

## **Formation of Modern World View of Moral Values of School Children Through the Folklore Education of Kazakh People**

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**Abstract:** Formation of moral values of young schoolchildren by means of Kazakh folklore is studied in the study. At the modern development of Kazakhstan, community has faced number of new scientific and practical tasks that require deep understanding of historical place and role of folklore in the integrated social life and cultural production with its specific forms and functions. Moral education is one of the urgent problems in many countries of the world, therefore, we have paid attention not only to gained experience, we have but also identified the theoretical basis of formation of valuable relationships of young school children, we have clarified the content and essence of the concepts of “value” and “valuable relations”.

**Key words:** Moral, moral values, Kazakh folklore, proverbs, puzzles, fairy tales

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### **INTRODUCTION**

The President of the Republic of Kazakhstan, Leader of the Nation, N.Nazarbayev said “Our main aim in this direction is simple and clear: we should preserve and strengthen the public consent. It is a priority condition for our existence as a state as a society and as a nation. The basis of patriotism in Kazakhstan is equal rights for all citizens based on their share of responsibility for the honor of our homeland” in his address to the nation “Strategy Kazakhstan-2050”: new political course of the established state” (Arzamatsheva and Nikolaeva, 2000).

Moral education is one of the urgent problems in many countries of the world, therefore, we have paid attention not only to gained experience we have but also identified the theoretical basis of formation of valuable relationships of young schoolchildren, we have clarified the content and essence of the concepts of “value” and “valuable relations” (Kaliev, 1987).

The problem of a new system of functioning culture in society, including national folklore has acquired particular importance in the declaration process of democratization policy of public life in Kazakhstan (Walker, 1980).

In this context, special importance has been given to fundamental study of folklore as a source of knowledge of the history, traditions and artistic achievements of the Kazakh people (Berge, 1965).

Traditional Kazakh folklore has been creating a truly moral values as an important factor of cultural integration and as an indispensable means of continuity (Borduin, 1990).

### **MAIN PART**

Problem area of analysis of valuable relations contains a number of educationally significant areas of research: theories of personality, considering values as the basis of its unity (V.V. Zenkovsky, S. Rubinstein, V.A. Suhomlinsky), pedagogical axiology (B.S. Gershunskii, E.F. Zeer). However, specific topics were analyzed in their works and some concepts for example, the concept of “valuable relations” was replaced by a more narrow concept “valuable orientations” (Chudzik, 2006; Crystal, 2000; Flavell, 2000).

Psychology of the nation in the folklore, poetry provide rich materials for conclusions about lives of people, about morals and manners, customs, national characters of the nation. Currently, major attention is paid to the usage of oral folk art in training and educating process of young schoolchildren. Folklore helps along to enhance learning process (Garanderie, 1989).

Kazakh folklore reflects philosophical, historical and cultural conditions of life. Folklore of Kazakh people has both national and common to all mankind values such as categories of good, duty, honor, love for the motherland, etc. Kazakh folklore has own national distinctive features too (Gaziaux, 1995).

Kazakh folklore is rich, all colors and nuances of national pedagogy and psychology of the nomads were concentrated in the folklore. Thus, proverbs cover almost all areas of human relationship. They provide valuable information on the most important sectors of empirical knowledge in the field of training and education (Gillaume, 2001).

All genres of folklore were widely used in the educating of children. Fairy tales, legends, epics and shezhire were reported with great techniques, taking into account the level of development of imagination, mentality and also using visual combined techniques with imaginative, expressive language (Hartwick, 2008).

The word "folklore" in its literal translation from English means "wisdom of nation". Folklore is created by the people and poetry reflects public morals and manners, people's lifestyle, knowledge of life, nature, cults and beliefs. Outlook, beliefs, ideals and aspirations of the people, poetic imagination, rich world of thoughts, feelings, experiences, emotional experience, protest against exploitation and oppression, the dream of justice and happiness are realized in the folklore. It is an oral, artistic verbal creativity which are originated in the process of formation of human speech (Huang, 1974).

Folklore is an artistic collective creativity of the people. Poetic folk art gained life experience, the collective wisdom of the workers and transmitted the knowledge to the younger generations, promoting actively the highest ethical standards and aesthetic ideals down the centuries. Folklore has clearly expressed didactic orientation. Much of in folklore was created especially for children. Folklore serves" the child from birth (Jaffro, 2003).

And so what is the children's folklore in the widest understanding of our consciousness. Children's folklore is the children's work acquired by traditions and pieces of traditional folklore of the adults transmitted to a children's repertoire, works created by adults especially for children. On the hand children's folklore is a specific area of oral art which have unlike adults folklore, its own poetics, its own forms of existence and their carriers. Overall generic sign of children's folklore is correlation of artistic text with the game (Jannet, 2007).

Studying and analysing children's folklore, you can understand much in the psychology of children of a given age and also you can reveal their artistic passions and level of creative possibilities. Many genres associated with the game in which the style of life and work of the elders are reflected that's why, here is a reflection of economic activity (Kohlberg, 1984).

Poetry, handed down from one generation to another for many centuries, gradually has acquired the content and form which are appropriate to the rules of children's folklore.

There is a key for understanding children's artistic tastes, children's creative possibilities in the children's folklore.

Many factors influenced on forming children's folklore. There were the impact of different social and age groups, their folklore, mass culture; plaguing ideas and others. Initial creativity sprouts can appear in various activities of children if necessary conditions are available. The successful development of qualities which can provide the child's participation in the creative work in the future depends on the education (Maslow, 1972).

Proverbs and sayings are special kind of oral poetry, they gained work experience of many generations through the centuries. Proverbs and sayings convey people's attitude towards a particular object or phenomenon through a special organization, tonal color, the use of specific linguistic means of expression (comparisons, epithets). Proverbs and sayings, like other genres of folklore recorded experience of a life in all its diversity and contradictions in artistic images (McNamee, 1978).

By using proverbs and sayings in their speech, children learn to express clearly their thoughts and feelings to color tonally the speech and also the children develop their ability to use the word creatively, to describe the item figuratively to give a vivid characteristics to the items.

Guessing and inventing puzzles also influence on the comprehensive development of children's speech. Using metaphoric image of different means of expression in the puzzle (living pictures, using of polysemy words, definitions, epithets, comparisons, special rhythmic organization) contributes to the formation of figurative speech of young school children.

Riddles enrich children's lexicon by polysemy of words and help to understand secondary meanings of words, form ideas about figurative sense of the word. They help to absorb sound and grammatical structure of the Russian language, focusing on linguistic form and to analyze it.

Riddle is one of the small forms of folklore and the most compact, shaped form of the most striking characteristic attributes of objects or phenomena is given in it. Crossword puzzles develops the ability to analyze, synthesize and also forms the ability to make their own conclusions, inferences, ability to identify the most characteristic and expressive features of an object or phenomenon clearly, the ability to understand images of objects clearly and concisely, develops "poetic view of reality" of the children.

So, through riddles the children can develop sensitivity to language, they learn to use various means and to select the right words, gradually mastering figurative language system.

Folklore forms aesthetic relationship to nature, to work, to the whole of reality of the children and it teaches to define beauty in human relationships.

Moral purity and attractiveness of national folk ideals which are realized in many of the heroes of fairy tales and legends, folk wisdoms, proverbs, riddles fascination, funny humor of the most works of the oral art open the way to the heart and mind of a small reader.

“A pedagogical moment”: moral teaching is always presented in any proverb: we understand the proverb as figurative saying of moral teaching characters which typifies a variety of phenomena of life and takes the form of a complete sentence (Rippie, 1982).

Proverbs met the spiritual needs of many workers: cognitive-intellectual (education), industrial, aesthetic, moral, etc. Proverb created by all the nations of the world, therefore, the proverb expresses the collective opinion of the people. Assessments of life of the people, observation of the national mind were realized in the proverbs (Rogers, 1983).

The ultimate goal of the proverb has always been upbringing of the child; proverbs have acted as pedagogical tools from the earliest times.

On the one hand, the proverbs contain pedagogical idea; on the other hand they have an upbringing influence, educational functions. The proverbs tell about the means, the method of educational influence of corresponding representations of the people give characterological personality positive and negative assessment which defines goals for formation of personality, proverbs call-up for education, self-education and re-education, condemn adults neglecting their sacred duties. There are many practical materials in proverbs: practical advice, wishes in work, greetings, etc. (Romi, 1990).

The most common form of the proverbs is precepts. From a pedagogical point of view, all categories of precepts are very interesting: teaching children and youth in good manners, including the rules of etiquette; precepts calling up adults to decent behavior and finally, a special kind of instruction containing pedagogical advice that state the results of education that is a form of generalization of teaching experience. They contain a huge educational and upbringing material on educational topics.

We have examined and analyzed proverbs and sayings about upbringing, labor, mental and patriotic education.

#### **EDUCATING CHILDREN IN THE FAMILY**

Father the mountain, the mother, a spring at the foot of the mountain, the son reeds on the banks of the spring.

**Moral education:** Three things make a man of honor: a well dug in the desert; bridge laid across the river, a tree planted beside the road. Intellectual education; a wise man has words as bright as fire as clear as the moon.

**Patriotic education:** Love for the motherland is usually born in the family (Steiner, 1988). Proverbs has an important influence on the upbringing and development process of primary school pupils, on forming their moral and aesthetic feelings. Proverb is a great tool for forming children's moral feelings; it is as an original moral code, rules of conduct. Knowledge of proverbs and sayings enriches children and makes them more attentive to the word to the language, develops memory.

Primary school teacher focuses children's attention on the proverbs, teaches the children to use proverbs and sayings properly and on time. The disclosure of literal and figurative meanings of the proverbs is the main task in teaching and working with proverbs. Experience, observations of life, wisdom of the people are emphasized in the proverbs and sayings.

Next type of folklore is a fairy tale. V. Dal believed that the tale is very important for a child because it strengthens the moral feelings, awakens curiosity, develops imagination, creates the aesthetic feeling (Szabo, 1964).

An important step in teaching fairy tales is a preparation stage for the retelling which is close to the text. Fairy tales are wonderful sounding word art. The teacher uses expressive reading, selective reading, verbal drawings and frame-up tales in teaching process of the tales. All these measures help the child to aware the fairy world to feel its uniqueness.

Young schoolchildren work actively, they respond with pleasure. At the lessons devoted to folklore, children love guessing riddles to each other, they love playing tongue twisters. The teacher can repeat national games during lesson breaks and after lessons.

It is unknown when children's rhymes were appeared approximately. Anyway many of children's rhymes were served equally well grandmothers and great-grandmother's games, parents and children, grandchildren and great-grandchildren. Getting acquainted with the works of folklore in the classroom, children seek out parallel collected riddles, proverbs, sayings which they heard from their parents or grandparents. Children draw on the different themes of fairy tales; make small homemade books devoted to a particular genre of oral folk art.

To teach your child to speak means you teach him to think. Therefore, the use of elements of folklore helps to open child's mind, his eyes to the world and activates

their mental activity, develops their souls, creates a need for self-improvement, self-discovery, self-development (Varga, 2007).

There are a lot of moral feelings, they are: love, fellowship, patriotism, duty, honor, friendship, shame, conscience, detestation, cowardice, greediness, envy, malicious joy, feeling of sympathy, antipathy, affection, respect, contempt, gratitude and others.

Formation of moral feelings of the young schoolchild caused by his life in a collective team and the teacher's work aimed at clarifying and instilling the norms of moral behavior at the children has educational importance.

Folklore, performed by the children themselves, reflects their own creative activity in the word, organizes game actions in a group of children. The time and events, lost in the memory of the people are realized in many children's songs and games. Children's folklore helps historians, ethnographers to understand better the life and everyday culture of our ancestors.

### CONCLUSION

Therefore, children's folklore is a specific area of folk art, unites the world of children and the adult world together, including whole system of poetic and musical-poetic genres of folklore. All children's folklore called into being "almost exclusively by teaching needs of the people". Children's folklore should be a valuable means of educating the younger generation, integrating spiritual wealth, moral purity and physical perfection harmoniously.

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