

DEVELOPMENT OF MORAL BEHAVIOUR OF PRE-SCHOOL CHILDREN BY ETHNO-MUSIC: PARENTS' AND TEACHERS' APPROACH

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Abstract

The article analyzes a currently topical problem – moral education of children. Scientists and educationalists, having explored the issues of children's moral education, acknowledge that the development of a person open to moral values as well as his/her moral consciousness, and the formation of moral behaviour necessitate both rational and intuitive fundamentals of a personality invoked by ethno-music. Theoretical analysis discloses the relevance and impact of ethno-music on the moral education of pre-school children. Children's moral education is based on children's experience and closely related to their personal problems and the ones of the surrounding environment, which ensures the formation of a moral personality. It is maintained that special attention should be paid to the development of emotions and feelings, which is significant in education children's moral behaviour.

KEY WORDS: pre-school children, development of moral behaviour, values of ethno-music, parents, teachers.

Relevance of the research. Relevance of the research is supported by the fact that currently moral development is a priority area of education (3, p. 69). One of the structural parts of children's moral development at the stage of pre-school education is moral behaviour. Ethno-music is employed for the (self-) development of children's moral behaviour, which is especially significant at the pre-school stage. The issues of children's moral education and the closely related aesthetic education are extensively analyzed in educational literature. These issues are not new in the works of contemporary pedagogy and psychology; however they lack empirical research, which would highlight the problems of developing pre-school children's moral behaviour by ethno-music. The ones conducted several decades ago have already lost their relevance. Therefore, it is **relevant** to explore and disclose the impact of ethno-music on the change of the moral behaviour of 4–6-year-old children.

Object of the research – moral behaviour of 4–6-year-old children.

Aim of the research – to disclose the impact of ethno-music on the moral behaviour of 4–6-year-old children.

Objectives of the research: 1) to conduct theoretical analysis of the problem; 2) to explore parents' and teachers' attitudes towards the changes in the moral behaviour of 4–6-year-old children.

Research methods: analysis of theoretical sources, educational experiment, questionnaire for parents and teachers.

Research methodology: Pursuing to disclose the impact of ethno-music on 4–6-year-old children's moral development, a correspondent model has been designed, which was based on purposefully selected contents of ethno-music, types and forms of music activity based on ethno-music, technology stimulating moral education, as well as creativity and its application. The efficiency of this model was verified by educational experiment, which intended to disclose the changes in children's moral behaviour. The educational experiment was being implemented for a year at two different age groups of children. There participated 120 children aged 4–6 from two Lithuanian nurseries in Vilnius, their parents and teachers. The control group (hereinafter CG) comprised 60 children. The teachers kept to the general state preschool programme "Vėrinėlis"; the music activity in CG did not include special education by ethno-music. The education in the experimental group (EG), which consisted of 60 children, was based on the model of the development of children's moral behaviour by ethno-music.

A questionnaire for teachers and parents was distributed in order to define the changes in children's moral behaviour towards their parents, teachers, peers, pets, plants and other objects before the educational experiment (the first diagnostic section, hereinafter DS I) and after it (the second diagnostic section, hereinafter DS II). The questionnaire was filled in by 120 parents and 16 teachers of the children of experimental and control groups.

The development of children's moral behaviour by ethno-music in the works of psychologists and educationalists. A number of psychologists and educationalists analyzing the issues of moral development emphasize that a person's moral development is closely related to aesthetics education, and acknowledge arts and music as an important means of children's moral development.

According to Vydūnas, the very human essence is materialized in a person through art works; an exclusive place among other art forms is allotted to music, especially folk songs, as they help a human being to deny empiricism and is least of all related to substance (13, p. 468). Among other goals of national education, A. Maceina emphasizes aesthetic education, whose essence is to develop a person's taste by means of art values (9, p. 197). S. Šalkauskis considers moral and aesthetic education as one of the objectives of systemic education, which aims at helping a human being to perceive the beauty of nature and arts as well as to be able realize it in their life and activity (11, p. 317). A. Šerkšnas acknowledges the significance of a child's moral and aesthetic education and directs special attention to family customs and traditions (12, p. 51), whereas M. Pečkauskaitė emphasizes the significance of arts, aesthetic sense and beauty for a small child and developing personality (10, p. 176).

An important role is allotted to family in children's moral education (M. Pečkauskaitė, O. Norušytė, A. Gučas, L. Jovaiša, J. Uzdila, V. Aramavičiūtė, B. Bitinas and others). In the family children acquire initial experience of moral behaviour, on which the further conscientious formation of moral images and attitudes is based in a nursery. Thus, a family becomes an essential factor in moral education.

At pre-school age, the development of children's moral education by ethno-music constitutes an important part in the general education of a personality. The significance of this education is determined by the fact that ethno-music, as an integral part of ethnic culture, is based on common human values, which can be transferred only in the process of general education (5, p. 165–175). Thus, ethno-music deserves exceptional attention already in the childhood in order for a child to internalize the values. In the transfer of the values of ethno-music a particular role is attached to the teacher's ability to cognize the learners and regulate their moral development (3, p. 40).

The relevance and significance of ethno-music for the moral development of pre-school children is emphasized in the works by J. Čiurlionytė, A. Katinienė, P. Jokimaitienė, V. Krakauskaitė, E. Velička, V. Šatkauskienė and others. They maintain that ethno-music was and still is one of the most natural and suitable means of children's education. It embraces the first springs of the cognition of the beautiful, the good and the moral, which create their exceptional harmony and universality, where an immeasurable value of ethno-music and its exceptional impact on a child are pursued. Moral values encoded in folk songs, roundelays, games and dances provide with a possibility to experience and perceive the manifestations and meanings of human spiritual life as well as the beauty of existence. However, the impact can be expected only if the genres of ethno-music comply with a child's psycho-physical possibilities of perception and performance, when he/she lives through the works of ethno-music, which touch the deepest layers of his/her personality (7, p. 199).

The genres of ethno-music, which influence a child's emotional sphere, regulate moral behaviour towards adults, peers, nature, pets and objects, are most suitable for the (self-) development of pre-school children's moral behaviour (8, p. 125). A child internalizes human values while singing, playing, roundelaying, imitating the sounds of nature and acting in the environment, and regulates his/her behaviour with reference to these values. Morality is a cornerstone of child and adult interaction, as it embeds moral values in human relationships. By perceiving moral values, a child constructs moral images and is able to opt for socially acceptable behaviour.

The purpose of ethno-music is to turn human values into aesthetic ones preserving their particularity. By influencing children's emotions and their aesthetic scope, ethno-music arouses their emotional experience, which influences children's moral behaviour and other spheres of their personality: moral, cognitive, communicative, etc. Such an impact is feasible in the processes of education only provided the contents and artistic forms of ethno-music, as well as methods and ways of music activity comply with a child's nature and perception.

The core of the development of a young child's moral behaviour by ethno-music is composed of the development of his/her emotions based on the experience of moral or other values. The emotional element of moral experience is intuitive and subconscious at the early age. The priority is given to emotional evaluative and implicit (or receptive according to S.Šalkauskis, 11) component of moral behaviour. Thus, 'empathic awareness' is achieved, which is determined by emotional experience rather than knowledge (6, p. 185–186). Similarly, P. Jakobson states that pre-school children do not always clearly realize moral knowledge; however, referring to their moral images and emotions they are able to distinguish between the good and the bad (14, p. 112). Psychologists have proved that moral experience acquired through the communication with parents, peer and, nature, as well as ethno-music is a keystone of the formation of a child's moral behaviour and moral elements, such as moral images, moral attitudes, moral evaluation and moral knowledge.

Therefore, a question arises about the transfer of moral values of ethno-music in the process of education and their internalization in the learner's consciousness and behaviour. According to some scientists, the mechanisms of internalization are related to the emotional and volitional spheres. From a variety of values, an individual chooses those, which are emotionally most significant for them. According to B. Bitinas, emotions play the same role in the process of value internalization as thinking does in the process of learning (2, p. 182). Negative emotions carry a particular effect in the childhood, especially fear, which encourages the internalization of such values as prohibition. Under the impact of interaction with the value system of social norms and moral attitudes, the values of ethno-music, aesthetic and moral emotions, are fast internalized and turned into the motifs of moral behaviour, which is the basis for the development of moral culture and moral behaviour.

Changes of children's moral behaviour. In order to determine the changes of children's moral behaviour, a questionnaire for children and their parents was accomplished before the educational experiment (the first diagnostic section, hereinafter DS I) and after it (the second diagnostic section, hereinafter DS II). The analysis of children's behaviour towards their parents, teachers, peers, pets, plants and objects was designed pursuing to find out the frequency of the compliance of children's behaviour with the features of moral behaviour, presented in Table 1. The consistency of children's moral behaviour was selected as the main criterion of the assessment of children's moral behaviour. Following the features of moral behaviour presented in Table 1, children's behaviour was evaluated as follows:

- *highly consistent*, when the described behaviour is almost always observed;
- *consistent*, when the described behaviour is frequently observed;
- *fairly consistent*, when the described behaviour is occasionally observed;
- *inconsistent*, when the described behaviour is rarely observed.

The features of children's moral behaviour are presented in Table 1.

Table 1 . Features of a child's moral behaviour

| Relationships with: | Features of moral behaviour |
|---------------------|--|
| Parents | Tells the truth, listens, shares his/her thoughts, helps, shares things, sympathizes, does not cheat, shows polite behaviour |
| Teachers | Tells the truth, shares his/her thoughts, helps, shares things, does not cheat, shows polite behaviour |
| Peers | Listens, helps, shares things, sympathizes, forgives, does not sneer, does not do harm, does not cheat, shows polite behaviour |
| Pets, plants | Patronizes, grooms, cares, does not hit or break |
| Objects | Keeps order, does not damage or break, stores |

The conducted questionnaire for parents and teachers helped to disclose the changes in the moral behaviour of 4-6-year-old children. The research data are presented in Table 2.

The analysis of research data helped to determine the relation between diagnostic sections. According to parents, children's moral behaviour differs in relations not only with parents themselves ($p < 0,0001$, $\chi^2 = 10,0$), but also with peers ($p < 0,0001$, $\chi^2 = 8,0$) and pets ($p < 0,0001$, $\chi^2 = 5,0$). Children's moral behaviour with parents shows its relation to ethno-music activity ($p < 0,02$, $\chi^2 = 29,0$) and singing in the nursery ($p < 0,02$, $\chi^2 = 29,0$). Thus, by stimulating a child's emotions, ethno-music motivates him/her to act more consistently with their parents, peers, pets and objects.

The data of DS I of parents' questionnaire reveals that children's behaviour with **their parents** is almost always (*highly consistent behaviour*) or frequently (*consistent behaviour*) consistent. One third of children (EG – 35,0%; CG – 35,0%) demonstrate *highly consistent* behaviour with their parents: tell the truth, listen to them, show sympathy, help, share things and thoughts, do not cheat and are polite; approximately half of children (EG – 46, %; CG – 43,3%) frequently demonstrate such behaviour (*consistent behaviour*). However, a number of children show *fairly consistent* behaviour with their parents (EG – 15,0%; CG – 16,7%). Parents hold the opinion children express a similar kind of behaviour with their peers. They state that their children's behaviour **with peers** is *consistent* (EG – 43,3%; CG – 41,7%) and *highly consistent* (EG – 31,7%; CG – 30,0%). Similarly, behaviour **with pets** is mostly *highly consistent* (EG – 43,3%; CG – 46,7%) or *consistent* (EG – 36,7%; CG – 31,7%). However, children's behaviour **with objects** differs from the one with people and pets. Parents notice that about a quarter of

children almost always or sometimes keep order, store and avoid breaking or damaging their things, i.e. their behaviour is *highly consistent* (EG – 26,7%; CG – 25,0%) or *fairly consistent* (EG – 23,3%; CG – 26,7%), others demonstrate *consistent* behaviour (EG – 41,7 %; CG – 38,3 %).

After the educational experiment (DS II), the data of parents' questionnaire has changed. In all areas of relations the behaviour of EG children has changed significantly, whereas the behaviour of CG children moderately. The number of EG children, who demonstrate *highly consistent* or *consistent* behaviour with **their parents**, has increased: (EG – 45,0%, i.e. more than 10,0%) and (50,0%) respectively. On the contrary, the data of CG has changed insignificantly: children's behaviour with their parents is *consistent* (45,0%), only a third show *highly consistent* behaviour (38,3%). The number of EG children, whose behaviour was *fairly consistent* before the experiment, has decreased: (EG – 6,7%, decreased by 8,3%), whereas the number in CG remained almost unchanged (CG – 13,4%). Parents of EG children also observe the changed behaviour with regard to **peers**: they show moral behaviour (*consistent*) frequently (EG – 46,7%; CG – 41,7%) or almost always (*highly consistent*) (EG – 38,3%; CG – 33,3%). Analyzing the relationships with peers, it occurred that the number of EG children, whose behaviour was characterized as *fairly consistent* before the experiment, has decreased (11,7%), whereas in CG - 18,3%. After the experiment, there appeared no children in EG, who demonstrated *inconsistent* behaviour with regard to **pets**, whereas in CG the number is 3,3%. Parents observe *highly consistent* (EG – 51,7%) and *consistent* (EG – 41,7%) behaviour of their children with pets: children take care, groom and avoid hurting them. Parents in CG do not indicate any changes in their children's behaviour with pets, except in the case of *consistent* behaviour (CG – 36,7%).

Table 2. Parents' attitude to moral behaviour of EG and CG children

| Consistency of behaviour in relation to: | | | Highly consistent | | Consistent | | Fairly consistent | | Inconsistent | |
|---|----|-------|-------------------|------|------------|------|-------------------|------|--------------|------|
| | | | N | % | N | % | N | % | N | % |
| parents | EG | DS I | 21 | 35,0 | 28 | 46,7 | 9 | 15,0 | 2 | 3,3 |
| | | DS II | 25 | 45,0 | 30 | 50,0 | 4 | 6,7 | 1 | 1,7 |
| | CG | DS I | 21 | 35,0 | 26 | 43,3 | 10 | 16,7 | 3 | 5,0 |
| | | DS II | 23 | 38,3 | 27 | 45,0 | 8 | 13,4 | 2 | 3,3 |
| peers | EG | DS I | 19 | 31,7 | 26 | 43,3 | 10 | 16,7 | 5 | 8,3 |
| | | DS II | 23 | 38,3 | 28 | 46,7 | 7 | 11,7 | 2 | 3,3 |
| | CG | DS I | 18 | 30,0 | 25 | 41,7 | 12 | 20,0 | 5 | 8,3 |
| | | DS II | 20 | 33,3 | 25 | 41,7 | 11 | 18,3 | 4 | 6,7 |
| pets | EG | DS I | 26 | 43,3 | 22 | 36,7 | 9 | 15,0 | 3 | 5,0 |
| | | DS II | 31 | 51,7 | 25 | 41,7 | 4 | 6,7 | - | - |
| | CG | DS I | 28 | 46,7 | 19 | 31,7 | 10 | 16,7 | 3 | 5,0 |
| | | DS II | 28 | 46,7 | 22 | 36,7 | 8 | 13,3 | 2 | 3,3 |
| objects | EG | DS I | 16 | 26,7 | 25 | 41,7 | 14 | 23,3 | 5 | 8,3 |
| | | DS II | 20 | 33,3 | 28 | 46,7 | 9 | 15,0 | 3 | 5,0 |
| | CG | DS I | 15 | 25,0 | 23 | 38,3 | 16 | 26,7 | 6 | 10,0 |
| | | DS II | 16 | 26,7 | 25 | 41,7 | 14 | 23,3 | 5 | 8,3 |

The analysis of DS II shows children's improved behaviour with **objects**: the number of children, who keep order, store and avoid breaking them, has increased. Almost half (46,7%) of EG children demonstrate *consistent behaviour* with regard to objects, and a third show *highly consistent behaviour* (33,3%). As before the experiment, CG children's behaviour with objects is mostly *consistent* (41,7%); however, a quarter of children show *fairly consistent* behaviour (23,3%), i.e. they seldom establish order, store and avoid bearing their things. Children, whose behaviour regarding objects is *inconsistent*, constitute 5% in EG, and 8,3% in CG.

The data of the research has disclosed that children's behaviour with parents and peers was similar before and after the experiment, whereas their behaviour with pets and objects underwent some changes.

Having compared children's behaviour with peers and parents, it occurred that their relations with parents are more consistent. Children tell the truth, listen, share their thoughts and things, help, avoid cheating and show polite behaviour with parents more frequently than with peers. According to psychologists, children feel more relaxed, learn to establish inter-relations, combine common activities among their peers; however, they are not always able to find a suitable form of behaviour and experiment with various models of inapt behaviour, which invoke conflicts. Thus, the problem of teaching children to communicate and behave morally with their peers occurs already at pre-school age.

Having compared children's behaviour with pets and objects, it appeared that children associate positive emotions with pets more frequently than with objects. Therefore, children's behaviour with pets is *highly consistent*, whereas with objects it is either *consistent* or *fairly consistent*: only every fourth child almost always establishes order of his/her belongings, avoids breaking his/her things or toys.

Teachers were asked about children's behaviour with the teachers themselves, peers, plants and objects. The data of the research is presented in Table 3.

Table 3. Teachers' attitude to moral behaviour of EG and CG children

| in relation to: | | | Consistency of behaviour | | Highly consistent | | Consistent | | Fairly consistent | | Inconsistent | |
|-----------------|----|-------|--------------------------|------|-------------------|------|------------|------|-------------------|------|--------------|--|
| | | | N | % | N | % | N | % | N | % | | |
| teachers | EG | DS I | 18 | 30,0 | 26 | 43,3 | 12 | 20,0 | 4 | 6,7 | | |
| | | DS II | 23 | 38,3 | 30 | 50,0 | 5 | 8,3 | 2 | 3,4 | | |
| | CG | DS I | 19 | 31,7 | 24 | 40,0 | 13 | 21,7 | 4 | 6,7 | | |
| | | DS II | 20 | 33,3 | 25 | 41,7 | 12 | 20,0 | 3 | 5,0 | | |
| peers | EG | DS I | 16 | 26,7 | 23 | 38,3 | 15 | 25,0 | 6 | 10,0 | | |
| | | DS II | 20 | 33,3 | 27 | 45,0 | 10 | 16,7 | 3 | 5,0 | | |
| | CG | DS I | 17 | 28,3 | 24 | 40,0 | 13 | 21,7 | 6 | 10,0 | | |
| | | DS II | 18 | 30,0 | 25 | 41,7 | 12 | 20,0 | 5 | 8,3 | | |
| plants | EG | DS I | 18 | 30,0 | 22 | 36,7 | 16 | 26,7 | 4 | 6,7 | | |
| | | DS II | 23 | 38,3 | 26 | 43,3 | 9 | 15,0 | 2 | 3,4 | | |
| | CG | DS I | 19 | 31,7 | 21 | 35,0 | 15 | 25,0 | 5 | 8,3 | | |
| | | DS II | 19 | 31,7 | 22 | 36,7 | 15 | 25,0 | 4 | 6,7 | | |
| objects | EG | I | 19 | 31,7 | 22 | 36,7 | 13 | 21,7 | 6 | 10,0 | | |
| | | II | 22 | 36,7 | 28 | 46,7 | 7 | 11,7 | 3 | 5,0 | | |
| | CG | I | 17 | 28,3 | 23 | 38,3 | 15 | 25,0 | 5 | 8,3 | | |
| | | II | 18 | 30,0 | 25 | 41,7 | 13 | 21,7 | 4 | 6,7 | | |

The analysis of the data of teachers' questionnaires reveals considerable differences between diagnostic sections. The statistical analysis shows that children's behaviour, who have been educated by ethno-music, differs completely in relation to teachers ($p < 0,0001$, $\chi^2 = 8,0$), peers ($p < 0,0001$, $\chi^2 = 12,0$) and plants ($p < 0,01$, $\chi^2 = 19,0$). A statistically significant relation of children's moral behaviour has been established with singing ($p < 0,02$, $\chi^2 = 9,0$) and playing games ($p < 0,02$, $\chi^2 = 18,0$) in the nursery. It has occurred that, similarly to the changes in behaviour with parents, ethno-music and music activity have significant impact on the change of children's moral behaviour with teachers.

Having conducted the analysis of teachers' questionnaires (DS I), it appeared that children's behaviour with **teachers** is slightly more negative than with parents. Children frequently tell their teachers the truth, listen to them, help, share their ideas and things and behave politely, i.e. they show *consistent* behaviour (EG – 43,3%; CG – 40,0%), *highly consistent* behaviour is demonstrated by less than a third of children in EG (30,0%) and CG (31,7%). Approximately a fifth of children rarely show moral behaviour (*fairly consistent behaviour*) (EG – 20,0%; CG – 21,7%) with their teachers. Differently from parents, teachers notice slightly worse relations with peers: about a quarter of children (EG – 25,0%; CG – 21,7%) *rarely* share things, help, sympathize or listen to their peers, avoid cheating or sneering and demonstrate polite behaviour with them. Approximately the same number of children almost always (*highly consistent behaviour*) (EG – 26,7%; CG – 28,3%) or frequently (*consistent*) (EG – 38,3%; CG – 40,0%) express moral behaviour with reference to their peers.

Having compared the data obtained from teachers' and parents' questionnaires, it appeared that children behave **with plants** much worse in the nursery rather than at home with pets. Only about a third *always* take care and avoid breaking plants (EG – 30,0%; CG – 31,7%). About a quarter show *fairly consistent behaviour* (EG – 26,7%; KG – 25,0%), whereas more than a third demonstrate *consistent behaviour* (EG – 36,7%; CG – 35,0%). Both parents and teachers indicate that children's behaviour **with objects** is *fairly consistent*. About a quarter of children only *sometimes* make order and avoid breaking their things (EG – 21,7%; CG – 25,0%), the number of children who show the described behaviour is 36,7% in EG and 38,3% in CG, whereas a third of children *always* make order, store and avoid damaging their things (EG – 31,7%; CG – 28,3%).

Analysis of the data of DS II has revealed a positive impact of ethno-music on the change of children's moral behaviour. The obtained data show that children behave consistently with their **teachers** almost always (*highly consistent behaviour*) (EG – 38,3%), or frequently (*consistent behaviour*) (EG – 50,0%). The number of children showing *fairly consistent behaviour* with reference to their teachers has considerably decreased in EG 8,3 %, (decreased by 11,7 %), whereas in CG the number of such children is 20,0%. Differently from parents, teachers point out that children behave worse with their **peers** in the nursery than parents think. According to teachers, while communicating only a third of EG children (33,3%, increased by 6,6%) express highly moral behaviour with regard to peers (*highly consistent behaviour*) and almost half of them frequent moral (*consistent*) behaviour (EG – 45,0%). The number of children, whose behaviour is *fairly consistent*, has decreased by 8,3%, the percentage now being 16,7%. Research data show that *consistent behaviour* with peers in CG is 41,7% (increased only by 1,7%), whereas *inconsistent behaviour* is characteristic of 20,0% of children. Almost a half of children (EG – 43,3%) have become more attentive and careful looking after **plants**, while *highly consistent* behaviour is demonstrated by 38,3% EG children. It has been determined that the number of children showing *fairly consistent behaviour* has decreased (EG – 15,0%, decreased by 11,7%), whereas the number of such children is almost twice as big in CG (CG – 25,0%). Similar data have been obtained while analyzing children's behaviour with **objects**. *Highly consistent behaviour* is demonstrated by 36,7% EG and 30,0% CG children. 46,7% EG (increased by 10,0%) and 41,7% CG children frequently take care of their things (*consistent behaviour*), whereas 11,7% EG (decreased by 10,0%) and 21,7% CG (decreased by 3,3%) children rarely show such behaviour (*fairly consistent behaviour*).

It is obvious that children's behaviour after the experiment has undergone considerable changes. While communicating with teachers, children more often tell them the truth, listen, share their thoughts and things, avoid cheating and are polite; however, they express a more moral behaviour in relation to their parents. Children's relationships with peers are evaluated differently by parents and teachers. According to teachers, children express worse behaviour with their peers than parents think. Teachers assume that, spending more time with children at the nursery, they can assess children's behaviour with peer more adequately. Nevertheless, greater attention should be paid to the improvement of children's relationships with peers at pre-school age. Teachers assess children's relationships with plants in an analogous way, whereas both teachers and parents express similar opinions about children's relations with objects.

Conclusions

1. The analysis of literature sources has revealed that moral development of a personality is closely related to aesthetic education, emphasizes children's emotions and feelings, helps in the formation of moral behaviour and acknowledges a significant role of parents and teachers in its development. Ethno-music is recognized as the most natural and suitable means of children's moral development, as well as a source and field of moral values, which helps to develop children's moral behaviour on the basis of emotional experiences.
2. The research has disclosed that the values of ethno-music internalized in the process of education and technology stimulating moral behaviour have a positive impact on the change of children's moral behaviour: the moral behaviour of 4–6-year-old children with regard to their parents, teacher and animals is characterized as consistent and highly consistent, whereas with reference to peers, plants and objects it is either consistent or fairly consistent. The problem of children's moral behaviour and communication with peers at pre-school stage has been highlighted. The statistical data analysis shows that the moral behaviour of 4–6-year-old children is closely related to music activity and singing in the nursery, which proves that ethno-music produces a positive impact on a child, his/her moral behaviour with parents, teachers, peers, animals, plants and objects.

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IKIMOKYKLINIO AMŽIAUS VAIKŲ DORŲ ELGESIO UGDYMAS ETNOMUZIKA: TĖVŲ IR PEDAGOGŲ POŽIŪRIS

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Santrauka

Straipsnyje nagrinėjama aktuali šiandienos problema – dorinis vaikų ugdymas. Vaikų dorinio ugdymo klausimus nagrinėję edukologai, psichologai pripažįsta, kad siekiant ugdyti dorinėms vertybėms atvirą asmenį, brandinti jo dorinę sąmonę ir formuoti dorą elgesį, būtina remtis ne tik racionaliaisiais, bet ir intuityviaisiais asmens pradais, pasitelkiant etnomuziką. Teorinėje problemos analizėje atskleidžiamas etnomuzikos tinkamumas ir poveikis šio amžiaus vaikų doriniam ugdymui, kuris grįstinas vaikų gyvenimo patirtimi ir glaudžiai sietinas su jų asmeninėmis bei artimiausios aplinkos problemomis, laiduojančiomis doros asmenybės tapsmą. Teigiama, kad ypatingas dėmesys turėtų būti atkreiptas į emocijų ir jausmų ugdymą, kuris, ugdant vaikų dorą elgesį, yra labai svarbus.

Straipsnio tikslas – atskleisti etnomuzikos poveikį ketverių – šešerių metų vaikų doram elgesiui. Tėvų ir pedagogų anketinė apklausa po ugdomojo eksperimento padėjo nustatyti ketverių – šešerių metų vaikų doros elgesio pokyčius su tėvais, pedagogais, bendraamžiais, gyvūnais, augalais ir daiktais. Tyrime dalyvavo 120 eksperimentinės ir kontrolinės grupių vaikų tėvų bei 16 pedagogų.

Tyrimas parodė, kad ikimokyklinio amžiaus vaikų ugdymo procese perimtos etnomuzikos vertybės ir dorą elgesį skatinanti technologija turėjo teigiamos įtakos vaikų doros elgesio kaitai.

RAKTAŽODŽIAI: ikimokyklinio amžiaus vaikai, doros elgesio ugdymas, etnomuzikos vertybės, tėvai, pedagogai.