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## PEDAGOGICAL CONDITIONS OF FORMATION OF MORAL FEELINGS IN CHILDREN OF SENIOR PRESCHOOL AND PRIMARY SCHOOL AGE

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**Abstract.** The article objectifies the problem of formation of moral feelings in children of senior preschool and primary school age. The author's definition of the concept of moral feelings is offered "moral feelings of children of senior preschool and primary school age we consider to be emotional attitudes to the behavior of others and to their own, which reflect social morality, moral traditions, the real attitude of people to each other". The main types of moral feelings that should be formed in children at the stage of senior preschool and primary school age are outlined. These include feelings of truth, trust, justice, empathy, kindness, commitment, dignity, friendship and camaraderie, fear, shame, guilt, conscience, altruism, responsibility, duty, success (failure), and civic feelings. Theoretical analysis of scientific and pedagogical literature showed that at the present stage of development of Ukrainian society scientists have paid insufficient attention to the development of theoretical and experimental model of moral feelings of preschoolers and primary school students, did not study the pedagogical conditions of their formation.

The article highlights theoretical substantiation and development of pedagogical conditions for the formation of moral feelings in older preschool children. Here the researchers mean deepening and expanding children's knowledge and ideas about moral and ethical categories and their characteristics; emotional saturation of the content of tasks aimed at stimulating the manifestations of children's moral feelings in interaction with the social environment; acquisition by children of moral experience by involvement in various kinds of activity (game, educational-cognitive, pictorial, communicative, estimation-orientation, charitable, socially useful); maintaining a positive emotional state of each child; systematic diagnosis and correction of negative experiences. Various forms and methods were used for their implementation: reading and discussion of fiction and fairy tales, staging, puppet theatrical performances, fairy-tale game technologies and psychological technologies, ethical conversations, moral choice situations, building classes on the methodology of "philosophy for children", ethical training, various games, exercises, project and volunteer activities. Among the pedagogical conditions for the formation of moral feelings of junior students are identified: sufficient comprehension of moral knowledge, norms and rules of conduct by children of primary school age; development of the emotional sphere as a basis for the inclusion of students in educational and cognitive and diverse extracurricular activities, which is based on the principles of personality-oriented approach; gradual process of education of moral feelings of moral schoolchildren with systematic diagnosis and correction of negative experience. Their implementation is ensured by the propaedeutic course "Steps to Responsibility" and the club of extracurricular reading of children's works "Grammar of Morality".

**Keywords:** moral feelings, children of senior preschool age, children of primary school age, pedagogical conditions, forms, methods, types of activity.

## 1. INTRODUCTION

There exists a problem of morality in Ukrainian society. Modern economic realities challenge the moral values of society. The money fever, the desire to make money at any cost, the "consumer" worldview observed in Ukraine in recent decades have led to a decline in human morality. The value of a man in society is determined within the monetary scale. Honor, dignity, justice, conscience, compassion have receded into the background. Instead, individualism, selfishness, cruelty, and corruption have become dominant, devaluing the value system and leveling the laws of morality and ethics. The main key to solving this social problem is to build an educational system in preschool and general education institutions on the basis of values and the development of the moral and ethical sphere of both children and school-age students. That is why today the problem of formation of children's moral feelings in senior preschool and primary school age acquires special attention.

## 2. THEORETICAL BACKGROUND

Theoretical analysis of the problem shows a wide range of scientific research in the field of moral education. The problem of moral development of preschool children in modern research is presented through the concepts of mercy (I. Knyazheva), compassion, tolerance (N. Skrypnyk, O. Maksymova), humane feelings (S. Ladyvir, V. Kotyrlo, S. Kulachkivska, O. Vovchuk -Blakitna), moral behavior (T. Kolesina, G. Savitskaya, T. Fasolko). Some aspects of this problem are substantiated in the works of T. Pirozhenko, Z. Plohiy, T. Ponimanska (formation of a positive perception of the environment and oneself); L. Artemova, T. Markova, L. Prokolenko (moral development by means of game activity); A. Bogush, O. Monke (formation of evaluative and ethical judgments in artistic and speech activity). L. Lokhvytska's works are devoted to the development of practical aspects of this problem. According to scientists and practitioners I. Bekh, T. Ponimanska, V. Ternopilska, moral feelings must be formed in preschool age. In primary school, when students master the system of knowledge, the development of moral feelings occurs in close unity with the formation of moral consciousness and behavior.

Theoretical and practical aspects of moral education of junior schoolchildren were studied in the works of S. Bakulina, N. Basyuk, V. Blyumkin, T. Humennikova, G. Humnitsky, I. Zaitseva, L. Krainova and others.

The process of forming children's moral feelings in senior preschool and primary school age is the least studied pedagogical phenomenon, which requires appropriate theoretical and experimental justification, due to the lack of special pedagogical research on this problem. In particular, insufficient attention was paid by scientists to the development of theoretical and experimental model of formation of moral feelings of preschoolers and primary school children, pedagogical conditions were not studied.

## 3. RESEARCH OBJECTIVE, METHODOLOGY AND DATA

The purpose of the article is to substantiate the pedagogical conditions for the formation of moral feelings in older preschoolers and younger students, meaningful characteristics of the forms and methods of their implementation in the practice of preschool and primary school.

In our study, the moral children's feelings in senior preschool and primary school age are understood as such emotional attitudes to the behavior of others and to their own, which reflect social morality, moral traditions, the real attitude of people to each other [1, p. 16]. Based on the analysis of scientific and pedagogical literature, we outlined the main types of moral feelings that

should be formed in children at the stage of senior preschool and primary school age. These include feelings of truth, trust, justice, empathy, kindness, commitment, dignity, friendship and camaraderie, fear, shame, guilt, conscience, altruism, responsibility, duty, success (failure), and civic feelings.

In the course of experimental research, we identified the following areas:

- expansion of gnostic moral experience (children's understanding of moral concepts, knowledge, values and their social significance);
- approval of practical experience of moral behavior;
- correction of negative experiences, negative stereotypes of behavior.

Older preschoolers and younger students are characterized by the need for external expression of internal states, experiences, expression of their emotions in action. Under the guidance of adults, the child masters the external way of organizing their own behavior, which first requires constant monitoring by the educator, peers. Self-control skills are gradually being acquired. Behavior becomes habitual and eventually becomes a trait. Knowledge becomes beliefs, moral habits, if the event, action, situation is perceived by the child as personally significant, causing experiences that are accompanied by a range of emotional states: excitement, anxiety, tension, joy, and others.

#### 4. RESULTS AND DISCUSSION

There is a need to create such pedagogical conditions that would really promote the development of pupils and students of internal motives of moral feelings and would encourage them to develop effective moral behavior. Among the pedagogical conditions for the formation of moral feelings in older preschool children, we included: deepening and expanding children's knowledge and ideas about moral and ethical categories and their characteristics; emotional saturation of the content of tasks aimed at stimulating the manifestations of children's moral feelings in interaction with the social environment; acquisition by children of moral experience by involvement in various kinds of activity (game, educational-cognitive, pictorial, communicative, estimation-orientation, charitable, socially useful); maintaining a positive emotional state of each child; systematic diagnosis and correction of negative experiences.

The program of the formative stage of the experiment included the use of a certain system of forms, methods and techniques for the development of moral feelings in the experimental group.

In order to form children's moral feelings in the senior preschool group in classes on acquaintance with the social environment, we used a set of different methods and techniques. For reading and discussion, we chose the texts of Ukrainian folk tales, literary tales of G.-H. Andersen, I. Franko, L. Ukrainka, L. Tolstoy, stories of moral and ethical orientation S. Sukhomlinsky, V. Oseeva, O. Butsen, V. Bliznets, O. Vyshnya, M. Vingranovsky, E. Gutsal, O. Senatovych and others, used the "harmful advice" of G. Oster, worked out proverbs and sayings. To this end, we have developed an indicative list of works of children's fiction for reading and discussion.

Among the effective means of educating the moral feelings of children, a special place is occupied by a fairy tale. A fairy tale is the most interesting, accessible and effective source of moral knowledge for children, due to their age-related psychological properties. The expediency of using a fairy tale can be argued by the "law of emotional reality of fantasy", the actions of which are extended in the case of transfer to an imaginary situation. According to L. Vygotsky, "artistic feeling is a common feeling, but revealed through the increased activity of imagination. Such experiences are "smart emotions". They are especially strong, because knowledge, coming into contact with experiences, form an intellectual and emotional complex of awareness "[5, p. 126]. In a fairy tale, a certain moral norm or position is never imposed, does not appear naked, but follows from the artistic fabric of the work, exists as a subtext, as an instructive conclusion to be made for

the listeners of the fairy tale.

From an early age, a child willingly listens when adults read aloud, easily remembers small tales, experiences with the characters, sympathizes with one and childishly condemns others. The tale contains great opportunities for moral education. Human relationships in fairy tales are simple and clear, the child learns to empathize with grief, rejoice in the happiness of fairy-tale characters, the victory of Good over Evil. The meeting of a child with a fairy tale evokes feelings of empathy (S. Rusova).

The fairy tale is one of the most interesting folklore genres, it opens a magical world of life for every child. Its appeal lies in its plot, mystery and fantasy. Folk wisdom has adapted the content of fairy tales for children's perception. Fairy tales have a peculiar system of various artistic means, subject, on the one hand, to the glorification of the positive, the glorification of good deeds and desires, and on the other hand, they enhance the satirical exposure of negative characters, life phenomena. In fairy tales often in grotesque form depicts the troubles, shameful phenomena of life. Children are disgusted with such phenomena, the desire to realize the ideals of goodness, truth, justice.

Fairy tales accumulate a huge moral and spiritual potential, national values. The widespread use of fairy tales in preschool institutions is due to the fact that their content is presented in an interesting way. There is a clear division of characters into good and bad, the essence of whose actions are easily understood by children and allows to determine the qualities of each actor. This makes it easier for young readers to properly assess the morality of the act. Therefore, the consistent proclamation of the self-worth of each person cultivates altruistic traits in the young reader, teaches him to respect others.

It is fairy tales that form the primary moral concepts, enrich the imagination with unforgettable images of folk fantasy. With the help of a fairy tale, children learn respect, love, get acquainted with the rules of social life, learn the rules of moral behavior in society, solve moral and social problems. Listening to a fairy tale, children are often worried, happy or worried, watching events closely.

In the classes on acquaintance with the social environment in the experimental group we used the staging of a fairy tale or its fragments: a) staging of the culminating fragments of a fairy tale; b) children's creation of the finale of the fairy tale and staging of its various variants; c) staging a fairy tale on stage - it was preceded by a competition for the best performers.

Getting used to the image of a fairy-tale hero, the pupil is completely or partially similar to him. This is due to the fact that older preschoolers comprehend fairy-tale characters at the level of associative identification. From a psychological point of view, the process of identification is based on the fact that the subject's imagination creates an image of another: "I am the same as that hero", resulting in the formation and rethinking of personal orientations of the individual.

The process of identification has a positive effect on the formation of moral concepts and ideas of older children. Putting yourself in the place of the hero means at the same time experiencing the relevant situations depicted in the fairy tale, to absorb more deeply the thoughts and feelings that the work is full of.

The elaboration of the fairy tale was combined with the use of different types of work. The staging creates emotional uplift, helps participants and viewers to get information about common mistakes of interaction. In the process of staging, children together with the teacher "educate" a literary character. Therefore, such a technique is valuable indirect effect on students. The simplest fragments of costumes and masks created by children together with their parents enhance children's play.

In addition to reading a fairy tale and staging, children were offered conversations on the content, tasks "search for feelings", "guess the feelings of the hero", compose a negative character with advice on behavior, convey the main idea of the fairy tale, plot conflict, image of your favorite

character. sympathize, puppet theatrical performances ("The Stranger and His Friends", "How the Crocodile Gene was looking for friends"). Fabulous game technologies ("Flower of Kindness", "Rays of Humanity", "Island of Understanding", "Bells of Conscience") and psychological technologies: gymnastics of feelings, energy exercises "Heart on Palm", "Warmth of Friends' Hands" and others involved children in empathy, learning moral concepts.

Ethical conversations play a significant role in the formation of moral feelings. Their content is diverse: the rules of conduct and communication in kindergarten, at home, on the street, in public places; about positive and negative moral qualities; about acceptable and unacceptable ways of expressing emotions, conversations about the role of values in a person in establishing harmonious relationships; discussion of read works of art or actions of children; analysis of observations of human behavior. The main thing is an ethical conversation should evoke in the soul of each child certain experiences, emotional response, the desire to perform actions that deserve approval. A separate type of ethical conversations in everyday life is conversations initiated by children. They need special trust of children to the teacher and great tact on the part of the educator. In our study, we tried to ensure that the rule or requirement formulated by the educator with children is followed in everyday life. In particular, after a conversation about the need for mutual assistance, the kids were asked to perform tasks in pairs (make homemade, application).

The lack of experience of children's moral relationships required the creation of special situations, "programmed" experiences. The child's deep interest in a certain situation encourages him to identify with the protagonists and offer them their behaviors. We asked situations not only in verbal form. Based on the imagery of thinking of older preschoolers, we offered plot pictures and scenes played by children. When discussing the situation, the children were faced with the problem of moral choice, which brought it closer to reality, allowed to determine the possible motives for actions, to prepare students for appropriate behavior in a real situation.

In our study, we developed and used a series of such situations. In general, situations of moral choice can be grouped into: 1) cognitive; 2) evaluation; 3) alternative; 4) situations of absurdity. It should also be emphasized that children form a psychological attitude to meet the requirements of adults, teachers in particular. Gradually there is a transfer of common requirements to the requirements of others, to comrades. Later, the external demands of adults and other children turn into the demands of the child to himself. Establishing a connection between the information obtained and the real experience of children's behavior helped to bridge the gap between knowledge and behavior characteristic of older preschoolers.

The construction of classes on the method of "philosophy for children" (author - American philosopher M. Lipman) is dialogical in nature and based on a free exchange of ideas in the form of conversation. Philosophy for children is the basis for reflection, reflection. Kids learn a logical approach to discussing the issue. The task of the educator is to create a situation of success both for each child individually and for the whole "community of curious people". In the process of dialogue, many different valuable ideas are born. In no case can a single correct or erroneous judgment be distinguished. Of course, all ideas deserve attention.

The value of the philosophy for children method is that students are asked questions, and do not answer them. Consideration of various life problems helps develop similar approaches to one's own life. Gradually, "the practice of relieving emotional tension, showing tolerance, finding reasonable compromises in interpersonal conflicts" [2].

In the process of discussing the works, it is from the considerations of children and differences in their views that the impetus for cognition arises. Comparison of his actions and the actions of the hero on the basis of external features is supplemented by comparisons of motives for behavior. Older preschoolers are not yet able to comprehend and clearly determine the motives for their behavior, but on an emotional level it is already happening. Then the actions become the subject of reflection of the child. Some questions deliberately take the child out of the plot of the work to help

him find an analogy in real life and make the right, informed decision in the right situation. As a result of such work on the works, the child experiences the joy of discovery, which plays an important role in his spiritual life. Philosophy for children helps to "create in children a lasting immunity to violence, debauchery, moral and social irresponsibility" [2, p.153].

Moral behavior cannot be nurtured by prohibitions, evaluations, punishments, or encouragement alone. A. Makarenko noted that she needs to be taught in the same way as language or arithmetic. Necessary system in the work, clarification of moral requirements, the formation of skills through the practical consolidation of these requirements and the continuous improvement of actions by means of "training, gymnastics behavior". In this way, we chose ethical training in the senior group. It was carried out in the form of exercises for self-knowledge, sketches for recognizing and training various emotional states, exercises for reincarnation, modeling and solving life situations, self-training, games-exercises of communication skills, psychotechnical games and more. This allowed to develop the psychological observation of older preschoolers, the ability to put themselves in the place of others or explain people's behavior, to look at the situation through the eyes of a partner. The need to enter the state of another contributed to the formation of empathy in them - the ability and ability to understand other people, imaginary to enter into their position and mental state, which is an important factor in a holistic attitude to man. At all stages of children's work self-analysis was carried out, without which it is impossible to improve any activity.

An important place for the realization of the purpose of training sessions was the psychological climate - a set of socio-psychological relations in the group, which contributed, as we saw, to the free expression of the pupil' "self". Only in this case the children had an optimistic mood, ability to work and initiative, which was accompanied by kindness and attention to each other, which gave each child a sense of security, allowed to overcome pessimism, if he was, apathy, aggression.

It is known that the leading activity of older preschool children is play. The game helps the child enter and fit in the society. At the forefront of the game are relationships between people, the social content of labor. It simulates the relationship between people in the performance of social functions. In the process of participating in the game, children learn to communicate, try themselves in different roles and situations. They learn to be leaders and to obey the decision of the majority. The means of the game create conditions in which the organizational abilities of children are revealed, the ability to restrain oneself, to show persistence and determination is formed. Thus, the game orients older preschoolers in the motives and moral rules of adults.

In the classes we practiced different types of games (role-playing, theatrical, imitation, dramatization games, didactic) and game exercises. Important indicators of a child's competence in the educational line "Child in Society" are the ability to calmly defend their own opinions and the ability to reconcile their desires, aspirations with the interests of others, to participate in collective affairs. To form them, we used games: "What do I feel", "What color is your mood"; games to develop the ability to cooperate and interact ("Draw together", "Colorful bouquet", "Favorite toy") and to cultivate a positive attitude towards others ("Polite words", "Friendly names", "Friendship begins with a smile"); dramatization games ("Spikelet", "Two Hats").

From our experience, in the process of getting acquainted with the social environment, we involved children of the senior preschool group in the game "Printing House", which was to create a "book fund". In order to increase the level of responsible attitude of children to the task, to stimulate emotional activity, on the eve of the game there was an excursion to the book printing house. The creation of the "book fund" was entrusted to several children, the rest of the students took the position of "book customers". During the tour, the children were guided by what the books should be made of (bright pictures, flat, neatly pasted pages), what their peers expect from them. Observations have shown that for most of the pupils the trust of the children's team turned out to be so significant that they tried to perform the tasks at the highest (available to them) level.

Children enthusiastically set to work, worried about quality, tried to "make their book no worse than the real thing", carefully selected colored paper for the cover, repeatedly leveled the pages. Realizing the necessity and significance of their work for others, children perceived the requirements of the children's group for the book as mandatory, which determine the content and quality of their work.

Expressing interest in the work of child producers, "book customers" acted as controllers interested in the quality of their orders. Their involvement in the labor process was manifested in the demanding of employees, in the support and approval of their actions, in friendly advice. This stimulated and inspired producers. Concerned about the success of the tasks, they often asked clarifying questions to their "customers", trying to improve the result. Having made self-made books, they did not stop there. On their own initiative, the children gave the book the shape of a fish, a cat, began to paint blank pages on the plots of famous fairy tales. Before they could finish their work, they asked permission to take the books home, not forgetting to bring them the next day.

A significant number of students coped with the task quite successfully, at the level of executive actions, without elements of initiative, creativity. However, for all children, the assignment of classmates has become relevant. Some of them, zealously undertaking the task assigned, quickly left it and later did not worry about the quality of the product, did not try to follow the method of execution, which they were taught, missed some labor operations. The process of making the book was shorter, and the result was careless. These children were satisfied with the "conditional", schematically made book. They tried to finish the job faster. Some of these students wanted to paint their books, but turned the work into fun - they laughed, did not worry about the quality of the drawings.

After receiving their "order", the controllers carefully reviewed and selected the best books. They refused to accept ugly, untidy handicrafts into the "book fund". Neatly executed but not painted books, although accepted, were not popular with "readers", which upset their "producers" and even encouraged some of them to get back to work and finish their book. Faced with tight controls, "formal" producers felt uncomfortable, having to go through unpleasant moments when their work was severely criticized by peers. To the kids who did the best work, the participants of the game offered the main roles in the game - the director of the printing house, the heads of the shop.

As we can see, the focus on peers, the need for their recognition is not the main incentive to action, but increases the importance of trust and appreciation of the children's group. This develops a sense of duty and responsibility for the task entrusted to the team of peers.

The themes of story-based role-playing games ("in the clinic", "in the hospital", "in the zoo") should potentially contribute to the formation children's moral feelings in. However, according to the results of the experiment at the stage of statement, children interact in the game without moving to emotional relationships. In this case, the game does not contribute to the education of moral feelings. In this regard, we decided to enrich the plot and content of children's games. The following techniques were used:

- excursion to the doctor's office of the kindergarten and observation of the course of admission. This aroused increased interest of children, but did not significantly affect the content of the game and the nature of role relationships. This is due to the fact that five-year-old children still find it difficult to distinguish the care and sensitivity of the doctor as part of his actions, as well as the appropriate emotional attitude towards the patient;

- reading works of art in order to develop an idea of the work and exploits of medical workers in the war years;

- conducting conversations about the work of a surgeon, therapist, ophthalmologist, nurse.

The game "Zoo" was preceded by reading works about animals, looking at pictures, guessing

riddles, conducting didactic games ("Who needs what?", "Feed the animals", board games (Zoo, "Zoo Lotto"), reading stories about work. But the biggest impact on the children was the excursion to the contact zoo and the caring attitude of the zookeeper to the monkey he cares for. Their feelings, to fill their actions with humane manifestations, which testified to the sincerity of the children's experiences.

It should be noted the project method is effective for the formation of moral feelings of older preschool children. According to T. Ponimanska, 5-year-old children are already able to complete the project on their own. The project method is one of the pedagogical technologies that promotes the implementation of a personality-oriented approach in the moral education of children. The essence of this pedagogical technology, according to S. Sysoeva is to stimulate children's interest in the problem, mastering the necessary knowledge and skills to solve it, organizing project activities to solve the problem, and the output - the practical application of the results. The main thing is that the result can be seen, understood, felt, applied in real practice [4, p. 78].

Besides, projects promote the activities of each participant according to his individual abilities, develop the ability to make collective decisions, teach to build trusting, humane partnerships between participants, perform appropriate social roles, overcome conflicts and more. An important stage is the collective discussion of the results of joint research activities, as well as the ability to present and defend their project.

The project "Good deeds around us" (long-term, collective) proposed by us provided for joint activities of teachers, children and parents. He made it possible to attract various types of activities: cognitive, exploratory, subject-transforming, charitable, socially useful, pictorial, and so on. The following forms of organization of activity were used:

- "Respect old age" (gifts for the elderly for the day of the elderly);
- Action "Flowerbed" (children with their parents);
- Planting trees on the territory of the kindergarten and playground;
- Labor landing "Let's help the janitor";
- Action "Mercy" (help to orphans);
- Volunteer action in support of anti-terrorist operation soldiers, making doves of peace;
- Production of leaflets until March 8 for former employees of the children's institution;
- Preparation and showing the kids of the younger group of the fairy tale "The Wolf and the Seven Goats";
- Visiting children with disabilities;
- The city on the windowsill.

Thus, participation in the project allowed the children to show their moral and patriotic feelings, do something useful for the benefit of compatriots, feel their gratitude, joy of good deeds. In addition, the joint work of children significantly intensified the positive emotional manifestations of children to each other. Relationships have become more friendly, trusting. We tried to form in each child a positive focus on peers, the ability to show attention to him and caring attitude. The children sought to interact with each other, which was manifested in the ability to notice the difficulties of peers and the desire to come to the rescue.

The general results of the ascertaining stage of the experiment allowed to determine the pedagogical conditions that will promote the formation of moral feelings in younger students. These include: sufficient understanding of children of primary school age moral knowledge, norms and rules of conduct; development of the emotional sphere as a basis for the inclusion of students in educational and cognitive and diverse extracurricular activities, which is based on the principles of personality-oriented approach; gradual process of education of moral feelings of moral schoolchildren with systematic diagnosis and correction of negative experiences.

Starting from the second semester of the first grade, we conducted weekly classes on the propaedeutic course "Steps to Responsibility". Our course program included common sections for



each class: "The essence of a sense of responsibility", "Education of a sense of responsibility in primary school", "Development of a sense of responsibility in the family". The study of the propaedeutic course in the 1st grade takes 18 hours, in the 2nd-4th grades - 32 hours each. Topics are different depending on the age of students, as they took into account the growing intellectual capabilities of students, acquired emotional experience in assessing the facts, events, phenomena of life, the state of volitional regulation of behavior. The program is made taking into account the principles of systematization, scientific grounding, accessibility.

Within our research the following tasks of the propaedeutic course were suggested:

1. Acquaintance of junior schoolchildren with universal moral norms and essential signs of responsibility.
2. Development of emotional and motivational sphere.
3. Development of adequate evaluation activities aimed at analyzing their own behavior and actions of others.
4. The formation of the need to understand the other and respect his position, the development of the ability to empathize.
5. Teaching children to respect themselves, believe in their strengths and creative abilities.
6. Involvement of children in various types of collective activities, in which the creative image of a responsible person is formed, developing the habit of timely and high-quality execution of assignments and responsibility for their own actions.
7. Teaching techniques of self-control and self-education.
8. Development of activity, independence, organizational skills.
9. Correction of irresponsibility in children.

The structure of classes included reading works of art of various genres, conversations, stories, story-role, situational-role, business games, travel games, competitions, contests, simulation exercises, tasks of psychological and pedagogical training, dramatization, analysis of moral choice situations, projection exercises -educational nature (training tasks "How will you do when ...", writing tips on homework, writing letters to fairy-tale characters to correct their behavior), thematic drawing, collective creative work, questionnaires, testing, making crafts for students kindergarten. In addition to these exercises, students were offered tasks to develop thinking, attention, memory, perception, imagination and creativity of children, which contributed to the development and strengthening of moral feelings.

## 5. CONCLUSIONS

We attempt to conclude; the content of the formation of moral concepts and ideas should be supplemented with material that children will get acquainted with during extracurricular reading. In this regard, we have developed a program of the club of extracurricular reading of children's works "Grammar of Morality". The main criterion for the selection of texts is their moral and ethical orientation, the possibility of educating moral feelings. The program includes literature of various types and genres, works of world and domestic folklore, children's classical literature, works of talented modern children's writers who entered the circle of children's reading. In total, "Grammar of Morality" includes 153 works. The texts were selected by us taking into account their accessibility for children of primary school age. Working with the works, we paid considerable attention to vivid artistic images that must be perceived, understood and experienced by each student. Emotional attitude of students to the characters is the basis for the formation of moral ideas. Children do not passively perceive the events depicted in works of art, they are sympathetic to the characters, experience with them both joy and difficulties.

Children's fiction, revealing in a plot-like form the relationship between people, provide

examples of social behavior, and the material for the formation of moral ideas, knowledge of primary school children. Aiming at helping students master the educational material, we offered them the ideas desirable to create a moral model so they have the opportunity to compare the actions of adults or peers known to them and the facts set out in the texts.

Evaluating the protagonists of the work, younger students already operate with moral concepts that lead to the act, but they cannot yet name the motives that are expressed in the experiences or thoughts of the heroes of the work, determining their characters. Therefore, systematic work on texts requires a creative approach from the teacher's part as well.

Thus, the efficiency of the formation of children's moral feelings in senior preschool and primary school age is provided by a set of pedagogical conditions. Promising areas for further research will be related to the organization and conduct of the final stage of the experiment in order to confirm the effectiveness of our developed and applied system of educational work.

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У статті актуалізовано проблему формування моральних почуттів у дітей старшого дошкільного і молодшого шкільного віку. Запропоновано авторське визначення поняття «моральні почуття». Моральні почуття дітей старшого дошкільного і молодшого шкільного віку розглядаються як такі емоційні ставлення до поведінки інших людей і до своєї власної, які відображають суспільну мораль, моральні традиції, реальне ставлення людей один до одного. Окреслено основні види моральних почуттів, які варто формувати у дітей на етапі старшого дошкільного і молодшого шкільного віку. Серед них: почуття правди, довіри, справедливості, емпатії, доброти, прихильності, гідності, дружби і товаришування, страху, сорому, провини, совісті, альтруїзму, відповідальності, обов'язку, успіху (невдачі), громадянські почуття. Теоретичний аналіз науково-педагогічної літератури засвідчив, що на сучасному етапі розвитку українського суспільства науковцями приділено недостатньо уваги розробці теоретико-експериментальної моделі формування моральних почуттів дошкільників та молодших школярів, не вивчалися педагогічні умови їх формування.

Теоретично обґрунтовано і розроблено педагогічні умови формування моральних почуттів у дітей старшого дошкільного віку: поглиблення і розширення знань та уявлень дітей про морально-етичні категорії та їх ознаки; емоційна насиченість змісту завдань, спрямованих на стимулювання проявів дітьми моральних почуттів у взаємодії з соціальним оточенням; набуття дітьми морального досвіду шляхом залучення до різних видів діяльності (ігрової, навчально-пізнавальної, зображувальної, комунікативної, оцінно-орієнтаційної, добродійної, суспільно-корисної); підтримка позитивного емоційного стану кожної дитини; систематичне діагностування і коригування негативного досвіду. Для їх реалізації використовувалися різноманітні форми і методи: читання і обговорення художньої літератури і казок, інсценізація, лялькові театралізовані вистави, казкові ігрові технології та психотехнології, етичні бесіди, ситуації морального вибору, побудова занять за методикою «філософія для дітей», етичний тренінг, різні види ігор, вправи, проектна і волонтерська діяльність. Серед педагогічних умов формування моральних почуттів молодших школярів визначено: достатнє осмислення дітьми молодшого шкільного віку моральних знань, норм і правил поведінки; розвиток емоційної сфери як основи включення школярів у навчально-пізнавальну та різнобічну позаурочну діяльність, яка ґрунтується на засадах особистісно орієнтованого підходу; поетапність процесу виховання моральних почуттів моральних школярів із систематичним діагностуванням і корекцією негативного досвіду. Забезпечують їх реалізацію пропедевтичний курс «Сходи до відповідальності» і клуб позакласного читання дитячих творів «Грамматика моральності».

**Ключові слова:** моральні почуття, діти старшого дошкільного віку, діти молодшого шкільного віку, педагогічні умови, форми, методи, види діяльності.