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SOME PEDAGOGICAL ASPECTS OF EDUCATION OF THE INDIVIDUAL WITH THE INSTILLING OF NATIONAL VALUES INTO SPIRITUAL AND MORAL VALUES

Abstract. Today, education with the instillation of national values in students is a requirement of life, a necessity of society. And what is the national cultural value? It is a unique tradition, customs and traditions of each nation. That is, spiritual and material values accumulated over the centuries.

“First of all, a person should be educated, not educated. Education without it is the enemy of humanity”, said the great scientist Abu Nasir Al-Farabi. Now the XXI century is the time of education and science. But if we put our efforts into education and science, and forget about education, including national education, we will lose. After all, despite the fact that he is educated and does not absorb the national culture, he will become an eternal citizen of the nation, useless to the people. Culture says that an educated community cannot be without culture. Education, Science, and culture are based on a real Kazakh education, and a path to the top of civilization will be built.

The sources of national education are folklore, oral literature, national literature, customs, traditions, noble principles, oratory, proverbs and sayings, principles of education in the works of our thinkers who were born on our native land. At the same time, the main directions of National Education will be such qualitative characteristics as national features of Family Education, kinship relations, the concept of seven fathers, maternity duty and duty, National Honor, national consciousness, national morality, patriotism, hard work, humanity.

The relevance of the article is that, first of all, the formation of national consciousness in national education is one of the main prerequisites. Today, in the era of globalization, it is necessary not to copy all the cultures of Western civilization, but to take root, to take what is necessary for our nation, and secondly, education contributes to the growth of the younger generation in the sense of responsibility to society as a rich, versatile citizen of the spiritual world.

Keywords: values, education, spiritual education, family, students, research, national, moral.

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Тұлғаны ұлттық құндылықтар негізінде рухани адамгершілікке тәрбиелеудің кейбір педагогикалық аспектілері

Аңдатпа. Бүгінгі таңда оқушы бойына ұлттық құндылықтарды сіңіре отырып, тәрбиелеу өмір талабы, қоғам қажеттілігі. Ал ұлттық мәдени құндылық дегеніміз не? Ол әр ұлттың өзіне тән салт-санасы, әдет-ғұрпы, жөн-жоралғысы. Яғни ғасырлар бойы жинақталған рухани және материалдық құндылықтары.

«Адамға ең әуелі білім емес тәрбие берілуі керек. Онсыз берілген білім – адамзаттың қас жауы» деген екен ұлы ғұлама Әбу Насыр Әл-Фараби. Қазір ХХІ ғасыр білім мен ғылымның заманы. Бірақ күшімізді білім мен ғылымға салып, тәрбиені соның ішінде ұлттық тәрбиені ұмытар болсақ, ұтылғанымыз. Өйткені, білімді болғанымен, ұлттық мәдениетті бойына сіңіре алмаса, ол адам ұлт алдында, халық алдында пайдасы жоқ азаматқа айналмақ. Мәдениет демекші, тәрбиелі қауым мәдениетсіз болуы мүмкін емес. Ал білім, ғылым, мәдениет нағыз қазақы тәрбиемен арқауланса, өркениеттің шыңына даңғыл жол салынбақ.

Ұлттық тәрбиенің көздері – фольклор, ауыз әдебиеті, ұлттық әдебиет, әдет-ғұрып, салт-дәстүр, ұлағатты қағидалар, шешендік сөздер, өнеге-өсиеті бар мақал-мәтелдер, туған топырағымызда дүниеге келген ойшыл ғұламаларымыздың еңбектеріндегі тәрбие қағидалары. Сонымен бірге отбасы тәрбиесінің ұлттық ерекшеліктері, туыстық қарым-қатынас, жеті ата туралы түсінік, перзенттік парыз бен қарыз, ұлттық намыс, ұлттық сана-сезім, ұлттық адамгершілік, отансүйгіштік, еңбексүйгіштік қасиеттер, ізгілік сынды сапалық белгілер ұлттық тәрбиенің негізгі бағыттары болады.

Мақаланың өзектілігі, біріншіден, ұлттық тәрбие кезінде ұлттық сананы қалыптастыру ең басты алғышарттардың бірі. Бүгінгі таңдағы жаһандану заманында батыс өркениетінің барлық мәдениетін көшіріп алмай, тамырын басып, өз ұлтымызға керегін алып, керексізін ысырып тастауымыз қажет, екіншіден, өскелең ұрпақтың қоғам алдындағы жауапкершілігін сезінуде рухани дүниесі бай, жан-жақты жетілген азамат болып өсуіне тәрбиенің қосар үлесі мол.

Кілт сөздер: құндылықтар, білім, рухани тәрбие, отбасы, білім алушылар, зерттеу, ұлттық, адамгершілік.

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Некоторые педагогические аспекты духовно-нравственного воспитания личности на основе национальных ценностей

Аннотация. Сегодня нравственное воспитание учащихся на основе национальных ценностей – это требование жизни, потребность общества. А что такое национальная культурная ценность? Это присущие каждой нации обычаи, традиции, обряды. То есть духовные и нравственные ценности, накопленные веками.

«Человеку в первую очередь нужно дать не образование, а воспитание. Без воспитания знания – враг человечества», – сказал великий ученый, просветитель Абу Наср Аль-Фараби. Сейчас XXI век – это время образования и науки. Но если мы вложим свои силы в образование и науку, забудем воспитание, в том числе и национальное, то проиграем. Потому что, будучи образованным, не сумев впитать в себя национальную культуру, человек навсегда станет гражданином, не имеющим пользы перед народом. Культура и воспитание не могут быть без национальной культуры.

Источниками народного образования являются фольклор, устное народное творчество, национальная литература, обычаи, традиции, благородные начала, ораторское искусство, пословицы и поговорки, принципы воспитания в произведениях наших мыслителей, родившихся на нашей родной земле. При этом основными направлениями национального воспитания станут такие качественные характеристики, как национальные особенности семейного воспитания, родственные отношения, концепция семи поколений, материнский долг и обязанность, национальная честь, национальное самосознание, национальная мораль, патриотизм, трудолюбие, гуманность.

Актуальность статьи заключается, во-первых, в том, что формирование национального сознания при народном воспитании является одной из главных предпосылок. Сегодня, в эпоху глобализации, мы должны не копировать, а искоренять всю культуру западной цивилизации, вкладывать в свою национальную то, что нам нужно, а во-вторых, воспитание подрастающего поколения как духовно богатого, всесторонне зрелого гражданина в осознании своей ответственности перед обществом.

Ключевые слова: ценности, образование, духовное воспитание, семья, обучающиеся, исследование, национальное, нравственность.

Introduction

Education of morality by instilling national values in the student “...A person should be educated, not the first education. Education without it is the enemy of humanity”, says the great scientist Abu Nasir Al-Farabi [1, p. 47]. M. Zhumabayev “...The fate of the Kazakh people, the future of the country, begins with education”, he writes [2, p. 56]. If so, then the main principle of education is teaching. The eastern scientist once again says: “without education, knowledge has no value”. Indeed, if we put all our efforts into education and neglect the upbringing of children, it will be a big mistake for our generation. Teachers and educators say that “raising a child is for everyone”, and we contribute to the proper upbringing of a child, the formation of his consciousness. Today we can raise a smart generation, and tomorrow we can bring up a confident generation.

The main principle in the upbringing of the younger generation is the ability to differentiate and identify national ways of education and instill in the child. That is, moral education, instilling national values in the child. In the future, the goal of National Education is to educate a person with high national consciousness, who knows the traditions, history, culture of his country, loves, combines national values and universal values. Awakening of national consciousness, mastering the native language, religion, and cultural heritage of their nation. Formation of a national character in the child, such as compassion, confidence, patience, and pride.

The head of State N.A. Nazarbayev addressed: “it is necessary to educate students in Kazakhstan's patriotism creatively as individuals, starting today, we need to form national character, high elegance, nobility, Education, National Honor” [3, p. 5].

The main sources of national education are customs, traditions and national literature. At the same time, the National features of Family Education, the concept of seven fathers, the names of kinship relationships, duty and duty to parents and Children, National Honor. This is the most important principle in the upbringing of children.

For example, in order to master labor skills, the first thing to do is to show yourself, and finally to make the child do it independently. It is necessary to respect the older person, respect him, to wait for the guest, as well as to teach him to behave like a horse. The Kazakh language is not limited to teaching, showing and teaching. In the National process of education, the child was praised for some pleasant behavior. After all, the child always expects that adults will show him warmth and goodwill. For this purpose, he formed a model of influence on the psyche of the child by encouraging him. He was able to use incentives efficiently in accordance with the age characteristics of the child.

Thus, the Kazakh people have identified many excellent ways of educating the younger generation and identified ways to implement them. Teacher M. Zhumabayev: “every nation has its own way of raising a child, which goes back to the old days. Since the education of the nation, the upbringing of children has been tested for a long time and has been used by many generations, the teacher must lead the child to the education of this nation”, he stressed the importance of National Education and folk pedagogy [2, p. 87].

In this regard, we also use folk pedagogy, which determines our national character in teaching and upbringing, in particular, national games and details of our traditions, depending on the level of the child. Our goal is: first, to educate each student in such a way that he is a citizen of the Kazakh country, so that he can be proud of his birth and upbringing in the Kazakh country, to show that the Kazakh culture and civilization are not inferior to any other country; secondly, to teach students the history of the Kazakh people, great personalities, their contribution to the cause of the country, to lead them to the highest moral heights; third, the development of students' imagination, imagination, literary vocabulary, using national games, traditions, various genres of oral literature in the course of training, weeks, sports events in class hours; fourth, through folk pedagogy, prevention of negative events occurring in modern society, promotion of a healthy lifestyle, education of a healthy, conscious, indifferent generation to the affairs of society. To achieve this goal, we combine extracurricular activities, debates and competitions, sports competitions with folk pedagogy and National Education.

Age-appropriate education the main person in the development of school work and student achievements is the teacher. (Strong, Ward Grant, 2001) the teacher strives to create an environment conducive to achieving maximum success in educating children. The strategies and approaches used in the lesson should be selected according to the topic, taking into account the age characteristics of students. Learning and learning according to the age characteristics of students is the determination of how students of different ages perceive changes. Training of talented and gifted children the XXI century is a century of competition, this competition does not increase passivity, stubbornness. Therefore, the national education system of the country is at the stage of very rapid changes. The main goal of today is to create a person who has formed his own personal vision, capable of bringing national values to the world level. To do this, it is necessary to increase the activity of students, teach them to be inquisitive, and show them the ability to independently acquire and apply knowledge [4].

Our main task is to instill in the hearts and minds of the younger generation a sense of ownership of the Kazakh land, land, and every mountain. Education of an intelligent generation that has developed a conscious, intellectual behavior that can be proud of, which ensures the competitiveness of its country with other countries.

At any time, in any society, the human race paid great attention to the education of the younger generation. As you know, in today's dynamically developing country, first of all, special attention is paid to the education of the younger generation. Because the present and future of the nation depend on the younger generation. At the same time, one of the main tasks that the school faces is to educate a high, high, deeply educated generation that has a civilized, civil and moral character, as well as has not lost its national value, and can compete.

Education is a continuous social process, the main system in the relationship between society and the individual. Its basic criterion is the formation of personal qualities of a person necessary for life. The formation of conscious education and a serious character in the student, the education of an intelligent person with a rich spiritual world depends on the purposeful activity of the teacher.

The main task of education is the formation of the necessary requirements of society in each child of such high moral qualities as duty, honor, conscience, dignity.

Today, the organization of the educational process of a national character in connection with the social, economic, political, and cultural innovations taking place in the country is a requirement of the time. Each nation has its own traditions, its educational culture is directly related to this educational process. The Kazakh people have inherited their rich historical heritage, art and language, traditions, customs, spiritual and moral teachings. Therefore, it is necessary to take into account the peculiarities of national psychology, methods and data used in the educational process.

Methods

The research base of the study includes secondary schools of the Turkestan region, as well as the International Kazakh-Turkish University named after Khoja Ahmed Yasawi. In these educational institutions, a grant-funded study was conducted on the topic "Scientific and theoretical foundations of tolerance as a factor of personality development in the context of modern pedagogical education", The total number of respondents was 250 people. The study was conducted in 2021 and consisted of three stages.

During the ascertaining and formative stage of the study, we attracted students of 3–4 courses studying under the Educational Program 6B01406-Music Teacher training of the International kazakh-turkish university named after Khoja Ahmed Yasawi, as well as high school students of several secondary schools in Turkestan. The problem of studying some pedagogical aspects of the formation of the foundations of tolerance based on the spiritual and moral education of the individual is the contradiction between the implementation of the process of education and the requirements of society for the spiritual and moral formation of the individual.

Our research proves that the formation of the theoretical foundations of tolerance on the spiritual and moral development of the individual will be most effective if professional training is based on the synthesis of verbal, activity and personality-oriented approaches, a system of humanitarian knowledge (philosophical, cultural, pedagogical), including information about universal values, ethnic culture of Kazakhstan.

Basic research methods. The study used a set of methods that included:

- theoretical: analysis, synthesis of leading ideas, comparison, induction, deduction;
- empirical: observation, questioning, interviewing, conversations, pedagogical experiment, systematization, statistical processing of the results obtained.

Main part

For centuries, our people were proud of their heroes and commanders who showed courage in defending their vast land from external enemies, Chechen sages who spoke the word of their people and took care of the country. It is our civic duty to protect our homeland, to know its history, to preserve its language and traditions, and to study it.

Morality is related to the words of humanity, respect, dignity, and humanity. In folk pedagogy, positive human behavior is derived from these concepts. We can note the following

actions in behavior and communication: to respect a person, to preserve his conscience, to show kindness, to show humility, etc.

Spiritual and moral education is an integral part of civil education, which forms a purposeful, systematic, national attitude, trust, intelligence, human behavior discipline and spiritual skills that can achieve a certain goal. The entire system of moral education is filled with humanistic content, aimed at the comprehensive development and improvement of the individual on a spiritual basis [5].

The problem of moral education is mainly based on methodological approaches to education, based on national values:

- formation of spiritual culture of a person in the educational process through national traditions;
- study and development of psychological characteristics of a person through national traditions;
- education of spiritual and moral values based on traditions and Customs, taking into account national psychological characteristics.

In this regard, the head of State N.A. Nazarbayev stressed: “in connection with the new conditions, we are concerned not only about the education of an educated, professionally trained person, but also about the formation of a person with spiritual and moral opportunities, capable of accepting national and World Values in all spheres of public life” [6, p. 6].

This is why society needs a well-educated, highly cultured, hardworking, business-seeking, capable, creative person. Such a person is brought up in secondary and higher educational institutions.

The most important pedagogical conditions for moral education are the formation of an active vital, conscious attitude of students, the unity of words and deeds, the inadmissibility of deviations from moral norms. This is one of the most important areas of the child's personality formation. It defines the attitude to the motherland, to work. A well-mannered teacher begins comprehensive education of students with this moral education. Because it improves the organization of his moral feelings, the organization of his actions to lead his faith to a certain goal. Only then does the teacher form the virtue, loyalty, and humility of his students.

And today's new pedagogical technology is a well-thought-out model of integrated pedagogical communication, creating comfortable conditions for students and teachers in the organization and conduct of the educational process. Its main principles are the humanization of learning, the formation of a person who develops independently, is able to make the right decisions, self-improvement, nurturing, cultivating. In this regard, the training technology uses strategic methods such as “six hats”, “brainstorming”, “Cubism”, “two different diaries”, “bub”, etc. It is known that all this has its own peculiarities in the educational process. But whatever method or method they use, their main goal is to provide deep knowledge and education to modern young people. And M. Zhumabayev said that “Purpose from education is not to remove a child exactly as the teacher himself. The future is worthy of its time”, he said. It is obvious that at the beginning of the twentieth century, which was full of changes and left an indelible mark on the spirituality of the country, it was impossible to make such a valuable statement about the future. “When our people, who grew up and formed in the steppe expanses, began to settle in the city for education, his national worldview was divided into two streams” [7, p. 406]. Therefore, this period was the time when the Kazakh people were divided into two channels as a result of the policy of the colonial empire. When Darkhan began to come to the city in search of education and knowledge of our people, who grew up in the wide steppe with a sense of good and good, his national worldview began to change in two channels. One of them wanted to remain in the shadow of the old, to remain in the old traditions and Customs, the second group, striving to master knowledge and science, raised the minds of its native people and brought them on a par with the countries of the world. It is known from history that the Alash people were known as figures, scholars, and scientists among the

countries in this direction. M. Zhumabayev lived in such a difficult time and wrote new works dedicated to the field of Education.

We recognize the active views of the Alash intelligentsia, who worked on the ideals of a comprehensive scientific socio-psychological approach to the formation and development of a system of primary, Central, Secondary Higher Education in the field of Natural Science, Social and humanitarian Sciences, informing the Kazakh nation about the achievements of world civilization. Therefore, it is noted that the textbooks they have written are useful for all levels of Education. For example, the textbooks of Akhmet Baitursynuly (“textbook”, 1912, “language tool”, 1914, “Alphabet”, 1914, “New Alphabet”, 1926–1928, “literature”, 1926, “Bayanshy”, 1926, “textbook” (together with T. Shonanuly, 1926–27) – the first books in the formation of the Kazakh national educational system. Baitursynov's textbooks on the development of the National Educational System, Initiative books of those who continue the tradition of writing manuals, are a number of outstanding educational and methodological works considered in the framework of domestic pedagogical and psychological sciences. In this regard, M. Dulatov's “Kiragat kitap”, 1916, Zh. Aimautov's “Psychology”, 1928, M. Zhumabayev's “Pedagogy”, 1927, M. Auezov's “Novy auy”, “Russian book for Kazakh children”, 1929; A. Yermekov's first “Kazakh textbook accounting”. It is known that akbayev wrote the first scientific publications dedicated to the field of law, which came into force after its publication [8, p. 547].

Virtue originates in the family, which is influenced by the upbringing and lifestyle of parents. The popular proverb “what you see in the Nest, what you hang when you fly” shows that moral education is formed in the main family. Folk and family values are transmitted through oral folk art, for example, legends use fairy tales, rituals, rituals, through religion, through various public organizations, etc.folk oral literature develops the child's thinking in moral and aesthetic education. Their language richness and unlimited oratorical capabilities increase [9].

One of the most effective educational tools of the Kazakh people in educating students in humility and morality is a fairy tale. They reflected the life of the people, the traditions of their customs, the struggle for happiness, the child's relationships - love for his people, for the Motherland, for his native land, for his nature.

The problem of spiritual and moral education of schoolchildren is one of the main problems facing every parent, society and the state as a whole, because society has developed serious problems related to the problem of spiritual education of the younger generation. Currently, the problems of the lack of a real life program for the younger generation, the decline in the spiritual and moral climate in society, the weakness of cultural work with children in their free time, the deterioration of the physical fitness of children and much more are relevant. The education system cannot guarantee the spiritual development of the individual at the highest level, since education is a quality of the individual that determines the attitude of a person to other people on the basis of respect and respect for each person in everyday life.

K.D. Ushinsky said: “the main task of Education is moral influence”, and the wise Abay said: “a person should be guided by an active and attentive heart, only then will his work and success become particularly important. It is easy to be born a person, but it is difficult to be a person” [10, p. 30]. The importance of education is such that our future generation receives spiritual wealth from education and is formed as a person only through education.

Without moral foundations, a person quickly loses his will, Life Orientation, becomes a toy of fate or a victim of the world of crime. Tens, thousands of drug addicts, alcoholics, vagabonds, carefree children, orphans – this is the reality of the day. Especially children and teenagers will be inclined to go back.

Of course, everyone is the master of their own life, and they choose their own way of life, communicate with other people, and succumb to mistakes. You can change the situation that surrounds you, but you cannot escape from your inner world. In addition, if the soul or spirit of a person is sick, then he can never be healthy. Therefore, it is very important what spiritual values a

person has mastered. Moral education is carried out in all areas of the educational process, in the process of training, education and labor training. To be educated, it is not enough to know moral qualities by heart, it is necessary to deeply reflect them, experience them, and attach them to behavior.

Educational work, while preserving the specifics of a particular period, gives an orientation to the future, prepares the individual for it. Moral values of the individual begin from the day of their birth. At preschool age, primary moral qualities and concepts of children, basic behavioral skills are formed. The established behavior of a child in preschool age begins to manifest itself in the future in adult society and when entering into relationships with peers. In primary school, new types of moral attitudes, behaviors, feelings, and consciousness are further developed.

Moral education of schoolchildren is formed primarily in the learning process. When teaching various subjects, primary school students develop and develop concepts of friendship, friendship, an active attitude to life, and the motherland. They learn to respect the older, respect the younger, respect their parents, and work. At this age, children get used to high-quality discipline, friendly mutual assistance, and the ability to understand a person's mood. They know their own attitude to school learning activities, how to behave in the family, in society. As a result, primary school students develop personal and social behavior, moral attitude.

Young people are driven by the imagination of students of grades 5–9 to become adults and live independently. The development of students at this age is influenced by such qualities as organization, discipline, care, dedication, etc.

Teenagers or students of grades 10–11 are more interested in science and specialization. They pay attention to such moral features as justice, duty, honor, shame, and honesty. They need self-education in communicating with adults. Therefore, it is advisable to give more willpower at this age. The influence of the environment on the implementation of moral education of the younger generation is enormous. Instilling the basics of education in students is equally important for all subjects taught at school. Especially one of the subjects that instills morality in the student is history. It forms patriotism, Patriotism, and confidence in students. Khans and biys, Chechens and zhyrau have a special place in the Kazakh people. The subject of history enriches the spiritual world of students, helps them find their place in society, helps the heroism of generations, awakens their good wishes. It also forms the Kazakh national traditions, culture, and moral qualities of students.

The improvement of spiritual and moral education in the country has been raised at the level of the state task. The practical solution to this problem is the introduction of the discipline “self-knowledge”, the author of which is S.A. Nazarbayeva. The main task of the subject of self-knowledge is to look at your own worldview, to love and respect yourself, to be responsible for your own affairs, to live in harmony with yourself, to do what is close to you, to show kindness to people, to be virtuous. As practice shows, self-knowledge, strengthening the value of education, forms the skills of boundless love of the individual, faith in his work and personal strength, to do good deeds, to know a lot and achieve harmony in self-improvement, physical, mental, spiritual development. This subject affects not only the development of children's relationships, but also the accumulation of moral foundations for the child's self-knowledge, the formation of consciousness, the ability to build relationships with the environment on the basis of love, humanity and mutual understanding, the formation of a single personality [11].

Education of schoolchildren can be carried out not only in individual subjects, but also in extracurricular activities, circle work, instilling spiritual values. Such types of work include an aesthetic conversation of the class teacher, various intellectual competitions, and debates.

Moral education of adolescents should also take into account the issue of prevention of various negative situations that arise in life. Often, in many families, with daily living care, the spiritual needs of children are not taken into account, but moved to the second place. The child should develop the right, moral actions, a healthy lifestyle, the ability to distinguish between good and bad, the desire for self-improvement, when necessary, to make independent decisions and make

the right choice, so that the child can be taught to realize what he wants. And all these skills are formed in the family.

The main issue in the moral education of children should be the involvement of parents in the educational process, the establishment of close ties with them.

V.A. Sukhomlinsky said: “moral education effectively contributes to the improvement of the individual, if it is successful in bringing the child to the level of upbringing. ...If we can give joy and happiness to a child, he can become just like a child” [12, p. 103].

The problem of studying some pedagogical aspects of the spiritual and moral education of the individual on the basis of national values is the contradiction between the implementation of the process of education and the requirements of society for the spiritual and moral formation of the individual.

Our research proves that the spiritual and moral development of a person based on national values will be most effective if professional training is based on a synthesis of verbal, activity-based and personality-oriented approaches, a system of humanitarian knowledge (philosophical, cultural, pedagogical), including information about universal values, ethnic culture of Kazakhstan.

Based on the object, subject, and purpose of the study, the following tasks are formed:

- To clarify the key concept of this study: “spiritual and moral formation of personality”;
- To substantiate the features of the spiritual and moral formation of the personality;
- To develop an experimental methodology for the effectiveness of spiritual and moral formation of a person based on national values;
- To identify criteria for evaluating the effectiveness of an experimental method of spiritual and moral formation of a person.

The main research methods. The study used a set of methods, which included:

- theoretical: analysis, synthesis of leading ideas, comparison, comparison, induction, deduction;
- empirical: observation, questioning, conversations, pedagogical experiment, systematization, statistical processing of the results obtained.

The research base includes general education schools of the Turkestan region, as well as the International Kazakh-Turkish University named after Khoja Ahmed Yasawi.

In these institutions, a study was conducted on the topic “The state of spiritual and moral formation of the individual on the basis of national values”. The total number of respondents was 250 people. The study was conducted from 2019 to 2020 and had three stages. The first stage of 2019 is the selection and study of scientific literature on the research topic, the definition of the goals and objectives of the proposed work, the analysis of the concepts of “spirituality”, “morality”, “spiritual and moral formation”. The study of the features of the spiritual and moral formation of the individual on the basis of national values. The second stage, 2020, the first half of the year, was devoted to the development of a methodology for the spiritual and moral formation of a person based on national values. At this stage (the ascertaining part of the study), the following was carried out: observation, study of the state of practice, identification of positive and negative factors affecting the spiritual and moral formation of a person. 250 people were interviewed by the questionnaire method, the purpose of which was to identify the level of spiritual and moral formation of the individual on the basis of national values. The third stage of 2020 is an experimental one, which consisted of three parts:

1. Identification of the initial level of spiritual and moral development of the individual, experimental and control groups, the quantitative composition was 30 and 30 people, respectively.

2. Formation of an experimental group in the process of studying the ethno-culture of Kazakhstan and the introduction of methods of spiritual and moral formation.

3. To compare the spiritual and moral formation of a person on the basis of national values of the experimental and control groups, the following criteria were determined: verbal (knowledge, skills, skills), activity (behavior and attitudes), personal (interests, needs, dreams and aspirations).

In the formative part of the study, a specially developed method of spiritual and moral formation of a person based on national values was used, which was based on the program of the experiment “Educational foundations of the ethno-culture of Kazakhstan”, combining the socio-humanitarian cycle (philosophy, cultural studies, pedagogy) and forming knowledge about spirituality, morality. Experimental tasks were given on the formation of knowledge, skills, skills, thematic events were held (oral journal “Ecology of culture – ecology of the soul”, debates, meetings, conversations) to identify the specifics of their activities, their attitude to society, surrounding people, and themselves.

Conclusion

We call people with a rich spiritual world, a person with a wide range of needs and interests, tastes, and thoughts, a fully formed person with a stable character. The stability of character comes from the spiritual and moral understanding of a person. Therefore, the main goal of our society is to educate students as full-fledged citizens through spiritual and moral education. In spiritual and moral education, the teacher should not only recognize the student as a person, but also be able to see the past, present, and future in his development.

Conclusion: in summary, moral education is a continuous process that begins at birth and continues throughout life, aimed at mastering the norms of behavior of people. Its content develops within the framework of the formation of personal qualities of the student. Therefore, it is important to take into account the individual characteristics of students in the organization of educational work.

“The strategy of the Republic of Kazakhstan” “Kazakhstan-2050” states that “the goal of Education is the formation of a healthy personality, capable of free orientation, self-realization, self-development and independent decision-making in the context of a rapidly changing world based on deep knowledge, professional skills”. Adhering to the above principles, we believe that in Kazakhstan it is necessary to educate future generations in the national spirit with new requirements, modernizing the content of modern education, taking into account national and universal values, historical experience, centuries-old cultural national traditions. The education system in Kazakhstan, which has spread the wings of freedom and democracy, the economy is developing, and the future is developing, is undergoing serious reforms and is following the great evening. The creation of a “new Kazakhstan in a new world” sets great goals for us. It is the formation of a competitive education system to meet the needs of the individual and society, the “Smart Economy” [13].

“The Chinese admire the great fortress of China, the Italians admire the music, and the Kazakh people are proud of their national values and rich language”, said the great writer M.O. Auezov. In the coming period of globalization, the role of the school and the role of teachers in passing on the national values and rich language of the great writer to future generations should remain a special and relevant issue on the agenda [14].

In the time of M. Zhumabayev: “every country is based on its future with a school that educates and trains its children. The fate of one country is something connected with the construction of a school” [2, p. 48]. This is a good word that does not get old, one truth that does not change. The fate of the Kazakh people, the future of the country, depends on the basis of which the school was built. If we can build our school on a clean, healthy, solid foundation that fits into our soul, harmoniously, we can swear for the future without hesitation. “If we can't build on such a basis, then the future is dark”, “he thinks about educating the future generation in the system of national values, and this is a very important pedagogical issue”. Today, in the process of globalization, each nation, each state is trying to preserve its own mentality, its own face. We are also drawn from this process by our ancient national values and the educated generation. Therefore, the main direction in the education of the younger generation should be national values.

We cannot surprise the universe with new advanced technologies and even space exploration with the internet system. There is no doubt that in a few years the material and technical base of all schools in the country will meet international standards. Then what is different from another country? Of course, we differ only in our national culture, customs, language, mentality and Kazakh mentality. Adopted in July 2007 by K.R. Article 11 of the law “on Education” defines the task of the education system: “creating the necessary conditions for obtaining high-quality education aimed at the formation, development and professional development of the individual on the basis of national and human values, achievements of Science and practice”. Broad-based, coordinated expression of national values – In Proverbs, sayings, oratory, wisdom of the people. In school, starting from primary school, we teach students to memorize Proverbs, riddles, delusions, poems, tell fairy tales, and instill spiritual value in them. A child who has heard this from an early age and received a drink from a national spring will never lose his national appearance. It is also up to the teacher to cultivate the national values of the child and grow up as a citizen. The root of education begins with the teacher. Therefore, the teacher must be educated and competent. The introduction of the section “status of a teacher” in the law “on education” pleases us and imposes a great responsibility [15].

Every citizen of the Republic, regardless of his nationality, beliefs and beliefs, political views, and orientation, should recognize the state in which he lives, breathes, and uses his well-being as “Native Land, Homeland”. It is the duty of every member of society to respect the national traditions and customs that give the state its name, respect its language and mentality, honor its symbols and delight in its achievements. There fore, it is necessary to develop the child's consciousness on the basis of mastering the national culture and traditions, if we can instill the national value in a child from an early age, the future of our country will be bright and bright, and what is different with the national value and the educated generation.

Moral education is the spiritual foundation of people, so we teachers have a duty to bring this spiritual wealth to the child, to sweat. After all, a person is respected in society for his good moral qualities, kindness, and honesty.

Although there are pedagogical rules for moral education, their application in place depends on the skill of the teacher. Kazakh fairy tales teach kindness, honesty, justice, labor, purity, friendship, courage, beauty, and tact. It educates you to avoid evil, cunning, lies, and evil. It always shows that peace, unity, and solidarity win.

The Russian teacher A.V. Sukhomlinsky rightly said: “a fairy tale is the spiritual wealth of folk culture, and through its knowledge, the child knows his native people with his heart”. Therefore, regardless of the type of fairy tale, it contains a sense of patriotism of the people, love for their country, land, the well-being of their family, brothers, and their dreams.

Also, the well-told fairy tale itself in folk oral literature has a huge impact on the expansion of the horizons and worldview of not only teenagers, but also adults. Fairy tales contribute to the development of moral and aesthetic education of students. The child is taught to be active and active on the way to ideals, victory, and success. It allows you to distinguish between good and evil, kindness and cruelty, truth and lies, justice and injustice, hard work and laziness, etc. The beauty of the fairy-tale language and the fascinating narrative of the events involuntarily attract and captivate the child. Reading or listening to fairy tales, retelling the content of fairy tales increases the vocabulary, creates opportunities for communication and imagination. Conversations with the use of color images related to the fairy tale plot stimulate the child's cognitive activity. The fairy tale captivates children with its artistry, beauty, attractiveness, sharpens their imagination, encourages them to overcome difficulties, take smart decisions when they are in trouble, be smart, resourceful. It teaches you to understand, understand, and perceive the beauty around you. Such systematic work forms the child's skills of correct, clean speech in their native language. Especially for preschoolers, everything they say and show is true, beautiful, and harmonious. Only then will the child turn from a fresh Willow into a high Bayterek.

Prominent citizens of the Kazakh people were Y. Altynsarin, M. Dulatov, M. Zhumabayev, A. Baitursynov, Zh. Aimaurov and others. in their pedagogical and educational works, it should be noted that they present the viability of the spiritual heritage of the people with foresight, consider it a means of education and attach importance to it from the point of view of didactics. Education of students in honesty, humility, poetics, truthfulness, the ability to avoid bad qualities in a person, to instill good qualities. Of course, the use of all genres of oral literature in the comprehensive education of Primary School students is of great importance in education and upbringing. We offer the following: 1. When learning Fairy Tales, strictly observe the age characteristics of children and take into account their vocabulary. 2. The system of fairy tales read in primary schools is as follows: 1.fairy tales about zoos. 2. Fantasy fairy tales. 3. Everyday fairy tales are given in the specified order. 3. In Kazakh primary schools, it is planned to teach not only Kazakh folk tales, but also fairy tales of other nationalities, or organize extracurricular activities. “Creating a fairy tale club”. 4. Be guided by the systematization of teaching truthful fairy tales in grades 3–4. 5. Creation of a methodological system for teaching fairy tales in primary schools.

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