

National M.P. Dragomanov Pedagogical University, Ukraine

LIUBOV LOKHVYTSKA

lokhvytska@gmail.com

*Technique of Moral Performance as an Innovative One  
in the Stimulating of Development of Preschooler's  
Moral Self-consciousness*

---

Technika inscenizacji moralnych jako innowacja w stymulowaniu rozwoju samoświadomości  
moralnej dzieci w wieku przedszkolnym

SUMMARY

This article reveals basis of moral education of preschool age children, which is the formation of their moral self-consciousness that provides subsequent level of moral development. Here was suggested the usage of method of integrated gaming moral inclusion (MIGMI) that would stimulate children's manifestation of moral activity and also enrich their moral experience. Playing content of moral inclusion is outlined through the use of moral dolls-“moral guides”. It is also posted a justification of innovative technique – of moral performance (MPT) – in the context of arsenal of psychological-pedagogical and methodological tools. There were also shown features of moral situation preparation (with dolls-“moral guides”) in moral performance aimed at empathy developing, implementation of self-analysis and autoregulation. The essence of detecting children's remorse as a self-conscious aware moral emotion that arises in violation of a moral rule is revealed. Here is exposed algorithm of moral framing (interpretation) usage as a compulsory reception (MFR) in technique of moral performance that helps children with implementation of their self-esteem (when analyzing their own actions and consequences for themselves and others). The importance of psychological influence of moral performance technique as required one in the moral education of preschool children is proved.

**Keywords:** preschool age; moral education; moral self-consciousness; technique of moral performance; stimulating development; innovation; dolls-“moral guides”

## INTRODUCTION

The development of moral self-consciousness is the basis of moral education of preschoolers. Lokhvytska's program of moral education "Treasury of morality" (Lokhvytska 2014) is based on this statement. This is being done by providing psychological and pedagogical support that includes basing on MIGMI (method of integrated gaming moral inclusion). Contents of this notion was revealed by Mayers, so we understand it as "inclusion people to the circle on which the same moral values and rules of justice are applied" (Mayers 2003, p. 612). According to the working definition, moral inclusion is coverage of children with educational interaction through their involvement to the solution of moral situations that are being submitted them through the images of appropriative dolls-"moral guides". I believe that this method will encourage children's activity and enrich their moral experience that will promote the formation of moral self-awareness. This term, by itself, is close to the meaning of definition of integration that is used in relation to the implementation of preschooler's moral education. This kind of inclusion is possible due to thought-out and well-organized by teacher various forms of moral activities for preschoolers.

## JUSTIFICATION FOR THE MORAL PERFORMANCE TECHNIQUE

The main requirement is providing integrativity in moral education by playing inclusion children to educational situations, that are being implemented through the usage of dolls-"moral guides" after the research of Lokhvytska (2014). In the bottom of usage of dolls-"moral guides" lie elements of doll-therapy. Implementation of psychological and pedagogical support of formation moral self-consciousness of preschoolers as the basis of moral education with use of doll-therapy is stipulated by age characteristics and possibilities of children's moral development. For children of preschool age doll is the main toy. This axiom needs no additional explanations and is proved by course of historical development, by numerous scientific psychological and pedagogical research and practice. In other words, the use of dolls is based on the principle of coherence – the interconnection of all components of moral education: emotional, cognitive and behavioral components.

Using doll as a central character (acting figure) MIGMI (method of integrated gaming moral inclusion) further combines usage of psychological and pedagogical tools. In the selection of methodical tools (concomitant methods and techniques) attention is focused on traditional and innovational ones. Therefore, it is necessary to select main gaming techniques and works of fiction that are "basic" methodical tools. Under the term "basic" are understood those types which cause

general contours, so they need to be supplemented by others (filling with any content teachers carry out on their own, it depends on the level of moral development and moral education of preschool children). Basic playing techniques are didactic games and exercises with concomitant set of traditional methodical tools (accompanying methods, techniques and ways). They all may be implemented both on behalf of dolls-“moral guides” and directly on behalf of teacher.

Teacher is an intermediary between dolls and children, who plays the role of so-called “technical” assistant and “voices” these charming characters and also convey them children’s speech in generalized form. That is why, together with adults (parents, teachers and psychologists of preschool educational institutions), the main carriers and performers of moral functions we offer dolls-“moral helpers” that actually should be real and sensually perceived by children: have appropriate appearance, moral meaningful filling.

In this way the main purpose of moral education is the development of moral consciousness in preschoolers in the formation of their moral knowledge and practical skills of moral behavior is being expected in the everyday educational work and individual lessons (entire or a segment, without having excessive pressure). However it is not worth having frontal lessons with “forced moral studying”. Concerning forms of work, it is reasonable to hold it both in groups and have individual lessons. Groups of children and duration of such lessons depends on their age and personal needs. It is compulsory to take under consideration cyclic character of lessons construction, “problems” of their contents. Individual practice with child is effective (when you need class to be held “face to face”) or some facultative classes for particular children. The main thing is to organize communication and mutual efficient work of children, make them to feel “moral spirit”; excursions and purposed walks (to the production or institutions that are available for children’s visiting in order to show them moral relationship between people); carrying out joint events, quizzes, competitions, themed evenings; children’s charity events; exhibitions; flashmobs and others (joint activity of children and parents). Herewith, variation of combination methods movements and techniques of psychological and pedagogical support of moral education can be varied.

On the basis of selection of outlined psycho-pedagogical tools with accent on the usage of playing techniques (exercises, games and tasks) the establishment of moral performance technique (MPT) is suggested. Whereas performance is directed on activation of archetypes (primary natural images, ideas, experiences inherent to the individual as a subject of collective unconscious in the psychology of Jung), it will be an effective technique to influence the stimulation of development of preschooler’s moral self-consciousness.

## THE ESSENCE OF MORAL PERFORMANCE TECHNIQUE

Methodological basis of the proposed technique is the position of subject-acting theory, which was proposed by Rubinstein. According to his doctrine, the subject forms, appears and determines itself in the process of its activities, “in the acts of creative amateur performance”: “[...] by what he does, you can determine what it is; by direction of its activity, you can define and form his own” (Alexandrov 1999, p. 332). Personal “moral work” of the child, as Rubinstein mentioned, is an internal clause for the effectiveness of educational influence that occurs naturally (“twisting”) around their own moral actions and other people’s actions during the observation and analysis of their consequences – how our actions affects on surrounding people and ourselves (Alexandrov 1999, p. 332). So practical “working” and moral activity is a natural and necessary determinant of preschooler’s moral education.

In my opinion, moral performance is a children’s playing content reproduction of a real moral situation with educational purpose, namely it should have “upbringing” by Bitinas (1984, p. 132) or “nurturing” by Bekh (1991, p. 77) situation. In particular, Bekh characterizes “nurturing” situation in the context of moral development of personality (moral development and moral education – mutually stimulating processes). According to him, “nurturing situation is a social situation where a child adopt social (and in my research – moral) norms of behavior through the organization of relationships” and perceives and adopts moral requirements (Bekh 1991, p. 77). And it is necessary to take into account objective social and psychological conditions – by O. Melnichuk: “[...] presentive and operative conditions and interpersonal relations of child that unfold around the activity and cause some contradictions and collision of social and individual interests” and subjectives: emotional condition of child and his activity (Melnichuk 2012, p. 86). Just while creation of such situations happens “child’s inclusion” to moral plot, mobilization of his internal activity, forming his own attitude (with appropriate emotions and moral feelings) to the proposed content; moral comprehension and verbal evaluation, motivation for suppression (or conversely manifestation) of some moral acts and actions. Consequently, using of educational situation in moral upbringing by the way of introduction of moral performance technique forms preschooler’s moral self-consciousness.

Moral performance is understood as child’s participation in mini-staging when a doll-performer comes (the one from dolls-“moral guides” who creates the show) in real time; making and discussing educational situations for moral topic, where the doll acts as a helper, and children “work out” role of who harm and the one, who is harmed; it can be also complex and include use of declamation, demonstration and explanation, method of transformation and others (Conquer-good 1985; Hytten 2010).

Interpretation of the performance's essence for today is not unambiguous and it is being considered in different ways. As it has already been mentioned, English term "performance" has many meanings: "staginess", "show", "action", "play", "presentation", and others. Founder of performance theory (that is being considered as specially organized events) *Schechner* gives such definition: "*Performance – action demonstrated by one group of people to the other one*" (cit. by Matvienko 2001, p. 336). Such characteristics of it are important: it takes place "here and now", so all participants are in real time, but not in ephemeral one (like in case with fairy tale dramatization); events always happen like "at first"; the plot is outlined by beforehand planned actions accordingly to the situation content. As art critic Turchin remarked, there occurs in performance adoption of "play rules that are demonstrated by ocular" (Turchin 1993, p. 37). The main is not preparation process (rehearsing), but emotional experience of moral feelings and emotions, "living through" the situation in reality during the performance when a child recreates absolutely real actions, which actually represent themselves. Performance, as a rule, is focused on the impact on the consciousness, as far as it demonstrates some moral information. It is confirmed by words of Polish artist Bałdyga, who said that "performance [...] appeals to the problems of human self-awareness, desire and emotions" (cit. by Kluzowicz 2005, p. 27). Herewith demonstration is important, so that is showing while performance, but this demonstration mustn't become a show off (pointing). So the main sense of performance is a range of those individual emotional experiences and impressions that fill its participants up (performers and spectators). In performance every participant creates so to say "his own" work basing on the incentives set by performer (a doll). That is why performance is "live illustration of some information" (Turchin 1993, p. 23). And everyone, who contemplates the situation becomes its participant, gets a chance to identify oneself, consequently it is based on reflection (the main psychological mechanism of moral education) that supplies a child with new moral experience.

This is confirmed by the statements expressed by Australian researcher Beaumaris, who mentions that for children it is not enough only to offer instructions how to be fair, caring, responsible, but it is also necessary to provide them with a possibility of thinking and discussing why do they need to be so, what does it mean for themselves and their closest entourage (family environment, social institution) and for the entire society. The main thing must be child's accumulation of its own moral experience through the obtaining of moral one, which is the main in preschool age (Beaumaris 2014).

#### FEATURES OF MORAL PERFORMANCE TECHNIQUE

Specificity of usage of moral performance technique lies in practical reproduction of described educational situations of moral content (with purpose of

moral problems solution) with compulsory use of dolls-“moral guides”. The first and foremost condition of performing situations by children is to make a moral choice. According to my scientific hypothesis, moral choice based on overcoming of moral norms, becomes a psychological determinant (definer) of individual progress of a preschool child. One of other conditions of moral norms mastering serves its representation as an individual one through making moral choice in purposely created conflictual situations. In the investigation of Jacobson were studied psychological determinants of moral choice and psychological mechanisms of this process (Jacobson 1984) – in particular, revealed and described main psychological components of determinant system that are responsible for realization of moral actions. The author refers to them knowledge of moral and, corresponding to them, generalized right methods of action, and also extinction of ideas about own methods of action; understanding of their social meaning; formation of individual and emotionally colored attitude to them. Indispensability of individual interpretation of moral choice situation is emphasized. There is also shown meaning of understanding and going through the moral choice for further development of child’s personality.

Analysis of moral choice problem permits to select the stage of contradiction and opposition of different interests (between moral norms and personal desire), as noted by Jacobson in his researches (Jacobson 1984). In Holina’s opinion, psychological nature of discordant situation in child’s consciousness wasn’t the subject of especial research by this time (Holina 2000). There are evidential confirmations in literature that psychological moment of comparison, correlation of moral knowledge and own behavior cause realization of opposition between personal interests and moral requests (Jacobson 1984). It can be surmised that in two types of phenomenology of children’s behavior in the situations of moral choice, described as “an unsteady” behavior and “an intermediate” one, where some stages of individual norms formation appears, there is a result of moral norm transformation into specially created discordant situation.

On the foundation of accomplished literature analysis was brought forward the next hypothesis that, in my opinion, explains one of the key moments of moral autoregulation development – conflicting situation in child’s self-consciousness that is one of the phases of personal norm becoming and simultaneously appears as method that allows to solve situation of moral conflict. That is why contradictory situation should be considered as a special case of problematic situation, where child looks for choice version of its own action. In the channel of this approach moral norm exists as a prescript, thanks to it a child moves forward on the way of choice, understanding and managing own behavior.

The meaning of conflicting situation in child’s development can be considered the following way. Conflicting situation is characterized by some basic moments. For its solution have unusual influence children’s moral conceptions –

knowledge about how do they have to act, according to universally adopted norms of moral behavior. Appropriately, cognitive activity of preschool children in such case is focused at intensive analysis of this situation, so the result is establishing new connections and relations in it, that can explain the opposite properties of the object (in this sense, predictable child's action is the object), and new deepened understanding of the object. Revitalization of children's research activities allows them to analyze the properties and attitudes that previously were not considered: "What if I do it this way?", "Whether it hurts anyone?", "Will I have friends among peers?", and so on. In this manner, discordant (or problematic) situation exists as a mean that guarantees the process of child's moral choice and comparison in its consciousness own actions and moral norms. However, for moral norm to become a regulator of moral choice and gain individual sense for the child, that the sense of personal norm, you need to arose discordant situation in child's mind, so two opposite and mutually exclusive methods of action began to be realized. At the same time alternative ways of behavior that might be kept in mind, they should be characterized by equal or close level of attractiveness for child. It means that the motivational force of personal interests and affective charging of moral standards should be close enough (the same in influence), so the child could make a choice. Such a variation may become a reality of mental life at certain phase of child's moral development if the next conditions are kept: the child must know moral norm, should understand its social importance and have enough intensive affectively colored attitude to it.

The above-mentioned give reasons for saying that child in achieving such a level of moral development, logically gets a contradictory situation that serves as a tool of moral choice and encourages thinking and appropriation of moral norms as personal ones. During the process of the understanding the contradictory situation by a child its activity changes the focus – starts to look for ways to solve new problems in life and that allows it to resolve moral contradictions. So, the next model is building up: having found itself in a contradictory situation caused by the presence of two opposite behaviors in its minds, the child will solve the dilemma that has risen. The essence of this situation is a conscious moral choice and the construction of a new mode of action. Moral norm in a contradictory situation gains a new quality, becoming "personal norm", "standard", "moral criterion", so the mean, based on what child can rebuild its own behavior in a real situation, realizing individual interests. But, of course, this is not perfect model construction and the essence of it lies in the adoption of personal norm as an individual one when making moral choice that has affirmative influence on moral development of a preschool child. Quite often child goes through this process in conditions of dual standards. Adults promote following the moral norms of behavior, while giving examples of its violation; absence of permanent control and permissiveness prompts child to choose more attractive version of actions without any analysis of



the consequences to others and so on. Accordingly, it is worth noting that the development of moral norms under these conditions pass a number of stages (Holina 2000). At the first of them child acquires the knowledge of moral norms, meets it social value and begins to regard it emotionally. On the second one moral norm is compared (and contrasted) with egocentric mode of behavior. As a result of looking for the way out from arose conflict contradictory situation child understands moral pattern and emotionally experience it. Consequently, it becomes the moral standard of personality – personal norm used by the child as a way of solving the moral conflict. At the third stage children orients themselves to personal norm while planning their actions, it becomes a regulator of their behavior.

So, the moral choice serves as the psychological determinants of child's mastering the moral norms that become personal as a result of its development and further to successful growth at the period of preschool childhood. At the same time, personal norm is interpreted as a generalized way of moral action which for the child has importance of standard and understood it as means of solving the conflict situation of moral choice; according to it may be planned and built real actions in a particular situation. In this way, personal norm transformed on the basis of moral choice regulation and moral norms accepted as own one for the activities can serve as a tool for child and internal tool using which it can plan the future action in a real conflict (moral) situation. Moral choice (personal norm is its indicator) simultaneously become both a mean of analyzing the situation of social interaction and a carrier of morally accepted (approval) mode of action and a regulator of behavior planning during the moral performance.

#### THE IMPORTANCE OF MORAL PERFORMANCE TECHNIQUE

Once accomplished performance, as a rule, does not repeat, as it is not impossible to replay the same emotions for children. But behind the same content of moral situation can be “understudies” – those preschoolers, for whom it is important to play the very scene. While participating children memorize various moral images it can be moral event (story) or moral character (the portrait). Concerning this is fair a reflection by Hytten about the meaning of moral performance usage, as a method that gives an opportunity to ensure

[...] window into the worlds of others and can help us to cultivate moral imagination. It can also potentially help us to develop understanding and empathy. But these outcomes are neither inevitable nor likely, especially without careful attention to the ethics of performance, a clear sense of the goals and aims of performing the Other, and sufficient background information and research to begin to understand the realities of the Other (Hytten 2010, p. 130).

So the main purpose of moral performance technique “as a method of actor” is “represent the Other as best as we can, not to create the most »moral version«



of that Other, or to attribute the noblest motivations to that Other” (Hyttén 2010, p. 130). In this way happens associative dynamics of the moral plot with usage of dramatization and improvisation elements framed by verbal cover during the discussing with is inherent and “lived through” emotions and moral feelings. The peak of the last ones is display of conscience that occurs in violation of moral rule and exists as a reaction for its own (immoral) behavior that demonstrates preschooler’s feeling of blame.

Considering the above written, preparation (processing) of moral situation (with dolls-“moral guides”) in the technique of moral performance implies self-assessment (to analyze own actions and their results, get certain experience), which gives the voice of conscience to the subject. According to the “algebra of conscience” by Lefebvre (2003), conscience works as a warning, a moral intuition that signals about the morality (immorality, unethical) of action or deed. Conscience “works” according to the degree of analysis of the essence of moral situation: if the situation is provocative and contains a certain limit of temptation, it “pushes” subject to bad (immoral) action. In the case of a good situation temptation to commit immoral actions is absent. In relation to the mentioned are possible following options:

1. Conscience warns us about possible “underwater currents” – that certifies a high moral sensitiveness of the subject.
2. Conscience is revealed as an insensitive to the temptation, so the moral status of the subject is critically low.
3. Conscience warns the subject about possible consequences in bad situation and status of the subject is highly evaluated.
4. Conscience is calm and there is no temptation to break moral norms (Lefebvre 2003).

Correspondingly, moral performance technique is supposed to create situations where pattern of subject’s behavior (the one who hurts) includes its reflective structure – a hierarchy of images of himself and the other one (who is hurt) entering a relationship with the subject. This situation model can not only display the subject’s choice, but even communicate with simultaneously running processes of assessment of himself and others and also reflections of these estimates on the next floors of reflexive hierarchy. The internal desire to look better in our own eyes causes choice of morally positive relationship with a partner.

Moral performance technique is based on the use of moral framing reception. Development of this reception belongs to Canadian scientist Goffman, who has noted that the content of situation makes our actions, behavior and understanding. Frames are cognitive structures that guide our perception and understanding of social reality, this is “procedural knowledge or sequence of actions which constitute a situation” (Goffman 1974, p. 102). He uses the concept of the frame

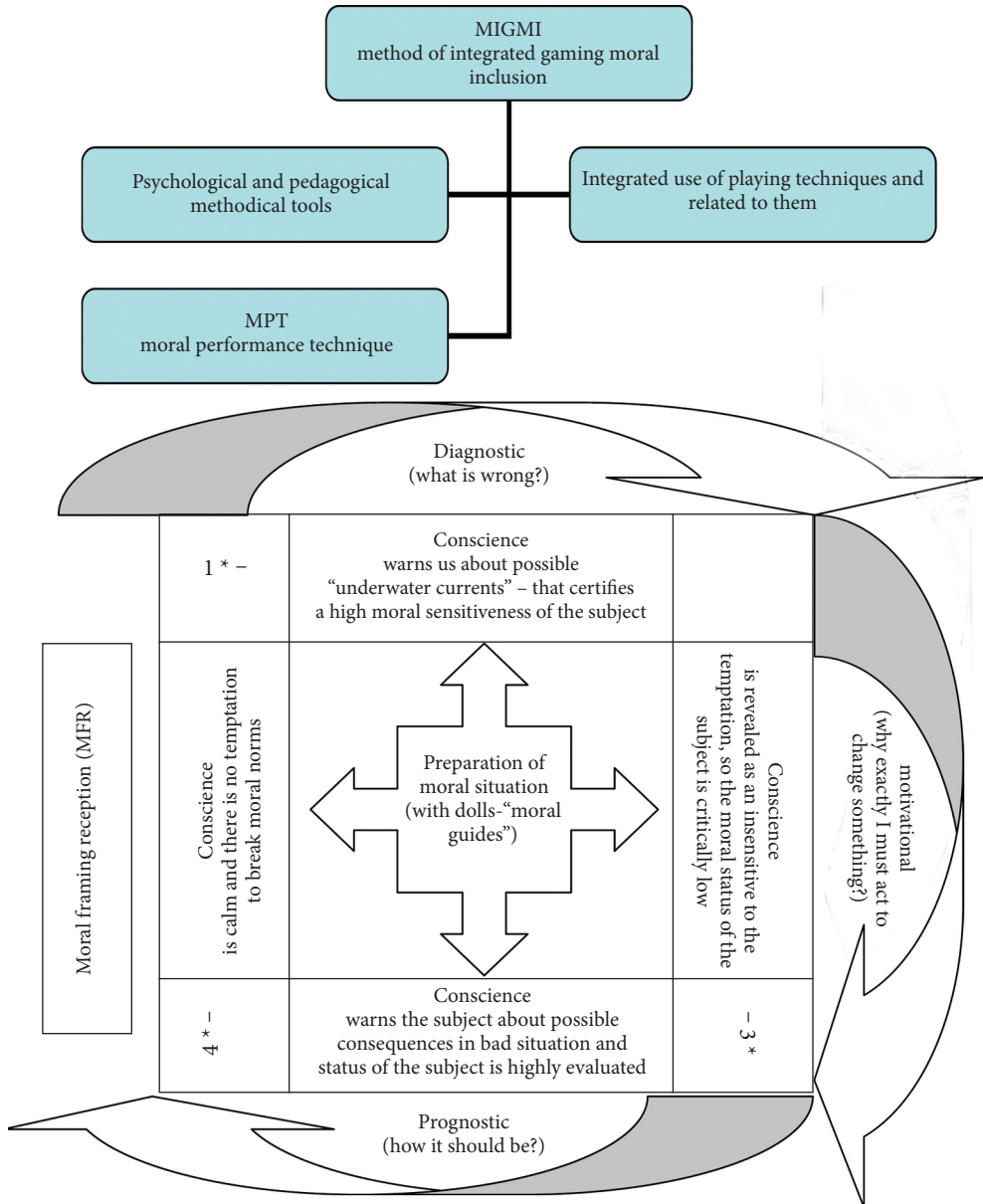
synonymous with the concept of “situation” that includes “a matrix of possible events”. The framing structure always corresponds to the situation, so that the context: importance, visibility and correction. It includes a diagnostic component that identifies the nature of the problem; motivational component explains why something must be done; prognostic component specifies what needs should be realized (conclusions).

American researchers Kreps and Monin, studying the moral framing, revealed its influence on “moral awareness through moral intuitions, moral template matching and meta-perceptions” (Kreps, Monin 2011, p. 103). Their work exposes basics of moral causal *antecedents* (lat. *antecedens* – previous) that signal about the presence of moral frame. Generally, the essence of this method is selection and underlining some aspects of moral situations during the exclusion or minimization of others so that appropriate thought prevailed over another one.

Moral framing reception is considered as an interpretation of the surrounding (external) world, own “I” and own moral actions in it. It is expedient, because it includes three levels: diagnostic (what is wrong?), prognostic (how it should be?) and motivational (why exactly I must act to change something?). Association of pupils in keeping rules and regulations of moral interaction is essence of introduction moral framing. Moral framing envisages such algorithm of actions: 1) identifying those manifestations of moral behavior (negative) that need to be changed, 2) establishing personal “contact” and subject’s motivation for signal “Yes”, which means: “I want to be a good (moral)”, 3) clarification of moral intentions: “What is it? Why? How? For what?” you want to do it, whether it is acceptable on a personal level (transition to the level of moral awareness), 4) creation of new moral behavior variations aimed at implementing positive moral intentions (you can consider three new models of behavior – each time will take place substantiation of moral choice in making decisions), 5) an imaginary checking of each of the offered variants: what would be better; to whom the moral effect is aimed (more goodness for other or benefit for itself), if there was an “internal agreement” on made decision about behavior changing (not under compulsion but on their own), 6) adoption the responsibility by child for a new model of moral behavior.

The educator’s task is not to give children a set of reliable and effective methods of moral behavior, that actually is not bad, but to teach them how to discover these new variations themselves in the case of need to change their own behavior. That is, moral framing is used to form preschooler’s ability to find new, more effective options for moral behavior. In fact, the thing is about the promotion and stimulating of children’s desire to establish and maintain a trusting and friendly relations on the basis of specific reciprocity – mutuality in the recognition of moral rights and duties that exclude the violation of moral norms accepted in the given environment (peer group).

Everything described above is represented graphically in the Fig. 1, which shows canvas of moral performance technique in moral education of preschool children (in this sense, the canvas is a tool that helps to describe, analyze and discuss the structure of the process).



\*digits – the phases of development of conscience

Fig. 1. Canvas of moral performance technique in moral education of preschool children (author's concept)

In this way acting as game character in moral performances (situations of moral content) allows the child to live through different positions:

- those, who is harmed (the victim), violating established moral standards,
- those, who did harm (violators),
- those, who helped (defenders).

It is advisable to choose those plots for performances that are based on everyday facts of compliance and violations of morality (taken from life), that is tangent to those actions, where actually is formed moral experience of children and their relationships with peers. There should be playing those situations that one or another way is similar to those that often occur in children groups. The main accent is put on the determination key characters (dolls-“moral guides”) that will be present in all created gaming situations that reflect moral conflicts and constructed by the same scheme. This will give a possibility to avoid useless moralization, as it happens too often during the discussion of read works, or watching snippets of moral meaning when children are “out of the situation”, so to say aside and only criticize what they saw and heard.

While playing moral performances (may be also named “situations”), children have an opportunity to make changes and offer new their own new versions. It is an important here that gaming implementation of intention should take place at particular age group of preschool educational institution, without previous playing (rehearsing) or for demand (for spectators and children of other groups). This is explained by the fact that children will form ability to imagine their own possible violation of moral standards and negatively treat themselves that the game is “not for show”. An opportunity of realization a negative self-esteem in this case – is a step toward moral growth – ability of critical attitude to oneself, to see own disadvantages, to realize its mistakes. Crucial meaning has the confidence of the child in a positive attitude surroundings to it: peers and adults.

#### CONCLUSIONS

During the process of organizing such format implementation of the moral education of children they will have formed personal psychological mechanisms: ability to imagine the opposite moral actions that can take place both in imaginary situation and in reality, and select the expedient ones; create a positive attitude to themselves, based on compliance with certain moral norms, and simultaneously separate the negative view of themselves, including the violation of these rules. That is, the effectiveness of moral education of preschool children is defined both the observance of morality despite to their own benefits and interests when there is no external control (from adults) and under compulsion, so the implementation of these rules under conditions of free moral choice despite the temptation to

break them – that is what promotes the technique of moral performance and reception of moral framing in a format of using the method of integrated gaming moral inclusion.

## REFERENCES

- Александров И. (ред.) (1999), *Современная психология. Справочное руководство*, Москва.
- Beaumaris A. (2014), *Helping Children to Make Wise Choices*, [in:] J. Teng Yan Fang, B. Muniandy, P. D'Souza (eds.), *The Heart of Education: Learning to Live Together: Selected Papers Presented at the 16<sup>th</sup> UNESCO–APEID International Conference*, Bangkok office UNESCO, <http://unesdoc.unesco.org/images/0022/002273/227373e.pdf> [access: 12.05.2015].
- Бех И. (1991), *Нравственность личности: стратегия становления*, Ровно.
- Битинас Б. (1984), *Структура процесса воспитания (Методологический аспект)*, Каунас.
- Conquergood D. (1982), *Performing as a Moral Act: Ethical Dimensions of the Ethnography of Performance*, "Literature in Performance", 5, 2, [www.tandfonline.com/doi/abs/10.1080/10462938509391578#preview](http://www.tandfonline.com/doi/abs/10.1080/10462938509391578#preview) [access: 18.07.2015].
- Goffman E. (1974), *Frame Analysis: An Essay in the Organization of Experience*, New York.
- Холина Н. (2000), *Развитие у дошкольников морального выбора в условиях воображаемого действия*: автореф. дисс. канд. психол. наук: спец. 19.00.07 «Возрастная и педагогическая психология», Москва.
- Hyttén K. (2010), *Moral Education and the Dangers of Dramatic Rehearsal*, "Philosophy of Education Archive", <http://ojs.ed.uiuc.edu/index.php/pes/article/view/3018> [access: 20.06.2015].
- Якобсон С. (1984), *Психологические проблемы этического развития детей*, Москва.
- Kluzowicz J. (2005), *Performerzy: rozmowa ze Zbigniewem Warpechowskim, Janem Świdzińskim, Jerzym Beresiem, Jerzym Baldygą, Arturem Tajberem, Grupą Sędzia Główny i Oskarem Dawickim*, "Didaskalia. Gazeta Teatralna", 12, 69, <http://bazhum.icm.edu.pl/bazhum/element/bwmeta1.element.dl-catalog-243a60a1-a4fb-4c00-864d-0714e18fc121?q=bwmeta1.element.dl-catalog-6021c9ef-ee82-4b38-abb3-5587c9fd1e;29&qt=CHILDREN-STATELESS> [access: 26.03.2014].
- Kreps T., Monin B. (2011), *"Doing Well by Doing Good"? Ambivalent Moral Framing in Organizations*, "Research in Organizational Behavior", 31.
- Лефевр В. (2003), *Алгебра совести*. – пер. со 2-го англ. изд., Москва.
- Лохвицька Л. (2014), *Програма з морального виховання дітей дошкільного віку "Скарбниця моралі"*, Тернопіль.
- Лохвицька Л. (2014), *Зарубіжні колеги про моральне виховання*, "Дошкільне виховання", 5.
- Матвієнко В. (2001), *Соціальні технології*, Київ.
- Майерс Д. (2003), *Соціальна психологія*. – пер. с англ. – 6-е изд., перераб и доп., Санкт-Петербург.
- Мельничук О. (2012), *Виховні ситуації як засіб соціально-морального розвитку дітей старшого дошкільного віку*, «Наукові Записки НДУ ім. М. Гоголя. Психолого-Педагогічні Науки», 3.
- Турчин В. (1993), *По лабиринтам авангарда*, Москва, [www.rulit.me/books/po-labirintam-avangarda-read-75131-37.html](http://www.rulit.me/books/po-labirintam-avangarda-read-75131-37.html) [access: 04.08.2015].

## STRESZCZENIE

W artykule ukazano podstawy wychowania moralnego dzieci w wieku przedszkolnym, polegające na kształtowaniu ich samoświadomości moralnej, która zapewnia wyższy poziom rozwoju moralnego. Zaproponowano zastosowanie metody integracyjnej zabawowej inkluzji moralnej, która stymuluje u dzieci przejawy aktywności moralnej i wzbogaca ich w doświadczenie moralne. Określono istotę zabawowej inkluzji moralnej przez używanie lalek-towarzyszek moralnych. Uzasadniono innowacyjną technikę inscenizacji moralnych w kontekście psychologicznego i pedagogicznego instrumentarium metodologicznego. Ukazano także specyfikę analizy sytuacji moralnej (na podstawie lalek-towarzyszek moralnych) w inscenizacji moralnej skierowanej na rozwój empatii, przeprowadzenie autoanalizy i samoregulacji. Scharakteryzowano istotę wpływu wyrzutów sumienia u dzieci jako samouświadamiającej emocji moralnej, która powstaje po zaburzeniu reguły moralnej. Zaprezentowano również sposób zastosowania moralnej interpretacji w technice inscenizacji moralnych, pomagającej w dokonaniu przez dzieci oceny własnego postępowania (w analizie uczynków własnych, ich skutków wobec siebie i innych). Udowodniono znaczenie wpływu techniki inscenizacji moralnych w wychowaniu moralnym dzieci w wieku przedszkolnym.

**Słowa kluczowe:** dzieci w wieku przedszkolnym; wychowanie moralne; samoświadomość moralna; technika inscenizacji moralnych; stymulowanie rozwoju; innowacja; lalki jako „asystentki moralne”