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## Design Thinking-A New Approach in Patriotic Education

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### Abstract

*The relevance of the study is that the problem of patriotism education on the basis of creativity is relevant in the current realities of Kazakhstan. Various negative extreme manifestations in the life of Kazakhstanis, leading to an increase in suicides and divorces among the younger generation and in society as a whole, requires new approaches to solving these problems. The article analyses theoretical aspects of studying patriotism on the basis of new approaches, including design thinking. In this regard, this article is aimed at identifying and revealing the essence of this situation and finding new ways and opportunities to create the conditions necessary for a decent life and education of patriotism in Kazakhstan. The purpose of the article is to develop a structural and functional model of education of Kazakhstan patriotism in the conditions of modern realities of Kazakhstan, the development of humanitarian technologies and design-thinking, influencing the formation of New Kazakhstan patriotism. The leading method to the study of this problem is the method of modelling, the method of creative approach, which allows us to consider this problem as a purposeful and organised process to improve the general cultural and human skills they need for effective education of patriotism.*

**Keywords:** Patriotism, Education, Youth, Suicide, Modern Realities, Design Thinking, Constructive Learning.

### Introduction

With the acquisition of Kazakhstan's sovereignty and independence, the problems of patriotism education have been filled with a qualitatively new socio-political content. In essence, we can talk about the challenge of a new reality, which requires socio-politological rethinking of the value orientations of the individual and the education of patriotism in him.

What are the peculiarities in the education of patriotism in Kazakhstan?

In the hidden depths of the human soul there is always a feeling of attachment to one's land, but in order for this attachment to grow into a conscious, meaningful and effective love for the Motherland, it is necessary to create appropriate conditions that promote the education and strengthening of such a feeling. Therefore, it is possible to speak about the great role of society and the state for the education of patriotism: when putting forward a new socio-political ideal, corresponding to modern demands, it is necessary to take into account the interrelation and mutual responsibility of society and the individual (Khattak & Abukhait, 2024). It is important to adjust the mechanisms of interrelation of science, education, upbringing, authorities and socio-political institutions in such a way that the main tasks of civil importance are adequately assessed in the public consciousness of Kazakhstani people and receive timely solutions.

Today there is a need to determine the main guidelines of the educational process in educational

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institutions, which encourages Kazakhstani youth to active creative activity on national principles. The concept of upbringing of youth and young people in the national education system, state documents of recent years (the Law of the Republic of Kazakhstan "On Education" (with amendments and additions as of 19.04.2019), the Concept of upbringing in the system of continuous education of the Republic of Kazakhstan, etc.) "determine the main directions of education and upbringing of Kazakhstani youth on the basis of national traditions and principles, adapting the new system to the new socio-cultural, socio-political realities of our time" [1].

As the analysis shows, the profound reform of modern education and upbringing in Kazakhstan is based on national educational traditions, Kazakh and classical cultural tradition, folk pedagogy, etc.

The problem of education of youth patriotism, given the important tasks of the state in independent Kazakhstan, today has become particularly relevant. That is why it requires a detailed consideration of its main components and factors.

Patriot and patriotism in the life of any person is of significant importance if you are a member of society or a citizen of the state. Patriotic feelings and attitudes are akin to dignity, with honour, pride in the neighbourhood. A person is not born with patriotic feelings, but in the process of social life, he becomes involved in joint actions, decisions, challenges necessary for the full existence of society and the state. Patriotism is not a creative process, it is a decision, a challenge, an action, an achievement, a struggle for the "right" future of the country, a struggle against unsightly phenomena in society, such as crime, embezzlement, extremism, shortsightedness, drug addiction, alcoholism.

The social structure of Kazakhstan is ambiguous in its structure, impulses, challenges and solutions and therefore the importance of a unified view towards the Motherland is significant in its multitasking and multiple meanings. Fulfilment of these conditions to create a unified view of patriotism and patriotic consciousness is necessary to preserve the integrity and maintain unity and social harmony.

In general, the education of patriotism should be based on the Kazakhstani ideology, the content of which should consist of ordinary, but important for ordinary citizens value orientations (cosmopolitanism, internationalism, anti-separatism, the absence of tribalism and national isolation), their national cultures, native languages, ancient traditions, national patriotism of Kazakhstanis, which would be aimed at preserving, developing and strengthening the political independence of Kazakhstan, to improve the spiritual atmosphere in the socio-political and political environment of Kazakhstan.

In the education of patriotism it follows that the educational process is "a pedagogically sound, consistent, continuous change of different-level and diverse acts of formation of a young person's personality, in the course of which the tasks of development and psychological preparation of the personality for life in specific conditions are solved. The elements of the educational process are: goals, objectives, subject-object interactions, content, forms, methods, techniques, technologies, mechanisms of implementation of means and diagnostics of the effectiveness of the process itself, as well as of new formations in the personality of the pupil.

The education of patriotism is also subject to the structure discussed above, but has a number of peculiarities.

We have analysed a considerable number of concepts of patriotism education, which are given

in encyclopedic editions, reference books, scientific studies, which allows us to conclude that most of them are similar to each other in their essence, and differ only in minor details.

Changes in socio-economic, socio-political and other attitudinal spheres in modern societies are caused by socio-cultural transformations, which are primarily the phenomena of globalisation. "Today, under the influence of mass media, television, Internet, periodicals, utilitarian-minded society encourages young people to live today, to easily achieve successful results, to meet the standards of consumer society" [2].

And this has led throughout the world community, including Kazakhstan's society, to "transformation of traditional values associated with a blunted sense of patriotism and citizenship: disrespectful attitude towards the state, manifestation of aggression and egoism, decline in the prestige of military service" [3].

Patriotism "is traditionally regarded as a manifestation of the feeling of love for the Motherland, respect for its historical past and present, readiness to serve for the benefit of one's Motherland. In its turn, consciousness is a person's ability to operate with images of social interactions, natural and cultural relations, separated from direct contacts with people and acts of activity, to consider these images as conditions, means, and guidelines of his/her behaviour" [4].

The value and significance of the native land, native land, native country appear with the birth of patriotism, which in the future becomes the main motivator for "feats" and "decisions", readiness to protect and promote their national interests. "It is a determining factor in patriotic behaviour, as well as a moral and moral regulator of interaction between the subject and the object in its patriotic activity" [5]. Characteristic features of personal patriotism are directly related to the substantiation of the essence of the concept of "patriotism" [6].

Scientific concepts and views of our time, defines patriotism as "a moral and political principle, social feeling, the content of which is love for the fatherland, pride for its past and present, readiness to subordinate their interests to the interests of the country, the desire to protect the interests of the motherland and its people" [7]. [7]. Or so: "Patriotism can be understood as a feeling of loyalty or love for the country. Love for the motherland can be interpreted in different ways, while taking different forms. It all depends on how we interpret patriotism." [8] - write in another source. Bruce Haynes, an American researcher in his article on patriotism and citizenship believes that "the place of patriotism in civic education and the place of citizenship education in school education are issues that periodically become controversial" [9]. "Being born in the country is neither necessary nor sufficient for patriotism. Patriotism can be a matter of unconditional obligation, a consequence of personality type, or the result of a conscious critical choice for citizens or residents of a nation-state. If a person can choose whether to be a patriotic citizen, on what basis should he make that choice?" [10]. Thus, it should be borne in mind that there is a different understanding of patriotism and patriotism in the world thought.

Kazakhstanis need to have their own conscious civic position, on a voluntary basis, and this is a necessary and important condition for the manifestation of patriotism, in which "the priority of the public, the state acts not as a limitation, but as an incentive for individual freedom and a condition for the comprehensive development of civil society" [11].

Thus, the patriotism of Kazakhstani people is a guarantee for the development and defence of the Motherland-Kazakhstan, on the basis of a worldview that embodies the traditional feelings, moods, motives, way of life and lifestyle of the inhabitants of modern Kazakhstan, as individuals and all its peoples and ethnic groups. Patriotism is the basis of the correct worldview of

Kazakhstanis, formed from early childhood, which is expressed through knowledge of the history of their country, through the preservation of their traditions and customs, through respect for the traditions and identity of other peoples of Kazakhstan, which characterise the patriotism of Kazakhstanis, form the basis of the worldview of Kazakhstanis, from an early age.

"The content and orientation of patriotism, patriotism is determined, first of all, by the spiritual and moral climate of society, its historical roots that nourish the social life of generations" [12].

It should be borne in mind that, based on the right patriotism, our society will be able to form worthy citizens with highly moral, civic principles and views and with the right attitude to their native land, to their home, with the desire to preserve and increase national traditions, values of their people, national culture is formed patriotism. It should be taken into account that the formation of patriotism and education of patriotic culture should cover all spheres of people's life.

Education of patriotism of Kazakhstanis should be based on the public consciousness of Kazakhstanis, as it is a part of it and is manifested in collective beliefs, in the way of life, in history, in culture, in assessments towards its people, in the system of traditional values, readiness to serve Kazakhstan and protect the interests of the entire population of the Republic of Kazakhstan. Besides, it is necessary to realise one's involvement in social and political events of the country, which is first of all determined by common sense and awareness in one's decisions and challenges, revealing the attitude of a citizen to his native land, to his fatherland - Kazakhstan. Under the influence of external factors, as a result of the transformation of values, ideals and perceptions of the population of the Republic of Kazakhstan, Kazakhstani youth are forming a peculiar, not always fully realised system of new life values and orientations, which eventually collides with the themes already laid down by previous generations traditional guidelines of love for the Motherland, attitude to people and society, which leads to irreconcilable situations and disagreements.

Modern Kazakhstani youth does not fully and completely accept the value orientations of the patriot of the country, with a complete lack of patriotism, which comes from the above reasons, as well as the heterogeneous attitude of the older generation to their "Soviet past", manifested in negative comments and this in turn generates doublethink, a complete lack of any sincere feelings for the motherland. "Most representatives of modern youth do not have a sufficiently developed sense of civic responsibility and duty, there is an orientation towards the values of Western culture" [13].

It should be considered that in order to foster patriotism and patriotism in Kazakhstan society, it is important to define the tasks of patriotic education of Kazakhstanis as:

- formation of patriotic concepts, ideas, views, beliefs and national consciousness in the young generation of Kazakhstanis, which consists of love for the native land, its people, language, culture, history, traditions, and the ability to identify oneself with the Kazakh people;

- formation of ideas and concepts of patriotic deeds and behaviour and the development of habits of patriotic behaviour through the enrichment of local history information, the expansion of the world outlook and the formation of an emotional and positive attitude to social phenomena, facts and events, a sense of civic duty and responsibility for the fate of the country;

- fostering a sense of national dignity and pride in one's homeland, correcting perceptions of social phenomena and events, norms of behaviour, forming habits of social behaviour in

accordance with these perceptions, discipline, tolerance, rejection of a sense of national inferiority, which was embodied in the notion of respect for "big brother";

- development of a sense of involvement in the development of national statehood and responsibility for the future of their country, the need for constant self-affirmation for their own spiritual and intellectual growth, which contributes to the progress of society itself;

- affirmation of the principles of universal morality combined with the moral code of Kazakhstanis, commitment to national and universal values, and a sense of national dignity and pride.

Education of patriotism in Kazakhstan is based on education, which is based on the national idea and is aimed at the revival of national consciousness and national dignity of Kazakhstani people, formation of a patriotic citizen. The educational and cognitive process in Kazakhstani educational institutions should be aimed at fostering patriotism, as a result of which society should receive a Kazakhstani personality.

It should be said that Kazakhstan ethnopedagogy also became the basis for patriotic activities of cultural and educational organisations. The main criterion of the activity of intellectuals-patriots of this period was the defence of the rights and interests of their people by means of the Kazakh word, music, fine arts and the like.

One of the aspects of patriotism education is the rules and norms historically established in the nation, ensuring national security, defence of independence and territorial integrity, which were divided into:

1. Kazakh military: round-up hunting - the basis of nomadic military organisation; specificity of nomadic military art; structure of Kazakhs' armament (traditional set of "bes karu" fighting means: bow (sadaq), sabre (kylysh), spear (nayza), axe (aibalta), mace (kurzi); long-range weapons, close combat items, firearms; traditional Kazakh military organisation: Military-organisational structure, attributes of nomadic military system; peculiarities of military tactics of Kazakhs - nomads; military-organisational model; traditional military techniques; military codes, regulations and rules of military tactics.
2. The Kazakh nomads had a whole series of military codes, provisions and rules of military tactics - "Ulken Zharyk Sogysy", "Oshak Sogysy", "Ay Koralandy Sogysy", "Kuiryk Zheu Sogysy", "Ura Sogysy", etc., passed down, as a rule, orally from one generation of warriors to round.
3. Institute of Batyrs - a school of combat training and heroism, unparalleled feats of heroes of national liberation wars, the Great Patriotic War, peacekeepers.
4. The heroic essence of the institution of batyrs is determined, first of all, by its functional load - protection of the family, name, people, victory over the forces of evil, restoration of justice. The word "batyr" means "fighter", "strong", "hero", "fearless", "brave". Batyrisms as a military-political institution in a nomadic society played a leading role in the military organization.

The terrible time of the Dzungarian invasion went down in the history of the Kazakh people as the years of the "Great Calamity", in oral Kazakh legends called "Aktaban Shubyryndy, Alkakol-sulama", which means "in complete exhaustion from hunger and fatigue, they rushed to the ground and lay down in a layer near Lake Alakol. It should be noted that familiarity with

the history of national liberation movements strengthens the morale of young people, helps to increase their political consciousness and social activity, and forms the highest patriotic feelings: love for the Motherland, pride in its heroic past. In the fight against the Dzungars, a whole galaxy of brave warriors emerged, whose leadership talent was demonstrated in decisive battles.

5. The heroic epic is the keeper of the tradition of military art of the Kazakh people. The heroic epics “Alpamys Batyr”, “Koblandy”, “Er Targyn”, “Er Sayyn”, “Kambar”, “Er Kosai”, “Er Kokshe”, the cycle of tales “Kyryk Batyr”, “Otegen Batyr” reflect the exploits of the sons of the people, their will to victory, is narrated in artistic form about the turning points of the era, about the heroism of the people who defended their native land, their thoughts and aspirations, the centuries-old struggle for national unity and territorial integrity.

Military-patriotic ideas developed by the masses over thousands of years in the heroic epic give us the opportunity to compare the level of thinking of our ancestors on issues of moral and volitional qualities with modern times, to trace the successive connections and development of patriotism and military valor, loyalty, and love for the Motherland. “Tugan zherdey zher bolmas, Tugan eldey el bolmas” (There is no land closer than your native land, no people are dearer than your native land), “Tugan el kydyryn, Tugan zher tugyryn” (Native country is your happiness, native land is your support).

Mass heroism of the Kazakh people in the national liberation wars. True patriotism was manifested in the military activities of the great warriors. In the fight against the Dzungars, a whole galaxy of brave warriors emerged, whose leadership talent was demonstrated in decisive battles. These are Bogembay, Kabanbay, Malaysary, Raimbek, Shapyrashty Nauryzbay, Bayan, Iset, Koygeldy, Baygozy, Zhatai, Sauryk, Samen and many others.

Subsequently, after the colonization of Kazakhstan by Russia, Sharua unrest spontaneously began. They were led by the people's warriors S. Datuly, I Taimanuly and M. Utemisuly. The uprising of the Kazakh people under the leadership of the great commander Kenesary against the colonial regime of the tsarist autocracy is the brightest page in the history of the national liberation movement.

6. The Great Patriotic War of 1941-1945 was the greatest test for the peoples of Kazakhstan. 500 Kazakhstani soldiers were awarded the title of Hero of the Soviet Union, including 103 Kazakhs, among those awarded orders and medals were representatives of all nationalities and ethnicities, including 96,638 Kazakhs. “Pravda” in the leading article for 6 February 1943 wrote: “Kazakhs fight well at the front, their fathers, mothers and wives work well for the front in the rear. Kazakhstan mightily supports the front with all the riches of its land, all the treasures of its mountains”.

B. Momyshuly, pilots N. Abdirov, T. Begeldinov, machine gunners M. Mametova, K. Spataev, sniper A. Moldagulova and many others showed unparalleled courage in the first battles with the fascists. General I.V. Panfilov became a symbol of courage and selfless loyalty to the Motherland. At the Dubosekovo crossing, political instructor V. Klochkov uttered the words that went down in history: “Russia is great, but there is nowhere to retreat. Moscow is behind us! This fight became known throughout the world.

The feats of peacekeepers A. Shakhvorostov, E. Alikparov, R. Batyrkhanov, K. Kudabaev became a relay of courage and an example for young defenders. Kairat Kudabaev was posthumously awarded by the Decree of the President of the Republic of Kazakhstan the Order of Aibyn, 1st degree, and awards from the Armed Forces of the United States, Poland and

Ukraine. A little later, Captain Kudabaev was recognized as “Military of the Year 2005.”

7. Folk military sports games (children’s military sports games; equestrian military sports games). When characterizing the educational capabilities of Kazakh folk military sports games that contribute to the development of physical, moral and volitional qualities, we consider: children's military sports games: zhayau kokpar - walking kokpar, zhayau audaryspak - walking audaryspak, tenge alu - raising coins, iterispek - pushing, belbeutastau – throw a belt; equestrian military sports games: altyn kabak - golden pumpkin, zhamby atu, kumis atu - archery with a silver disc, “kyz kuu” (catch up with a girl), alaman baiga, kokpar.

Military-sports games of the Kazakh people have the main features of any game of children and youth. But at the same time military-sports game has its own characteristic features and peculiarities. These include, first of all: the presence of elements of heroics and combat romance; a pronounced military-applied orientation. In games with elements of single combat, strength, agility, endurance is developed.

The essence of martial traditions of the Kazakh people, where the accumulated experience of military art, wisdom and other best features of patriotism of the Kazakh people were most vividly reflected, is manifested in its various functions. According to the ways of impact on the real reality of the individual can be distinguished educational, educational, developmental, informational, regulatory, ideological, aesthetic functions

The cognitive function consists in purposeful military-historical, educational information in the field of military affairs, traditional Kazakh military organisation, military tactics, oral-poetic creativity as a keeper of traditions of military art, as well as folk military-sports games.

The educational function of martial traditions of the Kazakh people is the result of the formation of moral and physical qualities of youth. The best examples of martial traditions, personal example of people's heroes play a great role in the education of will, the main qualities of which include purposefulness, courage, determination. The ideological orientation of martial traditions contributes to the formation of conviction, boundless devotion to the Motherland, personal responsibility for the fate of the Fatherland and readiness to protect its interests and ensure the security of the State.

Developmental functions of martial traditions find their expression in the development of cognitive processes, such as perception, imagination, thinking, and they become the basis for a creative approach in the education of patriotism. Martial traditions are of great importance in the development of endurance, agility, strength and speed, mastering practical skills in running, jumping, throwing, riding a horse, etc. The developmental functions of martial traditions are expressed in the development of cognitive processes such as perception, perception, imagination, thinking and they become the basis for a creative approach to the education of patriotism.

The regulatory function of martial traditions in the military-patriotic education of high school students is manifested in the beliefs, attitudes embedded in the content of military affairs, in oral-poetic creativity, in military sports games. Martial traditions find their expression in personal attitudes towards military service, above all in the discipline of young people.

The ideological function finds its expression in the main properties of the personality: goals, motives, behaviour, needs, interests and worldview of martial traditions. Thanks to the ideological function, military traditions contribute to the formation of attitudes, beliefs, sense of



duty to the Motherland, Kazakh patriotism, honour and dignity, personal responsibility for the protection of the Fatherland, high vigilance, activation of heroic and patriotic activities.

Thus, in the formation of ideological and political, moral and volitional, psychological and physical qualities of personality the leading role belongs to the fighting traditions of the Kazakh people, which are an integral part of military-patriotic education and act as one of the leading means of preparing the younger generation for the fulfilment of civic duty and constitutional obligations to protect the interests of the sovereign state.

As an important factor of patriotic education considers the strengthening of patriotic feelings Zhumabayev M. He writes about "heroic-patriotic education, designed to form a fighting, moral and psychological spirit, to encourage physical improvement of the citizen-patriot, to produce a deep understanding of civic duty, readiness at any time to stand up in defense of the Motherland, to master military knowledge, as well as to study military traditions and heroic pages of history of the population of the Republic of Kazakhstan, its armed forces" [21].

A brief retrospective analysis of the problem of patriotism in Kazakhstani and foreign pedagogy allows us to assert that the scientists of the past in the development of this concept, first of all, adhered to the principles of democracy, humanism, systematicity, consistency, continuity. They revealed the content of the process of education of patriotism in the younger generation and outlined the directions of its formation.

Modern Kazakhstani patriotic education chooses the Kazakhstani national ideology, which embodies the concept of patriotism, state, state protection, citizenship, aspiration for unity and harmony and so on, as its outlook reference point. The path to success in modern Kazakhstani patriotic education lies, first of all, through the basic national values. The Kazakhstani pedagogical dictionary states that "patriotism education is an important component of educational activity. In the process of studying various academic subjects, patriotic views and beliefs are formed in pupils" [22]. Textbooks and manuals on pedagogy raise the question of the content and methods of patriotic education of students and young people. Thus, the author considers the subject of pedagogy of higher school to be the process of creating relations of young people, which provide an opportunity to form a spiritually rich, conscientious, conscious citizen, a specialist of higher qualification, a patriot of Kazakhstan.

Educating young people in patriotism combines the tasks of cognitive and educational content. In order to form patriotic feelings in young people, it is necessary, first of all, to take into account their worldview, knowledge obtained from school, to correct their ideas about social phenomena and events. As A. Leontiev notes, knowledge and thoughts learnt by thinking, may not become the property of the person himself. "For the education of patriotic feelings, along with enriching young people with certain information and ideas, it is necessary to influence their feelings, to form in them an emotional and positive attitude to social phenomena, facts, events" [23].

In the process of a person's life activity at different stages of her socialisation, a worldview-value picture of perception and understanding of the world is formed. Gradually, each person forms a certain national interest, matures a national idea, patriotic attitude, which in the end highlight, grasp the essence of national existence.

The idea of patriotic education from ancient times and still retains its relevance. Revival of patriotism is an urgent problem of the population of the Republic of Kazakhstan. The new social situation requires rethinking of the leading theoretical and methodological approaches to patriotic education, purpose, tasks, content and technologies of their implementation.



So, patriotic education is an organized, systematic and purposeful process of assimilation of national values and norms of culture by the individual, aimed at the formation of national and civic consciousness, patriotic beliefs and behavior, awareness of their deeds and actions for the good of the people and the state, readiness to defend the Fatherland.

**Results:** The results of education of patriotism of Kazakhstanis in accordance with the pedagogical goals and objectives should lead to the following results:

firstly, patriotic and moral ideas of Kazakhstanis are transformed into stable spiritual formations - views, beliefs, ideals, value orientations - provided that the personality obtains them by research, labour, heuristic way from a certain system of knowledge, information, artistic and aesthetic images, national traditions, customs and the like.

Secondly, people's worldview consciousness of patriotism is improved by updating the content of education, which in its scope and nature should reflect, first of all, the ideological and value wealth of the native people and the highest achievements of world culture perceived through the prism of national consciousness.

Thirdly, the participation of pupils in socially useful work, which has a patriotic direction, should be an effective form of development of duty and responsibility to the Motherland.

Fourthly, the attitude of pupils to their physical and mental health should be seen not only as their personal business, but also as a manifestation of their responsibility to society and the state.

-Fifth, the need to reform pedagogical and educational thought requires that the teacher be reoriented from the role of informer and controller, the organiser of educational activities to a senior comrade, friend, spiritual guide, scientific adviser, the organiser of independent acquisition of knowledge, creativity of students, their self-education and self-education.

Formation and education of patriotism and the need for its renewal and active participation in it is the most important aspect of ideological and socio-educational work. It should be taken into account that a Kazakhstani "becomes fully conscious only when he acquires the ability to foresee the social and political consequences of his activities, realises its social and legal meaning and his responsibility to the people and society". Therefore, the education of patriotism of Kazakhstani people is the prerogative of the population of the Republic of Kazakhstan, its ideology and educational process, i.e. it is necessary to focus the educational process of Kazakhstani people.

Thus, the education of patriotism of Kazakhstani people in the system of political processes should be directed first of all to the Kazakhstani personality and thus acquire a personalised form. Personality in Kazakhstani society "is based on the following legal and moral principles:

a) the right to life. Society, the state, the norm of law and morality must ensure this most basic human right, the individual, protect it from arbitrariness and randomness, protect and defend human life in every possible way....;

b) individual liberty provides for the right of a person to freely express his or her will to engage in economic, social, political and cultural activities, to profess any religion or to be an atheist. The limits of this freedom may be set by a law common to all and by the duty not to bring harm to other individuals....;

c) "an important principle of the legal and moral position of the individual in society and the State is the recognition of his full legal equality with all other individuals of the State...;"

The essence of patriotism education in Kazakhstan should be based on a certain structure of its qualities and components, which combines cognitive, emotional-volitional and behavioural components, namely:

- a) patriotism (self-consciousness) as a result of comprehension by an individual of his civil role in society (protection of historical-cultural, political, economic assets, independence, personal contribution to the development of statehood of Kazakhstan, enrichment of professional knowledge, exemplary civil behaviour, etc.);
- b) patriotic feelings (love for the native land, language, culture, respect for the historical past, care, responsibility for the fate of the Motherland, devotion to the national idea, tolerance and the like);
- c) patriotic behaviour and activity of civic duties, observance of the Constitution of Kazakhstan, universal and national moral ideals, honouring national traditions, respect for the national dignity of other peoples, tolerance, etc.).

Thus, from the point of view of socio-political norms, patriotism of Kazakhstanis should be considered as a moral-political quality and value reference point, a complex phenomenon of spiritual life of a person and community, which is reflected in personal and public consciousness, uniting them and acting as a decisive factor in human awareness of universal values.

Today, the Kazakh state has all the prerequisites for the revival and socio-cultural development of the population of the Republic of Kazakhstan, its aspirations to take a worthy place among the world's advanced communities despite the protracted economic, social and spiritual crisis, which is an echo of the previous totalitarian system. It is time to educate the population in patriotic feelings, awareness of their Kazakhstani identity, awaken national consciousness, love for their native land, a high level of knowledge of their ancestry, understanding of the inseparable unity with previous generations of the people, its social, political and spiritual world.

The process of education of patriotism of the Kazakhstani person is directly connected with society, politics, morality, acts as a phenomenon of culture of concrete Kazakhstani society and is caused by features of normative-regulative system of ordering of social and political relations.

Education of patriotism of the population in Kazakhstan should be the main goal of the entire general educational mechanism in our state. Education should have a targeted character, "...without setting a specific political goal". Its goal should be to develop in Kazakhstanis the awareness that there is public benefit and respect for their homeland, honouring the traditions, language, culture and history of their own and other peoples, in this case Kazakhstan's. Education of patriotism of the Kazakhstani person first of all assumes understanding of rules of democratic life and their initial bases, knowledge of social and political institutes and their historical roots, patriotic views and beliefs, reflection on conditions and possibilities of respect of the person and his duties as in modern Kazakhstan and in the modern world as: justice, solidarity, refusal of chauvinism, tolerance, mankurtism, racism, aspiration to civilised society. Such a direction in the education of Kazakhstanis will give them the ability to assert their own demands for justice and freedom, and to be responsible to the problems and challenges of the time.

The education of patriotism should be based on a clear and precise representation of the positions of Kazakhstanis and on "practical representations of the realisation of the mental, emotional and material potential of the peoples themselves".

As a result of collecting materials on attitudes towards the homeland, the following conclusions

were drawn:

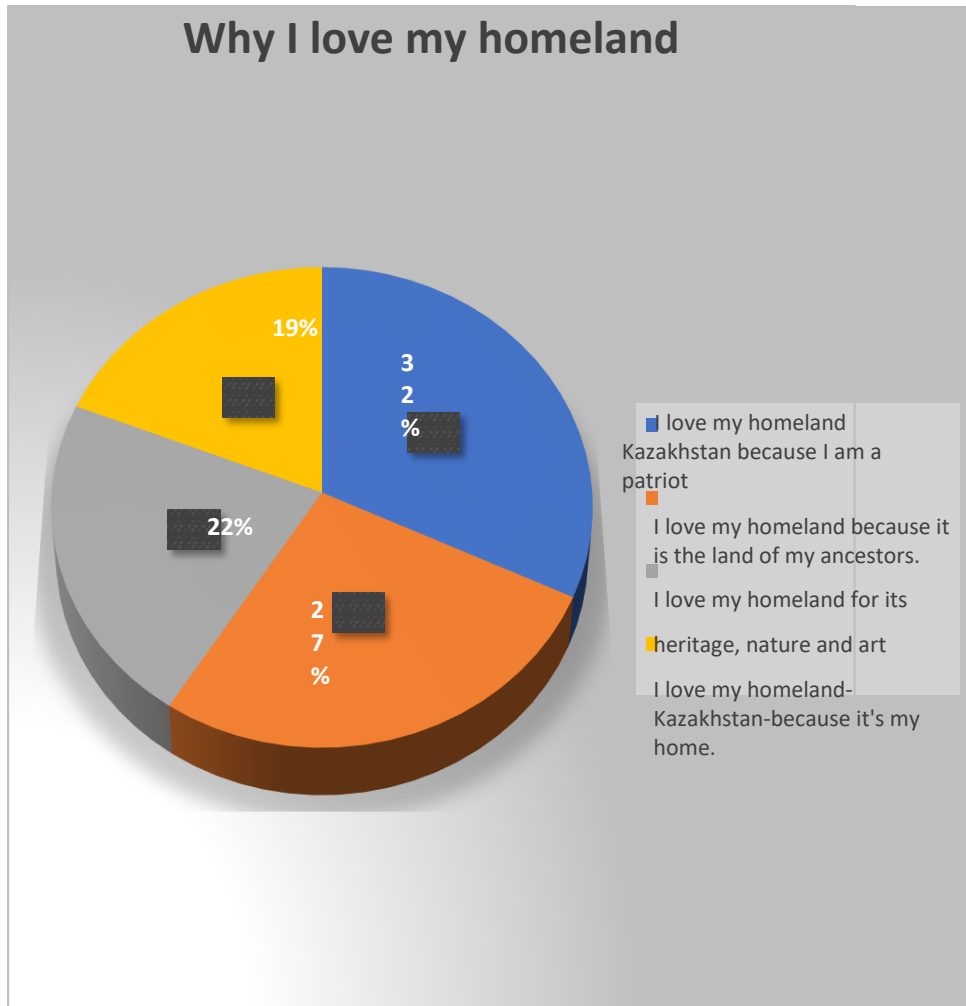


Figure 1 - Why I love my homeland-Kazakhstan

Note - Compiled by the author based on the results of an expert survey.

The research question allowed to collect information about attitudes towards the Motherland - Kazakhstan. Figure 3 shows the calculation from 100 answers of respondents. The majority of answers have ambiguous answers, most likely due to dissatisfaction with the level of their life, which does not allow to create conditions for a full life. In addition, it should be noted that Kazakhstanis still prefer to love their homeland, because in our information, digital age it is shameful not to show love for their native land, native land, because foreign sources do not touch upon this problem not because it does not exist, but because in foreign civilised countries the issue of patriotism is already a matter of course, it is their trust in the government and respect for its decisions. Thus, we have to pass the path of awareness towards our native land and only then we will realise that to be a patriot of our Motherland is not to be indifferent to lawlessness, lawlessness, corruption and other anti-legal actions and injustice.

Also, the survey revealed the following problems:

- lack of direct contact between state actors and citizens;
- low level of trust in the state authorities;
- low level of democracy and democratic leverage directly among the population;
- The lack of a complete picture of the life of citizens by the state authorities;
- lack of citizens in the fairness of the state's decisions and hence a pessimistic attitude that is not creative towards life.

Also, we investigated the problem of the level of patriotism among citizens depending on age and generations (Figure 4).

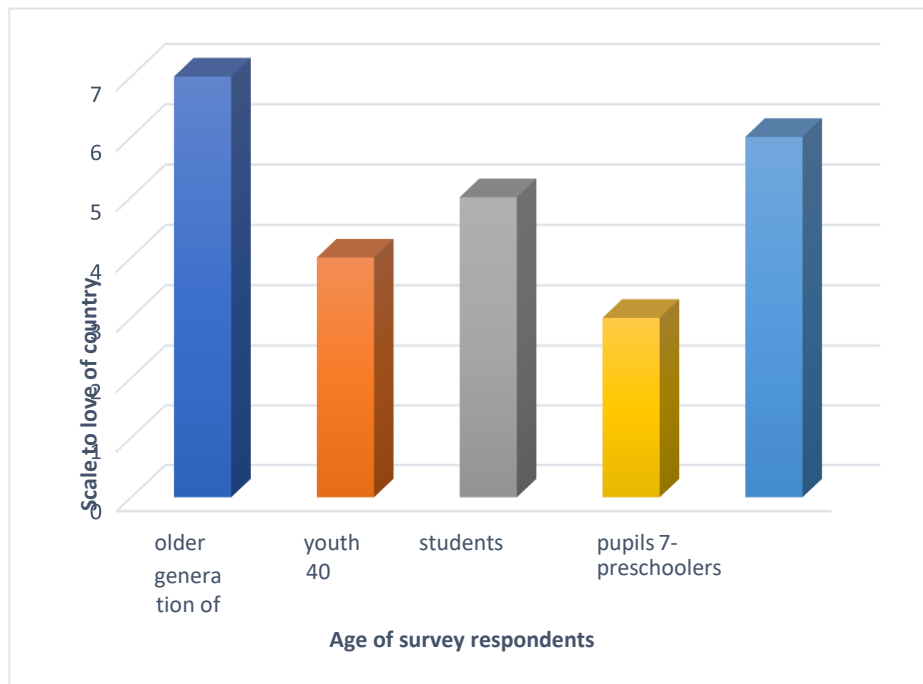


Figure 2 - Level of Patriotism by Age

Note - compiled by the author on the basis of an expert survey

The results of this survey, are as follows:

-the older generation, aged 50 and over, who have lived through the Soviet Union, are likely to have a more conscious and positive attitude towards the Motherland, which manifests itself in a careful attitude and care for it, in addition, this generation understands that love for the Motherland is shown by deeds, not words;

-young people of 30-40 years old, who were a little affected by the Soviet time, negatively accept everything old, there is no nostalgia for that period, but at the same time there is no acceptance of their current country as a homeland, because of dissatisfaction with their living conditions and distrust of the state;

-students, shows more lively participation in the attitude towards their country, believes in its future, is proud of its "achievements", but does not know how to fight corruption, injustice and accepts them as normal categories of any state;

In general, we note the low level of patriotism in Kazakhstan, although the majority of the population loves their ancestral land, but do not believe in its constructive and just future and hence their inactivity and indifference.

Modern Kazakh society is heterogeneous not only on national, religious, intellectual, cultural grounds, but also Kazakhs themselves are divided not only by zhuzes and clans, and given the historical moment there is a division into Russian-speaking Kazakhs and Kazakh-speaking, differing in mentality, goals of life, their views and beliefs on patriotism in general, attitude to globalism, poly-lingualism, etc. It is not for nothing that Abay spoke about the dead rottenness of tribal law, tribal enmity, and the colonising policy of tsarist Russia, which hindered the development of the population of the Republic of Kazakhstan and its consciousness.

It should be noted that the education of patriotism of the population of Kazakhstan is subject to certain political science mechanisms of this society. Therefore, it is required to develop political science mechanisms (forms, methods, techniques, means) of patriotism education, which would best meet the needs of education of patriotic culture in every Kazakhstani based on scientific outlook, integrity, sense of duty, high education, culture, patriotic views and beliefs, responsible attitude to their work, understanding of the role and place of each nation in multi-ethnic and multi-confessional Kazakhstani society, etc.

In the conditions of reforming and modernisation of Kazakhstan society, the mechanisms of patriotism education are weakening and losing their impact due to the fact that the modern Kazakhstani people in a certain part are imbued with distorted ideas about the correlation of moral and ideological, political and social norms, national, religious, universal and all-Kazakhstan values and needs. For a long time Kazakhstani society has been devaluing the notion of the true essence of moral and ideological, political and social norms, national, universal and all-Kazakhstan values and eventually led to indifference and non-acceptance of progressive ideals and views.

It should be taken into account that the education of patriotism should be focused primarily on the individual Kazakhstani, as any society, including Kazakhstani, is a dialectical set of individuals, they are inconceivable without each other. And only at their interpenetration, at strengthening of personal responsibility of citizens and society with each other, we will come to understanding of socio-political and world outlook problems of political science and we will be able to bring up a real patriot of our country with patriotic consciousness and world outlook.

## **Conclusion**

For education of sincere and honest patriotism of Kazakhstani people it is necessary to observe scientificity, sincerity, honest and objective view on social and political things, constant adherence to the truth, which will lead to originating in Kazakhstani people a sense of involvement in the destiny of their country and readiness to eradicate evil and violations of ethics and morality, norms and rules, to exclude cultural nihilism, to induce desire to be useful to their Motherland.

It is necessary to allocate, the basic orientation of education of patriotism of the Kazakhstan youth in the form of system of beliefs and value orientations embodied in moral principles and

first of all: understanding that the patriot is a thinking creative person, possessing consciousness and pride and having sense of own dignity, it is a sober and health-conscious person, it is the one who will not remain indifferent and aside from social and political problems of the state, pursuing the main purpose of education of patriotism - preservation of independent Kazakhstan.

In the process of implementing these areas of the content of patriotic education, citizens become aware of themselves as part of a nation that fights for its place among other nations and its belonging to it. In doing so, they develop a correct understanding of the concepts of patriotism and national consciousness, and develop a sense of national dignity, pride and awareness of their involvement in the present and future of their country.

The system of education of patriotism of the population of Kazakhstan is called upon on the basis of synergetic effect, i.e. on the basis of integration work of the whole state-society structure and through self-organisation of the spirituality of the population, to solve the problems of development and organisation, effectiveness of education of patriotism. This mechanism, first of all, is aimed at revealing the internal spiritual resources that stimulate and guide the individual to "feats" in the name of the Motherland, would also help to solve or mitigate the problem of different generations.

The tool of education of national-patriotism, first of all, is the educational space - a continuous environment containing various types of educational processes, differently localised, different in scale and duration of existence, departmental affiliation, etc. The structure of the educational space is defined as a process localised in certain parts of the environment, which has its own configuration, based on which the policy in the sphere of national-patriotic education of the region's population should be implemented at two levels: theoretical and project and organisational.

1. It is possible to offer the following forms of optimisation and full realisation of the potential of education of national-patriotism of the population in the conditions of socio-cultural transformations on the basis of design thinking:
2. Conscious socialisation, i.e. close connection of patriotism education with the most important aspects of life in our society, manifestation and implementation in this activity of interests, problems, prospects of development of society, especially of the young population as the most conglomerative, active and dynamic social group.
3. Creative humanisation, i.e. creating the most favourable conditions for the development of abilities and opportunities of the modern population, the formation of the qualities of a citizen and patriot in the process of self-realisation of the individual as the highest value in society; overcoming the alienated character of the functioning of the system of national-patriotic education in relation to the needs and interests of the individual, in its very orientation and orientation.
4. Justified differentiation, which implies the selection and variation of content, models, programmes, forms and methods, techniques and means of education of national-patriotism, taking into account specific features, positions of different strata, groups of the population in the process of its formation, firstly, ethnic and regional cultural-historical, socio-economic, psychological-pedagogical and other conditions.
5. Creative humanitarisation of national-patriotic education, especially its intellectual-

developmental component, which consists in attracting Kazakhstanis to education and culture, to the study of the national language.

Thus, it follows from the foregoing that the education of patriotism of Kazakhstani youth in the context of the political process has its own specific features that are complex and require a scientific and complex approach. In our opinion, the multinational and multi-confessional population of modern Kazakhstan has its own inherent features of education of patriotism of Kazakhstani youth, namely conscious creative approach on the basis of design thinking.

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