

МЕКТЕПКЕ ДЕЙІНГІ, БАСТАУЫШ БІЛІМ БЕРУ, АРНАЙЫ ЖӘНЕ
ҚОСЫМША БІЛІМ БЕРУ МӘСЕЛЕЛЕРІ
ПРОБЛЕМЫ ДОШКОЛЬНОГО И НАЧАЛЬНОГО,
СПЕЦИАЛЬНОГО И ДОПОЛНИТЕЛЬНОГО ОБРАЗОВАНИЯ

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**FEATURES OF THE DEVELOPMENT OF MORAL VALUES OF VISUALLY
IMPAIRED STUDENTS THROUGH NATIONAL MUSIC**

Abstract

This article discusses the features of the use of national music based on the formation of moral values in students with visual impairments. The problem of spiritual and moral value is becoming an acute problem of modern society. The most important direction of domestic education today is the provision of educational, socio-pedagogical support for the formation and development of a highly moral, creative, initiative, competent personality of the country. Helplessness and chaos in spiritual life, which have arisen in society as a result of a departure from the centuries-old traditional values of our nation, lead to spiritual absorption. It is necessary to form the ability to evaluate and consciously build a person's attitude to himself, society, the state, the world as a whole on the basis of national traditional moral norms and moral ideals.

The main purpose of our research work is to create pedagogical conditions for the formation of moral values of blind and visually impaired students in the educational process using our national music, as well as to determine the place of folk music in the development of spiritual and moral culture in the structure of the content of education. A music lesson is an art lesson. These works of art reflect the original history, history, established traditions and cultural and spiritual treasures of our people. That is, we see that art takes the material it needs from life and transmits it in a completely different manifestation in the process of education. Every person has a different attitude to the means of learning. We observe this in the historical descriptive analysis of the works of research scientists. The spiritual and moral development of the personality consists in the consistent expansion and strengthening of the value-semantic sphere of the personality carried out in the process of socialization.

Keywords: moral values, national music, art, visually impaired students, music lessons, kui, song, inclusive education.

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КӨРУ ҚАБІЛЕТІ БҰЗЫЛҒАН ОҚУШЫЛАРДЫҢ АДАМГЕРШІЛІК ҚҰНДЫЛЫҚТАРЫН ҰЛТТЫҚ МУЗЫКА АРҚЫЛЫ ДАМУЫ ЕРЕКШЕЛІКТЕРІ

Аңдатпа

Бұл мақалада көру қабілеті бұзылған оқушылардың адамгершілік құндылықтарын қалыптастыру негізінде ұлттық музыканы қолданудың ерекшеліктері қарастырылады. Рухани адамгершілік, адамгершілік құндылық мәселесі бүгінгі қоғамның өткір мәселесі болып отыр. Қазіргі таңдағы отандық білім берудің ең маңызды назар аударатыны еліміздің адамгершілігі жоғары, шығармашыл, бастамашыл, құзыретті тұлғасын қалыптастыру және дамыту үшін білім беру, әлеуметтік-педагогикалық қолдау көрсету. Ұлтымыздың ғасырлар бойы қалыптасқан дәстүрлі құндылықтарынан алыстау нәтижесінде қоғамда пайда болған рухани өмірдегі дәрменсіздік пен бейберекеттік рухани жұтандыққа әкеліп соқтыруда. Адамның өзіне, қоғамға, мемлекетке, жалпы әлемге деген көзқарасын ұлттық дәстүрлі адамгершілік нормалар мен моральдық идеалдар негізінде бағалау және саналы түрде құру қабілетін қалыптастыру қажет.

Біздің зерттеу жұмысымыздың негізгі мақсаты – оқу-тәрбие үрдісінде көрмейтін және нашар көретін оқушылардың адамгершілік құндылықтарын ұлттық музыкамызды қолдана отырып қалыптастыру барысына педагогикалық жағдай жасау, сонымен қатар білім мазмұны құрылымындағы рухани-адамгершілік мәдениетті дамытудағы халық музыкасының орнын анықтау. Музыка сабағы – өнер сабағы. Халқымыздың төл тарихы, тарихымен біте қайнап, қалыптасқан салт-дәстүрлері мен мәдени-рухани қазыналары осы өнер туындыларында көрініс тапқан. Яғни өнер өзіне қажетті материалды өмірден алып, оны тәрбие процесінде мүлдем басқаша көріністе беретінін байқаймыз. Кез келген адамның білім беру құралдарына деген көзқарасы әртүрлі. Оны зерттеуші-ғалымдардың еңбектеріне жасаған тарихи сипаттамалық талдаулардан байқаймыз. Тұлғаның рухани-адамгершілік дамуы – әлеуметтену процесінде жүзеге асырылатын тұлғаның құндылық-семантикалық саласының дәйекті түрде кеңеюі мен нығаюында жатыр.

Түйін сөздер: адамгершілік құндылықтар, ұлттық музыка, өнер, көру қабілеті бұзылған оқушылар, музыка сабағы, күй, ән, инклюзивті білім беру.

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ОСОБЕННОСТИ РАЗВИТИЯ НРАВСТВЕННЫХ ЦЕННОСТЕЙ УЧАЩИХСЯ С НАРУШЕНИЯМИ ЗРЕНИЯ ЧЕРЕЗ НАЦИОНАЛЬНУЮ МУЗЫКУ

Аннотация

В данной статье рассматриваются особенности использования национальной музыки на основе формирования нравственных ценностей у учащихся с нарушениями зрения. Проблема духовно-нравственной, нравственной ценности становится острой проблемой современ-

ного общества. Самым важным направлением отечественного образования сегодня является оказание образовательной, социально-педагогической поддержки для формирования и развития высоконравственной, творческой, инициативной, компетентной личности страны. Беспомощность и хаос в духовной жизни, возникшие в обществе в результате отхода от многовековых традиционных ценностей нашей нации, приводят к духовному поглощению. Необходимо формировать умение оценивать и сознательно строить отношение человека к себе, обществу, государству, миру в целом на основе национальных традиционных нравственных норм и нравственных идеалов.

Основная цель нашей исследовательской работы – создание педагогических условий для формирования нравственных ценностей незрячих и слабовидящих учащихся в учебно-воспитательном процессе с использованием нашей национальной музыки, а также определение места народной музыки в развитии духовно-нравственной культуры в структуре содержания образования. Урок музыки – это урок искусства. В этих произведениях искусства отражена оригинальная история, история сложившиеся традиции и культурно-духовные сокровища нашего народа. То есть мы видим, что искусство берет из жизни необходимый ему материал и передает его в совершенно ином проявлении в процессе воспитания. У любого человека разное отношение к средствам обучения. Мы наблюдаем это в историческом описательном анализе работ ученых-исследователей. Духовно-нравственное развитие личности заключается в последовательном расширении и укреплении ценностно-смысловой сферы личности, осуществляемой в процессе социализации.

Ключевые слова: нравственные ценности, национальная музыка, искусство, учащиеся с нарушениями зрения, уроки музыки, кюй, песня, инклюзивное образование.

Main provisions. Among the most important tasks of the country's education system is the upbringing of a generation capable of showing itself at a high spiritual and moral level. This is stated both in the Law on Education of the Republic of Kazakhstan and in some state programs. In particular, "the main goal of the state program for the development of education and science of the Republic of Kazakhstan for 2020-2025 is to increase the global competitiveness of Kazakhstan's education and science and the education and training of the individual on the basis of universal values" [1]. Any citizen of Kazakhstan has the right to education [2]. This implies receiving a quality education for both normal children and children with special educational needs (Law of the Republic of Kazakhstan No. 343 of July 11, 2002) [3].

In connection with the change in the political economy, social relations and cultural life of the modern society. In this connection, our future address should be addressed to a human citizen, affected by the national value of the Kazakh people. In the region, teachers say that the process of education and education should be organized on the basis of national prices. National prices - this is our country, our Earth, our history, our traditions and Customs, our history, unity, harmony, high spirituality, etc. In the process of recovery, popularization, modernization of these prices, the program was considered. Taking into account the introduction of the programs "Mangilik El" [4], "Bolashakka bagdar: Ruhani zhangyru" [5], "Madeni mura" [6] and Dr. We have worked hard to preserve and move from raising children to our multi-national culture, cultural and spiritual heritage and to bring this common friend to the end of education and upbringing.

The actual problem of our research work is the use of these cultural and spiritual riches, including folk music, in the formation of moral values of visually impaired students. Our main goal is to identify ways and analyze the scientific and theoretical foundations of the formation of moral values of visually impaired students based on folk music. The analysis, ranking, familiarization with the works of scientists on the research problem was carried out. We also focused on the content of the "music lesson" at school and its structure, musical works presented according to music textbooks. In the process of performing basic musical actions in music lessons, such as listening to music, singing, developing students' creative abilities, playing a musical instrument, we use musical

works presented according to the repertoire, including genres of folk music. At the lesson "Music", methods and techniques of using folk music were considered, the effectiveness of using folk music in the process of forming moral values was noted.

Introduction. The emptiness and chaos in the spiritual life that appeared in society as a result of deviation from traditional Orthodox values led to spiritual impoverishment, a decline in the religious spirit, and a decline in morals. The economic, political, social, cultural life of society was struck by numerous vices. All this has a negative impact on the younger generation.

It is necessary to understand that the main reason for these processes was the oblivion of national traditions and the conscious departure from them in education, the absence of their own national ideology, the loss of moral ideals. The system of aesthetic education is called upon to teach to see the beauty around oneself, in the surrounding reality. In order for this system to influence the schoolchildren most effectively and achieve its goal, Gotsdiner, A.L. [7] singled out its following feature: "The system of aesthetic education should be, first of all, unified, uniting all subjects, all extracurricular activities, the entire social life of a student, where each subject, each type of activity has its own clear task in the formation of aesthetic culture and the student's personality".

In all ages, people have highly valued spiritual and moral education. The profound socio-economic transformations taking place in modern society make us think about the future of Kazakhstan, about its youth. At present, moral guidelines are crumpled, the younger generation can be accused of lack of spirituality, unbelief, and aggressiveness. Therefore, the relevance of the problem of educating schoolchildren with visual impairments is associated with at least four provisions:

Firstly, our society needs to train widely educated, highly moral people who possess not only knowledge, but also excellent personality traits.

Secondly, in the modern world, a small person lives and develops, surrounded by a variety of sources of strong influence on him, both positive and negative, which (sources) fall daily on the immature intellect and feelings of schoolchildren with visual impairments, on the still emerging sphere of morality [8].

Thirdly, education in itself does not guarantee a high level of spiritual and moral upbringing, because upbringing is a personality quality that determines in a person's everyday behavior his attitude towards other people on the basis of respect and goodwill towards each person. Artyukhova, I. S. [9] wrote: "Moral influence is the main task of education".

Fourthly, arming with moral knowledge is also important because they not only inform the younger student about the norms of behavior approved in modern society, but also give an idea of the consequences of breaking the norms or the consequences of this act for the people around them.

More and more people are coming to the understanding that for the spiritual revival of society, only the knowledge provided by traditional education is not enough. Moral impulses cannot be rationally assimilated through a purely scientific education; no sum of sciences in itself is able to replace love, faith, compassion.

Spirituality, according to Slastenin, V.A. [10], is the problem of finding meaning. Spirituality is an indicator of the existence of a certain hierarchy of values, goals and meanings.

Scientists in the field of pedagogy have revealed that in different age periods there are unequal opportunities for moral education. A child, a teenager and a young man have different attitudes towards different means of education. Knowledge and consideration of what a person has achieved in a particular period of life helps to design his further growth in education. The moral development of schoolchildren with visual impairments occupies a leading place in the formation of a comprehensively developed personality [11].

In order to have a common platform for work and the absence of differences in understanding, we define the basic concepts.

Over the years, the understanding of morality has changed. Rubinstein, S. L. (2007) we see: "Morality is the internal, spiritual qualities that guide a person, ethical norms, rules of conduct determined by these qualities" [12, 414].

The educational process is closely connected with the formation of moral values. In the conditions of the modern school, when the content of education has increased in volume and become more complex in its internal structure, the role of the educational process in the formation of moral values is increasing. The content side of moral concepts is due to the scientific knowledge that schoolchildren receive by studying academic subjects. Moral knowledge itself is no less important for the overall development of schoolchildren with visual impairments than knowledge in specific academic subjects [12, 352].

Hash, P. [13] notes that a specific feature of the formation of moral values is that it cannot be isolated into some special educational or training process. The formation of moral character takes place in the process of all the multifaceted activities of children (playing, studying), in those various relationships that they enter into in various situations with their peers, with children younger than themselves and with adults. Nevertheless, the formation of moral values is a purposeful process that involves a certain system of content, forms, methods and techniques of pedagogical actions

Considering the system of moral education, Yanovskaya, M.G. [14] distinguish several aspects:

Firstly, the implementation of coordinated educational and informational interactions between the teacher and the schoolchildren team in solving certain moral problems, and within the class, the unity of actions of all schoolchildren.

Secondly, the use of methods for the formation of educational activities by the formation of moral values.

Thirdly, the system of moral education is also understood as the interconnection and mutual influence of the moral qualities being brought up at the moment in children.

Fourthly, the system of formation of moral values should also be seen in the sequence of development of certain personality traits as children grow and mentally mature.

In our time, the problem of aesthetic education, personal development, the formation of moral values, the formation of its aesthetic culture is one of the most important tasks facing the school. This problem has been developed quite fully in the works of domestic and foreign teachers and psychologists. Among them are D.N. Dzhola, D.B. Kabalevsky, N.I. Kiyashchenko, B.T. Likhachev, A.S. Makarenko, B.M. V.N. Shatskaya, A.B. Shcherbo and others.

One can speak about a person's morality only when he behaves morally by virtue of an inner impulse (need), when his own views and beliefs act as a control. The development of such views and values and the habits of behavior corresponding to them constitute the essence of moral education.

Vygotskiy, A.S. [15] called such complex transformations of feelings the most important law of aesthetic reaction. It concerns both the direction and content of emotions. With this circumstance in mind, an outstanding Soviet psychologist wrote: "Art relates to life as wine relates to grapes," one of the thinkers said, and he was absolutely right in pointing out that art takes its material from life, but gives something beyond this material. such that the properties of the material itself are not yet contained.

The process of formation of moral values of schoolchildren with visual impairments is the relationship between the activities of the teacher and the activities of pupils. The method of forming moral values is a method of pedagogical activity, which is the most integrative expression of all components of this process (goals, principles, content, forms, means), the nature of relations between the participants in the process. The development of methods reflects the dialectically changing relationship between schoolchildren and pupils, the emerging personality and community.

Materials and methods. The qualitative research design and historical-descriptive analysis was implemented in the research. The literature overview of foreign and domestic literature assisted to make analysis of terms 'human values' and psychological characteristics of schoolchildren with

visual impairment. An attempt of development of teaching national music for schoolchildren with visual impairment helped to analyze and ways to implement the approaches to the study of inclusive education.

Research scientists I. S. Artyukhova, V.A. Slastenin, L.S. Rubinstein showed the ways of moral education, in their study P.Hash notes that the specificity of the formation of moral values lies in its unity. M.G. Yanovskaya identifies several aspects of educational work carried out in the process of forming moral values. As well as the psychological characteristics of domestic and foreign scientists, in their pedagogical research reveals the importance of the connection, first of all, between the actions of the teacher and the student, for the formation of moral value. Hye Young Park, Hyun Ju Chong, and Soo Ji Kim consider in their research "the means of socialization of visually impaired students is music", Mohanty, S. investigated the emotional impact of music on moral education. Pablo Rodríguez Aedo emphasized the importance of using information and communication technologies as a tool for creative development of students.

Research results and Discussion. The purpose of the subject "Music" in elementary school is to form the foundations of the spiritual and moral education of schoolchildren with visual impairments through familiarization with musical culture as an essential component of the harmonious development of the individual.

The changed socio-economic and pedagogical conditions for the moral education of younger schoolchildren with visual impairments, insufficient theoretical understanding and methodological development of the phenomenon of interest to us, as well as practical significance, have identified the following manifestations of the relevance of the study.

Music constantly absorbs the entire cultural experience of a person, processes it with its own means, carrying out a special synthesis in this experience. D. Shostakovich said: "Life and art are inseparable from each other. Their relationship is somewhat akin to nature: one follows from the other. But the main object of art is still a person, his spiritual world, his ideas, dreams, aspirations.

According to Hye Young Park, Hyun Ju Chong, and Soo Ji Kim [16] "More attention should be paid to encouraging visually impaired individuals to participate in music activities with other people, as supported by the current study's findings, which suggest that music can facilitate social connections, build mastery and competence, and provide solace in adversity". The development of schoolchildren with visual impairments' moral consciousness occurs through the perception and awareness of the content of the influences that come from parents and teachers, surrounding people through the processing of these influences in connection with the moral experience of the individual, his views and value orientations. In mind, external influence of schoolchildren with visual impairments acquires an individual meaning, thus forming a subjective attitude towards it. In this regard, the motives of behavior, decision-making and the moral choice of schoolchildren with visual impairments own actions are formed.

Thus, music, not being a visual or descriptive art (like painting or literature), tries, with the help of color and intonation, to approach, to one degree or another, their possibilities.

The content of music is not only the personal attitude of the author to reality, it is always the unity of the individual, class and universal. This is an ideological and emotional typified reflection of reality, its expression in a certain figurative musical system.

When perceiving music, musical and auditory sensations are transformed in consciousness into processes that we can attach value to. Individual sounds, and even more so systems of sounds organized according to the intonational principle, having complex melodic, harmonious and other organizations, have the property of acquiring such a meaning.

Listening to music is one of the main musical activities in music lessons. Listening to music has its own stages. The teacher listens to music for schoolchildren based on these stages. These are: 1) listening to music 2) exchange of thoughts, feelings of schoolchildren about how they perceive music 3) the teacher's introductory speech or narration about the content of the work 4) repeated listening. When they first listen, schoolchildren talk about their feelings differently because they

listen without direction. And after the teacher tells about the history, the content of this work, in the process of re-listening, the schoolchildren are guided by a certain thought and try to listen to the music with understanding.

The content of musical images reflects the features of the value orientations of the listener. Thus, experiences often arise in response to our spatio-temporal location in relation to a particular value. Achieving values causes positive experiences, moving away from them causes negative ones.

In comprehending music, deciphering its content, a certain role is played by the moment of establishing the analogy of its movement with the form of some life processes that have similar tempo and rhythm: heartbeat, breathing, “emotional waves” arising from the rise and fall of mental stress, etc. Such musical structures (for example, those used by Tchaikovsky in the code of the finale of the Sixth Symphony) can refer us to certain states of a person, the world of his experiences. This also applies to those analogies with natural phenomena that can arise in consciousness. But at the same time, the understanding of such analogies, due to their special cognitive and valuable meaning in the fabric of the work, is provided not by their direct meaning, but on the basis of the transformation carried out by the composer.

Having “selected” in the emotional impact of music that which is similar to the life emotions familiar to each of us, we discover something that cannot be reduced to them, although it is undoubtedly related to them. Mohanty S. [17] supports music as means of human values. Numerous studies undertaken by supporters of opposing aesthetic trends have shown that music listeners can be divided into two main groups. If the first finds life analogues to musical experiences, then the second does not find them, which does not prevent her from experiencing pleasure when perceiving music. However, even when the similarity of the emotions evoked by music with life is beyond doubt, it does not become an identity. So, art has a remarkable ability to complexly transform feelings.

Paudel P. [18] points out that at present, almost every music teacher in the classroom uses information and communication technologies as a means of artistic and creative development of schoolchildren. All lessons begin with the entrance to the classroom to the music, which is closely related to the topic of a particular lesson. They also leave the class to the music corresponding to the topic of the lesson. Each activity must have a specific time frame. The teacher is obliged to create a friendly, calm, creative environment at the music lesson in elementary school. A patient, intelligent, tactful and delicate teacher will always help the timid and weak, support him with praise. The atmosphere of joint music-making, joint experience, joint work, common joys, victories and defeats - all this will allow you to achieve the best results.

In this regard, the following goals and objectives were set in the vocal and choral work of schoolchildren with visual impairments. The goal is to create effective conditions for the formation of spirituality and morality of schoolchildren with visual impairments.

Tasks:

1. to form the singing culture of schoolchildren with visual impairments in the process of performing national and sacred music;
2. lay the moral, ethical and moral foundations for the formation of the schoolchildren's personality;
3. develop musical and educational interest and the need to communicate with highly artistic works.

Forms of implementation of the main theme:

- various activities in the classroom - listening to music, singing, drawing, musical and rhythmic movements;
- dramatization of songs;
- student reports, performances at school concerts and visits to concerts at the Philharmonic.

Pablo Rodríguez Aedo [19, 191] writes “one of the main implications for practice is that music teachers who work with people who are visually impaired need to understand that their level of

training on literary and music Braille notation will be crucial to guarantee equal access to the benefits of knowing how to read music so their schoolchildren do not have to depend exclusively on their memory or someone else's performance". Yi, T. S. [20] is a tool of teaching younger generation. Music easily enters into relations with aesthetic, moral, worldly and other spheres, enrichment in other ways of expression. Its functionality just depends on its "contact" Values that exist in culture serve music, they, in turn, seem to multiply with the help of music, acquire additional qualitative characteristics. This process is interpenetrating and interdependent.

Emphasizing the special function of emotions in the art of music and musical activity, Hye Young Park, Hyun Ju Chong, and Soo Ji Kim [16] quite rightly notes that the emotional side at the same time is neither the only nor the most important. Music, like any other art, first of all deeply affects a person, but "at the top of the uppermost layer, the ideological content of musical works is transmitted not directly, but directly - through a logically organized flow of moods, ideas.

In order to improve the quality of work with schoolchildren with visual impairments, we created a teacher's accumulative methodical folder. It contains all audio and video materials, collections of phonograms for classes and topics of quarters, scripts for school events, photographic materials, development of music lessons for schoolchildren with visual impairments. The following didactic developments have been added to the methodical program:

1. The effectiveness of the process of spiritual and moral education of schoolchildren with visual impairments by means of musical art depends on the integrated use of traditional and innovative technologies, including modular learning technologies, information and communication and multimedia technologies that can be used at all stages of the formation of the spiritual and moral culture of schoolchildren with visual impairments.

2. The conducted research does not exhaust the whole variety of the application of the spiritual aspect in the musical education of schoolchildren with visual impairments. Further study of the problem can reveal its pedagogical possibilities associated with multimedia technologies in the educational process of primary and secondary schools, the expansion of program material, both for music lessons and extracurricular activities.

The program of music classes should include a professional folk music tradition of Kazakh people. They are national folk music by Ykylas, Sarymalai, Kurmangazy, Dauletkerei, Kazangap, Seitek, Sugir, Tattimbet and others. The second group consists of the art of singing songs by Birzhan, Akan, Mukhit, Madi, Zhayau Musa, Yestay, Ukili Ibrai, Abai, Nartai, Maira and others. Specially developed dombra kuis in the 19th and 20th centuries, in turn, are characterized by two different patterns. Of course, when talking about the musical culture of the Kazakh people, dombra kuis should not be limited to these two traditions. Professional musicians from all over the country have their own voice, style and performance.

Kui is the art of instrumental music. In addition to the educational significance of the kui, depending on the structure, features of execution (position), it is divided into shertpe-kui and tokpe-kui. And if you look at the content, then there are historical kui, legendary kui, kui dedication, zhoktau kui. For example, "Yerden" – zhoktau kui, "Zhezkiik" – the personification of natural landscapes, "Kertolgau" – philosophical kui, "The sixteenth year" – historical kui, "Zhumyr, Kylysh" arnau kui.

A folk song is vocal music. There are also several types of folk songs. These are: historical songs, lyrical songs, aitys, epic works (zhyr, terme, tolgau), everyday songs, etc. In the educational process, we use genres of folk music, listening, perceiving, playing an instrument, performing a song.

Therefore, the use of information and communication technologies helps the teacher to increase the motivation for teaching children the subjects of the aesthetic cycle, in particular music, and leads to a number of positive results:

- broadens the horizons of children;
- awakens a keen interest in the subject;

- enriches schoolchildren with knowledge in their figurative integrity;
- the level of use of visualization in the lesson increases.

Yan, B., & Zhou, Q. [21] in his article music learning based on computer software states that there is no music lesson without software. In music lessons, a computer in a modern school does not solve the main tasks of music pedagogy, but is a multifunctional technical teaching tool. Meanwhile, information and communication technologies help to improve the quality of musical education and upbringing, and can significantly increase children's interest in musical art, increasing their creative activity, and also notes that the competent use of Internet resources allows you to get comprehensive information on any issue of interest in the field of musical art; opens access to a huge number of music archives and multimedia encyclopedias posted on the sites. In this regard, in modern science, in addition to information and communication technologies, multimedia technologies provide important assistance in teaching various subjects.

Thus, the importance of information, communication and multimedia technologies in music education and creativity is great, as there are new opportunities for the spiritual and moral development of schoolchildren.

Conclusion. Issues of moral development, upbringing, improvement of schoolchildren worried society always and at all times. Especially now, when cruelty and violence can be encountered more and more often, the problem of moral education is becoming more and more urgent.

Moral education is a continuous process, it starts from the birth of a person and continues throughout life, and is aimed at mastering people with the rules and norms of behavior. At first glance, it may seem that it is impossible to designate any periods in this single continuous process.

Thus, the main directions of pedagogical activity regarding the organization of the process of moral education of younger schoolchildren in music lessons: to promote the development of knowledge about the moral values reflected in music; about the historical and cultural roots of the customs and traditions of different peoples; stimulate understanding of the essence of moral norms, principles, ideals, concepts, moral qualities of a person; develop moral feelings, the ability for moral assessment, judgment; organize the process of practical development of socially approved patterns of behavior in problem situations.

Listening to folk and classical music, schoolchildren with visual impairments masters the invaluable cultural experience of generations, the foundations of musical culture are formed. They know about folk calendar and ritual holidays and customs. Folk music is a folklore heritage. Our folklore heritage is divided into ritual and ritual-related. Folk music that arose in connection with the image includes musical images that express the joy and sadness of a person in the period from birth to death (besik zhyry, tusau keser, sundet toi, tilashar, sinsu, zhar-zhar, zhoktau etc.), samples that arose during the ritual - zhyr, terme, tolgau, folk songs and kui, etc. It follows that each genre of folk music has a great educational value, both in content and melodies.

Based on the content and purpose of the subject "music" in elementary school, we have revealed the importance of the main musical actions transmitted on the subject of musical works, information and communication technologies used during the discipline, which can be used in the formation of moral values of visually impaired students. All this is important not only for the musical, but also for the general development of schoolchildren with visual impairments, the moral formation of the individual.

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FORMATION OF INTELLECTUAL SKILLS OF CHILDREN OF THE SENIOR PRESCHOOL GROUP THROUGH EDUCATIONAL GAMES

Abstract

This article talks about the importance of the formation of intellectual skills of children. The game is the leading activity of children in the preschool period of their lives. During the game, the child's intelligence, psyche, and communication skills are formed. Playing, children learn about the world around them, learn to communicate with each other and interact with adults. In the process of gaming activity, its participants have a unique opportunity to "invent" a plot, distribute roles, and agree on the rules of interaction. To date, the problem of studying the intellectual development of a child has been widely presented in the research literature. Preschool age is a long period in the life of a child in the age range from 3 to 7 years. Research by scientists has shown that this period is particularly significant in a person's life and it is at this age that a person accepts as much information as he will not be able to perceive later in his life. It is at this age that psychological mechanisms are formed in the child, which will only be improved later.

Keywords: intellectual development; intellectual skills; older preschool children; educational games; preschool age.