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**S. M. Abylaikhan¹, *G. S. Karimova²,
N. A. Kudaraova³, M. M. Mammadova⁴**

^{1,2,3}Astana International University,
Republic of Kazakhstan, Astana;

⁴Baku Slavic University,
Republic of Azerbaijan, Baku.

¹ORCID: <https://orcid.org/0000-0001-7182-3686>

²ORCID: <https://orcid.org/0000-0002-7113-4159>

³ORCID: <https://orcid.org/0000-0002-9706-7716>

⁴ORCID: <https://orcid.org/0009-0001-7009-8061>

*e-mail: gulim_karimova@aiu.edu.kz

FORMATION OF MORAL CULTURE OF PRESCHOOL CHILDREN: METHODS AND FORMS OF UPBRINGING

The article examines the multifaceted problem of forming moral culture among preschool children within the framework of contemporary social and educational challenges. Rapid social transformation, digitalization, and changing family structures have led to a noticeable decline in traditional moral values, as well as reduced parental participation in children's moral and ethical development. In this context, the authors emphasize the urgent need to reconsider the content, methods, and organizational forms of moral upbringing in early childhood education.

The study provides a theoretical analysis of key concepts related to moral culture and moral development, drawing on psychological, pedagogical, and philosophical approaches. Particular attention is paid to the integration of spiritual and moral education into everyday pedagogical practice as a foundation for the development of socially acceptable behavior, empathy, responsibility, and value-based decision-making in preschool children. The role of the educator is highlighted as central in modeling moral behavior and creating a supportive moral environment.

Furthermore, the article reviews innovative pedagogical methods—such as game-based learning, storytelling, role-playing, and situational modeling—that facilitate the internalization of moral norms and values. The authors conclude by offering practical recommendations for establishing a holistic system of moral education that ensures effective cooperation between families and preschool institutions.

Keywords: moral culture; preschool children; pedagogical technology; technology for the formation of moral culture; educational process of preschool organizations.

Introduction

In modern conditions of globalization and the use of the latest technologies, the problem of moral and ethical development and upbringing of children, not only within families and educational organizations but also in society as a whole, is beginning to acquire particular importance. Currently, society is experiencing an acute crisis of moral ideals and values. Modern research indicates the transformation of public consciousness and spiritual values of the population of our country, a decrease in the educational impact of culture, art, and education as the most important factors in moral education. All this is due to economic disintegration, social differentiation of society, and disunity of people, the growth of egocentrism in thinking and behavior, the predominance of cultural forms of entertainment over the spiritual and moral education of the younger generation in families and the media and communication.

The foundations of a moral personality are laid at an early and preschool age. The environment in which it develops and grows plays a decisive role in the formation of a child's morality [1]. For a preschooler, this is, first of all, a family and a kindergarten. In a preschool educational institution, moral education is considered an integral part of the formation and development of a moral personality, comprising the structural components of moral education, the development of moral ideas, the cultivation of moral feelings, the acquisition of skills, and the development of habits of moral behavior [2].

In modern society, priority is given to the cognitive development of children, and, as a rule, there is no practical implementation of purposeful work in the field of emotional and moral development of preschoolers. Consequently, the integral, harmonious development of the personality is disturbed. Obviously, in the modern socio-cultural environment, a purposeful approach to the emotional and moral development of the younger generation is required. The relatively new concepts of “emotional and moral education” and “emotional and moral development” that have appeared in science are capable of optimizing traditional moral education

and development. During preschool childhood, the foundation of emotional and moral development is laid: moral consciousness (knowledge of norms and values); emotional assessment (moral emotions and feelings); the internal position of the child (moral self-regulation and behavior). In this triad (knowledge – feelings – behavior), it is the emotional component that is the central connecting link [3].

The complexity of the process of moral education lies in the fact that purposeful educational influences are refracted through the prism of the child's primary moral experience, which is formed in the family. In a family, moral education is characterized by spontaneity, lack of organizational clarity, and the fragmentary psychological and pedagogical knowledge of parents. These shortcomings of family education in several families are exacerbated by the deformation of traditional moral guidelines. Therefore, the effectiveness of moral education largely depends on the coordinated position of the preschool institution and the family, which in turn actualizes pedagogical support as a new strategy for interaction between teachers and parents, based on the recognition of the latter as equal subjects of educational relations.

Morality is understood as a personal characteristic that unites such qualities and properties as kindness, decency, discipline, collectivism, and ensures voluntary observance of existing norms, rules, principles of behavior to the Motherland, society, collective, individuals, oneself, work, etc. Moral requirements, norms, and morals receive a certain justification in the form of ideas about how a person should live and behave in society, etc. That is why more research in the field of moral education is reduced to the problem of studying or forming the cognitive component of moral development of children of any age [4].

While serious work is needed on both the behavioral and emotional-motivational components of the moral formation of children. That requires a certain rethinking of the educational process. Diagnostics showed that most children have a generalized idea of the moral qualities of a person or can explain these qualities by the example of specific people, themselves, and fairy-tale characters. An analysis of the content, forms, and methods of moral education in preschool educational organizations showed that teachers are mainly focused on familiarizing children with the norms of behavior and the formation of moral ideas in them, and pay insufficient attention to the development of moral feelings, motives of behavior.

Unfortunately, not all parents realize that it is in the family that it is necessary to create favorable conditions for the formation of such feelings in children as kindness, responsiveness, mutual assistance, hard work, empathy, compassion, friendliness, and love for the homeland. Of course, some parents take great care of their children, involve them in housework, and read books to them, but few of them try to determine in advance the moral side of works of art. Almost all parents

note that their children spend a lot of time in front of the TV and computer screens, watching cartoons, and playing computer games. Moreover, many parents do not even know the content of cartoons and games, and do not control which cartoons the child watches and which computer games he/she play. From the parents' answers, most children do not have permanent responsibilities at home, and parents do not ask their children to help them with everyday life, in the country, or with common affairs. Few children care for pets, as only a few families keep a dog, cat, or aquarium fish at home. Only a small part of parents visit museums with their children, go outside to parks, and almost no one visits the library. Parents talk little with their children about their hometown, country, and the world around them, citing a lack of time and excessive work. Some parents do not even know if the child has constant close friends, favorite books.

Modern parents need qualified support from preschool teachers, aimed at enhancing parents' pedagogical self-education, enriching their educational skills, providing them with advice on the moral education of children, and promoting the harmonization of parent-child relations and the family atmosphere. Consequently, there is a need to strengthen cooperation between the family and kindergarten, the search for new approaches and means of moral education of children.

It is known that only that society can successfully develop and harmoniously fit into several leading countries of the world, which will be able to create decent conditions for its citizens to acquire high-quality and modern education. Changing the education sector under the global model is becoming today one of the most important conditions for entering the path of spiritual renewal. In this regard, before education, teachers are faced with the task of educating a person who has occupied his niche in the system of values of the humanistic world, who can build relationships based on cooperation, mutual understanding, simplicity, satisfaction, efficiency, accuracy, and frugality. This process, the process of forming such a personality, must be approached from a scientific standpoint, using methodological approaches, principles, science-based technologies, and techniques. And this process must begin already at preschool age since it has the entire range of sensitive opportunities for the development of the foundations of pragmatism in moral behavior (social situation of development; leading activity; the need to see regular relationships, the emergence of primary ethical instances, subordination of motives, the development of voluntary behavior, personal consciousness, etc.).

Thus, the real practical tasks for the formation of the foundations of the moral culture of preschool children should be reflected in the content of teaching and upbringing of preschool organizations, in particular, in the possible introduction of technology for the formation of the foundations of the moral culture of preschool children.

Materials and Methods

The system-activity approach suggests that not only the behavioral but also the cognitive and emotional-motivational components of the moral formation of children should be enriched in individual or joint, specially organized activities. At the same time, the role of joint analysis of the real behavior of children, other people, and heroes of works does not decrease. It is in these cases that it becomes possible to relate the two most important aspects of moral education: motivation (the problem of choice) and the model of correct behavior.

Society sets the models of correct behavior for children early enough through prohibitions. But the child faces the problem of choice in preschool childhood, which manifests itself in the subordination of motives and changes in their content as a whole. This proves the importance of the preschool period in personal and moral development [5].

While working with children, it is important to take situations of a problematic nature or containing the problem of choosing actions, actions, feelings. For this purpose, in our opinion, it is possible to use some diagnostic techniques or stimulating material from them, reflecting the attitude of children towards their peers, adults, animals, etc.

In the context of developmental work, we offer children, together with their parents, to draw mimic expressions of the boy's emotions and feelings at different points in the story under consideration. In this case, we are not talking about a simple discussion of the proposed situation, but about performing one or another activity to realize and form certain feelings in children. In collaboration with the children of the preschool organization and the framework of classes or conversations, situations similar to this story can be discussed. This presupposes the study of the empathic experience of children and its enrichment, which can become the key to their spiritual and moral development.

For effective moral development, children need situations of choice in real life, allowing them to consolidate moral habits and moral upbringing based on enriching their social experience. The moral upbringing of a preschooler's personality is a system of stable moral and value motives, manifested in the child's attitude towards peers and adults, in his behavior based on moral standards and norms.

An important role in the formation of moral judgments and assessments in children is played by fiction, the effectiveness of the use of which is due to the correct organization of the entire system of educational influences and the development of the general emotional culture of children. This is the development of conscious target aspirations, the assimilation of emotional experience, the repetition of the necessary actions with their "experience". Teachers need to make

a selection of literary works on the subject, not only for educational conversations but also for analyzing the emotional component of the plot, describing the emotions, feelings, and attitudes of the heroes of the works. Where children understand not only the expressive component of the characters' experiences, manifested in reactions and behavior, but also the impressive side. In a joint discussion, pupils can understand that they may not be the same, which is associated with the coding of emotions. It is important to acquaint children with the expressive codes of various experiences, which, under the guidance of adults, they can successfully play more emotionally in dramatization games, theatrical performances, etc. [6].

The rich developmental potential in the context of the problem under consideration, in our opinion, is presented in imitation sketches, the use of which in preschool educational organizations begins from a very early age. In the same context, specially selected animated films for children are effective, in which you can also find in the role of heroes not only animals but also people in different emotional situations or situations of moral choice. The developing psychological and pedagogical potential of cartoons, in this case, is relevant only in those cases when preliminary work by adults has been carried out on the selection of a card index, on a preliminary analysis of the emotional background of the cartoon, etc. They are more often used in kindergarten and at home to calm children and occupy them. At the same time, more and more often, children at this moment are left to themselves and choose cartoons of dubious content. While talking with children about the content of works, about their moral and ethical content, we form an individual emotional evaluation system, determined by the general motivational structure inherent in all people.

For educational work with parents, it is important to take situations that illustrate the manifestation of double standards by adults in interaction with others, nature, and cultural monuments. Their danger lies in the fact that children early enough begin to understand the possibility of violating existing moral norms without any negative experiences, since the declared norms, but not observed by adults, as Thompson, R. A. writes, do not have a positive effect on the child's real behavior [7].

Such situations include "teaching children in kindergarten how to properly handle nature and observing situations in real life when adults litter, do not clean up after themselves in nature after a picnic", "familiarizing children with the rules of behavior on the road and non-observance of these rules in reality with their parents or other people", etc. It is precisely such situations that subsequently lead to the formation of hypocrisy in children, devaluation of adults, and double standards of behavior.

One of the most effective forms of interaction between an educational institution and parents is training. Since it contains the activity aspect of adult learning, the possibility of reflection, effective introspection, and productive feedback. During joint training meetings, there is an opportunity to discuss different educational situations, as well as, in some cases, to form a culture of behavior and emotional response in the parents themselves, to instill an aesthetic taste, to expand the boundaries of a common spiritual culture by referring to the experience of their childhood, examples of their relationships with their children, activation of their adequate affective experiences and the development of significant moral qualities. At the same time, it is important without evaluative constructive communication, it is important to allow parents to evaluate both themselves and each other.

The visualization method, as a method of working with images, has great developmental and educational potential. Even though this method is more often used in psychological practice, it seems to us possible to use it in the formation of empathy and moral feelings of all subjects of the educational process. Since, through images, you can effectively work with the emotional and sensory foundations of mastering the world of moral relations. For example, in visual activity or when building associations, as well as in the analysis of literary works, in the work on which visualization is used as one of the main methods of developing the breadth of emotional repertoire as one of the components of empathy. It allows the subject of empathy, following its object, to experience various emotional states in different situations [8].

In addition, as practice shows, a very constructive educational interaction can be built by using images in a joint discussion of articles of moral (humane) content, in organizing and conducting games-dramatizations of empathy for heroes, analyzing images in musical works, etc.

The use of visualization can become a kind of rehearsal for subsequent actions in real life and, accordingly, affect, provided that various means of its means (static pictures, video materials, verbal description) are used, the inclusion of figurative visualization in the reflective aspect of spiritual and moral education of children and adults. Along with the complex use of visualization, other methods of socio-psychological training, such as video training, can also be employed. This choice is since with the help of video training, it is easier for adults and children to put themselves in the place of another person, which is a condition for the activation of affective decentration, which serves as the basis for the manifestation of such components of empathy as sympathy, empathy, and assistance. All this is possible through watching videos, fragments from films, photographs, reading articles, and works of art.

All the presented methods means, and forms of interaction between the subjects of the educational process in the context of the moral development of children are harmoniously combined with traditional forms and means. Among them: family clubs, group consultations, dramatization games, parent-child projects, holidays, and joint leisure. In addition, thematic wall newspapers, travel folders, seasonal exhibitions of joint work, etc., remain relevant. One of the main conditions for the effectiveness of the work of teachers and psychologists in terms of the moral education of children is constant cooperation with parents and their active involvement at all stages of this activity. It is important not only to give children the sum of moral skills and knowledge of certain norms of behavior, but also to form good, moral feelings and attitudes that give rise to the conscious performance of good deeds and moral culture. And all this is possible under the condition of a constantly implemented unified system of requirements, since moral feelings and moral attitudes in children do not arise only with the observance of psychological and pedagogical principles; they are organically woven into the activities of adults and children and will always be conditioned by this activity. Therefore, the inclusion of children in the activity of cognition of the foundations of human relations with each other, with cultural works, with nature, through numerous methods and techniques, provides ample opportunities for the formation of their moral feelings and attitudes necessary for a full-fledged human life in a humane society [9].

Results and Discussion

By the formation of the foundations of moral culture in children, we mean the impact of teachers in the educational process of preschool organizations on the motivational-personal, content, behavioral, reflective components of the culture of the studied species, the result of which is the personality of the child, which has qualities that characterize it as moral and cultural in the context of modernization of social consciousness.

Modern pedagogy understands pedagogical technology as a sequential system of actions of a teacher, a sequential implementation in practice of a pre-designed pedagogical process. By organizing the activities of children, the educator creates conditions for the formation of their relationship based on the rules of the culture of behavior, tolerance, and politeness.

One of the primary tasks of the moral education of preschoolers is the upbringing of a culture of behavior and relationships. The Kindergarten Education and Training Program aims at fostering friendly relationships among children; the habit of playing, working, and the desire to please elders with good deeds. Fostering a respectful attitude towards others. It is necessary to foster a desire to

take care of the younger ones, to help them, to protect those who are weaker. To form such qualities as sympathy, responsiveness [10].

The concept of «morality» is closely related to the concept of «spirituality». These two concepts are interconnected; morality characterizes the personal attitude to values. Koishibaeva, G. K. believes that «morality is more personal, which characterizes the state of the soul, the actions performed can be measured only by his conscience. A person, as a free being, is given the right to his moral choice» [11].

Recently, in the works of famous scientists, the concepts of «spirituality» and «morality» have been widely used, but most often in scientific and pedagogical works, there is a concept of «spiritual and moral». Here, the student is viewed not as a person with a certain set of qualities necessary for performing social functions, but as an integral person who is part of the world around him and is focused on the highest values of being [12].

Investigating this problem, we found that the process of the formation of spiritual and moral qualities in older preschool children is multifaceted, long, and complex. This process is realized in various forms and a variety of methods, techniques, and educational means. The form of upbringing in pedagogy is a way of organizing the upbringing process.

The forms of the formation of moral qualities in older preschool children are classified in different ways, depending on the chosen basis of the classification. If we take the form of education and the method of education, then they are closely related. For the most part, the same methods of an educational nature are determined by both the form and the method (for example, a conversation).

Let's list the forms of moral education in preschool-age children while forming moral qualities:

- direct form;
- indirect form;
- virtual form.

A direct form of upbringing older preschoolers is the formation of moral qualities with the help of real communication between an adult and a child. This form of upbringing is most effective for a child, all tasks, exercises, tips, etc., he/she will be able to see and feel in real life, from day to day, and you can transfer the experience. In kindergarten, the teacher will be able to show or explain something to the child by an illustrative example; at home, parents explain to the child, eye to eye, how to do the right thing, and how wrong, and the question that has arisen can be asked right away.

An indirect form of the upbringing of older preschoolers, in this case, if the child does not often attend kindergarten, and the teacher sees him very rarely.

The child received information today, but for several days, he has not been taken to kindergarten, and the flow of information is interrupted. Rare contact in communication with parents, there is no time to raise your child.

In virtual education, the child receives all the information through the screen, phone, TV, etc. In this case, the child does not attend preschool organizations, nor does he/she contact the parents. He/she receives all his education through virtual communication. This form of upbringing has a very unfavorable effect on the child and his/her further development. Such children often speak poorly, are selfish towards others, do not make contact with other children.

If we consider what a method of upbringing is, then we can say - this is a method of pedagogical influence, and it helps to form a person's personality. And in the senior preschool age, the methods of spiritual and moral education are a very responsible part and it depends on the educators of the preschool organization. The kindergarten teacher must organize the process of spiritual and moral development. Methods of moral education help to purposefully influence the child, organize and direct their life, enrich their moral experience.

The analysis of the literature under study showed that a complex of different methods is needed for the upbringing of older preschoolers. Based on the material we have studied; it is possible to compile a classification of methods of moral education for older preschool children:

- game method;
- method of viewing videos, pictures;
- observation method.

The play method implies raising a child through play, but an adult must be present in the play. With the help of play, both positive and negative qualities can be invested in a child. Any game, even sports, can form moral qualities, a child, just working in a team, understands that you need to treat rivals fairly, play by the rules, and be united with your team. Even if you are alone against everyone in the game, you need to strive to maintain a friendly relationship with everyone. Playing in senior preschool age helps the child to establish communication with peers in a free form, teaches him to be independent. They choose a topic, game goals, and act based on knowledge of the norms and rules of behavior, existing ideas about the phenomena of reality. During the game, an adult notices all the advantages and disadvantages at the level of the child's moral development.

A method of viewing videos or pictures. Nowadays, this method is the most accessible for children; many preschoolers from an early age can manage all technical means. They turn on telephones and computers on their own, and they know technology better than any adult. Therefore, it is not surprising that children, after watching a video clip of their favorite cartoon or children's program, copy

characters and do the same. Thus, with the help of watching videos or pictures, it is possible to form moral qualities in a child, you just need to monitor what your child is watching, turn on positive children's programs for him, where they will teach him kindness.

To form a moral culture in preschool children, several components are necessary: a competent method of education, a favourable emotional climate within the group, and the professionalism of the educator to solve emerging situations. The leading role belongs to the teacher, or rather their ability to understand the needs, emotional state, and interests of each pupil. Especially valuable is the communication between the pupils and the teacher at a time when hours of independent activity are allocated according to the regime of the day. The educator supports the initiative of children to share their impressions, demonstrates their emotional attitude to the messages of children. In some preschool institutions of the Karaganda region, ten educators of the first and highest categories monitored changes in children's emotional state during the day for a month to understand how the foundations of moral culture are formed in preschool children. Three main types of situations that occur most often and cause emotional discomfort in preschoolers were identified.

Thus, the first one is connected with the fact that the educator does not devote enough time to establishing an emotional connection with the pupils. Many preschoolers need a tutor, ask them a lot of questions, and want to get attention and approval. In such situations, the educator is recommended to show sincere interest in the child and play with the pupil in order not to aggravate the state of emotional discomfort. The second type of situation is related to the fact that the preschooler does not receive enough attention and communication from the child who has a priority for them in the group. If they pay attention to the child, the child willingly shares toys with them and shows joy. This means that the absence of such a pupil or the manifestation of malevolence from them causes emotional discomfort in the child. Such a child should be interested in other pupils and involved in an activity that is interesting for everyone. The third type of situation that arises is due to the fact that the pupil does not achieve the desired result in their individual or collective work. This leads to the fact that the child is detached from the team, they become shy and indecisive.

Based on this observation, an experiment was conducted, the purpose of which was to determine the basic methodology that would help the teacher to minimise such situations during the day. Notably, simultaneously with overcoming such situations, it is possible to develop empathy and responsiveness in children. These elements serve as the basis of moral culture. In one of the preschool educational institutions of the Karaganda region in the middle group, a psychologist conducted

a conversation with children at the beginning of the experiment. The purpose of this conversation was to identify what type of situations described above arise in children during the day and to what extent children are aware of the concepts of morality and empathy. It was identified that all types of situations in different children can be observed. At the initial diagnosis, it was identified that only 40% of children take part in collective classes. Only 45 % of children from the group can explain in simple words what morality and ethics are. The results of the primary diagnosis are shown in Table 1 and Figure 1.

Table 1 – Primary diagnostics of preschool children

Evaluation criteria (evaluation from 1 to 5)	Subgroup 1	Subgroup 2	Subgroup 3
Climate in the group before the experiment	3	3	4
The ability of children to explain the concept of morality and its importance in simple words	3	2	2
Evaluation of the methods of solving conflict situations proposed by the methodologist by preschoolers	2	3	3
Emotional stability of pupils	3	3	3

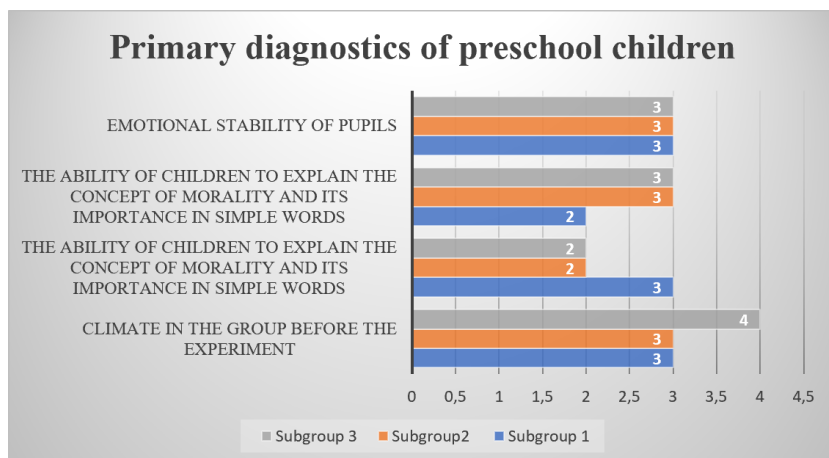


Figure 1 – The results of primary diagnostics of preschool children

Based on the data obtained, there is clearly an insufficient level of moral education among preschoolers, which is an important component of the comprehensive education of the younger generation of Kazakhstan. For the experiment, 30 preschoolers aged 5 to 6 years were divided into three subgroups, 10 people each. For each subgroup, teachers in the classroom had to apply one of the methods, which included several basic steps, such as:

establishing tactile contact, developing interest in other pupils of each child, searching for activities that are interesting for everyone, for the first subgroup;

study of the characteristics, individual needs, capabilities, and interests of each child; verbal and non-verbal communication with the children for the second subgroup;

gradual transition to a situational-formal form in communication with a child, teaching children methods for getting out of situations of their emotional discomfort independently, for the third subgroup.

At the end of the experiment with preschoolers, a thematic conversation to determine the level of moral education among preschoolers was conducted. The goal of the experiment was considered achieved when the children of one of the subgroups could explain in simple words what the concepts of morality mean to them and what value they have. This means that the technique used by the teacher in the classroom is effective and competent. Therefore, this will help to determine the main stages of the development of the foundations of morality in preschoolers. The results of the experiment are shown in Table 2 and Figure 2.

Table 2 – The results of the experiment

Evaluation criteria (evaluation from 1 to 5)	Subgroup 1	Subgroup 2	Sub-group 3
The climate in the group after the experiment	4	4	4
The ability of children to explain the concept of morality and its importance in simple words	3	2	4
Evaluation of the methods of solving conflict situations proposed by the methodologist by preschoolers	3	3	4
Emotional stability of pupils	4	3	4

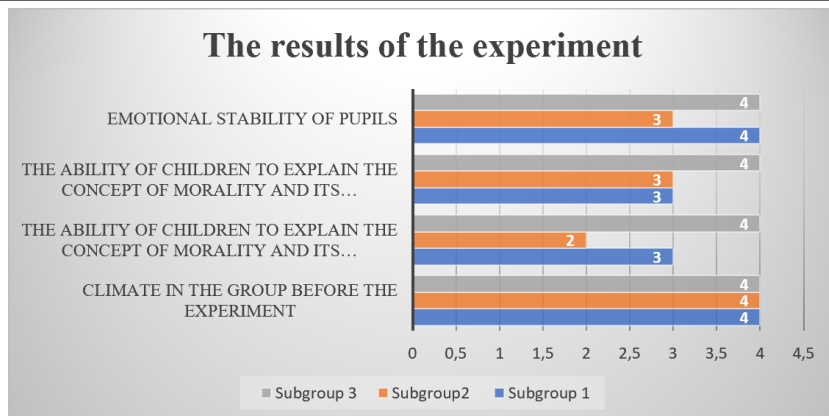


Figure 2 – The results of the experiment

Based on the data obtained, it can be concluded that after the experiment, most of the indicators improved substantially. It can be assumed that those indicators that have remained unchanged will change with additional work with pupils. The highest result was shown by the 3rd subgroup. In fact, many children from this subgroup had quite an active conversation with a methodologist. That is why it can be concluded that the most correct strategy for the educator will be the choice of the methodology that will include a gradual transition to a situational-formal form in communicating with the child, teaching children methods for independently solving situations of emotional discomfort. This is how the foundations of moral education in preschool children can be formed.

We also found that large, purposeful observation affects the child very effectively; this is also one of the methods. For example, the teacher organized a walk in the kindergarten, when the older children play, and the younger group of children watches them. He does not relate to passive methods; children's experience absorbs information, gradually forms an attitude towards the phenomenon, and positively affects behavior. The show action can be used. This method is effective in fostering cultural behavior skills in children.

Let us consider the method of organizing activities by the educator and the parent, which play an important role in the upbringing of a child; this method is socially useful. Parents with teachers jointly organize an event, both cultural and household work, cleaning the territory.

Having researched this topic, we determined that the forms of organization and methods of moral education are important for the individual characteristics of the child. Educational work can be carried out not in groups, but individually.

The final goal of group work is to educate the personality of each preschooler, and not to depend on how to achieve this result. The main thing is not to create a team, but to form moral qualities and a child.

Thus, the forms of organization and methods of forming moral qualities in older preschool children vary from the individual characteristics of children. Educational work is carried out not only with the whole group, but also takes individual forms.

The ultimate goal of working with a team is to nurture the personality of each child. The entire educational system is subject to this goal.

Conclusion

Considering the theoretical aspects of the upbringing of a culture of behavior, we concluded that the problem of the moral formation of a personality has existed for a very long time, and many discoveries have been made in this area. The process of moral education has its specifics and difficulties in the organization; however, having mastered the necessary psychological and pedagogical knowledge, an adult can influence a child and purposefully form moral ideas and a culture of behavior.

Having considered the variety of available forms, methods, and means of forming moral qualities in children of senior preschool age, we have highlighted that in preschool pedagogy the following classification of methods for forming moral qualities in children of senior preschool age is adopted: methods of forming skills and habits of behavior; methods of forming moral ideas, judgments, assessments; methods of behavior correction. Each of the forms of organizing the formation of moral qualities in older preschool children (classes, joint practical activities) can include the use and implementation of various methods of upbringing that can stimulate various types of cognitive activity in preschool children and contribute to the formation of moral qualities in preschool children.

Based on the fact that moral culture is a socio-cultural phenomenon that unites people, contributes to the preservation of their life and health, is optimal for the development of their personality, and is evaluated by them as the most preferable and worthy way to achieve their life goals, the formation of moral qualities becomes important - personality traits of individuals, without which they cannot fulfill the requirements of moral principles and receive a high moral assessment of their behavior by others.

The educational process of preschool organizations in conjunction with the sensitivity of preschool age, namely: the social situation of development; leading activity; the need to see regular relationships, the emergence of primary ethical instances, the subordination of motives, the development of voluntary behavior and personal consciousness act as a favorable platform for the formation of the

foundations of moral culture in children in conditions of spiritual renewal of social consciousness.

The formation of the foundations of moral culture in preschool children is a projected system of teacher's actions in organizing forms of education and upbringing, the use of teaching and upbringing methods, teaching and upbringing tools, in which the orientation towards the actions of the children themselves with a pre-planned result is carried out.

The system of the teacher's actions is developed for a specific pedagogical concept. The main idea of the technology for the formation of the foundations of moral culture is the formation of all its components: motivational-personal, meaningful, behavioral, reflective. In turn, the pedagogical concept is based on the implementation of general didactic principles and the corresponding functions of the teacher. Based on general didactic principles and filling them with new content under the subject of our research, we have identified the following principles of the technology for forming the culture of the species under study: systematic and consistent, taking into account age characteristics, individuality. The implementation of the technology for the formation of the moral culture of children is determined by the performance of the teacher's functions: constructive, organizational, analytical, and corrective.

Thus, we can conclude that in the process of forming a moral culture in preschool children, it is necessary to take into account that moral culture is a kind of culture as such, and in its formation in the preschool education system, use not only the available arsenal of forms, teaching methods, but and include new forms and methods of teaching.

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*С. М. Абылайхан¹, *Г. С. Каримова²,*

Н. А. Кударова³, М. М. Мамадова⁴

^{1,2,3}Астана халықаралық университеті,

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МЕКТЕПKE ДЕЙІНГІ ЖАСТАҒЫ БАЛАЛАРДЫҢ МОРАЛЬДЫҚ МӘДЕНИЕТІН ҚАЛЫПТАСТЫРУ: ТӘРБИЕНІҢ ӘДІСТЕРІ МЕН ТҮРЛЕРІ

Мақалада қазіргі әлеуметтік және білім беру сын-қатерлері жағдайында мектеп жасына дейінгі балалардың адамгершілік мәдениетін қалыптастырудың көпқырлы мәселесі қарастырылады. Қоғамдағы жедел өзгерістер, цифрландыру және отбасы құрылымының трансформациясы дәстүрлі адамгершілік құндылықтардың әлсіреуіне, сондай-ақ ата-аналардың балалардың моральдық-этикалық дамуына қатысуының төмендеуіне әкелді.

Осыған байланысты авторлар мектепке дейінгі білім беру жүйесінде адамгершілік тәрбиенің мазмұнын, әдістері мен ұйымдастыру формаларын қайта қараудың өзектілігін атап өтеді.

Зерттеуде адамгершілік мәдениет пен моральдық дамуға қатысты негізгі ұғымдарға психологиялық, педагогикалық және философиялық тұрғыдан теориялық талдау жасалады. Мектеп жасына дейінгі балаларда әлеуметтік тұрғыдан қабылданатын мінез-құлықты, эмпатияны, жауапкершілікті және құндылыққа негізделген шешім қабылдауды қалыптастырудың негізі ретінде күнделікті педагогикалық тәжірибеге рухани-адамгершілік тәрбиені кіріктірудің маңыздылығы айқындалады. Педагогтың адамгершілік мінез-құлықты қалыптастырудағы және қолайлы моральдық ортаны құрудағы жетекші рөлі ерекше көрсетіледі.

Сонымен қатар мақалада ойын арқылы оқыту, әңгімелеу, рөлдік ойындар мен жағдаяттарды модельдеу сияқты инновациялық педагогикалық әдістер қарастырылып, олардың адамгершілік нормалар мен құндылықтарды меңгеруге ықпалы сипатталады. Зерттеу соңында отбасы мен мектепке дейінгі білім беру ұйымдарының тиімді өзара әрекеттестігін қамтамасыз ететін адамгершілік тәрбиенің тұтас жүйесін құруға арналған практикалық ұсыныстар беріледі.

Кілттік сөздер: моральдық мәдениет; мектепке дейінгі жастағы балалар; педагогикалық технология; моральдық мәдениетті қалыптастыру технологиясы; мектепке дейінгі ұйымдардың білім беру үдерісі.

*С. М. Абылайхан¹, *Г. С. Каримова²,*

Н. А. Кударова³, М. М. Мамадова⁴

^{1,2,3}Международный университет Астана,

Республика Казахстан, г. Астана;

⁴Бакинский Славянский университет,

Республика Азербайджан, Баку.

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ФОРМИРОВАНИЕ МОРАЛЬНОЙ КУЛЬТУРЫ ДЕТЕЙ ДОШКОЛЬНОГО ВОЗРАСТА: МЕТОДЫ И ФОРМЫ ВОСПИТАНИЯ

В статье рассматривается многогранная проблема формирования нравственной культуры у детей дошкольного возраста в условиях современных социальных и образовательных вызовов. Быстрые социальные изменения, цифровизация и трансформация семейных отношений привели к заметному снижению традиционных нравственных ценностей, а также к недостаточному участию родителей в нравственно-этическом развитии детей. В этой связи авторы подчеркивают актуальность пересмотра содержания, методов и организационных форм нравственного воспитания в системе дошкольного образования.

В исследовании представлен теоретический анализ ключевых понятий, связанных с нравственной культурой и нравственным развитием личности, с опорой на психологические, педагогические и философские подходы. Особое внимание уделяется интеграции духовно-нравственного воспитания в повседневную педагогическую практику как основе формирования социально приемлемого поведения, эмпатии, ответственности и ценностно-ориентированного принятия решений у дошкольников. Подчеркивается ведущая роль педагога в формировании нравственного поведения и создании поддерживающей моральной среды.

Кроме того, в статье рассматриваются инновационные педагогические методы, такие как игровое обучение, рассказывание историй, ролевые игры и моделирование ситуаций, способствующие усвоению нравственных норм и ценностей. В заключение предлагаются практические рекомендации по созданию целостной системы нравственного воспитания, обеспечивающей эффективное взаимодействие семьи и дошкольных образовательных организаций.

Ключевые слова: моральная культура; дети дошкольного возраста; педагогическая технология; технология формирования моральной культуры; образовательный процесс дошкольных организаций.

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Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

8 (7182) 67-36-69

e-mail: kereku@tou.edu.kz

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