



## THEORETICAL FOUNDATIONS FOR FORMING THE MORAL CULTURE OF PRESCHOOL CHILDREN

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### Abstract:

The problem of moral education in the broad sense of the word is one of the problems posed by the entire course of human development. Any era, in accordance with its specific tasks of socio-economic and cultural development, dictates the need for moral education and the formation of a culture of behavior. The article discusses theoretical foundations of the problem of moral education and the formation of a culture of behavior.

**Keywords:** senior preschool age , morality , moral consciousness , moral behavior .

The process of moral education is a set of consistent interactions between the educator and the team aimed at achieving the effectiveness and quality of pedagogical activity and the proper level of moral education of the child's personality.

Morality is an integral part of an integrated approach to personality education. According to the domestic teacher I.F. Kharlamov, "the formation of morality is nothing more than the translation of moral norms, rules and requirements into knowledge, skills and habits of behavior of the individual and their steady observance."

Morality is derived from the word "mores". In Latin, morals sound like moras, which means morality.

Morals are those standards and norms that guide people in their behavior, in their daily actions. Morals are not eternal or immutable categories. They are reproduced by the force of habit of the masses, supported by the authority of public opinion, and not of legal provisions. At the same time, moral requirements, norms, rights receive a certain justification in the form of ideas about how one should behave in society.

Moral norms are an expression of certain relations prescribed by the morality of society to the behavior and activities of an individual in various fields.





Moral education is a purposeful process of forming a high consciousness, moral feelings and behavior in the younger generation in accordance with the ideals and principles of morality [8].

The main function of moral education is to form in the younger generation moral consciousness, stable moral behavior and moral feelings that correspond to the modern way of life, to form an active life position of each person, the habit of being guided in their actions, actions, relationships by feelings of social duty.

Pedagogy, in the field of moral education, distinguishes such pedagogical concepts as moral consciousness and moral behavior. The system of historically established and continuously updated knowledge, refracted through a person's personal experience, is the content of human consciousness. One of the characteristics of consciousness is given in its very name as a body of knowledge about the surrounding world (consciousness). Without knowledge there is no consciousness. "The way in which consciousness exists and how something exists for it is knowledge" [14].

Social experience is reflected in the public moral consciousness: moral ideas, theories, concepts reflect the real relations of people that develop in the process of activity and communication. Beliefs are the highest level of formation of moral consciousness. They become regulators of actions, actions of a person. The moral stability of the individual depends on them. Persuasion is characterized by a strong assimilation of a system of moral concepts, the development of moral feelings, and the generalization of the experience of behavior and relationships.

Mastering moral ideas and concepts is a long and complex process.

Children go a long way from assimilation of moral concepts, first at the level of presentation to complete mastery of its content.

The expansion of experience, the accumulation of knowledge leads, on the one hand, to a further deepening and differentiation of the moral ideas of older preschoolers, on the other hand, to greater generalization, bringing them closer to elementary moral concepts (about friendship, about respect for elders, etc.). Emerging moral ideas begin to play a regulatory role in the behavior of children, their attitude towards others [18].

In the mind of a child, the image of some phenomenon of moral life can arise not only during the period when this event occurs. The child can recreate, again "see" this or that act of his friend, which he once observed. And moreover, he can imagine his act in certain situations. In this case, representations apply. According to Spirkin, in representations "consciousness for the first time breaks away from its immediate source and begins to exist as a relatively independent subjective phenomenon" [26].

The moral consciousness and behavior of children are formed in unity - this is the cardinal principle of pedagogy.





New features appear in children in relationships with adults and peers. Children actively show interest in meaningful communication with adults. The authority of an adult, his value judgment continues to play a serious role in behavior. Growing independence and awareness of behavior lead to the development of the ability to be guided in actions by learned moral standards. Internal "ethical authorities" arise, which begin to determine the actions of the older preschooler. Children show an active desire to communicate with their peers in various activities, as a result of which a "children's society" is formed. This creates certain prerequisites for the development of collective relationships. Meaningful communication with peers becomes an important factor in the full-fledged formation of the personality of an older preschooler. In collective activities (play, work, communication), children of 6-7 years old master the skills of collective planning, learn to coordinate their actions, fairly resolve disputes, and achieve common results. All this contributes to the accumulation of moral experience. Along with play and work activities, educational activities play a significant role in the moral education of older preschoolers. In the classroom, they master the rules of educational behavior, they form purposefulness, responsibility, strong-willed qualities.

The unity of education of moral consciousness and behavior of A.S. Makarenko attached great importance, believing that children should be armed with the theory of morality. At the same time, he argued that cultivating the habit of correct behavior is much more difficult than cultivating consciousness [13].

The education of moral behavior is the formation of moral deeds and moral habits. An act characterizes the attitude of a person to the surrounding reality. In order to evoke moral deeds, it is necessary to create appropriate conditions, to organize the life of pupils in a certain way. A moral habit is a need to perform moral deeds. Habits can be simple when they are based on the rules of the hostel, culture of behavior, discipline, and complex when the pupil creates a need and readiness to perform activities of a certain importance. For the successful formation of a habit, it is necessary that the motives by which children are encouraged to act are significant in their eyes, that the attitude towards the performance of actions among the children is emotionally positive, and that, if necessary, children are able to show certain efforts of will to achieve results.

Moral education is effectively carried out only as an integral process of pedagogical, corresponding to the norms of universal morality, organization of the entire life of the child, taking into account their age and individual characteristics. The result of a holistic process is the formation of a morally whole personality in the unity of its





consciousness, moral feelings, conscience, moral will, skills, habits, socially valuable behavior [7].

The fundamental basic category of moral education, according to B.T. Likhachev, is the concept of moral feeling - a constant emotional sensation, experience, real moral relations and interactions. Moral norms are transformed into subjective morality only thanks to their sensory assimilation by the child [11].

Evaluation of moral feeling as a fundamental principle does not mean neglect of moral consciousness. The development of moral consciousness involves knowledge of moral principles, norms and, at the same time, constant awareness and comprehension of one's moral position in society, moral state, sensations, feelings of moral consciousness - an active process of reflecting the child of his moral relations, states. The subjective driving force behind the development of moral consciousness is moral thinking - the process of constant accumulation and comprehension of moral facts, relationships, situations, their analysis, evaluation, moral decision-making, responsible choices.

Moral feelings, consciousness and thinking are the basis and stimulus for the manifestation of moral will. Outside the moral will and effectively practical attitude to the world, there is no real morality of the individual. The moral behavior of a person has the following sequence: life situation - experience - comprehension of the situation and motives - choice and decision - stimulus - deed.

Children are often not inclined to deep understanding of the situation, which leads them to random decisions. The choice of behavior is carried out by them under the influence of the psychology of the crowd, random external influences, mass hobbies, impulsive incentives. The instability of motives is determined by the strength of the action of the feelings accompanying the situation, for example, fear, which deprives the child of the opportunity to make a conscious choice and implement a volitional action. The meaning of educating children of free moral will is to teach them to control themselves, to help them gain inner freedom, determination to act unbendingly in accordance with moral feeling and conviction, and to establish moral norms in relations with people. The morality of a person is manifested in the conscious adherence to moral principles and in the usual forms of moral behavior. Education helps the child to come to an internally meaningful, conditioned worldview, moral feeling and consciousness of behavior, self-control, self-regulation and self-government. Throughout this journey, the child is at different levels of control of their own behavior.

The initial level, almost internally uncontrolled, is characterized by the dependence of behavior on unconscious impulses and external influences. Gradually, through the





emotional subconscious sphere of the psyche, habits and habitual forms of behavior are formed. At this level of development, there is the possibility of some self-control over behavior due to habits, strengthening habitual actions. On the basis of habitual behavior, under the influence of purposeful pedagogical influence, the child develops moral thinking. Together with him and with his help, on the basis of moral feelings, consciousness and will, morality, honesty, truthfulness, justice, diligence, discipline, collectivism are formed. These properties and qualities of the individual represent mental transformations that arise as a result of the active interaction of the child with the world in the system of social relations. They are steadily manifested by the child in these relationships, they are recognized, fixed in character traits, personality traits, habits and habitual forms of behavior. The highest level of moral behavior is conscious self-control, maintaining firmness, loyalty to moral convictions, especially in crisis and extreme situations. For children, such situations arise all the time in the process of life.

The success of the moral education of children largely depends on the nature of the subjective moral space in which they live. This reveals the moral climate in the team. The educator minimizes spontaneous influences in the zone of moral space and interaction. The emergence of contradictions in the life relations of the children, the outside world and among themselves, gives rise to the tension of experiences, which is manifested in opposition, resistance to education, in hidden and open conflicts. It is a mistake to consider the inconsistency in the behavior and consciousness of older preschoolers as an accidental phenomenon or only as a result of flaws in education. So A.G. Khripkova, studying the reasons for non-compliance with the rules of behavior by children, emphasizes:

1. children do not know some rules. This reason is simple and easily eliminated;
2. know the rules, but do not know how to follow them. This means that it is necessary not only to tell, but also to show how one can behave in a similar situation, how one must follow this rule;
3. know the rules, how to follow them, but do not follow them. This is because some rules, children consider unnecessary and unimportant. In addition, children see that adults do not adhere to unity in the requirements for children, or children do not follow the rules because of laziness, lack of habit of volitional effort.

The very essence of the moral formation of the personality lies in the child's overcoming of external and internal contradictions. In an endless stream of moral choices between desire and duty, good and evil, compassion and cruelty, love and hate, truth and lies, selfishness and collectivism, character traits and moral qualities are formed.





Moral education is not the memorization of moral norms and the thoughtless development of behavioral habits. It is an active life process of relationships, interactions, activities, communication and overcoming contradictions. It is a process of constant and systematic decisions, choices of volitional efforts in favor of moral norms, a process of self-determination and self-government in accordance with them. Thus, the pedagogical process of moral education is the organization of children to overcome and resolve life's contradictions, problems, choices, conflicts and clashes. The efforts of the educator should focus on the skillful resolution of contradictions together with the children and the development of their moral feelings, consciousness, habits, moral behavior in this process.

Moral education has its own specific goals. They are determined by the prevailing social relations and spiritual values.

The purpose of education is the formation of a morally stable whole personality. This determines the direction and organization of the entire process of moral education.

The specificity of the process of moral education is also due to its content - public morality, the need to introduce the norms of public moral consciousness into the individual consciousness and behavior of each child. The complexity of the process of moral education lies in the fact that its organization is at the same time the organization of the entire life of children, all their activities and relationships, it is accomplished and deepened in the process of their moral conscious implementation. The process of moral education is effective only when the teacher has feedback on the effectiveness of educational influences and takes this information into account at each new stage of his pedagogical activity. The educator receives such information only from life, from the daily study of the practice of relations and activities in the environment of the educated. A scientifically substantiated attitude to the process of moral education consists in the ability to see, emphasize and effectively use the moral aspect of any kind of children's activity, any life relationship. In this case, the teacher gets a real opportunity to effectively manage moral education, making it an integral part of the holistic process of raising children [4].

Senior preschool age is the most important stage in the development of the mechanisms of behavior and activity, in the formation of the personality of a preschooler as a whole.

Thus, considering the theoretical aspects of moral education and the formation of a culture of behavior, we came to the conclusion that the problem of the moral formation of a person has existed for a very long time and many discoveries have been made in this area.





The process of moral education has its own specifics and difficulties in organization, however, having mastered the necessary psychological and pedagogical knowledge, an adult is able to influence a child and purposefully form moral ideas and a culture of behavior.

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