

## **FORMATION OF ETHICAL VIEWS IN CHILDREN OF PRESCHOOL AGE WITH THE HELP OF FAIRY TALE THERAPY**

Moral and ethical education of preschoolers is a complex and long-term process that covers the entire period of childhood and continues in adult life and is considered in its end result as the formation of moral and ethical education. This is determined by the provisions of the Law of Ukraine "On Education", "Education of future citizens of high moral qualities", as well as the

Law of Ukraine "On Preschool Education". The future of the whole country depends on how young citizens of Ukraine are brought up, so it is very important today to pay much attention to ethical education, because the world is changing, science is constantly flying forward, people's views are changing, and eternal moral human values nurtured by folk pedagogy remain forever.

Educators and scientists claim that it is in preschool that the basic qualities of personality are formed: sensitivity, kindness, honesty, care, sincerity, loyalty, love, respect for people, diligence, which ensure the moral development of the child as a person.

The issue of moral education of preschoolers is relevant and was considered by such teachers J. Pestalozzi, S. Rusova, K. Ushinsky, F. Froebel. Continuations were found in the works of Sh. Amonoshvili, I. Bekh, L. Wenger, O. Zaporozhets, O. Zakharenko, O. Kononko, T. Ponimanska, O. Savchenko, etc., in whose activities pedagogical and psychological views are organically combined. and provide the prospect of creating innovative educational systems aimed at socio-moral development of the preschooler's personality. Studies by O. Bogdanova, L. Bolotina, A. Bogush, M. Bisiv, O. Kaplunovska, A. Karnoukhova, S. Ladyvir, L. Lokhvytska, M. Mashovets, O. Monke, V. Popova, L. Romanova have shown etc. The effectiveness of moral education depends on the proper organization of children's activities, on its skillful combination with methods of persuasion, the accumulation of positive moral experience. In their works, scientists emphasize the importance of educating the moral feelings of the child, the development of moral relations. Given this, the introduction of the method of fairy tale therapy in the

educational space of the educational institution is relevant and timely. The fairy tale describes in detail a certain scheme of actions that are performed sequentially. This is very important for the child to learn the cause and effect. Fairy tale therapy for children allows you to "extract" from the fairy tale its hidden potential and use it for the benefit of the child in various life situations. At all stages of social development, morality is an important regulator of human behavior, human relations, and morality (moral practice) - one of the criteria for assessing human virtues.

Psychological researches on problems of development of emotions at children of preschool age (O. Zaporozhets, J. Neverovich), substantiation of system of moral education of children of preschool age in ZDO and family (R. Bure, A. Vinogradov, R. Ivanov, V. Nechaev, S. Kozlov, etc.) were important for formulation of scientific bases of moral education.

In the study of moral development and education of preschoolers the problem of diagnosing moral education is not determined, but the elements are traced in the use of various methods and techniques aimed at identifying ethical ideas, feelings and behavior, as well as in determining the criterion of moral education preschoolers (V. Kotirlo, S. Peterina and others).

The formation of children's ethical ideas largely determines the development of their feelings and behavior. Misconceptions about friendship, kindness, honesty, justice are the cause of frequent conflicts between children. Therefore, before organizing work on the formation of ethical ideas, the teacher must find out what the children themselves know about the ethics of human relations, what specific meaning they put into the concepts of "kindness", "friendship", "honesty", "justice".

Combining moral consciousness, moral practice, moral relations, morality as a complex phenomenon is realized in the real life of man, his daily interaction with society, with nature, analytical vision of himself, his thoughts and actions. In this regard, it is equally important to understand the norms and principles of universal morality and the morality of the environment in which man lives, and

their observance in everyday practice, and serve them in assessing the realities of social life, human actions, including their own. Such qualities are not genetically transmitted, they are formed in the process of human socialization under the influence of many social institutions, especially in the process of education and self-education. The moral person coordinates his

actions with the interests of other people, is guided by the criteria of universal values, is responsible for his actions not only before the law, people, but also before his own conscience. Ethnopedagogy is based on such dimensions. It embodies moral imperatives (guidelines), criteria of morality, which include kindness, honesty, sincerity, loyalty, love, respect for people, courage, etc. outline the outlines of moral development of the individual. Moral development - the level of assimilation of ideas about moral norms, the formation of moral feelings and moral behavior.

The formation of personal ideas about the world, people's relationships, about themselves begins in preschool childhood simultaneously with the development of feelings and moral qualities (from an early age of humanism, collectivism, love for parents, etc.). The first lessons of morality the child learns in the family, mastering the rules of decency, kindness, diligence, etc. with the help of parents. In the process of moral development during preschool childhood, under the influence of adults, the orientation of the individual is formed - the system of motives for behavior. Man's morality is the result of assimilation and internal acceptance of morals, which acquire regulatory force, determine its behavior, attitude to the world and themselves. It is manifested in the free conscious choice of mode of action and ability to behave morally.

Formed in preschool age, the foundations of the moral orientation of the individual largely determine its future life, and to correct mistakes made by parents, teachers in the moral upbringing of children is difficult or impossible. Moral education - purposeful interaction of adult and child in order to form moral feelings and qualities, assimilation of moral norms and rules, development of moral motives and behavioral skills.

Thus, the process of moral formation of personality, the formation of ethical ideas - a complex and long, which is formed throughout the preschool childhood. In each preschool period the child reaches qualitatively new levels of moral development, new age opportunities are formed:

1. Representation of moral norms. It appears for the first time in early preschool age. A five-year-old child is a "defender" of behavior.

2. Moral feelings and motives for behavior. In the early preschool years, moral feelings and knowledge are associated with a sense of duty. A child at this age is able to realize the moral meaning of their behavior. The first internal moral instances appear (L. Vygotsky) - the desire to behave in accordance with moral norms, not because adults require it, but because it is pleasant for themselves and others. During preschool childhood the following inner moral qualities develop: self-esteem; feelings of shame; sense of duty. Important for the assimilation of moral norms is such a feature of children as the desire for contact with peers, which can be satisfied only if you comply with moral requirements and rules, focus on the ability to be understood in the team.

3. Habits of moral behavior. Education of moral behavior means ensuring the unity of motives and actions of the individual. In preschool age, a hierarchy of motives for behavior begins to form, which is evidence of moral education.

4. Fundamentals of social competence. The development of the child's personality is evidenced by the change in his activity in the social situation. It is about the influence of the environment and the child's attitude to it. The development of the moral sphere of the preschooler's personality is determined by the emotions and feelings of the child and is associated with

his desire to maintain a positive image of "I". The development of the moral sphere of the individual in preschool age can be represented as the formation of integral unity and the formation of relationships of moral consciousness, behavior, relationships, emotions and feelings of the child. His moral behavior is based on a lack of understanding and acceptance of moral norms and rules. They are performed by a child with the presence and approval of adults.

The preschooler understands the rules of adequate interaction with people and in favorable conditions can take action based on these rules. Individual emotional interest in the approval of others leads to an understanding of the need to meet a positive standard of behavior. When this need acquires a personal meaning, preschoolers develop responsibility as a personal feature, the foundations of a responsible attitude to the results of their behavior are formed. In the process of becoming responsible, a child develops the ability to evaluate their individual actions and behavior in general as good or bad, if the dominant motives for behavior are social motives. Mastering reflection, the child tries to analyze their own behavior, project their actions on possible reactions from other people. Despite the fact that the need to act in accordance with the rules acquires a personal meaning for the child, his sense of responsibility is better manifested in the presence of an adult. The development of moral consciousness of preschoolers is in the following areas: clarification of knowledge and ideas about good and bad behavior; awareness of the consequences of violating moral norms; mastering the main ethical concepts: their awareness, experience and use to assess the nature of moral actions and deeds; concordance of moral knowledge and ideas, emotional relationships and actions.

In order to identify the level of formation of ethical ideas, a study was conducted with children of the 5th year of life, two groups of children of the 5th year of life were involved - the experimental group (hereinafter EG) and the control group (hereinafter CG). The study was conducted in three successive stages: ascertaining, forming, control.

To identify the level of formation of ethical ideas of children of the 5<sup>th</sup> year of life, levels (high, average, below average), criteria and indicators (speech, cognitive, emotional-personal, volitional) are presented.

The purpose of the ascertaining stage was to identify the level of formation of children's ethical ideas. The following techniques are offered:

Methodology No 1. "Conversation - interview" of diagnostic nature.

Methodology No2. "Compose story pictures" - the study of children's emotional

attitude to the morality of life situations and their evaluation.

Methodology No 3. "Observation of children in everyday life."

Methodology No 4. "Stories".

The purpose of the formative stage was to conduct a system of work to improve the level of ethical ideas in children EG, developed and adapted system of work with children to form ethical ideas using children's fairy tales in accordance with the criteria and their indicators.

The purpose of the control phase of the study was to verify the effectiveness of the system. In the course of our work we obtained results that testified to the dynamics of the formation of ethical ideas in children of the 5th year of life.

Thus, according to the results of the study, a high level in the formation of ethical ideas was found in 30% (EG) and 22% (CG) of children, the average level - 60% (EG) and 64% (CG) of children, low level - 10 % (EG) and 14% (CG) of children.

Thus, the results obtained indicate the effectiveness of the method of fairy tale therapy in the formation of ethical ideas of children. The proposed and tested system of work aimed at forming ethical ideas in children has shown positive results. In our opinion, the formation of children's ethical ideas will be carried out more effectively, if the work with children is purposeful, systematic, then the method of fairy tale therapy will be quite