



## **SYSTEM OF “THE WAY TO MORAL SELF” WORK AS INNOVATION IN PRESCHOOLERS’ MORAL EDUCATION**

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### *Abstract*

*The article describes the innovative technology of psycho-pedagogical support of moral identity formation of preschool age children. It is proved that psychological and pedagogical science has accumulated a significant amount of theoretical basis, but remained unnoticed by outlining effective methods and techniques of psychological influence on a preschooler to implement the tasks of moral education. The author offered correctional and developmental system of moral education treatment for preschool age children (methodology of forming experiment) “The Way to moral Self”. Its conceptual basis are principles of Ukrainian and foreign psychology about moral development and self-identity moral formation. The essence of it lies in inclusion of preschoolers into educational moral situations using dolls-“moral guides”. Description of these dolls is suggested, they symbolize moral feelings and emotions, moral reasoning and moral action, moral behavior, moral choices, moral values, moral beliefs, moral actions. Using such doll therapy in moral education of preschool children is due to the age characteristics and possibilities of children’s moral development (division is carried by age: junior - the fourth year of life, secondary - fifth year of life, senior - sixth year of life). Dolls “come” to the children gradually - step by step. Six basic steps are given in the article and are outlined by three main stages. In such a way the integration process of moral education with the dominant*

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*principle of coherence is provided. Expected results – is raising moral education of preschool children, the substance of which is moral self-consciousness development. Thus, a new perspective on moral education of preschoolers – is focusing on its psychological patterns.*

Keywords: system of “The Way to moral Self”; moral education; moral self-consciousness; pre-school children; dolls-“moral guides”

## **Introduction**

The dominant feature of highly developed democratic society is the increasing role of moral principles in all areas of social life. Implementation of moral education tasks for the young generation in Ukraine is of great educational, public, social and scientific importance. Specificity of moral education is determined by age and individual characteristics, the norms of public morality, principles regulating the behavior etc. During the preschool period emotions and moral senses should be developed as they will ensure the formation of their moral qualities and individual traits, encourage them to adopt certain rules and regulations, develop appropriate moral motives and habits of behavior. This important task is outlined in the state standard of preschool education in Ukraine - The Basic Component (2012): “giving priority to individual’s social and moral development, developing children’s ability to coordinate personal interests with collective ones” (Basic Component, 2012, p. 5).

It is the preschool age that is considered to be a sensitive period for the educational actions implementation in various developmental areas, including the moral ones as well. Organization of the moral education should guide the development of the subjective world of the child to social and moral values adoption and at the same time develop creative independence in solving complex moral issues in accordance with accepted social norms. “Moral is not descended hereditary, it is brought up” - notes Bekh (2008, p. 31), and emotional and moral development of the child depends on the ability of the educator to penetrate into the inner world of the child through empathy.

Scientific understanding of the nature, patterns and factors of moral development and moral education of the child were studied in the works of

Ukrainian and foreign scientists. An important contribution to the study of the moral behavior traits formation, moral relationship of children during communication with peers were studied by Artemova (1974-1988), Bekh (1992-2015), Koshelivska (2002), Lokhvytska et al. (2014-2015). Getting to know the results of the developments of modern American scientists such as Narvaez (1995-2009), Rest (1983-1995), Lapsley (2006-2009), studying the structure of moral education, develop approaches as to ways to achieve the objectives and content of moral education at different stages of ontogenesis, confirming the relevance of problems raised on a global scale and the need for synergy of efforts in solving it.

In particular, Artemova (1988), sharing the views of the Lithuanian researcher Bitinas (1984), the core of education determines the conditions of social transformation of ideas (values) in real inner persuasive force of personality, which actually forms its moral orientation. Determining the theoretical foundations of moral education at different stages of ontogeny, it is necessary to pay attention to the psychological mechanisms that will ensure the achievement. In this respect, Bitinas believed that the psychological basis of education is the process of “internalization”, the essence of which is interpreted by him as “transformation of the generalized social experience into inner strength that leads pupil to socially valuable activity and behavior as well as keeps him from socially undesirable behavior” that is “the transformation of ideas into the content of the individual, and most importantly, into dominants of his/her life activity” (Bitinas, 1984, p. 71). Hence, internalization as the psychological mechanism of moral education should be considered not only as the process of converting external social factors into inner but also as recognition of the last motives (exciting force, stimulation) socially significant activity of the child. Expanding the idea of internalization, Bitinas remarked the necessity and developing multi-dimensional approach in education. As part of our research - it is moral education, where cognitive, emotional, behavioral and evaluative components are included. According to the researcher, “in general terms, internalization of social ideas is a valuable reflection of reality” (Bitinas, 1984, p. 75). Accordingly, the mentioned reflection is based on interaction with moral values environment - the ideas of social moral ideals that serve as a pattern of good moral activity for a child. So, according to the principles suggested by B. Bitinas and covered by Artemova (1986, 1988), concerning

studying problem of internalization as psychological component of the education process, three existing key messages outline its interpreting:

1) internalization of values as transition content of social and moral ideas into “internal plan”, personal sense of child values, its consolidation and transformation into a dominant of social morally directed behaviour;

2) internalization as “transformation”, adoption and exercising of social ideas and group norms and individual’s personal experience in characteristics of his position based on the detection mechanisms (internalization) of age-related changes;

3) internalization as discovering of the conscious and unconscious relationship motives in the internal social and the child’s moral behavior, which stimulates the formation of his moral self-consciousness.

Another domain of moral education is the “integration” process. Discovering it, Artemova notes that “the usage of moral education possibilities in the early stages of the individual development serves as a reserve of pedagogical impact detection, substantiation of educational work system, which is based on the single (according to our understanding - *suggested by the author Lokhvytska*) content, adopted at various levels - both under the supervision of teacher and independently (under his indirect influence) in various activities” (Artemova, 1986, p. 361). The main means the scholar distinguishes communication between children and adults and the play as the main activity of pre-school age children (Artemova, 1988). In this way, the accumulation of own moral experience will be provided, that will guarantee the activity and preschooler’s manifestation of personal moral position. Formation of child’s moral orientation - is a complete phenomenon that unites “the following major factors of the individual: the moral preceptions that are realized in the team, the children’s position within the system of relationships with adults and peers, socially useful activities, and interpersonal communication” (Artemova, 1986, pp. 49-50).

Artemova (1988), Koshelivska (2002), Lokhvytska (2014a) have developed their own conceptions of preschool children’s moral education, based on teaching integration and the organization of moral content interpersonal interaction. As the result, they are children who adopt moral norms that regulate moral behavior providing through “spontaneous active implementation by them through moral rules interrelationship with each other are the motives in their own [...] (especially in a form of a play - clarification

*suggested by the author Lokhvytska*) of” (Artemova, 1988, p. 14). Thus, the pedagogical process, based on theoretically grounded and experimentally tested the concept of moral education by means of meaningful communication organization provides moral development in the relationship of its components: moral consciousness, moral relationships, moral activity.

Regarding the treatment of psychological integration of moral education, we support the position of American colleagues (for research Lokhvytska, 2015a). In particular, Narvaez’ scientific views on the matter are valuable, which are named “Integrative Ethical Education” (IEE) (Narvaez, 2005). The essence of the mentioned theory is uniting moral feelings, moral reasoning and moral motivation and moral actions in shaping personality while influencing on him. This concept matured in her position of joint studies with Rest (Rest, 1983, 1985). Overall, Rest made a great impact on academic career and further scientific research of Narvaez. He developed an integrative theory of the individual’s moral development (called minnesota approach, 1985), a multidisciplinary approach to moral education, which were taken as the basis to create Narvaez integrated theory of moral education (Narvaez & Rest, 1995; Narvaez, 2005).

Scientific development of Rest received further coverage in the educational model based on identifying opportunities of individual’s moral possibilities (Rest, 1985, pp. 9-27). In subsequent studies being conducted Narvaez, in collaboration with Lapsley (2006, 2009), has expanded and deepened the theory of integrative model of moral education by offering five empirical steps towards the moral (ethical) personality development. This pattern has been used at schools, but, as Narvaez (2005) noted, it is adaptable in the educational process with different age groups and in different public institutions.

In fact, analyzed investigations of scientists from different countries coincided in time and pursued one and the same goal – to find ways to improve and optimal psychological mechanisms of individual’s moral education. Thus, the “moral education as [...] the interaction of adults and a child is not just mastering knowledge of the norms and rules of morality and “executing” their following but realization and formed personal necessity to act in accordance with them, self-improve lifelong” (Lokhvytska, 2014a, p. 15). It can be described as internalization of moral education. Its essence has integrative basis and ensures the integrity, on the one hand, and all the components of this

process: moral feelings, moral judgements and moral motivation and moral actions (by Narvaez & Rest, 1995 - psychological aspect), and from the other - the unity of all factors of educational influence: organization and content of interpersonal communication, moral relationships in the play as the leading activity during the preschool age (by Artemova, Koshelivska - pedagogical aspect). In addition, integrativeness of moral education is due to the fact that it “can not be separated from other educational area” and it is carried along with the implementation of all tasks of the preschoolers’ education (Lokhvytska, 2014a, p. 14).

Thus, for the process of preschoolers’ moral education internalization becomes dominant psychological mechanism that is characterized as individual’s adoption of moral norms and moral values that are socially determined, into internal (main) motivation of moral (behavior) one. Integration of moral education is ensured by integrity and unity of all the process components.

Analysis of the main scientific statements of Ukrainian and foreign psychology concerning individual’s moral education of preschoolers gives grounds for generalizations: preschooler’s moral education should be taken into view as an integral unity and interaction of cognitive (Piaget, 1965; Kohlberg, 1971-1984; Walker, 1988 and oth.), emotional (Kotyrlo, 1987; Kulchitskaya, 1996; Ackerman, Eisenberg, & Izard, 2000; Haidt, 2003; Opre & Vaida, 2014 and oth.) and behavioral components (Subbotskiy, 1979; Jacobson & Feschenko, 1997; Kholina, 2000; Kochanska, Coy, & Murray, 2001; Tangney, Stuewig, & Mashek, 2007; Zabolotska, 2013 and oth.).

It is in the process of cognitive, internalization, exteriorization of moral ideals, examples, standards and rules that underlie the basic ethical concepts. Dynamics of moral development in early childhood is mediated by child’s moral feelings and determined by contradiction between the child’s desire to keep a positive image of “Self” and conceptions of the real image of “Self” (Bekh, 2015). Basic principles of preschooler’s moral education is moral self-consciousness. Its development is due to the effect of general psychological mechanism of basic moral (ethical) concepts and imitation personal (partial) mechanisms internalization – from the external (imitation, identification, etc.) to internal (self-assessment).

*Goal* - theoretical and methodological substantiation of the preschool children's moral education essence on the basis of the provisions and the results of scientific investigation being studied in recent years, the development of innovative technologies of preschoolers' moral education.

*Objectives* - to suggest experimental model of psychological and pedagogical support of preschoolers' moral education with a working program of developing and correctional system of the "Road to moral Self".

## **Method**

### *Participant*

The research covered preschool children attending such preschool educational institutions as No. 7 "Berizka" and No. 10 "Liubavonka" in Pereyaslav-Khmelnytsky in Kyiv region (by age groups: younger - the fourth year of life (102 children), secondary - fifth year of life (107 children), senior - sixth year of life (126 children). Totally 335 preschoolers.

### *Instruments*

Theoretical – analysis and synthesis, generalization, predicting; empirical – model of molding experiment.

### *Procedure research*

1. To analyze the basic patterns of Ukrainian and foreign psychology at to peculiarities of preschooler's moral education and to determine his psychological basis.
2. To make interpretation of methods and techniques of psychological influence on the preschooler concerning the process of his/her moral consciousness adopting as the substance of moral education.
3. Develop a system of correctional and developmental work "The Way to moral Self" as the innovational for preschool children's moral education.
4. To substantiate the preschooler's inclusion into educational moral situations using doll-"moral guides" (doll-therapy).

*Author's concept study*

The purposeful implementation of preschoolers's moral education will allow to improve child's personal and moral potential and make better preschool education system as a whole, which will meet the social needs of modern society. The formation of children's moral consciousness is provided by their moral awareness formation, personal "internal" adoption of the action plan and its "external" manifestation through moral behavior and actions that are based on respect for the norms and rules of morality. They are based on moral educational situations that stimulate the development of children's moral sense (using dolls-"moral guide") (Lokhvytska, 2016).

*Design research*

Forming experiment is conducted under natural conditions of preschool educational institution work (system of relationships: adult (teacher) → child, child → child).

**Results**

The *system of psycho-pedagogical technology* supports of preschool children's moral self-consciousness formation "The Way to moral Self" is based on the objectives of suggested *program* of moral education "Treasury of Morality" (Lokhvytska, 2014b). Moral education is presented as adoption process (internalization-exteriorization) available to children basic ethical concepts on which moral standards, samples, patterns and regulations are based and moral consciousness of the individual is developed. This is due to the effect of general psychological mechanism of basic moral (ethical) concepts internalization and personal (partial) mechanisms of imitation - imitation/mimicking; identification; internal (self-appraisal) and external evaluation (evaluation of others). The goal of the program is specified in the content that is presented by the *thematic blocks*: "If morals know, without problems you grow", "Adults respect - a polite child can get", "To live in harmony with children and always understand them", "Confidence exercise and emphasize", "Good manners acquire and in some time politeness admire", "To do good deeds - to great enjoy it leads", "To live in understanding is resentment remember ending", "Estimate myself and do better yourself". The program objectives in thematic modules for each age group are presented with a gradual



deepening and complication of the content according to children's possibilities that contributes to their moral education. The contents of each thematic modules can be studied independently or synthesized with those that meet the systematically given material. A successful moral education of preschoolers will be completed only after appropriate psychological and pedagogical conditions creation and activity of the child in adopting moral experience.

*The essence* of the suggested system of "The Way to moral Self" is to arrange effective methods of psychological and pedagogical (psychological - influence on individual teaching, i.e. educational) impact, methods, approaches and techniques that facilitate the consideration of moral education as an integral unity and moral consciousness cooperation (cognitive component), feelings, relationships, feelings (emotional component) and child behavior (behavioral component), the dynamics of which at preschool age is mediated by feelings. As for *ways of psycho-pedagogical influence*, we consider the principal ones: suggestion; belief; attitude; imitation; contagiousness; practice; correction; prediction, which can be used as integrated and situational (depending on the situation). In particular:

- *suggestion* - is characterized as implicit perception by preschooler obtained information about morality and moral behavior based on its confidence to others (parents, teachers or other children who have influence on a child, that is authoritative). (At senior school age self-suggestion may also occur, it is directed to self-conscious moral behavior, depending on the adopted moral ideas, developed moral feelings and emotions). Its *goal* - is to form a picture of "good" and "bad", the rules and principles of morality, providing children with reliable information and acting on their consciousness and subconscious, to develop the readiness to take advice, explanations, instructions and follow them;
- *belief* - is used, informing the children about the concept of moral knowledge, moral norms and rules of behavior that are to "become" in their personal moral principles and principles of activity. Its *goal* - is to reach the level of consciousness (not just awareness) that child received based on operations of judgment and reasoning;
- *attitude* - used for bringing up in children the basics of moral values and develop stable moral beliefs on the formation as to personal own moral behavior. They affect on the level of children's awareness of received knowledge about moral norms and values (moral judgment), their

emotional perception (assessment), and readiness to act (moral persuasion). Their *goal* - is to regulate (direct or control) preschooler's behavior in accordance with moral norms and rules of behavior (preserving the integrity of the preschooler's individuality in conflict situation);

- *imitation* - is used to focus on a certain example (sample), that is a moral standard for imitation and reproduction of his traits, qualities, actions, behavior by children. Its *goal* - is to provide children's adoption of moral guidelines that are characteristic for his society, stimulate the desire of children to be like somebody whom they consider to be a good example; is characterized like their own example;
- *contagiousness* - occurs during "transferring" of person's (adult or child) emotional state of one person to another, that is effected unconsciously and flows as involuntary "rush". Its *goal* - is to introduce the child to the world of another person's certain mental state, to convey his mood, call the appropriate range of emotions that will further develop his capability for empathy, compassion, ability to form and take someone else's grief into consideration;
- *practice* - is characterized as multiple exercising (recurrence) of certain moral action is used to develop appropriate signs in children moral education (moral ability). Its *goal* - is to form children need of understanding and self-conscious moral behavior (based on self-control and self-correction);
- *correction* - occurs in cases of corrections (changes) moral development of the individual (or several children of the group) to generally recognized moral patterns. It involves the formation of new pupils' moral concepts (avoid contradictions), moral actions automatization, realization of existing moral experience. Its *goal* - is to strengthen (stimulate compensating) the emergence of the child's moral feelings or emotions, to recall the moral personal traits being adopted beforehand or moral behavior characteristics, which for some reason were lost (or muted), activate positivity of moral manifestations on the basis of certain moral values and favorable environment creation;
- *predicting* - is used to predict the outcomes of moral activity (interaction, communication, behavior, etc.) based on analysis and synthesis of preschoolers' moral motives and judgments. May be prediction of personality's moral development by Maksymenko (2013, pp. 4-14). Its *goal*

- is to determine (involving children and with guiding to positive) possible trends in moral behavior (emotional prediction); for caregiver - is to outline further psychological and pedagogical influences in the moral preschool children's education.

We determine the *main method* - as the method of integrated play of moral inclusion (MIPMI). The contents of this concept is as "inclusion of people in the circle to which the same moral values and rules of justice are applied" as suggests Myers (2003, p. 612). According to our working definition, moral inclusion - is a coverage of children with educational interaction through their involvement into the solution of moral situations that serves them through images of certain doll-"moral guides" (they will be covered further). We believe that this method will encourage children's activity and enrich their moral experience that will contribute to their moral consciousness formation. The notion itself is close in meaning to the definition of integration used in respect of the implementation of preschool children's moral education essence.

We offer a *methodological tools*:

- moral performance - we consider it as part of a child in a mini-play in the presence of a doll-performer (the one who creates the action, from the offered range of doll-"moral guides", the description of them is given below) in real time, i.e. the creation of educational situations and the moral subject discussion where the doll acts as an assistant, and children "exercise" the role of that one who is abusive and the one who offends; it can also be complex, which will include the use of artistic expression, demonstration and explanation, the method of transformation (according to research of American scientists Conquergood (1985) and Hytten (2010);
- besting - exercises and plays for the stabilization and improvement of the individual's mental state, which are held in order to raise children's moral self-esteem, develop self-confidence, moral approval among peers;
- method of inversion (turning, rearranging) - is directed to the finding solutions for moral problems in new ways;
- method of interpretation – the explanation, interpretation by the child (on the level of his understanding) of moral norms and rules;
- similar to the previous technique is moral framing - is seen as an interpretation of the (external) world, his "Self" and their moral action therein. It is reasonable, because it includes three levels: diagnostic (what's

wrong?), predictable (how it should be?) and motivational (why do I have to act to change something?). The essence of its use - is unity of children's groups in meeting norms and moral interaction rules;

- method of hyperbolization - is exaggeration or otherwise moral problematic situation reducing.

Selection of methodological tools will depend on the goal being put in the moral education tasks realization at various stages (according to the age characteristics of children): at junior school age adoption of moral content takes place (step 1), at secondary - acting through its control (steps 2 and 3), and at the senior one - following and protection of moral (steps 4, 5 and 6). The algorithm of the system is offered in Figure 1.

So steps and complexity in goals and methodological tools realization characterize psychological and pedagogical influence and promoting preschooler forward on "The Way to moral Self". The main requirement - is providing integrativeness in moral education through including children into play to educational situations, that are carried out through the usage of doll-"moral guides" and have a step-by-step presentation. In dolls-"moral guides" usage lie elements of doll-therapy (Gržinic, Ilic, & Vidovic, 2010; Goldstein, 2012 and oth.) Implementation of psycho-pedagogical support of preschool children's moral education of using doll-therapy is conditioned by age-related characteristics and capabilities of children moral development. A toy doll is the main one for preschool age children. This axiom does not require additional explanations and is proven by a course of historical development, numerous scientific psychological and pedagogical researches and practice (Beaumaris, 2014; Artemova, 1974; Lokhvytska, 2015b). Using dolls as a central character (actor figures) of MIPMI method assists the combined usage of the above suggested methods and techniques. That is, the use of dolls is based on the principle of coherence – the relationship of all components of moral education: emotional, cognitive and behavioral ones.

Eight fascinating Ukrainian dolls are offered (with Ukrainian names and typical Ukrainian appearance), of which four girls and the same number of boys – are gender equality (number 8 - the symbol of infinity, and it is not a coincidence, since the moral education does not end during the pre-school age, moral identity formation occurs throughout his life). Dolls are varied in color in different colors of the rainbow - seven main (for dolls that are elements of

clothing, decoration, shoes) and we add white color which is the color of purity and perfection (positiveness, which contains all colors of the spectrum).

Their *description*. Doll-girls: Mariyka personifies moral feelings and emotions, is yellow-coloured, symbolizing emotional sensibility; Hannusya - moral actions, is red-colored and symbolizes the certainty and perseverance; Katrusya – moral behavior, is purple, embodies steadiness; Natalochka – moral values, is of orange color, means tolerance and positiveness. Doll-boys: Ivanko - moral reflection, blue symbolizes reasoning, judgment; Vasylo - moral choice, green means kindness; Petryk – moral conviction, blue means honesty and sincerity; Tarasyk – moral deed, white color means morality as a collective concept.

Making such dolls – is teacher’s creative approach, they may be bulky (make them of the ordinary toys), soft like the Waldorf educational toys or painted ones (flat image). The variant of Waldorf educational toys usage is the most appropriate as they are based on Ukrainian doll-motanka and is native and close to Ukrainian mentality (ecostyle). In addition, it is necessary to make subsidiary material, such as different masks for doll Mariyka that symbolize emotions and feelings, etc.

The teacher is a mediator between dolls and children, who performs a part of “technical” assistant for children and “sounds” these fascinating characters and transmits them children’s statements in a generalizing form. So, together with adults (parents, teachers and psychologists of pre-school educational establishments) the main carriers and performers of moral functions we offer dolls-“moral guides” who actually should be real and must be as such that could be perceived by children sensually: of appropriate appearance, of moral content.

*Basic requirements* of dolls implementation:

- appearance - realistic image (kids prototype of girls and boys) with significant facial features and all parts of the body (arms and legs are obligatory). Juniors school age children will probably want to touch them;
- dolls do not remain permanently in the group, but come regularly one after the other, and in different combinations (by one or by two or three at the same time). It will depend on the purpose, what will be implemented and the situation of the moral educational content;
- each doll has its own ability of “charm”, she knows everything that happens with children, “sees” them;

- dolls can bring children gifts, new games, books, theatrical or attributes for plot-role-playing, pictures and etc.

*Principles of work with doll-“moral-guides”:*

- dolls communicate either with all children, or may address to a particular child;
- dolls treat other children equally (“equally”, without prejudice). They rejoice of their good and positive deeds. Bad behavior upsets them, but they do not scold children, but emphasize that very are worried because a good child (indicating who specifically) did some bad deed;
- dolls’ content of communication with children should not be limited by moral subjects, since fragments of moral influence can be realized in any other educational segment, and therefore the presence of dolls in class, walk etc. will be reasonable;
- the moral performances with dolls’ stories can be used in two types: 1) what happened with dolls (this statement will dominate for junior children groups); 2) that the doll “kept an eye” on other children (children especially secondary and senior group);
- doll’s must is listening to child’s “report” what happened with the children during doll’s absence (not because it doesn’t know, as it “sees” everything, but it wants to hear how the children tell about it themselves) - it encourages the development of children’s self-esteem;
- “visit” by “visit” this or that doll pays attention children (everybody one by one, if one of the children is “noticed” with bad behavior, then the educator should create a situation beforehand where child’s moral expression would be noted) for good deeds done by them; sympathizes with those with whom there was a certain disappointment;
- dolls should encourage children to talk about positive aspects of their peers: “Who and what has been done well” (in such a way the ability to assess others is formed); if one of the children tells about bad deeds of their classmates, then the doll hopes that it happened accidently and asks to recall the good deeds of that particular child;
- forms of contact with the dolls can be varied: sending messages from your phone or teacher’s i-pad, conducting “notebooks” of good deeds; reproduction of realities in pictures (options are taken “secretly”) and so on;

*Distribution of dolls in accordance with age groups* we suggest in the following ways: juniour - dolls Mariyka and Ivanko; at secondary group the following dolls are added - Vasyenko, Hannusya, Katrusya; at seviour - dolls Natalochka, Petryk, Tarasyk are joined.

In general vision it is presented in the table 1.

Table 1. Realization of step-by-step system of work with pre-school age children “The Way to moral Self”

Steps	Age groups
<p align="center"><b>4 year old children (junior group)</b> <b>The stage of moral adoption</b></p> <p><i>The goal:</i> to form the basic idea of what is “good” and what is “bad”, developing appropriate emotions; to develop partnerships between children while playing and communicating; to form basic practical experience of moral behavior within peer environment (the ability to act according to the rules); educate children of elementary humane feelings and ideas about kindness, compassion, friendship, attention to adults and peers; the ability to form empathize, sympathize through the development of emotional response of them; to stimulate children’s desire to check with different deeds the importance of adopted moral rules and duties; to develop a desire for independence (in defining the boundaries of acceptable behavior), displays morality in relationships with adults and children</p>	
<p align="center"><b>Step 1</b></p> <p><i>The aim:</i> to cause in children trusting attitude to others; to establish positive contact with peers and adults by creating friendly communication within positive emotional environment</p>	<p><b>Doll Mariyka (moral feelings an emotions)</b> – to give children an idea of moral emotions and moral sense; to stimulate the development of children’s ability to exercise moral emotions and feelings; to teach the desire to respond to moral situations emotionally</p> <p><b>Doll Ivanko (moral interpreting)</b> – to form elementary judgements about what is “good” and what is “bad”; to familiarize them with the moral norms of behavior; to accustom them to gain the knowledge to teach the rules of moral behavior in the environment; to tech the desire to meet them (to be “good”)</p>
<p align="center"><b>5 year old children (secondary group)</b> <b>The stage of moral reproduction</b></p> <p><i>The goal:</i> to continue formating the idea of human relationships moral norms: kindness, advertence, honesty, truthfulness; to educate tactful attitude to others; to guarantee child’s moral position growth, to develop values, interests and needs; to teach positive emotions and moral feelings (respect to others, kindness, desire to help each other, politeness, etc.); to develop friendly relations between children, caring for peers and other children; to promote the awareness of moral content of rules by children and the desire to control them; stimulate the expression of emotional delicacy, empathy; to develop the ability to solve conflicts; to teach assess their own actions and actions of peers properly; to form the ability to assess their own actions in terms of their consequences for others and for themselves</p>	
<p align="center"><b>Step 2</b></p> <p><i>The aim:</i> to direct preschoolers to express emotions and moral feelings – “open your heart” (empathize, sympathize, rejoice etc.); to teach them to share their own worries through the implementation of moral judgments about norms and rules of behaviour</p>	<p><b>Doll Mariyka (moral feelings and emotions)</b> – to continue teaching children to focus on moral emotions and moral feelings, their external display; to form awareness among children about the causes of moral emotions and feelings; to contribute to accumulation of moral experience of positive emotions and emotional delicacy</p> <p><b>Doll Ivanko (moral consideration)</b> – consolidate children’s knowledge of moral norms; promote awareness of their moral content of norms of behaviour; to develop the desire to find a solution out of the conflict; cultivate the ability to “put oneself in the other”</p>

Table 1. Realization of step-by-step system of work with pre-school age children “The Way to moral Self” - *continued*

Steps	Age groups
<p><b>Step 3</b></p> <p><i>The aim:</i> to stimulate children to display moral behavior as a result of moral choice realization that is recorded in moral actions; to develop a desire to follow moral norms not only in words but also in their attitude to others</p>	<p><b>Doll Vasylo (moral choice)</b> – to ensure the formation moral position to follow the rules of behavior being established; to accustom children to evaluating the possible consequences of actions in terms of moral norms performance (or vice versa); to bring up the desire to make moral choices in appropriate situations</p> <p><b>Doll Hannusya (moral action)</b> – to stimulate the desire to implement the rules of moral behavior in their actions; to support the development of needs to behave according to established moral norms; to teach persistence in implementing the morality of their actions</p> <p><b>Doll Katrusya (moral behaviour)</b> – to accustom children to govern their behavior and control it despite the temptation to break moral norms; to assist to the enrichment of moral baggage of children’s interrelation</p>
<p><b>6 year old children (senior group)</b></p> <p><b>The stage of moral following</b></p> <p><b>The goal:</b> to reveal personal sense of moral values (justice, honesty, kindness, respect, etc.) for children; to form the moral standards of children’s behavior based on the norms and rules being assimilated; to develop moral emotions and motives that contribute to establishing interpersonal relationships with adults and peers; to continue teaching children to be sensitive to peers and elders, to develop the capacity for empathy, the ability to solve conflicts, the desire to help; to continue shaping the ethical idea of good, delicacy, honesty, justice, courage and cowardice, modesty and conceit; to teach humane feelings and negative attitudes towards immoral qualities; to strengthen attention to laying the foundations of moral and volitional qualities of the child: organization, discipline and independence in behavior, relationships and joint activities, responsibility and perseverance in achieving positive goals; the ability to form adequately assess their actions and deeds of others</p>	
<p><b>Step 4</b></p> <p><i>The aim:</i> to develop the child’s depth of moral feelings and moral motivation; impede the exercise of moral reasoning (moral judgment); accustom to solving moral dilemmas, identifying good benefit to others</p>	<p><b>Doll Mariyka (moral feelings and emotions)</b> – to continue to develop moral emotions, moral sense and moral motivation; to teach children to recognize the different emotional states, mood and feelings of others; to teach humane feelings and negative attitudes towards immoral qualities</p> <p><b>Doll Ivanko (moral consideration)</b> – to deepen the ethical idea of “good” and “bad”; to support awareness of moral principles; to stimulate the expression of moral judgments</p>
<p><b>Step 5</b></p> <p><i>The aim:</i> develop in children the ability to make moral choices, to determine the effects of an action plan for themselves and others (“What happens if ...”); stimulate the expression of moral self-control; consolidate skills and encourage its moral behavior</p>	<p><b>Doll Vasylo (moral choice)</b> – to support and encourage moral choices according to adopted moral standards; to stimulate recognition of the interests of other children to be more important than personal; develop “consideration” in making moral decisions</p> <p><b>Doll Hannusya (moral action)</b> – to continue to develop in children the desire to resist the temptation to break moral norms; form in children the desire to exercise moral and volitional actions, which are formed on the basis of personal moral and volitional qualities; to encourage moral and willpower displays of children</p> <p><b>Doll Katrusya (moral behaviour)</b> – to teach moral behavior of the child in the absence of external control over it and coercion (by an adult); continue to teach children to moral self-regulation of behavior; develop a positive attitude towards own produced skills and moral behavior of others</p>



Table 1. Realization of step-by-step system of work with pre-school age children “The Way to moral Self” – *continued*

Steps	Age groups
<p><b>Step 6</b>  <i>The aim:</i> to develop moral self-control through the implementation of moral self assessment as for moral values recognition; to develop in children the habit to report to itself; desire to follow moral ideal; to support and encourage children to moral behaviour.</p>	<p><b>Doll Natalochka (moral values)</b> – to reveal to children personal sense of moral values; to develop the desire to follow ethical standards; to encourage children’s need and desire to meet the moral example  <b>Doll Petryk (moral conviction)</b> – to encourage child to advocate his interests on the basis of observance of moral rules; develop in children a desire to admit his own guilt for deeds made by them on the basis of self-analysis, but without much “moralizing”; recognition of the moral support of the child  <b>Doll Tarasyk (moral deed)</b> – to encourage children to act “in good conscience”, support their desire to exercise moral self-assessment and evaluation of others’ actions; to form the image of “Self-moral” (which they want to see themselves); to accustom to predicting the consequences of their actions; to bring up morality as a personal quality</p>

Regarding to the forms of work, group and individual lessons should take place (but the lessons with pressed moralizing on a child shouldn’t be carried out). Number of children and duration of such lessons depend on their age and personal needs. It is obligatory to take into account of building classes cyclicity, “problematic” of their contents. Individual work with the child (when it’s necessary that lesson is “face to face”) or some extracurricular activities for children are effective. The main thing is to organize dialogue, joint productive activity of children for them to feel “moral spirit”; excursions and purpose-oriented walks (to manufactures, to establishments that are available to visit children in order to show them the moral relationship between people); carrying out joint events, quizzes, competitions, subject evenings; children’s charity activities; exhibitions; flashmob etc. (joint activity of children and parents). Combination of methods and techniques of psychological and pedagogical support of moral education can be varied.

In the process of organizing such an exercise format of moral education, children they will gain formed personal psychological mechanisms: the ability to imagine the opposite moral actions that can take place not only in an imaginary situation, but in reality, and choose appropriate one; self-reflex positive attitude towards themselves, which is based on respect for certain moral norms, and simultaneously distinguish negative view of themselves, that includes the breaking of these rules. That is, the effectiveness preschool children moral education is defined as the observance of morality against to their own interests and interests when there isn’t any external control (by adults) or under compulsion, and implementation of these standards in a free

moral choice despite the temptation to break them, that is technique of moral performance and reception moral framing assisting within the game using the method of integrated moral inclusion.

Planning of psycho-pedagogical “cover” “The Way to moral Self” is appropriate to carry out with the following algorithm: 1) current priority problem for students of his group; 2) the approximate time for their implementation, taking into account the development of children and children’s group as a whole; 3) a specific distribution of the scope of psychological and educational impact on children. The following elements may be included to the planning: a) dependence - dependence of a problem fulfillment from the other, for example, task A must be completed before proceeding to task B (i.e., emotions should be developed first, then empathy as the moral feeling); b) preceding tasks - tasks that are used to create dependencies (critically important); c) the key dates.

Program material of moral education (under the “Treasury of Morality” (Lokhvytska, 2014b) must be submitted by the relevant blocks (block - logically and functionally complete system of work lies within the defined tasks). These blocks at every turn defined the following stages:

- informational-introductive - (lat. *introductio* - go inside) – acquaint children and “discover” their moral standards and rules, basic requirements for moral attitude toward others;
- reconstructive-formative - (fr. *reconstruction* – reproduction, alteration to improve) - children’s moral development of awareness the need to use rules and principles of behavior in the environment;
- affirmative-consolidated - (from lat. *affirmatio* - reinforcement, strengthening) - the adoption and use of children personal moral rules, their formation in the inner world of the individual.

Thus, the main objective in implementing the innovation of moral education - is the development of preschool children’s moral self-consciousness. This occurs during the formation of their moral awareness and practical knowledge of moral conduct that is in the process of everyday educational work and individual lessons (integral or a segmental not to let excessive pressure).

### *Discussions*

The innovation vision of psychological and pedagogical support of moral education - is a realization of correctional and developing system of work "Road to moral Self", based on the usage of playing method of moral inclusion through images of "moral guide" dolls. It is based on the development of preschooler moral consciousness that determines level of his moral education. The potential of moral playing inclusion method can reveal the essence of such principles of moral consciousness research of preschooler as:

- normative objectification of "Self" (taking out internal mechanisms of its formation), which defines disclosure of psychological means of personal growth. Playing roles, verbalization and moral actions may be these means for preschooler.
- transformation of moral motive in moral action that serves as an integrative formation, which includes generalized moral motives and generalized meanings (social and moral norms) of similar situations and events from living space of preschooler personality. At the same time, psychological unit of the educational process is a situation of moral content.

The criteria of preschoolers' moral education have to reflect degree of moral consciousness unity, feelings and emotions, action or behavior of the child (cognitive, emotional and behavioral components) that will highlight its corresponding level.

### **Conclusions**

1. Analysis of the main scientific statements of Ukrainian and foreign psychology on the individual characteristics of preschooler's moral education gives reasons for generalizations, that preschooler's moral education should be considered as an integral unity and interaction of cognitive, emotional and behavioral components. It is realized in the process of internalization, exteriorization of moral ideals, samples, standards and rules that underlie the basic ethical concepts. Dynamics of moral development in early childhood is mediated by moral feelings of the child and determined by contradiction between the desire to keep a positive image of "Self" by a child and conception of the real image of "Self". Basic principles of preschooler's moral education

advocates moral consciousness. Its development is due to the effect of general psychological mechanism of basic moral internalization (ethical) concepts and personal (partial) mechanisms of imitation - from the external (simulation, identification, etc.) to internal (self-evaluation).

2. Taking into consideration the Ukrainian and world tendencies of the investigated question, the selection of effective methods and techniques of psychological influence (teaching methods) were made. They facilitate the consideration of moral education as an integral unity and cooperation of the moral consciousness (cognitive component), feelings, relationships, experiences (emotional component) and the child's behavior (behavioral component), the dynamics of which in preschool age is mediated by feelings. The success of preschooler's moral education is secured by the establishment of fullvalue psychological and pedagogical conditions, child's activity to learn moral experience; special psychological and pedagogical support of preschooler's moral development.

3. Success of the moral education process will lie in the implementation of corrective and evolving the system of "The Way to moral Self". Innovation of it is that it is based on the method of preschool children's inclusion into the moral educational situation (method of integrated play of moral inclusion - MIPMI). This method is based on the preschooler's moral consciousness development, which determines the level of moral education. Potential of MIPMI allows to find out the essence of the preschooler's moral consciousness principles as:

- carrying out internal mechanisms of moral-Self formation, which defines psychological means of personal growth. Such means for preschoolers may be playing the part, verbalization and moral deeds;
- relative synergy and correlation of real, ideal and preschooler's "normative Self" in the structure "moral Self" that represent the natural value and coordination of these components. The existence of self-consciousness in the structure of synergetic type relationships (subordinate dependence of one component from the other) determines due to their strength and sustainability of the degree of importance in the structure of preschooler's "inconsistency - consistency" "moral Self" in general.

4. Implementation of psycho-pedagogical support of preschoolers' moral consciousness formation in the process of doll-therapy moral education

is determined by using age characteristics and capabilities of the children moral development. This is reflected in the step-by-step suggested integrated program realization of moral education through doll-“moral guides” images (elements of doll-therapy) and the principle of coherence (the interrealation of all components). The value of their applications is that all play situations are based on children’s personal experience; allow them to see procedural events taking place around, to experience emotional states; form the moral aspects understanding of behavior and deeds. Predictability of preschooler’s moral education include: from moral norms primary assimilation - till realizing the moral content of behavioral norms; from the desire to be useful - till developing of differentiated self-assessment and moral consciousness development. Thus, the basis of moral education – is reliance on psychological aspects of preschooler’s personal growth.

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**Appendices and supplemental materials**

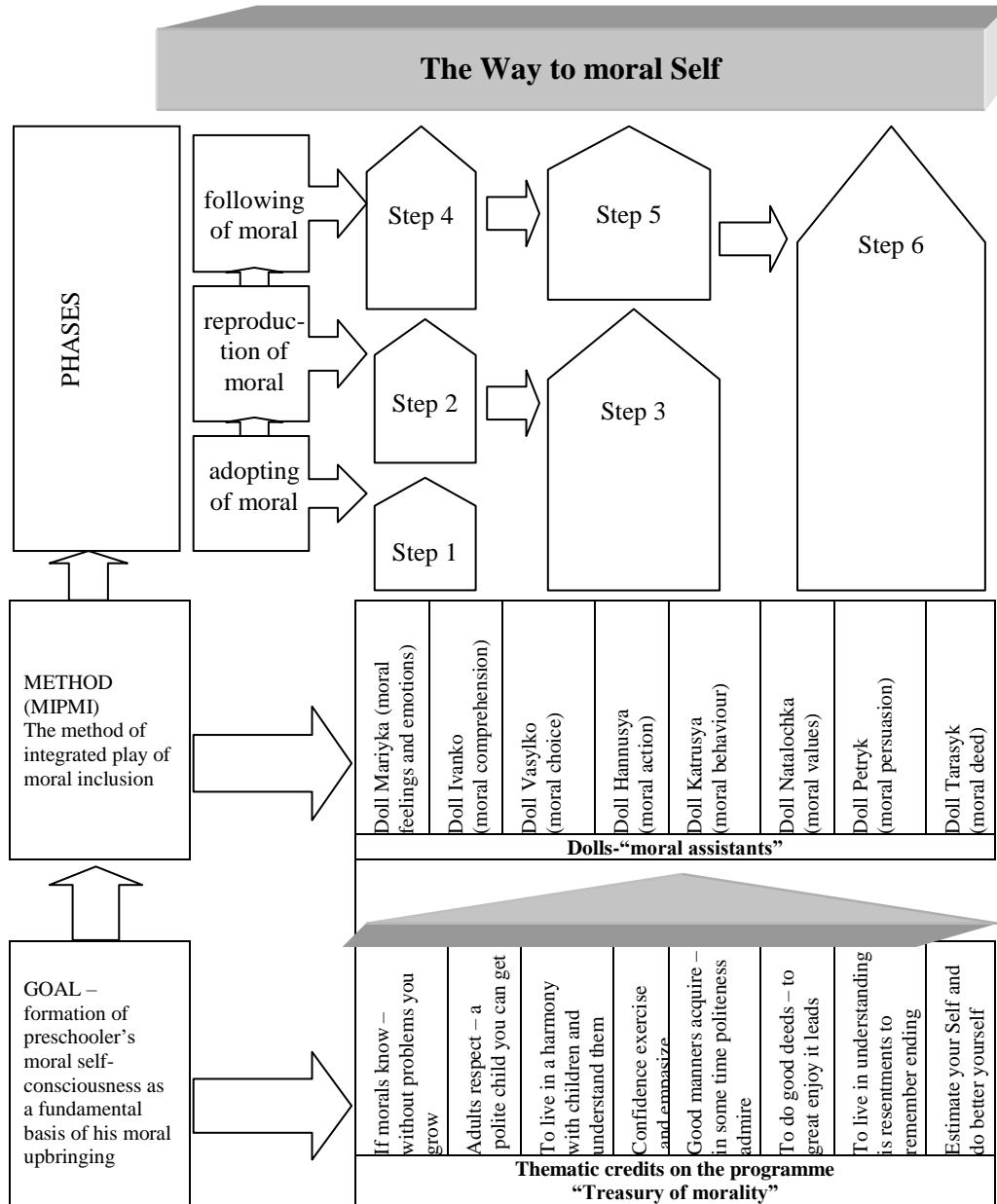


Figure 1. System work algorithmtm