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## ВЕСТНИК

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## **PSYCHOLOGICAL AND PEDAGOGICAL ASPECTS OF MORAL EDUCATION IN KAZAKHSTAN**

**Abstract.** The moral education, the formation of the mental integrity of a person is one of the priorities of the education system. However, in connection with globalization, market conditions of the service sector, the role of the teacher as a bearer of moral potential is depreciating. The purpose of this article it's theoretical study of aspects moral education. The new State Program pays a lot of attention to the development of well-integrated individual. The capitalistic market relationships changed a structure and curriculum of education. We did not realize a long time that it can lead to not pleasant consequences. But today it is already impossible, assimilating to an ostrich, to pretend that in a moral condition of society nothing bad occurs. The scandals which even more often are splashing out in media and in a social network demonstrate that the situation can get out of hand.

**Keywords:** moral education, values, society, moral.

In 1,5 months 2018 in Kazakhstan registered 267 criminal offenses concerning minors, from them 71 heavy and 21 unusually heavy. According to data of the deputy, in Kazakhstan the number of convicts for violence over minors increases. If in 2015 the crime amount made 182, then two years later this figure increased to 395. Besides, Saule Aytpayeva said the facts of unmotivated crimes of minors when they commit violence just for the hell of it. It, according to her, is an indicator of their spiritual falling and moral degradation.

"According to forecasts of Committee of statistics, the annual rate of a population increase will gradually decrease from 2016 to 2026 as the reproductive group will include the small generation which was born in the mid-nineties last century. The total coefficient of birth rate across Kazakhstan will decrease with 2,74 in 2014 to 2,1 by 2050. Restriction of children from drugs, early and chaotic sexual communications is a question not only morality, health, life, but also a question of state security", – the deputy of the Senate said.

So it turned out that from the beginning of a severe era of market reforms all connected with spirituality, ethics at us somehow imperceptibly receded into the background. And we did not realize long time that it can lead to not palatable consequences. But today it is already impossible, assimilating to an ostrich, to pretend that in a moral condition of society nothing bad occurs. The scandals which even more often are splashing out in media and in a social network demonstrate that the situation can get out of hand.

Morality is a system of beliefs about ethics, about what is right and good compared to what is wrong or bad. Moral development refers to the changes in moral beliefs as a person grows older and gains maturity. Moral beliefs are related to, but not identical with, moral behavior: it is possible to know the right thing to do, yet not actually do what is right. Morality is also not the same as knowledge of social conventions, which are arbitrary customs needed for the smooth operation of society. Even though conventions may have a moral element, they have a primarily practical purpose. Conventionally, for

example, motor vehicles all keep to the same side of the street (to the right in the United States, to the left in Great Britain). This convention allows for smooth flow of traffic and prevents accidents. But following the convention also has a moral element, because any individual who chooses to drive on the wrong side of the street can cause injuries or even death. Choosing the wrong side of the street is therefore morally wrong, and choosing the conventional side is morally right.

When it comes to teaching, moral choices are not restricted to occasional dramatic incidents, but are woven into almost every aspect of classroom life. Imagine this simple example. Suppose that you are teaching reading to a small group of second-graders, and the students are taking turns reading a story out loud. Should you give every student the same amount of time to read, even though some might benefit from additional opportunity to read? Or should you give more time to the students that seem to need extra help, even if doing so bores others or deprives them of an equal share of “floor time”? Which option is more fair, and which is more considerate? Parallel dilemmas happen every day at all grade levels simply because students are diverse and class time and a teacher’s energy level are finite.

One of the best-known explanations of how the morality of justice develops was developed by Lawrence Kohlberg and his associates (Kohlberg, Levine, & Hewer, 1983; Power, Higgins, & Kohlberg, 1991). Using a stage model similar to Piaget’s, Kohlberg proposed six stages of development, grouped into three levels, which individuals experience universally and in sequence as they form beliefs about justice. He named the levels simply preconventional, conventional, and (you guessed it) postconventional. The levels and stages are summarized in figure 1.

SOURCE: KOHLBERG, (1963,1981)

Kohlberg's Levels of Moral Development		
LEVEL	STAGE	CHARACTERISTICS OF STAGE/LEVEL
<b>A</b> Preconventional	Stage 1	PUNISHMENT-OBEDIENCE ORIENTATION
	Stage 2	INSTRUMENTAL RELATIVIST ORIENTATION
<b>B</b> Conventional	Stage 3	INTERPERSONAL CONCORDANCE ORIENTATION
	Stage 4	AUTHORITY AND SOCIAL-ORDER MAINTAINING ORIENTATION
<b>C</b> Postconventional Autonomous, or Principled	Stage 5	SOCIAL-CONTRACT LEGALISTIC ORIENTATION
	Stage 6	UNIVERSAL ETHICAL PRINCIPLE ORIENTATION

Figure 1 – Moral Development

The spiritual and moral relations have the two-level structure: the first level – the good ties including the attitude towards morals and the self-relation; the second level – the spiritual relations defining the attitude towards the meaning of life, an ideal, religion. Components of the religious and moral relations are the cognitive component (existence of knowledge of the spiritual essence of the person); a behavioral component (the aspiration to be guided by spiritual norms in any life situations); emotional component (emotional and valuable attitude towards, other people and the world).

The model of development of the spiritual and moral relations in students includes: internal factors of development (needs of the identity of the student for communication, self-knowledge and self-improvement; interest in the inner world and inner world of other people); external factors of development (spiritual and moral atmosphere of educational and educational space of higher education institution in general, activity of the faculty, activity of students); cognitive, cognitive and activity and sensual and activity stages of impact on the spiritual relation of future teachers; the forms and methods starting mechanisms of development of the personality (identification, a reflection, understanding and experience).

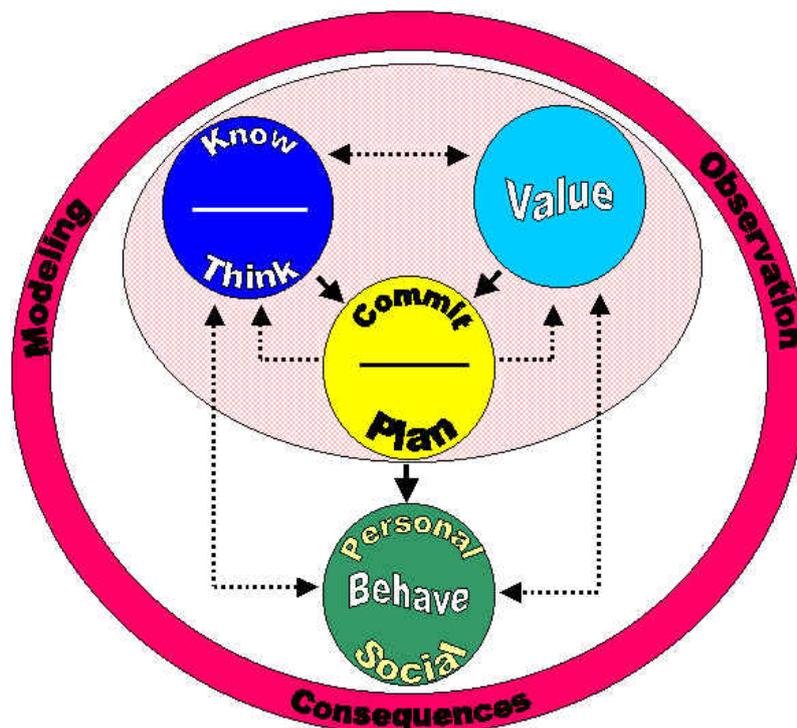


Figure 2 – Moral development in teaching

Thus, the modern national educational ideal is the highest moral, creative, competent citizen of Kazakhstan accepting the fate of the Fatherland as personal, realizing responsibility for the present and the future of the country, implanted in spiritual and cultural traditions of the Kazakh people.

The content of spiritual and moral development and education are the specific values stored in religious, ethnic, cultural, family, social traditions and transferred from generation to generation. The system of fundamental national values is given in the Concept of spiritual and moral education of the Kazakhstan school students.

Traditional sources of morality are:

- patriotism (love to Kazakhstan, to the people, to the small homeland; service to the Fatherland);
- social solidarity (freedom personal and national; trust to people, institutes of the state and civil society; justice, mercy, honor, advantage);
- civic consciousness (constitutional state, civil society, debt to the Fatherland, senior generation and family, law and law and order, interethnic world, freedom of worship and religions);
- family (love and fidelity, health, prosperity, honoring of parents, care about senior and younger, care of reproduction);
- work and creativity (creativity and creation, commitment and persistence, diligence, thrift);
- science (knowledge, truth, scientific picture of the world, ecological consciousness);
- Traditional religions.
- Art and literature (beauty, harmony, the inner world of the person, moral choice, the meaning of life, esthetic development);
- nature (life, home ground, reserved nature, Mother Earth);
- humanity (world peace, variety, and equality of cultures and people, the progress of humanity, international cooperation).

The main reason for the phenomena and tendencies observed today in the spiritual sphere is that the concept "Kazakh society" became the most indistinct. Another not less sad factor – terrible social stratification is the cornerstone of it. It so profoundly divided the Kazakh society that it is not visible anymore, on its what principles it is possible to unite somehow.

If to compare the current situation in the spiritual sphere with former (read, Soviet) from time to time, then such comparison will be visible not in favor of today. Our thoughts it's not nostalgia. However agree:

if then separately taken citizens and society in general, despite its multinational and multi-confessional structure, lived with hope for the future and in it were uniform, then there is no such hope now anymore.

Yes, it is difficult to call the Soviet system as ideal. But it was a time where people had at least a feeling of social justice – what is absent today. Today became fashionable to complain about past era and its customs, to categorically claim that nearly all defects of society, including bribery, it is from there. But we admit honestly: if they and from the past, then not always and not entirely from the Soviet past.

On such conclusion, the opinion beginning to occur more and more widely pushes that at us, not market economy turned out and that as a result, we constructed not quite classical capitalism. It is difficult not to agree with it. And somehow it is entirely hardly trusted in spells that ahead of our society, our nation waits for the real and corrects capitalism – such as in Western Europe, in the States, on the Japanese and the British Isles and other Singapura.

Why? And this, as they say, question of questions. Let's try to answer it very briefly. The construction of civilized market society is impossible without spiritual and moral development. The Capitalism did not arise from anywhere. The ideological base of modern capitalism it's longtime transformed Christianity and philosophy of puritanism. According to Verner Zombart, the thirst for enrichment is old as the world, but only capitalism forms the person wishing to be enriched with regular, everyday work. And we have to pay attention: routine and day-to-day work. As far as does it connects moral and ethical installations of our capitalists? The answer will be straightforward and capacious – NOWAY. Moreover, contrary inertia in this direction gained such strength that, in our opinion, at its preservation with it it will be possible to construct little in general and furthermore the real capitalism.

Reflecting over the nature of moral degradation of our society, you face one more paradox. Why with a noticeable growth of religiousness of our community the level of his spirituality leaves much to be desired? At all seeming complexity of a question, it is possible to answer it instead merely.

First, Kazakhs were never fanatics of religion as Islam, Muslim religion was integrated with traditional cosmogonic views, household ceremonies, and customs.

Secondly, during the Soviet period, many Kazakhs had an opportunity to get full-fledged secondary and higher education that along with the ideology dominating then separated them from religion. The more person is an educative the is more challenging to tighten him in a snare of the same Wahhabi Muslims preachers. Today is receiving the higher education, it seems, is not so problematic. But on the other hand, its quality fell below a plinth. The fact that the domestic education system (not only the highest but also school) endures the severe crisis, including "thanks to" unsystematic and unreasoned reforms. And as a result poorly educated citizens become an easy victim of missionaries of the most different types.

Thirdly, increase in the society of religious moods is in many respects caused by suspense of social and economic problems. Especially it concerns young people. The youth are mainly without work, without a place to live, so they see religion as an exit from a stressful life situation. Especially when emissaries whisper that, on this particular way, they will be able to solve the pressing problems. But it leads not so much to the growth of spirituality how many to a simplification of mass consciousness.

The recent scandal with one of the popular Instagram star in night club “Zakova” shows us an abyss opening between State and society. It happened in nightclub where if we are not mistaken, the striptease is not something outstanding or illegal. The following aggressive responds of normal males was predictable. However, the "fight methods" which was elected by moral – protectors and especially efficiency of it raise a lot of questions.

In this situation, it's immoral the hypocrisy of our allegedly temporal power. If to speak about a striptease and specific pleasure institutions as nightclubs, then, in fact, there is no subject for moralizing. Under the law, they have the right to exist? Have. What was sense to make a fuss?

One of possible explanation that in our mass consciousness the woman is still considered as subject of sexual joys; or the person who has to satisfy all material and household inquiries (requirements) of men. And meanwhile, the world promptly leaves forward. Not only in the European West but even in Latin America with its morals which is based on Catholic values, women even more often come to the first positions, becoming presidents (in Brazil, Argentina, Chile, etc.) and prime ministers. In Kazakhstan rare female ministers, as a rule, are responsible for the most failure spheres of social and economic life. And it is even challenging to present the woman as the mayor of the town or the large city.

About what high morality can there be a speech if a half of society (women's means) actually is in second position? At the same time, the historical paradox consists that in traditional Kazakh society the woman had the higher status, than in other east societies. It is the admitted fact.

It is characteristic that if madam Bayzakova was subjected very disputable, from the right to punishment, then the individual imam propagandizing obligatory corporal punishments for Muslim female remained out of sight of domestic justice. Too quite indicative paradox as it is impossible it is convex reflecting a peculiar mosaicism of our public morals. To undress in a nightclub – it is immoral, and to whip the woman – it, so to speak, is quite decent.

Here truly mysterious are the ways of the Lord ...

So on what paradigm or paradigms moral values in modern conditions have to be based:

- on installations of traditional Kazakh society (read, antiquity)?
- on a synthesis of the liberal philosophy and traditional values (if it is possible in general)?
- on standards of Islamic culture?

It is unlikely someone will be able to give the definite answer to this question. But the general conclusion can be drawn. As we live in the 21st century when we want that or not, the liberal installations get everywhere (with globalization there's nothing to be done), it is necessary to reckon with it. But at the same time we cannot so just take and refuse here the spiritual heritage (otherwise what we are the people?), to which the respect for seniors, hospitality, tolerance, compassion and some other belong. They do not lose the relevance and today. And, perhaps, synthesis of all this also is what has to become a paradigm of spiritual evolution of our society.

The school currently faces the task of training specialists whose professional competence will be able to fundamentally change the scientific, technical, economic and intellectual basis of our society by introducing the latest technologies. These requirements are due to the new concept of higher education in the Republic of Kazakhstan. It is necessary to remember that process of knowledge has to bear to people the joy of finding of new outlook of the meaning of life, the place in it. The changes in society help us to understand and accept the relevant organizational structure of the educational system and its institutions which would provide the transition from the principle "education for the rest of life" to the principle "education through all life".

One of the possible ways to solve this problem is to educate students about the proper attitude to professional knowledge and skills, the formation of their need for self-educational activity. But this is not possible without the internal development of the student's personality. The psychological regularity of this age is the formation of the mechanism of self-development, and self-education. In this regard, the role of the teacher as a mentor loses its relevance. However, recent studies of modern specialists show the following regularity :

1) The transition to a market-based education in higher education has disrupted child-parent relations. The spiritual and moral upbringing and self-education of the individual in the family institute cease to be decisive. The problematic economically unstable situation in the country has caused the increasing employment of parents and as a result the phenomenon of "rejection" of children ( Abramenkov).

2) Researchers note a tendency towards the formation of a pragmatic logic of relations; values, ideas and feelings are subjected to a rigid analysis from the standpoint of egocentrism. The "market philosophy" of relations devalues the value of collective labor, empathy, and altruism (Feldstein, Kim).

3) Globalization increase role of mass media and as a result its the propaganda of "unhealthy" values; lack of state control, the system of moral education loses its significance (Sukharev).

We can't teach people without the understanding of their values. The efficient organization of the educational process is inconceivable without an in-depth study of the system of youth moral values, which will guide their life, both in a single concrete act and in life principles.

The modern system of education long time concentrated on knowledge basis, and pedagogical staff didn't work so much with internal values and moral upbringing.

The first condition of modernization of new type is a maintaining the culture, own national code. Without it, upgrading will turn into an empty phrase. But it doesn't mean preservation of all in the national consciousness – and what gives us confidence in the future, and what conducts us back. New modernization shouldn't as before, haughtily to look at historical experience and traditions. On the contrary, it has to make the best traditions a prerequisite, an essential condition of success of modernization. Without

support on national and cultural roots modernization will hang in mid-air. I want that she firmly stood on the earth. And it means that the history and national traditions have to be undoubtedly considered. It is the platform connecting the horizons of last, real and future people.

What values do students prefer? What does motivate them and their behavior? What do they want to reach in future? It is a well-known fact that if young people can answer that questions, they will be successful in social and professional activity. So these answers will act as the driving forces of personal development. In the same cases, when such responses (and hence attitudes and attitudes) go against the moral norms, they demoralize young people, direct their behavior into an antisocial channel, and criminalize them.

In the same cases when such answers (so both views, and installations) go against with ethical standards, they will demoralize young people, their behavior will go to the deviant direction and further criminalization.

The social status of student's youth has the specifics. Unlike the peers included in other activity (military service, work), the studying child is involved in the educational activity. In these social conditions, the relation to educational process has to become the significant moral value which would dominate in requirements, interests and social expectations of young people.

According to Patrikeeva and her research of value orientations of modern student's youth of Arzamas during the period (2002-2007-2013), respondents had to answer the following question: Whether "You realize the following moral concepts: "debt," "justice," "responsibility," "advantage"?. The Longitude research from 1986 to 2013 has allowed drawing interesting conclusions.

– First, the level of knowledge which is a social and world outlook and moral basis of a personal position of young people has decreased. And meanwhile, the concepts based on knowledge, views and, especially, beliefs, define a certain image the purposes and motives of educational activity, the attitude of young people towards her. The lack of moral views, social and moral representations significantly complicates orientation of modern youth in many difficult questions of life of society, in the foreign and domestic policy of the state. Values "debt," "justice," "responsibility," "advantage" directly or indirectly define orientation and degree of effectiveness of the relations of the personality to events or the solution of social tasks.

– Secondly, purposeful education of moral system of values in the conditions of the educational process of a higher education institution is necessary. The primary efforts of psychology and pedagogical, scholarly work with youth have to be directed to the assistance of social and psychological adaptation of young people. It is necessary to help students with the finding of the profession actively, with the determination of the social status, with a restoration of belief in cultural wealth of society.

A useful tool that shapes the moral values of student youth is the continuous development of the value system of an educational institution, where a young person not only receives a profession for several years but also is formed as a person. In the development of the moral values of student youth, a considerable role belongs to teachers, their qualities. The peculiarities of the teacher's value relations permeate the entire educational process and influence the formation of the value-orientation block of students. Positive business, moral, intellectual, political and other qualities of the teacher, his knowledge, the level of life and professional experience, psychological warehouse, etc. cause the authority among students of youth [5].

The quality of the result of vocational training could be described as compliance of professional readiness of the student to modern "calls of time" and is considered through the concept "professional competence." Numerous researchers of different models of professional work can be united in two groups (Rubenstein):

- model of adaptive behavior;
- model of professional development.

The model of adaptive behavior focused on the quick response to external changes. And the model of professional development on account and forecasting of future changes. The model of professional development focused on the formation of abilities "to go beyond" a continuous stream of daily practice, that is to see, realize and estimate various problems, to consider any difficulty as a development incentive.

The Concept of reform of the general education system in the Republic of Kazakhstan describes the importance of the spiritual and moral development of the future generation. The idea of stage-by-stage

modernization of national network of multilevel education by priorities of the Strategic development plan for the Republic of Kazakhstan, for improvement of the quality of preparation of human resources, the satisfaction of needs of the personality and society including spiritual. The transformations in an education system of the Republic of Kazakhstan directed to full integration into world educational space, the problem of spiritual and moral development can't be ignored the states in any way.

The development of vision, character, and competence in our young people is necessary to allow our nation to continue its role of world leader into the 21st century rather than be relegated to history as former world leaders such as Egypt, Iran, Spain, Portugal, and Great Britain. Each of these former world powers failed to keep pace with the changing demands of the world around them. In many cases it was not a failure of the economic or material aspect of society, but rather the human, social, political, or spiritual aspects. The educational system must prepare individuals to progress in each of these arenas of life. Therefore, character development must be seen as an organic process in the development of the material/physical, human/psychological, and spiritual/transcendental aspects of human being.

There is much agreement that educators ought to enable individuals to live a good life; however, there is also a commonly held view that government, and consequently, public schools, ought to be neutral on defining the good life (Rawls, 1971). This neutrality is appropriate only in so far as we lack knowledge or simply disagree about the good

Society and educational institutions pay insufficient attention today to spiritual and moral development of younger generation as generally in all spheres of life material requirements are cultivated. It has led to deformation of valuable orientations, decrease in the importance of spiritual and moral qualities, loss of mental ancestors that, in turn, according to many researchers, has to draw particular attention to the importance of spirituality and morality in the education of future generation.

Also, educational institutions didn't perform until recently these functions. Educational processes in higher education institutions and schools have been focused mainly on formation and development of intellectual forces of trainees. And only in the last decades in psychology and pedagogical literature and the press began to speak about the need for a statement the spiritual values in our educational institutions. Knowledge of inner world of the child, of education of his soul more than ever, is today demanded that emphasizes the relevance of research of a problem of personal development of future teachers having spiritual and moral potential. The developing society needs modernly educated, ethical, enterprising people who can independently make crucial decisions in a choice situation, predicting their possible consequences capable to cooperation differing in mobility, dynamism, constructability, possessing the developed sense of responsibility for the fate of the country... An essential problem of education – formation at pupils civil is responsible - state and legal consciousness, spirituality, and culture, initiative, independence, tolerance, ability to successful socialization in society and active adaptation in labor market.

From everything told it is possible to conclude. Spiritual and moral development is the process of change of one forms of compatibility (event) by other ways more difficult and higher level developed in an existential continuum. This development by the identity of the student of high cultural and moral wealth of life, the definition of the spiritual ideal and aspiration to him, awareness of high vital meanings, self-development and self-improvement.

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### ҚАЗАҚСТАНДАҒЫ РУХАНИ-АДАМГЕРШІЛІК БІЛІМ БЕРУДІҢ ПСИХОЛОГИЯЛЫҚ ЖӘНЕ ПЕДАГОГИКАЛЫҚ АСПЕКТІЛЕРІ

**Аннотация.** Рухани-адамгершілік білім беру, үйлесімді дамыған тұлға тәрбиелеу – ұлттық білім беру жүйесінің басымдықтарының бірі болып табылады. Жаһандану білім мен ақпаратқа қол жеткізу сияқты оң үрдістермен бірге, мұғалім рөліне деген қоғамның көзқарасын өзгертеді. Қазіргі уақытта мұғалім қызмет субъектісі болып табылады, шиеленістің жоғары деңгейімен, көптеген білім беру реформалары оның жұмысына айтарлықтай әсер етеді. Екінші жағынан, мұғалім бейнесі құндылығын жоғалтып, кезінде беделді және құрметті кәсібі қоғам алдында құнсызданады. Қазіргі таңда мұғалім үлгі және стандарт ретінде танылмай, соның ішінде, ең бастысы, жоғары деңгейдегі моральдық-адамгершілік қасиеттерін кең таратушы

тұлға ретінде табылмайды. Бұл мақалада рухани және адамгершілік тәрбиенің дамуындағы теориялық мәселелер білім берудің жаңа тұжырымдамасы қарастырамыз.

**Түйін сөздер:** рухани-адамгершілік білім беру, құндылықтар, әлеумет, мораль.

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### ПСИХОЛОГИЧЕСКИЕ И ПЕДАГОГИЧЕСКИЕ АСПЕКТЫ ДУХОВНО-НРАВСТВЕННОГО ОБРАЗОВАНИЯ В КАЗАХСТАНЕ

**Аннотация.** Духовно-нравственное образование, воспитание гармонично развитой личности является одним из приоритетов национальной системы образования. Глобализация вместе с положительными тенденциями как доступ к образованию и информации меняет отношение общества к роли учителя. В настоящее время педагог становится субъектом деятельности с высокой степенью нагрузки, многочисленные реформы образования существенно влияют на его работу. С другой стороны, происходит определенное обесценивание имиджа педагога, некогда престижная и уважаемая профессия обесценивается в глазах общества. Учитель перестает быть образом и стандартом, а главное – носителем высоких моральных и нравственных черт. В нашей статье мы рассматриваем теоретические проблемы развития духовно-нравственного воспитания в новой концепции образования.

**Ключевые слова:** духовно-нравственное образование, ценности, социум, мораль.

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