

# Pedagogical Conditions for the Formation of Moral Education of Elementary Schoolchildren by Means of Didactic Literature Works

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**Abstract:** *Objective:* The purpose of this study is to identify the pedagogical conditions for the formation of the moral education of elementary school children with psychological characteristics using didactic works.

*Background:* Parenting and education are integral parts of the development of society. In this connection, moral education in elementary school is a prospect for the development of Kazakhstani society as a whole.

*Method:* The main research methods were content analysis, generalisation and concretisation, theoretical analysis of scientific, pedagogical and methodical literature, pedagogical experience.

*Results:* In the course of the study, the organisational forms of the educational process, the selection of didactic works in the discipline "Literary reading" of grade 4 were analysed and generalised. The pedagogical conditions for the formation of the moral education of elementary school students (general, private and specific), as well as the methods of moral education (verbal, practical and visual), are determined. The types of didactic works (stories, legends, poems, proverbs and instructive words) were analysed, and characters that educate morality were identified.

*Conclusion:* It was found that the specifics of the pedagogical conditions for the formation of the moral education of elementary school students with individual mental characteristics lie in the specifics of the discipline itself, the content of didactic works, tools and the results of the teacher's work with schoolchildren, which is reflected in the level of morality of schoolchildren, that is, on the object of formation.

**Keywords:** Personality, moral education, spirituality, national values, pedagogical condition.

## INTRODUCTION

Elbasy – The first President of the Republic of Kazakhstan in his message to the people of the country in the Strategy "Kazakhstan-2050" [1], noted that the nationwide idea "Mäñgilik El" should become a strong ideological foundation and an unbreakable, unshakable ideological basis for the formation of Kazakhstan state of 21st century. According to the nationwide idea "Mäñgilik El" [2], the moral and spiritual revival of Kazakhstan should be based on: stimulating the self-organisation of the intellectual power of the Kazakh people, the people of Kazakhstan and the power of Kazakh culture; updating the spiritual, artistic, scientific, intellectual and scientific and creative potential of the nation and country; increasing the humanistic orientation of the education system, upbringing and participation of citizens of Kazakhstan in the revival of national culture.

Consequently, upbringing and education are integral parts of the development of society. In this connection, moral education in elementary school is a prospect for the development of Kazakhstani society as a whole. Moral education is a pedagogically organised

process of assimilation and adoption by students with psychological peculiarities of basic national values, the system of universal human cultural, spiritual and moral values of the multinational people of the Republic of Kazakhstan. Morality is defined as the spiritual qualities of a person, the totality of real relationships between people based on the ideals of goodness, justice, duty, honour, developed by a person in accordance with traditions, social environment, upbringing and experience of behaviour, the conviction of the necessity for a moral norm of relations to the outside world, people and myself. Spirituality and morality, as the basic characteristics of a personality, are modes of action, norms of behaviour, people's actions, and the orientation of their souls.

Forms of behaviour and relationships with adults and peers, basic moral knowledge, and feelings of "special" schoolchildren are the foundation on which new forms of moral behaviour, consciousness, emotions, relationships develop. Teachers and psychologists are faced with the task of psychological alignment of children, pulling up lagging. Pupils with mental disorders cannot complete any work they have begun. Having normal mental abilities, they quickly lose interest in the tasks and are prone to the loss of things, to street and school conflicts. They cannot focus on a film or a television program if they need active attention to useful, but not entertaining material, they ask

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endless questions to others, the answers to which they cannot listen to, periodically they get involved in relationships clarifying and scandals, provoking peers and adults.

The task of moral education of elementary school children with mental features is to develop such qualities as duty, honour, conscience, dignity, and ensure:

- the formation of morality as the conscious necessity for certain behaviour based on the ideas of good and evil, proper and unacceptable;
- the development of moral self-awareness, the ability to formulate their own moral obligations, to critically evaluate their own and others' actions;
- adoption of basic national values and spiritual traditions;
- industriousness and frugality;
- based on the knowledge and values gained, self-awareness as a citizen of the country;
- development of a sense of patriotism;
- understanding and maintaining the moral principles of the family (love, mutual assistance, respect for parents, care for younger and older);
- spiritual, cultural, and social continuity of generations.

The problem of the moral development of students with individual psychological characteristics in a modern school is currently relevant. Moral education is characterised by dynamics and creativity: teachers often make changes that contribute to its improvement. Today, for the formation of moral education of elementary school children with mental characteristics, a teacher needs to create pedagogical conditions and use didactic works as educational tools. The factors that shape the moral education and development of a student's personality are divided into three groups: social, natural (biological), and organisational and technical [3]. Moral education is connected to all aspects of education and is the core of the entire educational process. That is, moral education is a purposeful, systematic impact on the consciousness, feelings, and behaviour of people, as a result of which the moral qualities of a person are formed with a certain sphere of moral feelings and ideals.

The elementary school period is important in the life of a child. During this period, he enters the world of social relations, assimilates elementary moral requirements, and is accustomed to their fulfillment. The foundations of moral ideas are formed, which are the most important condition for the formation of moral education.

The authors searched for the problem in the research of foreign and domestic scientists from different aspects: the essence of a spirituality of a person (I.A. Ilyin, V.D. Shadrikov), the moral education of students with special needs as an independent direction of educational work [4], conceptual foundations of moral formation and development of personality (A.Ya. Danilyuk, A.M. Kondakov); the role of universal and national values in the formation of personality [5]; political socialisation of a schoolchild with a psychosocial phenomenon [2]; the moral, environmental and economic upbringing and education (G.K. Barlybaeva, A.E. Mankesh); training and education of "special" elementary school students (A.E. Zhumabaeva, T.S. Burkitbaev); the formation of moral standards [6].

In this study, didactic works are considered one of the means of moral education of schoolchildren with psychological characteristics. The Kazakh scientist B. Kenzhebaev, based on the principle of historicism, identifies the stages of the sequence of Kazakh literature: Ancient literature covers the 6-15th centuries; Literature of the era of the Kazakh Khanate of the period of the 15-19th centuries; New critical, realistic Kazakh literature of the 19th century; Kazakh literature of the early 20th century; Literature of the Kazakh people after 1917 [7].

The study and development of the people's historical experience, the treasures of their spiritual culture, and literary heritage carried through centuries and millennia are of paramount importance for the modern young generation. Based on the object (the process of becoming an identity of elementary school students with individual mental features) and the subject (means and methods of becoming an identity of elementary school students by means of didactic works) of this study, the authors focus on the educational disciplines of elementary classes, namely, literary reading.

Literary reading is a discipline that introduces "special" students to the world of fiction, increases the motivation for reading, creates the foundations of the

reader's culture of personality, and educates universal and national spiritual values. Artistic and scientific-artistic works, in the context of this study, referred to as didactic works, are included in the program of literary reading. Through mastering the knowledge of didactic works, students with severe psychological conditions develop a cognitive culture and moral education.

## **LITERATURE REVIEW**

A child's morality implies an intrinsic motivation for behaviour and allows him to make the right moral choice. School is an important step in the education system of the younger generation. Yu.K. Babansky, noting that children learn simple standards of moral behaviour and will be able to learn how to behave properly in various situations, spoke about the importance of moral education in elementary school age. The educational process and moral education are closely interconnected. Moral knowledge ranks in importance, along with knowledge in specific academic subjects [8]. The moral education of elementary school children with mental disorders occurs in the educational process and after school hours. A.A. Kalyuzhny noted that in the lessons in constant communication with the teacher and peers, the morality of a child is formed, his life experience is enriched [5]. During the lesson, elementary school students with psychological characteristics learn to work independently. It is necessary to compare their efforts with the efforts of others, learn to listen and understand their comrades, compare their knowledge with the knowledge of others, and defend opinions, help, and accept help. Together, they can also experience a sense of joy from acquiring new knowledge, grief from failures, and mistakes.

According to Yu.K Babansky, in any study, it is necessary to reveal the interaction of teachers and students; it is important to consider the content, forms, and methods of informing, working together, and teaching teachers and students in unity [9]. I.Ya. Lerner believes that pedagogical conditions imply those factors that ensure successful learning. The most important and first didactic condition for constructing a logical educational discipline is the awareness and development of all components of a discipline's content, taking into account the unity of the substantive and procedural aspects of training. When this condition is met, it is necessary to take into account the laws of assimilation and learning in general. This will determine the types and order of activity of a teacher and students in the logic of discipline [10].

In the process of moral education of the future generation, the works of the classics of Kazakh literature Abay, Shakarim, Akhmet Baitursynov, Ibrai Altynsarin, and others are priceless didactic works. For example, the "Words of edification" of the great Abay is an inexhaustible source of wisdom and human experience in becoming a person, a person highly spiritual and morally enriched [11]. The works of Y. Altynsarin and A. Baitursynov are called upon to awaken human qualities in the young generation as honesty, physical and spiritual health, and education.

## **MATERIALS AND METHODS**

In the research process, the authors tried to highlight the pedagogical conditions for the formation of the moral education of elementary school students with mental features using didactic works. From a pedagogical point of view, any pedagogical system can only function successfully if certain conditions are met, the essence, structure, and functions of which are considered in the works of many famous academic teachers (Yu.K. Babansky, V.S. Lednev, V.G. Maksimov, N.I. Monakhov).

"Condition" in the modern sense is interpreted as a circumstance on which something depends, or is it the rules established in any area of life, activity. From a philosophical point of view, a "condition" acts as an essential component of a complex of objects (things, their states, interactions), the presence of which necessarily implies the existence of this phenomenon. This whole complex as a whole is called sufficient conditional phenomena. A complete set of necessary conditions, from which no component can be excluded without violating conditionality, and nothing can be added that would not be unnecessary from the point of view of conditioning this phenomenon is called necessary and sufficient. The above definitions allow to formulate the concept of pedagogical conditions for the formation of moral education of elementary school students with the psychosocial phenomenon by means of didactic works – this is a combination of really functioning, interconnected and interdependent components of a holistic pedagogical process that provide an effective solution to the problems of forming moral education of "special" elementary school students.

In the process of research, the authors examined and identified three groups of conditions for the formation of moral education of schoolchildren with individual mental characteristics:

- general conditions, consisting of the effectiveness of a holistic educational process, including moral education;
- private conditions for the formation of moral education through didactic works;
- specific conditions for the formation of moral education through didactic works.

Given the above groups of pedagogical conditions, and based on our research, the following pedagogical conditions were identified that contribute to the most effective formation of the moral education of elementary school students:

- conducting a content analysis of the 4th-grade educational material in the discipline "Literary reading" for the formation of the foundations of moral representations of elementary school students by means of didactic works (poems, short stories, proverbs, legends);
- taking into account the features and specifics of the formation of moral education in elementary school students in the selection of the content and forms of the material of didactic tools (poems, short stories, proverbs, legends);
- the use of the most effective techniques and methods aimed at the awareness and active mastery of elementary school students by a system of moral representations that allow the formation of moral education;

Consequently, the process of implementing the selected pedagogical conditions is a single system of actions that contributes to the formation of the moral education of elementary school students with psychological characteristics through didactic works.

I.F. Kharlamov concluded the general criterion of moral education in the ratio of actions and motives of behaviour with the norms and rules of morality. From his point of view, when comparing the behaviour of students with the principles, norms, and rules of morality, the most important criteria are: the degree of development and formation of moral skills, behaviours, and habits; respectful and friendly attitude towards another person [12]. Therefore, the main criterion is the moral characteristics of behaviour, and an indicator of the development of moral consciousness is knowledge of the norms and rules of morality, the presence of moral qualities.

N.I. Boldyrev, the main criteria for moral education of "special" students, determined the skills, abilities, and behaviour habits, actions, and actions. In particular, he emphasised that the main criterion for assessing students' moral education is their actions. The correct assessment of moral education from his point of view depends on an objective definition of behaviour in different conditions of life. General criteria are supplemented by specific upbringing criteria that cannot be applied equally to students of various ages [4]. Since knowledge, skills, and habits, the level of initiative, independence, and sustainability of behaviour are different in children, adolescents, and youths. They differ according to the age-related characteristics of moral development. At each age level, schoolchildren mainly determine what, how, whom, with whom, for what: to know, be able, love, make friends, work, fight, cherish, help, create. These requirements are generalised, incorporate many moral standards, and express the essential properties and qualities of a child's personality.

Didactic material is an additional educational material used by a teacher for educational purposes for independent work or the plans, maps, reagents, memos, instructions, reference materials, algorithms, tests, tables, cards with various tasks demonstrated by a teacher, etc. It illustrates all program topics, a school course of literary reading, the formation of knowledge and skills is provided. According to N.P. Shulgina, main general didactic requirements for didactic material include such parameters as accessibility, informativeness, typicality, cognitiveness, interestingness, novelty, modernity, correspondence to the lexical and grammatical topic, consistency with the system of the material being studied. The didactic material should also serve as a communicative and developmental task: to arouse the interest of students, help them develop desire and motivation for further language learning, create a cultural background, promote the psychic, intellectual and moral formation of a personality of a psychosocial student [13].

Based on the specifics of the age of fourth-graders of elementary school students (8-9 years old), the authors used the above requirements for presentation to didactic works, which ensure the formation of moral education taking into account the interests, cognitive capabilities, and needs of students. In this study, the authors made the following hypothesis: the use of didactic works in a literary reading lesson will enrich the content of a lesson and form the moral education of elementary school students with psychological

characteristics. As research methods were taken: theoretical analysis of scientific, pedagogical, and methodological literature on the topic of research; pedagogical experience; generalisation and concretisation; content analysis of didactic works of this study (taken from the textbook Literary Reading. Fourth Grade) [14].

## RESULTS AND DISCUSSION

The content analysis showed that in the elementary grades of schools, in the study, this is the fourth grade, the Literary Reading discipline under the updated program contains didactic works that form a moral education [14]. In the content of the updated program in secondary schools of the Republic of Kazakhstan, after each topic, students are given informative individual and group tasks in various sections ("Think It Over", "Remember", "Attentive Reading", "Prove", "Dictionary", "Rate", "Theoretical text", "Share your opinion", "Summarise", etc.), as well as independent work for the development of thinking, the development of acquired knowledge and the formation of skills.

For the formation of moral education in elementary school students with individual mental characteristics by means of didactic works, given above in the form of headings, a teacher needs to use methods expressed in different forms:

- verbal (story, conversation, explanation, debate, and work with a book);
- practical (hiking, excursions, sports and athletics competitions, Olympiads and competitions, etc.);
- visual (school museums, exhibitions of various genres, thematic stands, etc.).

Considering the verbal method in more detail, it is necessary to highlight the importance of a story, which involves an oral narrative of a material that contains visual elements of moral education (moral concepts and actions, morality). This method evokes positive emotions and teaches to empathise through the qualities of a positive or negative image of a hero of didactic works. The story helps "special" schoolchildren evaluate their behaviour and the behaviour of comrades from new moral positions. Another type of verbal method – explanation is expressed as an individual form of expression, that is, a verbal interpretation of didactic works by a psychosocial student. But the conversation is in the form of group work, where a teacher and students interact through a

question-answer. Its function is to attract students to evaluate the events taking place in the studied didactic works. In the process of conversation, students have a desire to evaluate their actions, events, and also develops an attitude towards others and their moral duties. The advantages of the form of the verbal method of conversation are that it: activates the educational and cognitive activity of schoolchildren with mental disorders; develops their memory and speech; has moral educational power; is a diagnostic tool.

The practical method is also important in the moral educational process. In this method, one of the important is the olympiad on discipline, as the main type of independent work of students, which in the process of intellectual competition of schoolchildren develops their knowledge, reveals the ability to apply this knowledge in new non-standard situations that require creative thinking, attracts students to research work with elementary grades. In moral terms, the olympiad on a discipline develops personal qualities like communicativeness (teamwork), responsibility, sociability, creativity, critical thinking. The third, but also important, group consists of visual methods. In this group, special attention should be paid to the method of illustration, which involves showing schoolchildren illustrative manuals, posters, tables, paintings, maps, sketches on the blackboard, flat models, video materials. Modern scientific and technical tools, such as an interactive whiteboard, projector, and Internet connection, give a teacher full access to the means of didactic materials and the possibilities to present them to schoolchildren with mental disabilities, to arouse interest.

So, when teaching literary reading in fourth grade using the above methods, it is necessary to pay special attention to the words of Kazybek bi, which form authors' idea of human values (love for the motherland, parents, relatives; about conscience) (paragraph 2.2):

*Ne qimbat? (What is valuable?)*

*Altyn uiań – Otan qymbat,*

*Qut-berekeń – atań qymbat.*

*Aimalaityn anań qymbat,*

*Asqar taýyń – ákeń qymbat.*

*Meirimdi apań qymbat,*

*Týyp-ósken eliń qymbat.*

*Uiat penen ar qymbat...*

In this section, after reading the words of Kazybek bi, questions are given, answering which "special"

students put forward their opinions about values and discuss them in a group. The questions are as follows:

- Compare the values in the verses of Kazybek bi with your values and define the question “What is value?”.
- Pay attention to the repeated words in the verses of Kazybek bi and determine the essence of these words.

Also, in this textbook attention is drawn to the work (story) of the modern writer Berdibek Sokpakbaev “The Old Man and the Boy” (paragraph 2.8):

*Shal men bala (Starık ı málchık)*

*Tramvai qońyraǵyn shyldyr-shyldyr etkizip, qala shetindegi eń sońǵy aıaldamaǵa taqap qaldy. Jurt oryndarynan túregep esikke qaraı beiimdeldi.*

*Orta tusta otyrǵan búkirleý qaba saqal kishkentaı shal da tramvaıdyń ábden toqtaǵyn kútpei, imek bas talaǵyna súienip, ilgeri qaraı júrdi. Bir qolynda taǵamdar salǵan sýmkaıy. Kenet tramvaıdyń júrisi kúrt baraýlaǵanda, shal ilgeri lyqsyp, qulaı jazdap qaldy. Onyń art jaǵyna taman taqyr bas kishkene bala túr edi. Shaldyń qoltyǵynan shap berip, sol ustap úlgerdi. Áitpegende qaýqarsyz qarttyń ne qulap, ne aldaǵy bireýlerge súze baryp soǵylatyny aıqyn edi.*

*– Raqmet, balam!*

*Taqyr bas bala shaldy tramvaıdyń basqyshynan da demep, súlep túsirdi...*

*Shal shalshyq sýdan qorynyp, qalaı qaraı aıaq basaryn baǵdarlaı almaı tur.*

*– Ata, beri qaraı júrińiz, – dep taqyr bas bala shaldy qaitadan kelip qoltyqtady.*

*– Sýmkańyzdy maǵan berińiz. Men alyp júreim.*

*Beitanys balanyń kórgendilik qylyǵy shaldy súisindirdi...*

In the process of teaching this topic, a teacher conducts individual works with the dictionary with psychosocial students so that they understand the meaning of the words used in the story:

*Kórgendilik – tárbieilik*

*Qoryny – jasqany*

*Beitanys – tanys emes, bóten*

While working with this text, attention is also paid to proverbs:

*Jamanǵa shóp batady, jaqsyǵa sóz batady.*

*Jaqsylyq qylsań, bútin qyl.*

*Jaman dos – kóleńke.*

*Eńbegiń qatty bolsa,*

*Jegeniń tátti bolady.*

Literary reading for fourth grade contains not only stories and poems, but also legends. For example, in paragraph 3.6 of the textbook, there is a legend about the speaker Zerdeli (reasonable, conscious) (paragraph 3.6):

*Zerdeli (ańyz) (Zerdeli (reasonable, conscious))*

*Balaıyda Zerdeli deitin sheshen, bilgir adam bolypty. Bir kúni Zerdeli bir top joldastarymen jihan kezip kele jatyp, bir qariaǵa kezdesipti. Sálemdesip, jón biliskennen keiin qaria Zerdelige:*

*– Ákeń Qazaqbaidy bilýshi edim. Úsh túrli bala týady: bir bala ákesinen óte týady, bir bala ákesine jete týady, endi bir bala bar, ol kerı kete týady. Sen sonyń qaisysy bolasyń? – dep surapty.*

*– Ata, óte týǵan bala bolarymdy aldaǵy ómirim biler, kerı kete týdym ǵoi dep bilem, – depti. Qaria taǵy bir suraq beripti.*

*– Balam, ótirik pen shyndyqtyń arasyn ólshediń be? – depti.*

*– Ólshedim ótirik pen shyńnyń arasy tórt-aq eli, – dep, bala oń qolynyń tórt saýsaǵymen kóz ben qulaqtyń aralyǵyn basypty. Qaria:*

*– Balam, aqyl kimnen shyǵady, asyl neden shyǵady, qanat neden shyǵady, janat neden shyǵady, sanat neden shyǵady, oǵat neden shyǵady, sony bildiń be? – depti.*

*– Aqyl jastan shyǵady, asyl tastan shyǵady, tatý bolsa aǵaıyn biri quıryq, biri jal, qanat sodan shyǵady, qoi terisin qorlama janat sodan shyǵady, halqy úshin qarttar qam jese, sanat sodan shyǵady, ónersiz bolsa bozbala – oǵat sodan shyǵady – depti. Qaria Zerdelige rıza bolyıp, úige túsip, dám tatýǵa shaqyrady.*

After reading the legend, schoolchildren with individual mental characteristics are given a task in the “Think” section, where they answer questions and thereby share their opinions and critically evaluate

them, expand their ideas about morality, and strengthen their love for others.

- How do “eyes and ears” measure the difference between falsehood and truth?
- In what response of the Old Man did you notice that he was a happy person?
- The main character of Zerdeli’s legend – what kind of person is he?

The folk legend “Altın saqa” also plays a large role in shaping the moral education of schoolchildren. In the book, it is given in the chapter “Cultural Heritage” in paragraph 3.8:

*Altyn saqa (Zolotoi álchik)*

*Ótken zamanda bir bai bolypty, ol bir perzentke zar bolypty, zaryǵa júrip perzentti bolypty. Bai bir kúni jylqysyn sýara kólge kelse, kólidin ishinde bir qyp-qyzyl ókpe júzip júrgen ókpeden kelgen jylqylary kóldegi júzip júrgen ókpeden úrkip, sýǵa jýymaıdy. Álgi jerde bai jylqylaryn qansha aıdasa da, sýǵa jaba almaıdy. Sol kezde bai turyp sýdaǵy júzip júrgen ókpeni quryqpen túrtip kóredi. Ókpe sýǵa batyp ketip, álden ýaqyttan soń jalmaýyz kempir bolyp sýdan shyǵady da, baidyń jaǵasynan ala ketedi. Bai kózi alaǵandaı bolyp, qorqyp ketedi. Bai jalmaýyz kempirge:*

- *At basyndaı altyn bereiin, qoia ber, – deidi. Jalmaýyz kempir jibermeidi.*
- *Osy jylqylarymnyń bárin bereiin, qoia ber, – deidi. Kempir kónbeidi. Kempirden sasyp:*
- *Endi ne bereiin? – deidi bai. Kempir:*
- *Jalǵyz balańdy ber, jiberiin, – deidi. Bai jalǵyz balasyn bermek bolady, kempir baidy qoia beredi. Kempir baiǵa:*
- *Balańdy qai jerde beresiń? – deidi. Sonda bai:*
- *Erteń kóshemin, sonda balamnyń altyn saqasyn jurtaq tastap keteiin, sen jurtta sol saqanyń janynda otyrasyń, – deidi.*

*Sonymen bai jalmaýyz kempirge ýádesin berip, jylqylaryn aıdap ketip qalady. Erteńinde kóshedi, jalǵyz balasynyń altyn saqasyn umytyryp jurtaq tastap ketedi. Áýyl jańa qonysqa kóship barady. Asyq oınalyn dese, saqasy joq, bala altyn saqasyn joqtap, jylaidy. Sonda ákesi:*

- *Keshe kóship júrgende jurtta qalypty. Baryp alyp kele ǵoi, – deidi.*

*Bala barmaqshy bolady da, ákesinen:*

- *Áke, qandaı taiǵa minip baralyn? – dep suraıdy.*

*– Jylqyshydan surap min, – deidi bai. Jylqyshy balaǵa:*

- *Quryǵyńdy quldyratyp, júgenińdi syldyratyp, jylqyǵa bar. Qai tai betińe qarasa, sony min, – deidi.*

*Bala quryǵyn quldyratyp, júgenin syldyratyp, jylqyǵa kelse, shettegi bir qotyr tai balaǵa qarai qalady. Bala sol qotyr taidy ustaidy da, júgendeıdi. Júgendegende taidyń qotyry jazylady. Ústine toqym salǵanda, qunan bolady. Ústine er salǵanda, dónen bolady. Aılyyn tartqanda, besti at bolady. Bala ústine qarǵyp mingende, tulpar bolyp, kózdi ashyp-jumǵansha jurtaq jetip keledi. Jurtaq kelse, altyn saqasy oshaq basyndaǵy tezek túbinde jatyr eken. Saqa janynda bir kempir otyr eken. Bala kempirge:*

- *Sheshe, anaý jatqan saqamdy alyp bershi! – deidi.*

*Sonda kempir:*

- *Shyraǵym, óziń túsip al. Kárilikten otyrsam – tura almamyn, tursam – otyra almamyn, – deidi.*

Particular attention in the tasks of this paragraph should be given to the section “Think”, where questions are given:

- Compare your guess with the content of the tale.
- What would you say about the actions of the father of the child?
- Predict the further content of the tale.
- What fantastic story would you tell to help your child?
- How can the child be characterised?

And also to the section “Summarise”, which addresses the issue of moral education: “The main idea of a fairy tale is the victory of good. What characters fought for good?”

Paragraph 3.11 of the book contains the poem of the contemporary poet Ermek Otetileuuly “Biz – qazaq balasi” (We are Kazakh children), the content of which describes the cultural heritage and national values of the people, encourages remembering, preserving and enriching them:

*Biz – qazaq balasy (We are Kazakh children)*

*Babalar murasy,*

*Atalar mirasy,*

*Bar bartaq dalasy*

*Biz – qazaq balasy.*

*Dástúrdi saqtağan,*

*Jeti ata-babasy*

*Jadyňa jattağan*

*Biz – qazaq balasy.*

*Qobyzyn kúñirentken,*

*Qolynda kúı shertken,*

*Dombyra – syrlysy,*

*Biz – qazaq balasy.*

*Asaymen alysqan,*

*Júırikpen jarysqan,*

*Bilgen at bağasyn*

*Biz – qazaq balasy.*

*Halyqtyq salt-nusqa –*

*Sózsaiys – aitysqa*

*Bar ynta, talasy*

*Biz – qazaq balasy.*

*Oqyda, ónerde,*

*Úzdik te, sheber de,*

*Urpaqtar jalğasy,*

*Biz – qazaq balasy.*

*(Ermek Ótetileýuly)*

For a detailed discussion of the poem's content, the "special" students are asked the following questions:

- What legacies do the hero of the poem take pride in?
- What is said about the fatherhood legacy in this poem?
- What would you do to preserve and continue the traditions of the Kazakh people?

In this case, answering the last question, morality can be defined and developed. The conducted content analysis made it possible to determine the possibilities of didactic works to form the moral education of elementary school students with psychological characteristics.

## CONCLUSIONS

Given the purpose of the study, the pedagogical conditions for the formation of the moral education of

elementary school students with individual mental characteristics by means of didactic works, the authors conducted a content analysis of the textbook on the discipline "Literary reading" of fourth grade, which contributes to the upbringing of morality, the moral growth of a personality. The content of the textbook on the discipline "Literary reading" of fourth grade contains didactic works that are the source of the spiritual and moral formation of "special" elementary school students. As a result of mastering the presented didactic works, the formation of moral education takes place.

The authors selected the following didactic works filled with a special moral substantive character: the words of Kazybek bi (paragraph 2.2); the story of the modern writer Berdibek Sokpakbaev "The Old Man and the Boy" (paragraph 2.8); the legend of the speaker Zerdei (paragraph 3.6); folk legend "Altın saqa" (paragraph 3.8); the poem of the contemporary poet Ermek Otetileuuly "Biz – qazaq balası" (We are Kazakh children) (paragraph 3.11). They form the idea of psychosocial elementary school students about human values, as the conscience of a person, a careful attitude to the cultural heritage and national values of the people, love for the motherland, parents, and relatives.

Thus, the formation of the moral education of elementary school children with psychological characteristics is a complex and multifaceted process carried out under the influence of various factors and pedagogical conditions (general, private and specific), aimed at each value individually in interaction with other values. Consequently, the hypothesis that the use of didactic works in a literary reading lesson will contribute to the formation of a personality and moral education of elementary school students has been confirmed in the course of the study. In general, the issues of the moral education of elementary school children with individual mental characteristics should be addressed at the level of educational work in the school, and elementary school teachers can make a significant contribution to solving this problem in the educational process. When training sessions are based on: the study of didactic works enriching the learning process, performing creative work, opportunities for spiritual and creative development. Of great importance for the depth of perception and the effectiveness of moral education is students' creative activity on didactic works.

A feature of the means of didactic works in the textbook on the discipline "Literary reading" of fourth



grade is the teaching and upbringing character, information content, cognitiveness, novelty, expressiveness, laconicism. One of the important parameters for the selection of means of didactic works (texts, poems, instructive words, riddles, proverbs, legends, stories) is their characteristic in terms of the information contained in them. Through the information content of the funds, the morality of elementary schoolchildren is formed. Also, in the conditions of a comprehensive study, schoolchildren acquire speech experience and speech practice.

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