

Forming cognitive activity in primary school students with samples of folk oral literature

Uaidullakzy Elmira^a*, Abai Kazakh National Pedagogical University, Dostyk ave.13, 050010, Almaty, Kazakhstan
Nurlybek Omarov^b, Department of Kazakh language and literature, Mukhtar Auezov South Kazakhstan University, 5, Tauke Khan Avenue, Shymkent city, Kazakhstan
Sarash Konyrbayeva^c, Al Farabi Kazakh National University, Al-Farabi Avenue, Almaty, 050040, Aksai-1a, 11-70, Almaty, Kazakhstan
Mariya Jazdykbayeva^d, H.A.Yassawe International Kazakh-Turkish University, B.Sattarkhanov Avenue 29, 161200, Turkestan, Kazakhstan
Elmira Orazbayeva^e, South Kazakhstan state pedagogical university, 160012, A.Baitursynov street №13, Shymkent city, Republic of Kazakhstan
Guldariga Tautaeva^f*, South Kazakhstan state pedagogical university, 160012, A.Baitursynov street №13, Shymkent city, Republic of Kazakhstan <https://orcid.org/0000-0002-6917-6851>
Aigul Eskaraeva^g, Bolashak University, Kyzylorda region, Kyzylorda city, Left bank of the Syrdarya river, Buildings №111 Postcode 120000, Kazakhstan

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Abstract

The goal of every nation is to raise a healthy and conscious generation that will continue their life and experience. Therefore, in this article, the aim was to comment on the concepts of samples of folk oral literature and analyze the problem of forming the cognitive activity of Primary School students. In this regard, the research work was carried out in primary classes of multidisciplinary Secondary School No. 156 in Almaty (Kazakhstan). The participants were primary school teachers and primary school students who participated in a pedagogical experiment. The results were analyzed using percentages. As a result, it was concluded that tasks prepared using samples of oral folk art and effective and modern methods of its use in the classroom allow us to form the cognitive activity of Primary School students. This, in turn, contributes to the comprehensive development of students as a person.

Key words: samples of oral folk art, cognition, cognitive activity, Primary School students.

* * ADDRESS FOR CORRESPONDENCE: Guldariga Tautaeva, South Kazakhstan state pedagogical university, Shymkent city, 160012, A. Baitursynov Street №13, Republic of Kazakhstan.

E-mail address: dariga06-73@mail.ru

1. Introduction

The most important of the Great Goals and ideals that we face at any given time is to raise a healthy, conscious generation that will continue to live and practice the culture or values that have been passed down to them. After all, the education of the younger generation is the main factor that makes the future strong. Oral literature is a special branch of folk art, a summary name for artistic and literary works of oral origin and distribution (Zhumanbekova, Bentyaa & Dzharbulova, 2018; Yehya, 2020). At the same time, in science and culture, the names "Folk art", "Folk poetry", "Oral folk art" are also used in a similar sense. The English word "Folklore" (folk - folk, Ent - knowledge, wisdom), proposed by the scientist William Thoms in 1846, was also defined as an international scientific name for oral literature. In the understanding of the peoples of Western Europe, America and Australia, the meaning of this word is too broad. It is used to refer to clothing, equipment, customs, everyday life, beliefs, as well as various works of art of the people (poetry, music, dance, ornament, textile art, etc.). In this sense, it is connected not only with oral literature, but also with the concepts of "Ethnography", "Ethno-culture". The name "Folklore" originated as a result of research conducted by Russian scientists in the context of oral poetic creativity of the people.

The concept of "Oral literature" in Kazakh literary criticism is also associated with this meaning of "folklore" (Martazanov, Martazanova & Sarbasheva, 2021). They continue to completely replace each other. This is because the science that studies oral literature is also called "Folklore studies". Oral literature of the Kazakh people is distinguished by its artistic and ideological content, aesthetic energy, a large number of types and genres, thematic and plot richness, social and educational content. It is an incomparable spiritual heritage that originated in the ancient stone age, experienced Turkic unity and has since been connected with the history of the formation of the Kazakh people (Kubieva et al., 2021). It provides detailed information about the beliefs, history, everyday life of our ancestors, good and bad, noble dreams, high ideals. We can also imagine the historical transformation of national spiritual culture in the centuries-old chain, the path it has taken in relation to ethnic consciousness.

The author, distributor and listener of oral literature is the people. This feature of oral literature also clearly characterizes its social unity (Amonashvili, 1990; Agranovich et al., 2019). The art of spoken speech, which emerged in a nomadic society until the beginning of the 20th century and fully meets the requirements and social needs of a nomadic society, carried a special burden in all its development and rose to the highest positions in terms of its artistic and social activities. Therefore, oral creativity of the Kazakh people is isolated from folklore creativity, which developed as one of the many branches of art in settled countries.

The works of scientists Klara, Bakhtiyar, Sandygul, Raikhan & Gulzhiyan (2015); Arymbaeva et al., (2019) Martazanov, Martazanova, & Sarbasheva, (2021), who studied the scientific and pedagogical foundations of introducing the principles of folk education into the educational process, allowed us to determine the priority areas of our scientific research.

In accordance with the requirements of the society, the number of national schools is increasing today. In this regard, there are a number of programs in which the principles and materials of folk oral literature are included in the education system: "Atameken" (Kursabayev, 2015), "Kausar Bulak" (Berdibayev, 1989), "Kazakh history and philosophy" (Kerimbayev & Akramova, 2015), there are several educational programs.

Currently, one of the main tasks facing society is the radical modernization of the entire education system, the creation of a new model of school that meets the world level, which creates conditions for providing quality education to young people and is aimed at their harmonious development, the formation of their personality as a person (Ashin, 2005). This is due to the fact that the content and education system of a sovereign country correspond to the level of world countries.

1.1 Purpose of Research

To organize a research experiment on the formation of cognitive activity of Primary School students using samples of oral folk art, several tasks were set:

- identification of the need to form the cognitive activity of Primary School students through samples of oral folk art;
- determination of the level of formation of cognitive activity of Primary School students using samples of oral folk art;
- development of identified shortcomings in the formation of cognitive activity of Primary School students and their methodology using samples of oral folk art;
- development of the structure and content of diagnostic tasks to determine the experience of forming cognitive activity of Primary School students.

2. Methods and Materials

2.1 Data collection method

We conducted diagnostics of the formation of cognitive activity of Primary School students using samples of oral folk art. Our research work consists of three stages. First, the detection experiment, the formation experiment which reflects the progress of methodological services, and the third control experiment reflects the analysis of the effectiveness of the methodology.

The purpose of the identification experiment is to determine the main features and levels of formation of cognitive activity of Primary School students using samples of oral folk art in the pedagogical process on the basis of theoretical analysis (Davydov, 1992; Karasheva et al., 2021). Therefore, when studying the formation of cognitive activity of young schoolchildren on the basis of samples of folk oral literature, we used the following methods and forms of research to solve the goals and objectives set in the experiment and achieve the set goal.

The methodology requires a lot of individual work with the student, the research methods selected in our research report are: Analysis of theoretical - philosophical and psychological-pedagogical literature, analysis of the textbook "literary reading" for students of grades 1-4, study of pedagogical experience, analysis and generalization of the obtained data. And types of empirical methods: pedagogical observation, survey, testing; mathematical analysis of experimental results; systematization and interpretation of experimental data. We propose to use different processing of all indicators of the object of research (theoretical and empirical) by methods, as well as transmitted information (quantitative and qualitative, factor cluster analysis) at the mathematical and statistical level.

It is advisable to give a brief description of each of the above methods and the work carried out using them. Since any study begins with observation, here the method of observation is the most common method in basic and pedagogical Psychology, focused on an empirical situation, that is, the systematic study of a person, each observation is carried out on the basis of reflexive thinking.

2.1 Working Group/Participants

During the 2018-2021 academic year, an experimental platform was created to study the cognitive activity of Primary School students, conducting experimental work. In the experimental work on the process of primary education in primary classes of multi-purpose Secondary School No. 156 in Almaty, primary school students, teachers and parents took part as assistants in the experimental work. In total, 113 children took part in the experimental work and were tested. 52 of them were tested in the control group, and 61 children participated in the experimental group.

2.2 Data collection procedure

At the detection stage, we selected the most effective diagnostic materials collected and selected during the study.

In this regard, the following methods and questionnaires using samples of folk oral literature were identified and used in the formation of cognitive activity of Primary School students (Table 1):

- Test to determine the cognitive activity of a primary school student (based on the author's questionnaire);
- To determine the cognitive characteristics of the student (Tolkien, 1977);
- "Test of interests and needs" according to the method of Amthauer (1970). (Note: Diagnostics is performed under the guidance of a teacher).

Before developing determinant experimental methods, we divided the groups gathered to participate in the experimental work into two parts. They are a group of observations and experiments. At the first stage, the entire control and experimental group was included in the test.

Table 1

Methodology of studying the initial level of formation of cognitive activity of Primary School students using samples of oral folk art

Actions	Name of the methodology
Assessment of students by cognitive, motivational, leadership, and creative areas with the help of teachers and parents	<i>Test for determining the cognitive area of a primary school student (author's questionnaire);</i>
Calculation of general indicators of students, the weight of their internal intellectual potential with diagnostic actions	<i>To determine the cognitive characteristics of the student (According to Renzulli, 2011) for primary diagnostics.</i>
Psychodiagnostics of the formation of cognitive activity and determination of children's abilities through samples of folk oral literature	<i>"Test of interests and needs" by R. Amthauer.</i>

In addition, in addition to determining the formation of cognitive activity of Primary School students using samples of folk oral literature, test tasks were conducted to diagnose the formation of cognitive activity in the educational process, evaluate the formation of educational understanding of folk oral literature. These methods allow us to determine the levels of formation of cognitive activity of Primary School students using samples of oral folk art (Tehdit, 2020).

We also conducted an experiment on the formation of cognitive activity of Primary School students using samples of oral folk art. Based on the teacher's experience in the variable module in secondary education, we offer primary school students a variable program "tasks for reading literacy on samples of folk oral literature". The program is designed for 33 weeks. The formation experiment covers the period from September to May.

So, we present the educational and thematic plan of the variable program "tasks on reading literacy based on samples of folk oral literature". The variable program was developed on the basis of 8 sections on lexical topics on the updated content of Education. When revealing the content of each topic, the types of oral folk literature are considered in the task line. For example, attempts to analyze tasks are carried out using mysterious, misleading, forbidden words, proverbs and fairy tales. Here we will give an example in the analysis of some topics in the educational and thematic plan.

The purpose of this program is to increase the cognitive activity of Primary School students based on samples of oral folk art.

Program objectives.

Theoretical direction:

- explanation of works of oral folk art to children;
- learn to establish a connection between the behavior of characters and the environment in works full of traditions and Customs.

Practical direction:

- formation of the ability to effectively use the resources of oral folk art for the harmonious development of the individual;
- development of interest in samples of oral folk art.

2.3 Collected data

Table 2

Educational and thematic plan of the author's program "Tasks for reading literacy on samples of oral folk art".

№	Content	Number of Term hours
Part 1: About Me		
1	Promise	1
2	I am my grandmother's eyes	1
3	Native language	1
4	Image	1
Part 2: My school		
5	Thumb	1
6	Bouquet of flowers	1
7	The truth is not hidden	1
8	Dependency	1
Part 3: My family and friends		
9	Revelation	1
10	My hands are getting thinner	1
11	Joy	1
12	Moon and Aigul	1
Part 4: The world around us		
13	Sunset of urker	1
14	Moon and monkeys	1
15	What is spring fashion?	1
16	Groundhog	1
Part 5: Travel		
17	Dad, let's go back to the country!	1
18	Courtesy	1
19	Charges	1
20	Red cock	1
Section 6: Ritual and oral literature		
21	Joy	1
22	Name	1
23	Lullaby	1
24	Phrasebook	1
Section 7: Food and drink		
25	Two Passengers	1
26	Nauryz kozhe	1

27	Porridge	1
28	Three friends	1
Part 8: A healthy person has a healthy soul		
29	Unwashed fruit ale	1
30	Alagasar tazsha	1
31	Food also requires sophistication	1
32	Smart chef	1
33	And my works	1

We propose the content of some of the 33 topics presented in the program, as well as the applied aspects of the use of oral folk art in its implementation. We give this in the table below. (Table 8)

Table 3: *Content of topics in the author's program "tasks for reading literacy on samples of oral Folk Art"*

Theme content	Tasks
Thumb	
(excerpt)	
Shaken Kumisbaevich	Analysis of the topic keywords and characters of the story for groups;
I am the son of my grandfather. My grandfather is a thin man with a thick beard, a flat forehead, and dark eyelids.	Hiding a mystery related to the subject. Analysis of its meaning.
"My foal," he said, " You See, I'm glad to have you in my arms."	
"Put the rest down." "It's my father's name," he boasted. "I don't know," he said. In this dynasty, the last name is special. My grandfather's father was named Kaltai. The oldest of these houses is my grandfather and I. In our room separately. We lie together in a hug.	
-My father's son is going to school this year. Let this country know, - he killed the sheep and made a small feast. There is no limit to Joy.	
"I'm going to be a well-known citizen of the country. He's a good student, and he only gets five," he said at the first call at school.	
You see, my grandfather was happy that day. He wore an embroidered robe, a cap that he wore only on holidays. The wrinkles were smoothed out and the blade was honey-it was like burning and rejuvenating. "I don't know," I said. She was wearing a dress that was beautifully tailored. On the one hand, whether it was a gift from my grandfather, or whether I was interested in the clothes on top, the director told my uncle to ring the bell for me.	

Traditions and oral literature

Suyusha

It's time for morning tea. Nartai, who had just woken up from his sleep, was sitting in front of his grandfather. Grandpa grabbed her ear and sniffed her head.

Creating a fairy tale in learning the meaning of the word "joy" in the text.

Not long after, the door opened and a boy named Yermek, who lives on the other side of the street, entered.

"Come on, Grandpa," I said. It's very funny in itself. She is the only person in the world who knows how to make money online.

"I'm sorry, my boy, but be a mullah!" I said.

Nartai's grandfather told him:

"You're a hero, aren't you?".. just what?

"Oh, dear!" I'm sorry," I said.

"Ah," said nartai's grandmother, getting up.

-The daughter-in-law has already given birth. Well, take your lover! What do you want, baby?" I don't know," he said, and kissed Ermek's face. He didn't say anything. He looked down at his feet.

- Hey, Fun! grandfather said, pulling the money out of his breast pocket.

"Come on." And this is your lover. This is mine, your grandmother will give her own. At the same time, grandma took a new towel from the bottom of the room and offered it to me. The fun is gone.

"Grandfather, What Is Love?" Nartai said.

-If there is a little girl named suyushin, the house is finished, and so on, it is a joy to share with your neighbors.

Name

Narthai and grandpa came to the House of the guy next door. "I don't know," he said. "I'm sorry," he said. "I'm sorry," she said. The dinner was ready.

Help to summarize the theoretical material studied, increase cognitive interest in the lesson; compose a fairy tale.

-Naming a child is a very important task for a Muslim. I was invited to this event by Yerlan. Let's do the same before the big meal, " Nurman said, smiling at the elderly crowd.

Grandfather skillfully took the baby in Yerlan's hands and took it to his brother. Then he put his right hand to his ear. Then he turned his face to

the wall and raised his voice. "Allahu Akbar! Allahu Akbar! Allahu Akbar! Allahu Akbar!...This video is unavailable»

After calling the adhan, he said to the child's right ear, "Your Name Is Yerzhan, Your Name Is Yerzhan, Your Name is Yerzhan! he shouted three times. Then he shouted three times in his left ear. Then he turned to his host.:

- Well, Yerlan, now take Yerzhan in your hands, take him to his crib, let him sleep, - said kundak again, offering him to his father. Those who sat down were alarmed and said: "May the age of Yerzhan be long!" "I don't know," he said.

Lullaby

Narthai left the house alone today. "I don't know," he said. The Bee is close, ready to catch up. In fact, Nartai wanted to accompany his grandmother. But the grandmother's hand was not free. When nartai came and crossed the threshold, little Yerzhan's sister was feeding him a new one.

Writing a series of forbidden words on the cradle.

Watching the narthex:

"Come and sit down," I said, smiling.

Yerzhan's mother sat down on the cradle and began to sing.

"What's the matter?",

Don't lie to the White cradle, baby.

"What's the matter?",

"I'm sorry," I said.

After listening, it was as if Nartai had fallen asleep. This video is unavailable. He wanted to listen. Yerzhan fell asleep. My sister walked slowly:

"Nartai, have you come?" - I said, going there and whispering.

Narthai did not speak.

"Let's go there and have some tea, then you'll get Yerzhan up," Sister Yerzhan said.

Phrasebook

In the first place, Yerzhan, who began to walk in the middle, was accompanied by his father. At that moment, grandfather Nartai got up, took a large white handkerchief from his pocket and wrapped it around Yerzhan's neck. "I don't know," I said. :

Development of creative thinking skills and communication skills; Organization of Proverbs and saying

"Are you talking?" I said aloud.

Yerzhan is worried .Both eyes are on the people sitting on the throne.

"Tell me." ..Lem, " his father said, following his words.

"Are you talking?"- said grandfather Yerzhan.

"Tell me." ..Lem, " I said.

This question was repeated again. The next country is smiling.

"Oh, I'm so sorry," she said."it's my grandmother's side."

"Oh, that's what he says. "I don't know," he said.

"Oh, let me put it there," grandfather Nartai said."Now take him outside," he said.

"I'll give you my tongue when I get back to the kitchen."

Her father led her out into the street and repeated the words.

Alagasar tazsha

Tazsha, having eaten, wants to hear a compliment from her mother, washing the dishes used by the child. First,he washed his cup and plate of kefir. He bent down and put the rest of the sausage in the trash can ,then pushed it into the hole in the sink where the dishes were being washed. As he shook his head to clear the water from the bowl ,the witch who had been watching him in the mirror at the end of the column began to scream,and her hands fell to the ground and fell to the ground.Tazsha collected the broken dishes so as not to show them,wrapped them in a newspaper and threw them in the trash can. But fearing that his mother would find out,he took the trash again and shot out of the window into the street.

The audience did not deviate from the main idea of the topic, but composed a poem of lies

1. What mistakes did the Tazsha boy make?
2. What Would you do if you were him?
3. what happens if the tray cavity is clogged with food waste?

Smart chef

(Moldavian folk tale)

"I don't know," he said. One day the King called all the Kings, Kings, eunuchs around him.

Three days before the wedding, he calls his chef and gives him a lot of money:

-Go to the market and buy the most correct, most expensive food in the world. Let the table be filled with the most delicious, delicious dishes, -he ordered.

The command must be executed. The Cook goes to the market and buys a tongue with all the money given by the King. It is cooked by adding spices to it.

So the guests came from all sides, and the King greeted the honored guests, ordered them to sit down and bring the prepared dishes. The chef brings the tongue to all three dishes. Everyone is surprised by this. The King called the Cook:

"I'd like to bring you the best food," I said.

- You said to bring me the most delicious food. What is better than language in this world of light? Language puts the King on the throne, puts an end to the war, and leads to a bilateral agreement. The language says even the sweetest words in the world.

Guests are surprised and praised by the words of the chef. They consult each other and tell the Cook to bring the worst in the world. This time it also brings language.

"Oh, I told you to bring the worst," the King said angrily.

"Good king! Think about it. What is the difference between the two? Language spoils, destroys friendship, harmony, peace –everything. The language also says a bad word. Neither the king nor the guests were silent, and the Cook was surprised.

Development of speech skills, training in making suggestions, reaching an agreement. To help you learn to say "no", to be able to convince, to distinguish between truth and lie. "I don't know," he said.

In the variable program tasks on reading literacy on samples of folk oral literature, we prefer to give explanations of the categories of types of folk oral literature used in accordance with the topic. Types of oral literature: Fairy Tales, riddles, delusions, proverbs and sayings, forbidden words. It is clear that this, in turn, is a necessary material for primary school teachers and students (Emmanouil & Georgios, 2018; Bagila et al., 2019). Therefore, it should not be limited only to the folklore genre. We offer tasks on reading literacy in accordance with the requirements of practice.

Table 4: *Analysis of types of oral folk art (for primary school teachers)*

Types of oral folk art	Comment
Fairy tale	One of the main genres of folklore. The fairy tale genre is a developed, illustrated form of folk prose, that is, folklore artistic prose. Fairy tales are very diverse in genre

and plot composition. It is internally divided into several genres: animal fairy tales, fantastic fairy tales, fairy tales of characters, fairy tales, satirical fairy tales, etc.

Mysterious	A small literary genre that is characterized by a specific object or phenomenon in order to test a person's thinking, intelligence, and knowledge. The mystery genre exists in most of the literature of the peoples of the world. Since it is often found in ancient examples of mysterious literature, oral literature, it has been considered in science as a "Folklore genre", a "Small form of folk poetry".
Proverb	This is a proverb. It is a kind of poetic genre of folk imagery, consisting of one or two paragraphs, which is reflected in the previous lines and summed up in the last lines, a deep content, a wide range of themes, which has been analyzed over the centuries. Proverbs are often quoted in verse patterns, sometimes with the word black.
Forbidden words	It is one of the tools of education in the field of teaching, teaching, and mentoring. It plays an important role in preventing children from bad habits, bad behavior, obscene gestures, and obscene actions. Prohibition is an integral part of folk pedagogy. There are a lot of forbidden samples and words in the country.
Misleading	A small genre of Kazakh oral literature. It was created to teach the younger generation to speak this language and quickly pronounce different words. Message words consist of complex, often obscene, and strict consonants that mislead a person and take the form of a black word or poem. In the past, it was used as a punishment for young people who did not know songs and could not read poetry. In order not to get into such a shameful situation, every young man and girl tried to learn songs. At present, we can say that the misconception has acquired a new content, has been updated in form and content. Because today it has become an important tool for educating the younger generation in the spirit of friendship, unity, humanity, good qualities and national identity.

The content of the formative experiment, organized according to the experimental part of the research work, allowed us to draw the following conclusions. Like other types of oral folk art, fairy tales are born in connection with the work of a person, living conditions. Variants of Kazakh oral literature forms the worldview, worldview, and activity of Primary School students. We put them in a crucial place in the formation of humanity, hard work, ingenuity, love for the native land, and cognitive activity. These are: moral, patriotic, aesthetic, love for nature, art.

3. Results

We present the results of the "interests and needs test" to determine levels using samples of oral folk art based on the control experiment of R.Amthauer.

Table 5: Results of Ed and EC of the logical sampling (associative research) section in the "interests and needs test" by R. Amthauer in control and experimental groups in the control experiment

Scales	Logical sampling(associative research)					
	High level		Average level		Low level	
	n	%	n	%	n	%
CT (51 students)before the experiment	19	37,2	18	35,2	14	27,4
BT (51 students) after the experiment	22	43,1	17	33,3	12	23,5
ET (62 students) before the experiment	22	35,4	16	25,8	24	38,7
ET (62) after the experiment	42	67,7	11	17,7	9	14,5

The survey allowed us to measure four indicators according to the scales. We offer an analysis based on the results of the logical selection section (associative research) "The test of interest and necessity" by R.Amthauer. As a rule, there are 51 participants in BT and 62 participants in ET. If we say that "logical choice" makes the child think, link the study, then the indicators before the experiment showed high levels of CT-19, average levels -18, low levels-14, and after the experiment the number of high levels of CT – 22, average levels -17, low levels -12 changed, and the percentage of CT before the experiment was 37.2%, OD - 35.2%, TV – 27.4%, percentage after the experiment 43.1%, 33.3% and it was 23.5%.the changes were not very high. So, in the Experimental Group, A Study of ed-22, od-16, TV-24 was shown, the percentage of which was DD-35.4%, OD-25.8%, TV-38.7%. Now, if we analyze the indicators after the experiment, the spectrum is observed dd-42, OD-11, TV-9, dd-67.7%, OD-17.7%, TV-14.5%.

4. Discussion

Using the samples of oral folk art chosen by us to study the research work on the topic of the formation of cognitive activity of Primary School students, we draw the following conclusions: Analysis of scientific literature (philosophy, psychology, pedagogy, ethnopedagogics, etc.) provides management of the educational process in primary schools to determine the directions of research in accordance with the basics of education and upbringing through samples of oral folk literature (Bagila et al., 2019).

Children were given the opportunity to determine their national value, navigate their content and methods, and make assumptions using samples of folk oral literature and the basics of its types. In order to form the cognitive activity of Primary School students through samples of folk oral literature, various scientific, theoretical and methodological studies related to the use of the basics of samples of folk oral literature in the educational process are analyzed (Boubekeur, 2021).

As a result of the experimental work, it became necessary to develop an additional program for the formation of cognitive activity using samples of folk oral literature in order to expand the field of theoretical and practical knowledge of the child (Zhumabayeva et al., 2020).

5. Conclusions

Modern examples of national customs and traditions are highly appreciated by the people. Customs and traditions of ancestors, traditions and customs-all these are folk pedagogy, moral traditions for centuries. The principles of decency of each nation clearly reflect the historical and cultural status of this nation and reflect its national characteristics. In our research, we relied on the work of foreign, domestic and Kazakh scientists.

Summing up our research, we can see that we have obtained a positive result in the formation of cognitive activity of Primary School students using examples of oral folk literature, which is currently an urgent problem in pedagogy. However, since the problem under study is complex, it is not possible to cover all its areas in detail. But we believe that the identified circumstances of this problem have become the basis for the development of the problem of forming the cognitive activity of Primary School students on the basis of samples of folk oral literature.

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