presented as a quiet, shy and preferring happy ends boy. He was keen on great adventures, but only in books. Gallant is presented as the strongest and most handsome person in the Kingdom of Evergreen. Elena is a beautiful and gracious lady. Her father wants her to marry, however she does not want to live the life in the way her father orders. Having made a wish, Elena is taken away by an old lady in a carriage who prompts Elena’s father to announce that the king will marry Elena to anyone who is able to rescue her. So, Earnest and Gallant are eager to save the princess and set out in search of her. Earnest and Gallant are given a task to bring the “greatest treasure in the land”. While searching for land’s five greatest treasures they fall in love with each other and understand that the greatest treasure is their love for each other. After returning to the witch with this “discovery”, she is turned into a beautiful enchantress and Elena is free. The King gives them the title of a prince. So, two princes get married. “I now pronounce you are married”, said the Vicar. “May you love each other forever. “Oh, Earnest has never looked happier”, sighed Earnest’s mother” (Miles, 2014). The writer explains the appearance of this tale in this way: “As I stared at the handsome princes singing and dancing in front of me, I suddenly wondered, Why aren’t there any gay princes or lesbian princesses? Why can’t the handsome prince marry another handsome prince? Why can’t a damsel in distress be rescued by a beautiful princess? When I got home from the trip, I thought, I have to get busy and create my own romantic prince and princess adventure story” (One Book to Change Them All).

One more tale ending in homosexual marriage is “The Bravest Knight Who Ever Lived” (Errico, 2014). The main character Cedric who grows up on a farm, dreams about becoming a knight. He takes the opportunity to make his dream come true. Cedric sets out in search of his own experiences. He battles against a dragon in order to save a prince and a princess. But finally, instead of marrying the princess he marries the prince. “Cedric, the knight in the story, is a regular hero who happens to have a different idea for his happy ending than someone else might,” Errico told Buzz Feed in the email. “I hope that readers see that there is great bravery and beauty in being true to yourself. I believe it’s important to show kids different forms of love in a positive light instead of just one. Alternatively, avoidance could potentially put kids at a disadvantage towards understanding and acceptance later on in life” (This Children’s Book Is Super Adorable And Just Happens To Have A Gay Protagonist).

Jeffrey Brown said about “Princess Princess Ever After”: “... a witty and lovely story that is very timely. Like all good fairy tales, it portrays the world where a happy ending is always possible, no matter who you are”. And John Ellison adds: “You won’t find a more optimistic, kinder, and more positive tale than “Princess + Princess: long and happy”. It is a good parable about the standards we are imposed are simply monsters to defeat them”. This comic book tells about two lesbians one of whom is Afro-American. Harassment, complexes about appearance, shame of the body, freedom of choice are the main problems of this story. The main characters are Princess Amir and Princess Sadie. Amira leaves her kingdom as she does not want to rule it, but she is eager to protect her land and do good deeds. Princess Sadie is imprisoned in the tower. They meet by chance. In this tale, the author tries to overcome the most popular gender stereotypes in appearance, clothing, male-female roles, victimhood and sacrifice. Let us consider one of the dialogues between Amir and Sadie:

- “But I heard you screaming?”
- I wasn’t screaming. I was singing!
- Okay.
- But don’t you want me to bust you out of that tower?
- Pff, as if you could. Dozens of princes already failed. What makes you any different?
- Because I am no Prince! My name is Princess Amira... And I have a grappling hook.
- Oh, sweet”

Sadie’s sister puts her to the tower as she wants to rule the kingdom by herself. Moreover, Sadie, like Amira, does not want any crowns. On their way, they meet Prince Vladrick, who also does not want to rule the kingdom. What matters to these three heroes is the freedom to choose and the ability to do what they want but not their relatives. The characters



in this fairy tale mix wonderfully: at first, Amira frees Sadie; then Sadie, Amira and Vladrick save the village from the one-eyed giant who does not realize that his dances provoke the earthquake that destroys people's homes, then Sadie rescues Amira from her rude witch sister. The witch sister is so eloquent about her younger sister: "We both understand that foolish people cannot be queens!!! You can't even spell!" After all, Sadie agrees to become the queen, Vladrick becomes her advisor, and Amira leaves for good deeds and to find out who the real heroes are. Eventually, when she becomes an Admiral, she returns and the girls get married. The tale, of course, is not about marriage, but about not being afraid of being yourself only in this case you will be happy. When you do what you like and when you are not afraid of being different. The heroes of this story demonstrate that community-based roles do not always match your desires, and then the main thing is to be able to confront them and know exactly what you want.

It is worth mentioning the relationship of young people with their parents in this tale. "The fundamental basis of the relationship between parents and their children is anchored in the fact that the parents provide security and help" (Hubinska, Doktorova, 2019). In the case of the characters in this book, there is a conflict between generations and traditions. Parents prepare pre-planned responsibilities and roles for their children, but the young characters resist or dare to resist and then run away to show their protest.

The writers have used the following story elements in their tales:

- Characters: protagonists, good characters, young heroes;
- Setting: magic kingdom and fantasy world;
- Plot: simple and provoking to didactic, containing a single move; conflict resolved with deeds of a positive hero;
- Theme: happiness, kindness, friendship, love, loyalty, bullying, petting.

All LGBT-protagonists have a journey in which they are brave, courage, smart and kindhearted (Derkachova, 2017). The important thing is not their homosexuality but human qualities.

CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH

The tales, we have put our attention to, illustrate the following features of characters as graciousness, helpfulness, bravery as well as affection. Thanks to classic plot of the tale, these features help to create the mood of the world. Our tales include elements of magic fairy tales (magic, magical powers, objects and creatures, fairy tale chronotope), princes, kings, princesses are the main characters, they must do some good deeds and they are to be saved. Formally, the authors follow the structure of magical fairy tales (hero, task, journey, guide, assistants, deed and victory), but the initiation and final scene are different because other accents are important: not the salvation of the kingdom or people, but the awareness of their identity. Traditionally, the tale ends with a wedding. In our case, queer tales also end with weddings but not between the saved victim and the hero, but between two heroes understanding how important they are to each other, who understand that the greatest treasure is the person with their feelings. In traditional fairy tales, feats and deeds involve a specific and obvious purpose: for example, to kill a dragon, to save a princess, whereas, in queer fairy tales, which we have analyzed, the journey of heroes is necessary for self-identification and recognition of themselves.

In fact, for heroes, this is the greatest victory: not to be afraid to express yourself. The reaction of the society is also important. In queer tales, it is not aggressive; the authors emphasize the importance of heroes' self-identification and world's diversity. The defining feature of queer tales is the presence of homosexual characters, but not a plot structure. As far as the content concerns, it is not special; it is a usual tale with the struggle between the good and the evil, the victory of good, with a happy end, without promotion of homosexual relationship or same-sex marriages. These tales aim at showing the most important values, namely it is a Person with his/her moral and ethical qualities. These fairy tales teach children that your personality and what you do are important, that a person should be valued and respected for his / her actions and qualities. The practical value of this research is that a teacher is offered specific fairy tales to use in educational process, for reading with the youngest, as well as strategies for working with such literature (involving working with the text, a system of characters, with structural and compositional features. Moreover, historical retrospective of queer studies is valuable.

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