

## Ethno-cultural education in Kazakhstan, civic values and self-identity: Findings from a survey of undergraduates

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### Abstract

The article discusses methods and ethno-pedagogical approaches in Kazakh customs, traditions, rituals of creative work, pedagogical competitions where students get the opportunity to demonstrate theoretical knowledge, erudition, and originality of thinking. This is a comprehensive monitoring study to show the experiences of teaching students ethno-pedagogical and other pedagogical approaches for forming a civil and patriotic worldview among students and preserving ethno-cultural traditions.

Dialectical principles were used as the methodological basis of the study, making it possible to identify the main characteristics of the studied phenomena and processes in their interconnection for determining the trends in their formation and development. The results of the study shows the pedagogical potential of the ethno-cultural traditions of the Kazakh people is determined in its value -semantic aspect in the patriotic education of university students, taking into account modern socio-cultural conditions, traditions of the Kazakh people.

**Keywords:** patriotism, folk pedagogy, traditions, customs, patriotic education, university.

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## 1. Introduction

At present, the education of young people is being implemented in the context of permanent economic and political reform, due to which the sociocultural life of the younger generation, the functioning of educational institutions, the media, youth public associations, and religious organisations have changed significantly.

The process of forming the foundations of the ethno-national culture of youth consists in the individual's awareness of the highest values, ideals and guidelines, socially significant processes and phenomena of real life, the ability to be guided by them as defining principles, positions in practical activities and behaviour. It is aimed at developing a high culture and achieving a high level of education, understanding the idea, in the name of which it is necessary to be ready for a worthy service to the Fatherland, the formation of highly moral, professional and ethical standards of behaviour, the qualities of military honour, responsibility and the spirit of collectivism.

Of great importance is a rich palette of positive emotions, a festive atmosphere that accompanies many elements of traditional ritual activities, where the special mentality of the Kazakh people has its own meaning: tolerance and hospitality. The learning process at the university plays a huge role in the formation of patriotic qualities in students. Therefore, in modern conditions, when much attention is paid to tasks for reviving folk traditions, future teachers should not only know the essence and true semantic meaning of the features of the folk system of education but also be able to actively use them, which is largely facilitated by the knowledge, skills and abilities acquired in the process of professional training.

The content of the programme of professional practice of students includes tasks aimed at collecting and analysing materials on folk customs, traditions and rituals as well as oral folk art. Much work has been done together with the regional archive and the museum of local lore to study and determine the origins of the formation and development of ethno-pedagogical, festive-ritual, decorative-applied, material, and oral-poetic culture of South Kazakhstan. For this purpose, experimental sites were organised in the districts and cities of the South Kazakhstan region. At school number 24 named S. Yerubayeva (Director Esim U.A.) of Shymkent, the scientific and methodological centre of "Public Education" was established, whose activities are carried out in the following areas: "Using the means of folk pedagogy in the educational process of the school", museums "Atameken", "Domalak ana", and "Folk Pedagogy"; a museum-yurt also functions here as a means of knowing the universe, traditions and customs, and the etiquettes of family and kinship relations in the spiritual and patriotic views of the Kazakh people.

Together with the employees of national cultural centres, students, during the period of practice, conducted research on the study and compilation of descriptions of patriotic holidays ("Tasattyk", "Nauryz", "Erulik", "Ramazan-ayt", "Kurban-ayt", and "Sabantoy"). The results of scientific and patriotic education are reflected in the course topics, diploma and research papers of students as well as in creative competitions, pedagogical readings, and round tables conducted on issues of patriotic education.

At the M. Auezov South Kazakhstan University, the Department of General Pedagogy and Music Education organised a pedagogical olympiad on the topic "Education of boys and girls in the Kazakh family", which aroused great interest among students. The program included an exhibition-competition of students' creative works (wall newspapers, crossword puzzles, puzzles, booklets, tablets, etc.), an exhibition-competition of students' scientific articles, reports, abstracts and term

papers, a lecture-discussion on “Education of boys and girls in a Kazakh family”, a demonstration of Kazakh national costumes, a round table on “Actual problems of educating boys and girls in the Kazakh family”, and a student competition on “Features of the upbringing of boys and girls in the Kazakh family”.

**Table 1**

**Table 1.** *The competition including theoretical and practical tasks*

<b>1. Warm-up</b>	Proverbs and sayings about the upbringing of boys and girls
<b>2. Kokpar</b> (verbal contest)	<p>Knowledge of folk customs and rituals:</p> <ol style="list-style-type: none"> <li>1. Name the proverbs and sayings in oral literature about Kazakh girls.</li> <li>2. What is the essence of the proverb “Baly zhasstan, kelindi bastan”?</li> <li>3. Why do Kazakhs say the following when a son is born? “Ыl tuganga, kyn tugan”.</li> <li>4. In Kazakh culture, the main role in the upbringing of a child is played by the mother.</li> <li>5. For Kazakhs, the main role in the upbringing of a son is played by the father. Why?</li> <li>6. How do you understand the concept of “Kyz sons” (Test of a girl)?</li> <li>7. How do you understand the concept of “Zhigit sons” (Test of a horseman)?</li> <li>8. What was the view of the Kazakhs on the appearance, beauty and harmony of the horseman?</li> </ol>
<b>3. Polyglot</b>	Knowledge of customs, traditions and rituals for the upbringing of boys and girls in a Kazakh family
<b>4. Tyimdar</b> (folk beliefs)	Kazakh folk beliefs, prohibitions and views on the upbringing of boys and girls
<b>5. Practical task</b>	Competition of participants for the speed and accuracy of answers on the main tasks of the subject “Ethno-pedagogy”
<b>6. Baiga</b> (oral folk competition)	Competition for the speed of students’ answers to questions on oral folk art
<b>7. Oratory competition</b>	Competition of participants on oration: “Communication of boys and girls”

The Department of General Pedagogy and Music Education together with the basic schools of Shymkent, with the involvement of undergraduates and doctoral students of the department, developed a regulation on the Center for Traditions and Customs of the Kazakh people in the context of patriotic education.

In the problematic field of pedagogy, the issues in forming an active civic position among young people remain, which in recent years have again become relevant and attract the attention of many scholars both in the CIS countries and in Kazakhstan.

The issues in applying effective forms, methods and means of forming an active life position of young people were the objects of close attention and studied in the works by Tretyakova and Kuzmina (2014), Reprintseva (2010), Makarova (2006), Belentsova (2014), and Dzhilkishieva (2012). Much less often do authors focus on the issues of adaptation and rethinking of the peculiarities of the folk system of education in the context of the active civic position of young people.

The purpose of the study was to study effective mechanisms for implementing a patriotic education for students by incorporating ethno-cultural traditions of the Kazakh people (on the example of Kazakhstani universities).

According to our research hypothesis, the ethno-cultural approach is a methodological guideline and a practical solution to the problem concerning the patriotic education of students, if there are conditions for its implementation in the holistic pedagogical process of the university.

### 1.1 Literature Review

At present, despite there being a significant number of works on various aspects of this problem, the issues of patriotic education of young people based on the ethno-cultural traditions of the Kazakh people have not been adequately covered in psychological and pedagogical research and remain poorly understood. As follows are the result of the literature review of the best available evidences. Thus, the relevance of the current study is determined by the needs of the development of pedagogical theory and practice in the context of the renewal of the higher education system and is due to the need to resolve the following contradictions:

1. Between the society's need for respect for one's country in the context of globalisation and the inability of the education system to instil patriotism in order to realise this need;
2. Between the need to modernise the patriotic education of young people in the new cultural and social conditions and the lack of an appropriate level of readiness among university teachers to solve this problem; and
3. Between the existence of a rich educational potential of the ethno-cultural traditions of the Kazakh people and the inadequacy of their use in the patriotic education of students.

The understanding of patriotism in ethno-cultural traditions is fundamentally different from patriotism in the United States and Europe, where military-patriotic education is at the core. Russian researchers Sokolova (2013) Shlykov (2012) note that "the formation of citizenship and legal student culture is a system-forming, meaning-forming factor all educational activities in university, same as and the content-activity component of this process, which combines the types of educational and professional activities, forms of communication, and the experience of emotional and value experiences of the subjects of education into a structural integrity.

Toporkova (2013) in the article "Forms and Methods of Civic Education of Student Youth in US universities" notes that "a student-centered approach and compliance with the conditions for the implementation of training through service (duration and frequency of activities, the skills and experience of the teacher, the selection of activities for the implementation of socially useful work) allow to form in US students the necessary personal qualities and civic skills".

Shipovskaya (2010), Velikorodny and Alferov (2016), Smirnov (2010), and Chernyak (2013) note that the intergenerational integration of the values and traditions of patriotic education in the new context of the information society is the main task of educating student youth.

Kazakh researchers Beisenbaeva (2016), Sergeeva (2010), Dosmambetova and Urazalieva (2013), Bimakhanov and Murzabekov (2016), Erzhanov (2006) and Polatova (2019) note the need to form a value attitude to the Motherland among university students by means of Kazakh ethno-pedagogics, i.e., through an orientation towards the ethno-pedagogical approach in the professional training of students.

Cojocariu (2013) argues that patriotic education is an integral and indisputable component of a holistic educational process and personality formation. According to the author, “Unity and continuity with the family, past, history and traditions, self-identification and national identity begin to change; the phenomenon of alienation is accentuated, and at some point, there may be a deep sense of loss of oneself.”

In another study by Kakimzhanova Margarita, and Mukhanbetkaliyev Yesbol (2019), Important essential characteristics of students as an identification group were defined as their replenishment of the intellectual potential of the country, the special nature of work, specifically organized educational activities; a high cultural and intellectual level; the desire for maximum self-realization, and openness to innovation.

Shobha and Kala (2015) consider values education to be one of the pedagogical methods that educators use to create enriching learning experiences for students and address issues related to personality formation. Values education will bring about a positive change in the personality of students.

Ghebrua and Lloyd (2016) examined the content of the ethical dimension of the curriculum, which can be greatly improved by including content focusing on civic education. This approach is more progressive than civic education and promotes a more student-centred and critical ethical orientation on the part of learners within global civic education.

Goren and Yemini (2017) examined Israeli high school teachers’ perceptions of global civic education, focusing on the socioeconomic composition of the school population. This differentiation affects the amount of knowledge gained in civics education.

In another study conducted by Zhu, Hai-Long (2016) in China the result showed that there was an order tendency in their values, respectively, cultural psychology, moral values, political values, language stress and environmental stress. At the same time, there are gender differences. Male and female college students do not exist significant differences in cultural psychology and moral value dimensions. But the differences between the political values, language and environmental stress. Subsequently, to understand the value recognition intensely, the study was taken on 1128 Xingjiang minority college students in inner-mainland 36 universities of China by a questionnaire with five dimensions which political and moral values, cultural psychology, language and environmental stresses.

Schlosser (2017) consider the historical retrospective of patriotism through education in 1917–1919 years. As the author notes, “the idea of education as a civic duty, or rather, the fulfillment of attachment to the country, is the positioning of subjects in relation to the objects of emotions in such a way as to make it intuitive how a person will love his country.”

Barghi, Zakaria, Hamzah, and Hashim (2017) note that due to the importance of education for sustainable heritage conservation, it is critical to pay attention to how heritage is taught in the education system. According to the authors, cultural heritage can be divided into tangible cultural heritage (e.g., historic buildings, monuments and museums) and intangible cultural heritage (e.g., traditional scientific, medical and environmental knowledge; techniques and know-how; symbols and structures; rituals and ceremonies; music, dances and songs; names, stories and poetry; values and belief systems; language and culinary traditions, etc.). Including them in the school curriculum will form patriotic competencies in students.

Mills and Waite (2017) explore the concept of “youth citizenship brands” to understand the latest developments in governmental promotion of youth citizenship. A promising direction scales citizenship more broadly through consideration of the creative and institutional contexts of citizenship education.

Gusacov (2018) comprehends the concept of inclusive civic patriotism and the education of patriotism through the language of solidarity and inclusiveness. The education of “inclusive civic patriotism” will allow respect for people who love the Motherland, who have a place identity associated with the country and its landscapes.

Arnot, Casely-Hayford, and Yeboahc (2018) looks at the African model of civic education by comparing Western and local curricula. Citizenship education, the subject matter and the pedagogy that reflects it influence the strategies used to transfer different knowledge and skills to different groups of children in preparing them for adulthood.

Russian researchers Omelchenko, Maximova, Avdeeva, Goncharova, Noyanzina, and Surtaeva (2015) point out that patriotic education in the public mind means not only the visual instillation of such values as love and respect for Motherland but also education in general, the fight against drugs and alcohol, work for the benefit of the state, caring for people, military service, and leisure activities.

Vakhitova and Gadelshina (2015) believe that education is considered a factor in preserving the ethnographic and cultural identity of people and patriotic, spiritual and moral norms of new generations, preventing interethnic conflicts and promoting the development of cultural diversity in the era of the information society.

Kuprina, Maslennikova, Lykova, and Bormotova (2015) note that the analysis of the educational process at a university from the standpoint of a competency-based approach determines the relevance of art in the formation of environmental and humanistic values of the individual.

Valeeva(2017)in the article “Intercultural Education from Russian Research Perspective”state that “the rethinking of conceptual approaches to the educational process occurs through a new understanding of the axiological and humanistic paradigms that occupy a dominant position, highlight the intercultural basis of education”, as well as the orientation of the younger generation towards effective intercultural communication.

Kazakh researcher Nessipbayeva (2013) offers a model of spiritual and moral education through the assimilation of the foundations of national traditions. Traditions, according to the author, perform cognitive and educational functions. Through traditions, there is an introduction to the social experience of mankind.

Baigabylov, Beisembaev, and Baigusheva (2013) determined the content aspects and features of the ethno-cultural education in modern Kazakhstan through the study of normative documents based on content analysis. The authors come to the conclusion that ethno-cultural education is an important social and educational problem in the Republic of Kazakhstan, which is seen as the realisation of human rights and the opportunities of peoples. The achieved results of ethno-cultural education in Kazakhstan create conditions for its wider use based on the values of a culture of peace, tolerance and interethnic harmony.

Erkisheva et al. (2014) argue that ethno-pedagogy can become one of the tools for developing students' knowledge, expanding the use of their native language, compensating for shortcomings in the field of education, and strengthening national ideology. From time immemorial, Kazakhs have had

a vast experience in training and education, which can glorify our cultural achievements with spiritual wealth, diligence and benevolent qualities.

Higher education can and should be about more than its market value, and practitioners can engage with a higher education that develops contextually-shaped criticality that susceptible of critical beings. Under neoliberalism, higher education is constructed as a product that students might 'purchase or invest in, expecting returns of better career. In the meantime, students become products that universities produce in order to provide to the global career market.

Higher educational one does not lead to better employability for students. Social class, ethnicity, and gender account for differences in employability after higher education. it needs to move beyond neoliberal discourses and engage with an alternative purpose to create critical beings also considered the discourse around national identity in Kazakhstan post-independence in 1991. National identity and ethnic identity are commonly interchanged in Kazakhstan as it attempts to create a strong nation to legitimize the state (Dave, 2007; Feirman, 2000; Surucu, 2002)

In general, a review of literature shows a difference in the education of patriotism in different countries; however, there is a general trend towards the consolidation of ethno-cultural patriotism and socio-political processes. At the same time, the authors from the CIS countries and Kazakhstan place the main emphasis on the ethno-pedagogical approach and its development in the conditions of the modern education system as one of the significant indicators of the socialisation of the individual.

Due to this fact, two main research questions are considered in this study:

- Is ethno-national education one of the leading areas of patriotic education of students?
- What conditions are used to modernize the methods of patriotic education?

## **2. Methods and Materials**

The empirical base of this study was a combined method, including a sociological survey of students and experts of specialists in the educational environment. The reliability and validity of the results of scientific research is confirmed by the use of modern scientific methodology, adequate research methods and techniques, and representative samples. This study was conducted during month of year 20XX until month of XX of the year 20XX. In University of XX, in city of XX , Republic of Kazakhstan.

The main methodological tool was a comprehensive (integrative) approach to the study of the problem, related to the research topic, as well as research tools that allowed use the results of the achievements of various sciences (pedagogy, psychology, sociology, social anthropology, philosophy, economics, etc.).

### *2.1 Data collection*

To solve the task, the authors created questionnaire forms for students of 2.3 courses of universities of the Republic of Kazakhstan, as well as an expert questionnaire for the analysis foundations of patriotic education of youth based on ethno-cultural traditions, consisting of 20 main questions in the main areas of patriotic education for students and 19 questions for experts on the formation of patriotic and ethno-cultural competencies of university students. The monitoring of the study included two stages of conducting a survey with an interval of six months for the same

geographical objects of the sample to study the dynamics of the attitude of students and experts to the issues of ethno-cultural and patriotic education.

### *2.2 Sampling characterisation*

The purpose of the study is to substantiate the pedagogical conditions that ensure the effective realisation of the potential of the ethno-cultural traditions of Kazakh people in the patriotic education of students.

The main tasks of the study consists the following items:

1. Awareness about the knowledge of the traditions of other peoples inhabiting Kazakhstan
2. Rating of the main life values of student youth
3. Improving language skills
4. The need to obtain information about the culture of the Kazakh people
5. Subjects that had the main influence on the formation of patriotic qualities of students
6. Interpretation of “patriotism” by survey respondents
7. Assessment by students of the main qualities of a patriot
8. Self-assessment by students of the level of “patriotism”
9. Students’ perception of the customs and culture of the peoples of Kazakhstan
10. Rating of the main directions of the multinational culture of Kazakhstan

### *Participants*

The study population consisted of the second and third courses students of eight leading universities in the Republic of Kazakhstan. The total number of respondents in the survey was 960 respondents for the two stages, or 480 for each stage which corresponds to a representative sample. The expert survey of the two stages had 128 respondents, 64 students for each stage.

### *Characteristics of the expert sampling*

Target, proportional, including a specific group of people – experts in the field of education, comprising leading teaching staff of universities, heads of psychological centres of the republic, heads (directors) of educational institutions: lyceums, gymnasiums, secondary schools, heads of departments, specialists of the city and regional Department of Education. The geographic objects of the sample included graduates in psychology from the following eight leading universities in Kazakhstan:

1. Aktobe Regional University named after K. Zhubanov – 120 respondents
2. Pavlodar Pedagogical Institute (Pavlodar) – 120 respondents
3. Miras University (Shymkent) – 120 respondents
4. South Kazakhstan state pedagogical university (Shymkent) – 120 respondents
5. East Kazakhstan State University named after S. Amanzholov – 120 respondents
6. M. Auezov South Kazakhstan University (Shymkent) – 120 respondents

7. Akhmet Yassawi International Kazakh-Turkish University – 120 respondents
8. Kokshetau Shoqan Ualikhanov University – 120 respondents

The total number of experts participating in the survey were 64 people in two stages, which corresponds to a representative sample of this type of study.

1. Aktobe Regional University named after K.Zhubanova – 16 respondents
2. Pavlodar Pedagogical Institute (Pavlodar) – 16 respondents
3. Miras University (Shymkent) –16 respondents
4. South Kazakhstan state pedagogical university(Shymkent) –16 respondents
5. East Kazakhstan State University named after S. Amanzholov –16 respondents
6. M. Auezov South Kazakhstan University (Shymkent) –16 respondents
7. Akhmet Yassawi International Kazakh-Turkish University –16 respondents
8. Kokshetau Shoqan Ualikhanov University –16 respondents

*Experts expected results:*

1. Evaluation of the main indicators of the ethno-cognitive component (7 indicators)
2. Assessment of the main indicators of the socio-behavioural component (4 indicators)
3. Evaluation of the main indicators of the motivational-value component (6 indicators)
4. Assessment of factors contributing to the formation of socially significant patriotic values, views and beliefs, and respect for the cultural and historical past of the Republic of Kazakhstan among university students

The competent participation of experts in the analysis of the problem under consideration determines a qualified conclusion on the correction of pedagogical methods and technologies in the context of ethno-cultural traditions. The language used in this study was Russian the official language of Kazakhstan.

Table 2.

Table 2. Sampling by Category “Students of the Specialty ‘Pedagogy and Psychology’”

Aktobe Regional University named after K. Zhubanov		Pavlodar Pedagogical Institute (PPI)		Miras university (Shymkent)		SKSPU (Shymkent)		EKSU named after S. Amanzholova		M. Auezov South Kazakhstan University (Shymkent)		Akhmet Yassawi International Kazakh-Turkish University		KSUU Named after Sh. Ualikhanov (Kokshetau)		Total according to a sample of universities of the Republic of Kazakhstan	
n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%
120	100	120	100	120	100	120	100	120	100	120	100	120	100	120	100	960	100

Table 3. Sample of Expert practitioners

#	Experts status Survey Universities of RK	Teaching staff of the university specialty "Pedagogy"		Heads of pedagogical centres		Heads (directors) of educational institutions such as lyceums, gymnasiums, and secondary schools		Heads of departments , specialists of the city and regional Department of Education		Total RK experts	
		n	%	n	%	n	%	n	%	n	%
1.	Aktobe Regional University named after K. Zhubanova	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
2.	PPI (Pavlodar)	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
3.	Miras University	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
4.	SKSPU (Shymkent)	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
5.	EKSU named after S.Amanzholov	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
6.	M. Auezov South Kazakhstan University	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
7.	Akhmet Yassawi International Kazakh-Turkish University	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
8	KSUU named after Sh. Ualikhanov	4	25.0	4	25.0	4	25.0	4	25.0	16	100.0
<b>Total</b>		32	25.0	32	25.0	32	25.0	32	25.0	128	100.0

### 3. Research Results

The following are the results of the comprehensive study including eight universities of the Republic of Kazakhstan, which made it possible to integrate the opinions and views of university students and experts in the educational environment.

From the second- and third-year students of Kazakh universities, 100% are proud of being Kazakhs, and 78.5% of the respondents reported knowing the customs and traditions of their people. At the same time, 21.5% of respondents only knew a few.

More than 83.7% of the survey respondents reported preserving the traditions of celebrating family holiday while 16.3% of them do not always celebrate family holidays. Undoubtedly, formed family traditions influence the national identity of young people. A large place in the structure of youth consciousness is occupied by "universal values", which are laid down by family education and traditions.

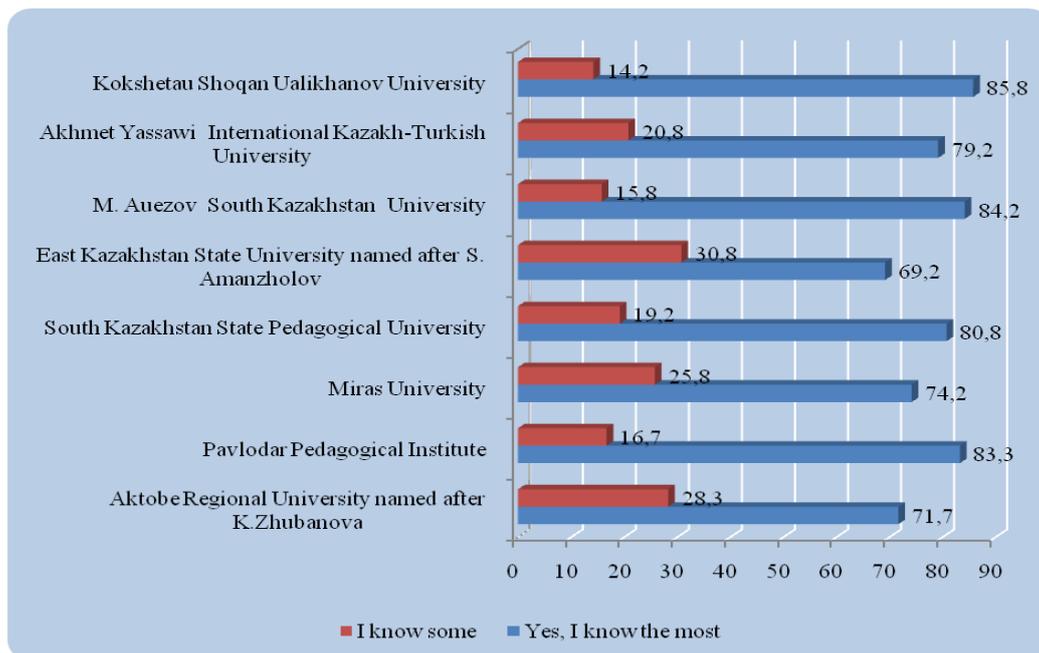


Figure 1. Respondents' Knowledge of the Customs and Traditions of Their People

For 75% of the survey respondents, family values occupy a significant place, so traditions of singing national songs together are the main factor in ethno-cultural socialisation. Twenty-five percent of the respondents do not always sing folk songs in the family; most of them study in cities and are therefore cut off from their homes.

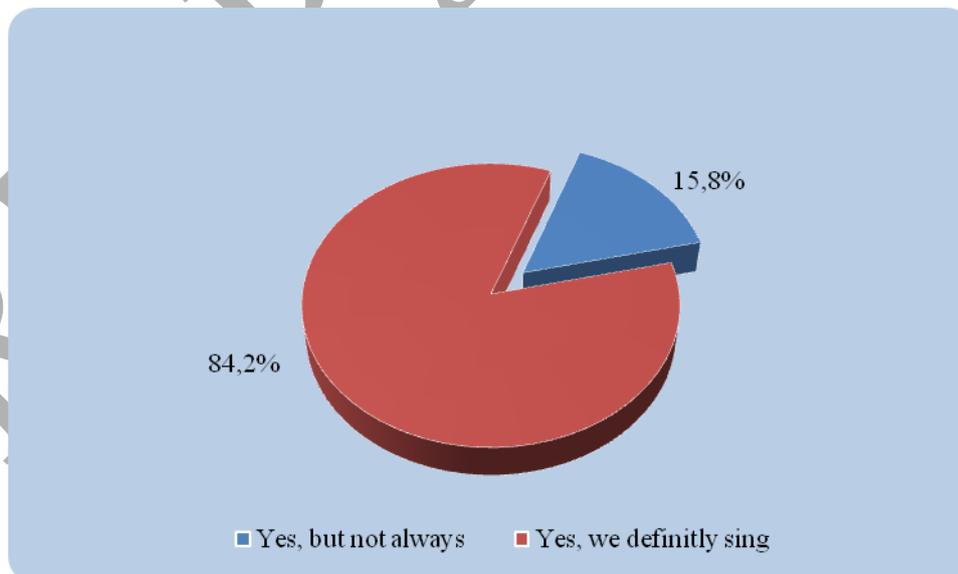


Figure 2. Respondents' Answers to the Question "When celebrating family holidays at home, do you sing folk songs with your family?"

More than half of the survey respondents (62%) are sure that a modern person needs to know his ancestry (shezhire). Twenty-two percent of respondents note that in modern society, it is no longer necessary to know the pedigree. Traditional family and tribal culture refers to the process of accumulation, translation and storage of material and spiritual values and is the basis of patriotic education in the spirit of the ethno-national traditions of society.

The question of whose family the respondents consider themselves to be successors of differentiated the answers: 41.7% – the family as a whole; 39.2% their father’s; 19.1% – their mother’s. The family is a favourable environment for the education of patriotic consciousness, feelings and beliefs among young people. The family is a kind of socio-psychological collective, which is based on close, trusting relationships between parents and children.

More than 64% of the respondents believe that a modern person needs to know the traditions of other peoples inhabiting Kazakhstan. At the same time, 25.5% of the respondents note that the traditions of all peoples are difficult to learn, while 10.5% answered in the negative.

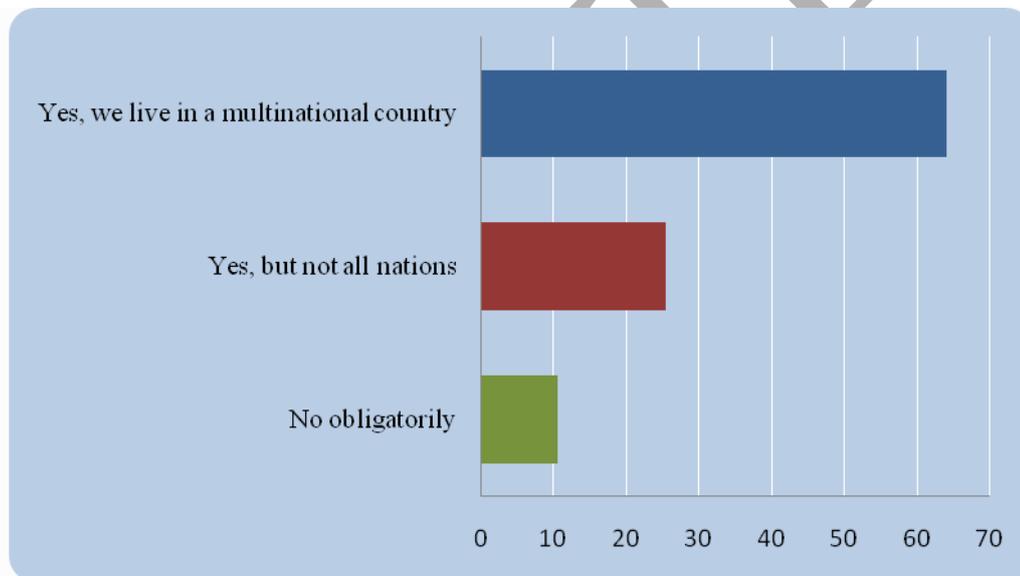


Figure 3. Respondents' Answers to the Question "Does a modern person need to know the traditions of other peoples inhabiting Kazakhstan?"

From the survey respondents, 69.9% observe or try to observe the national traditions and customs of the peoples of Kazakhstan, 21.6% of the respondents note that the traditions are not always observed, and 8.5% answered negatively.

**Table 4.** Rating of the main life values of student youth:

1.	Material security	850	88.5
2.	Getting an education	824	85.8
3.	Career	822	85.6
4.	Family happiness, children	820	85.4
5.	Health	814	84.8
6.	Being a country patriot	812	84.6

7.	Public acceptance	809	84.3
8.	Continuing the traditions of your people	624	65.0
9.	Interesting job	607	63.2
10.	Freedom and independence in actions and decisions	601	62.6
11.	Continuation of family traditions	598	62.3
12.	Active life position	595	62.0
13.	Strong state	585	60.9
14.	Faithful friends	500	52.1
15.	Meaning of life	498	51.9
16.	Faith in God	494	51.5

One of the most significant parameters in the ranking of life values among students is the awareness of being a patriot of the country (84.6%).

From the respondents, 86.1% reported pride and 13.9% cited self-confidence as the main factors causing a sense of belonging to their people. Positive feelings determine the formed quality of the national identification of student youth in the context of understanding belonging to a multi-ethnic society.

Respondents reported the main languages they speak: 67.3% – Kazakh, 25.7% – Russian, 7% – English. In knowing the culture of their people, 100.0% of the survey respondents are interested.

**Table 4**

Table 4. *Rating of the main qualities of Kazakhs through the eyes of student youth*

1.	Hospitality	948	98.8
2.	Kindness	924	96.3
3.	Patriotism	911	94.9
4.	Endurance	909	94.7
5.	Fortitude	901	93.9
6.	Responsiveness	896	93.3
7.	Industriousness	887	92.4
8.	Strength of will	865	90.1
9.	Accuracy, slowness	849	88.4
10.	Stubbornness	826	86.0
11.	Religiosity	740	77.1
12.	Closeness	241	25.1

Respondents identify hospitality (98.8%), kindness (96.3%), patriotism (94.9%), endurance (94.7%) and resilience (93.9%) as the main qualities of Kazakhstanis.

The formation of the patriotic qualities of student youth was influenced by the following:

1. School – 74.6%
2. Parents – 18.3%
3. Friends – 6.1%
4. Surrounding people – 1.0%

As can be seen from the data obtained, the greatest influence is exerted by school education, family traditions of upbringing, communication with peers and the social environment.

As Chernyak (2013) states, “Students do not consider patriotism as a priority personal quality in their daily life, which is explained by the low level of formation of responsibility not only for their own well-being, but even more so for the well-being of their people and state”(p.8-9). Therefore, in a multicultural state, it is necessary to rethink pedagogical approaches and their implementation in the education of the younger generation.

On the question “What do you understand by ‘patriotism’?”, the respondents highly rated all of the following indicators:

**Table 5.**

*Table 5 What do you understand by ‘patriotism’?*

1.	Knowing the traditions and customs of the peoples inhabiting the country	849	88.4
2.	loving your country	845	88.0
3.	Striving to change the state of affairs in the country to provide it with a decent future	842	87.7
4.	Working for the benefit and prosperity of the country	831	86.6
5.	Defending your country from any attacks and accusations	829	86.4
6.	Telling the truth about your country, no matter how bitter it may be	824	85.8
7.	Thinking that your country is better than other countries	247	25.7
8.	Thinking that your country has no flaws	186	19.4

As can be seen from the table, for the respondents, the main indicators of patriotism are the knowledge of the traditions and customs of the peoples of the country, work for the good of the country, love for the Motherland, the contribution of people to the welfare of the country, and the protection of their country.

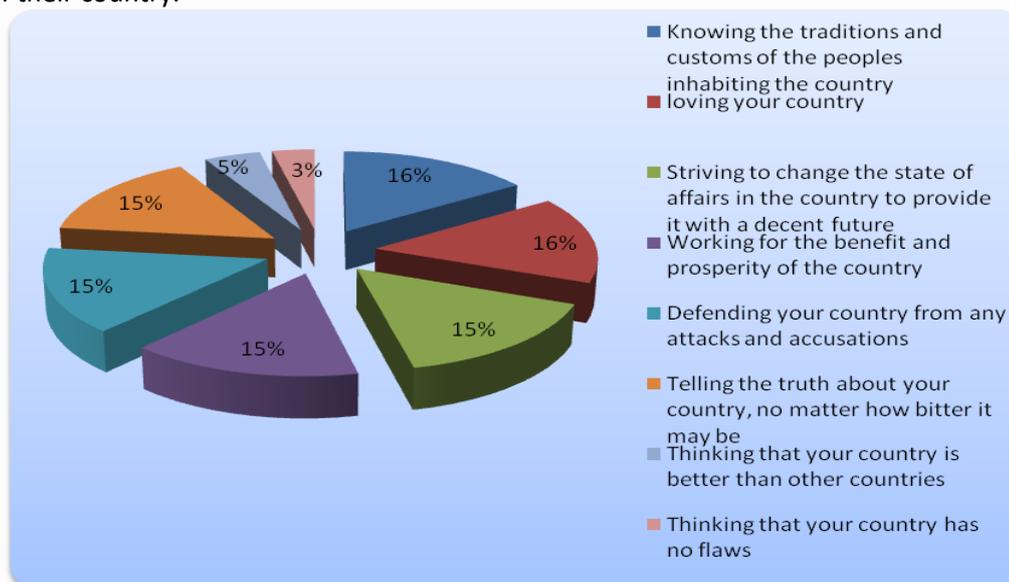


Figure 6. *Patriotism in the Understanding of Student Youth*

The main qualities of a patriot in the understanding of the student youth in the Republic of Kazakhstan are as follows:

**Table 6.**

*Table 6. The main qualities of a patriot in the understanding of the student youth in the Republic of Kazakhstan*

1.	Loving your country	835	87.0
2.	Striving to change the state of affairs in the country to provide it with a decent future	831	86.6
3.	Knowing the traditions and customs of the peoples inhabiting the country	811	84.5
4.	Working for the benefit and prosperity of the country	794	82.7
5.	Defending your country from any attacks and accusations	783	81.6
6.	Telling the truth about your country, no matter how bitter it may be	777	80.9
7.	Thinking that your country has no flaws	286	29.8
8.	Thinking that your country is better than other countries	164	17.1

From the survey respondents, 87.0% consider themselves patriots of the country. At the same time, 84.5% note the need to know the traditions and customs of the peoples inhabiting the country.

Rating of the main directions of the multinational culture of Kazakhstan, which are of interest to student youth in the Republic of Kazakhstan:

**Table 7.**

*Table 7. The main directions of the multinational culture of Kazakhstan*

1.	National cuisine	741	77.2
2.	Ethno-science	738	76.9
3.	Music	730	76.0
4.	Ethnic traditions and rituals	728	75.8
5.	Folk dances	724	75.4
6.	Folk crafts	724	75.4
7.	Ethnic holidays	719	74.9
8.	Folklore	698	72.7
9.	Folk games	687	71.6
10.	National costumes	654	68.1
11.	Art	650	67.7

As can be seen from the table, the main areas of interest to the respondents include national cuisine, traditional medicine, music, ethnic traditions and rituals, and folk dances.

The survey experts evaluated the patriotic education of young people based on the ethno-cultural traditions of the Kazakh people in the context of three main macro indicators:

1. Ethno-cognitive component
2. Socio-behavioural component
3. Motivational-value component

According to the first macro indicator “ethno-cognitive component”, the following data were obtained:

**Table 9.**

*Table 9. Results of “ethno-cognitive component”*

#	Ethno-cognitive component	Total according to the sample of RK universities	
		n	%
1.	Knowledge of the native language, traditions and customs of their people	126	98.4
2.	Knowledge of languages, traditions and customs of the peoples of the country	126	98.4
3.	Knowing your family history (pedigree)	119	93.0
4.	Knowledge of the history of your region, Motherland	118	92.2
5.	Understanding the importance of constructive interethnic relations, respect and recognition of the sovereignty of cultures of other peoples	112	87.5
6.	The level of emotional and value awareness of belonging to the ethnic group	110	85.9
7.	Understanding the importance of constructive interethnic relations	107	83.6

The overall average score for the ethno-cognitive component indicator is 91.3 %.

The following data were obtained for the second macro indicator “socio-behavioural component”:

**Table 10**

*Table 10. Results of “socio-behavioural component”*

#	Socio-behavioural component	Total according to the sample of RK universities	
		n	%
1.	Ability to demonstrate tolerance and culture in joint activities with people of other nationalities	128	100.0
2.	The ability to rely on regional, ethnic characteristics in their activities and the desire to work effectively with people of different nationalities	120	93.8
3.	Ability to use ethno-cultural knowledge to achieve goals	119	93.0
4.	Ability to apply ethno-cultural knowledge in individual educational projects	97	75.8

The overall average score for the social-behavioural component indicator is 90.7 %.

The following data were obtained for the third macro indicator “motivational-value component”:

**Table 11**

*Table 11. Results of “motivational-value component”*

#	Motivational-value component	Total according to the sample of RK universities	
		n	%
1.	Pride for the native land, Motherland	125	97.7
2.	Pride for ethnic culture	125	97.7
3.	Developed ethnic identity	124	96.9
4.	Understanding the value of friendly relations between peoples	123	96.1
5.	The need to preserve and develop native languages culture	123	96.1
6.	Respect and recognition of the sovereignty of cultures of other peoples	123	96.1

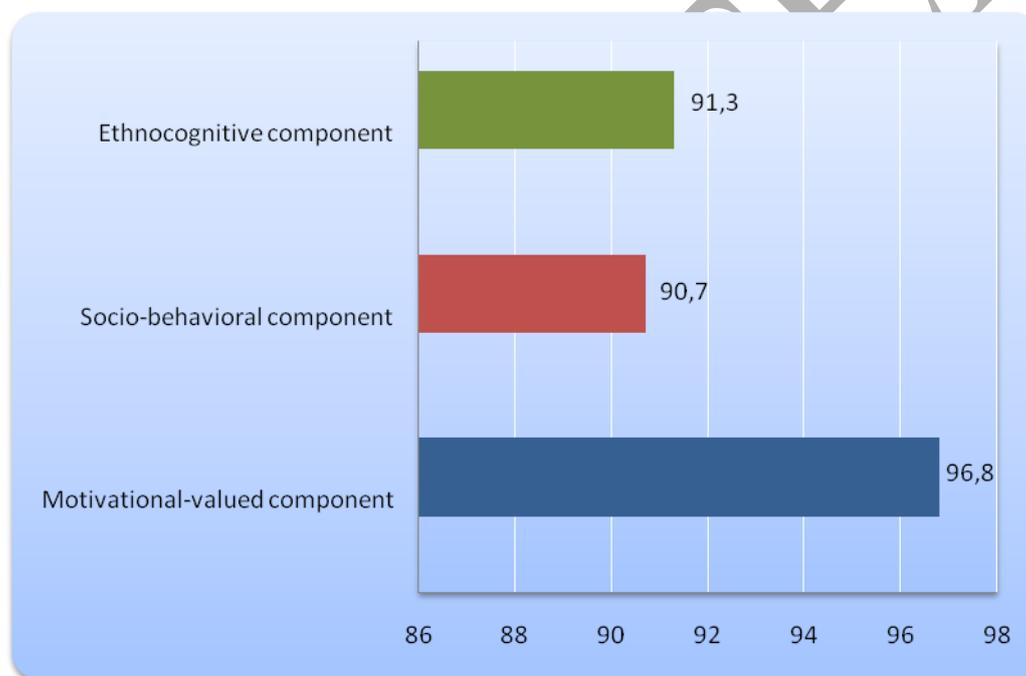


Figure 9. *Expert Analysis of Three Main Macro indicators in the Patriotic Education of Youth*

The overall average score for the motivational-value component indicator is 96.8 %.

According to the survey experts, the main factors contributing to the formation of socially significant patriotic values, views and beliefs, and respect for the cultural and historical past of the Republic of Kazakhstan among university students include the following:

1. Stability and clarity of work across all parts of the patriotic education system in the university – 68.5%
2. The degree of activity of students’ participation in social and patriotic actions – 19.4%
3. The level of students’ knowledge of the state symbols of the Republic of Kazakhstan – 10.1%
4. The level of formation of needs to participate in student self-government bodies – 2.0%.

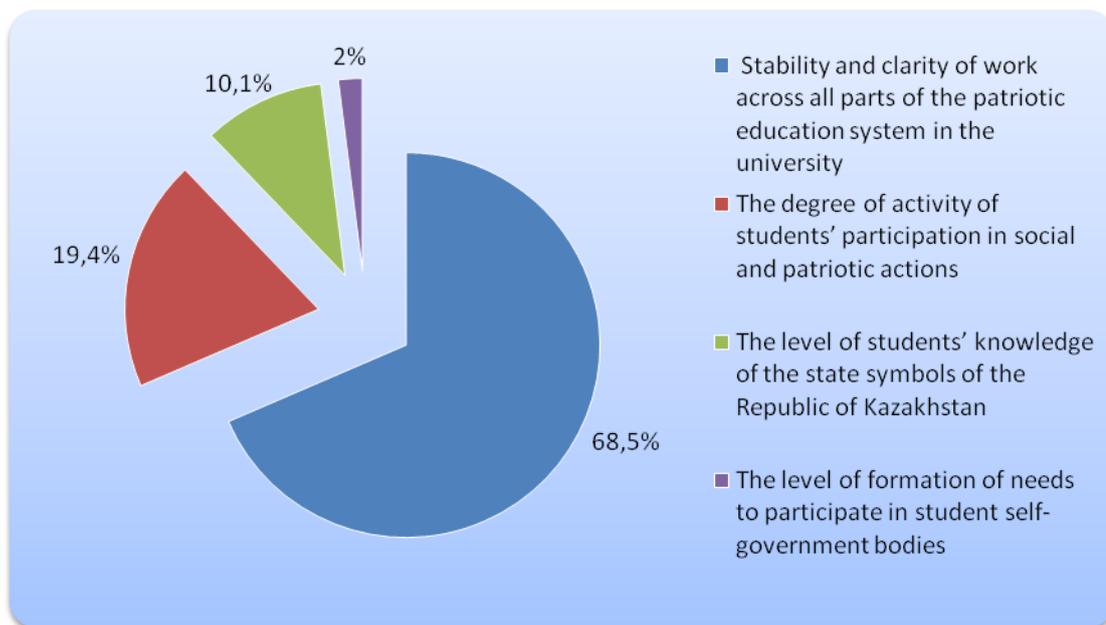


Figure 10. *Expert Analysis of the Main Factors Contributing to the Formation of Socially Significant Patriotic Values, Views and Beliefs among Students*

#### 4. Discussion

The results of the study showed that a deep appeal to the ethno-cultural education of young people today is the central problem of modern education. The ethno-cultural approach includes the development of ethno-cultural values, a tolerant attitude towards the interaction of different cultures in society, and adaptation to the cultural values of other peoples. Accordingly, in ethno-cultural education, considering ethnic and national characteristics, traditions and customs of other peoples is fundamental.

This is confirmed by the conclusions of a comprehensive study conducted by the authors in the leading universities of the Republic of Kazakhstan.

Kazakh researchers Tolen, Tulenova, Assyltaeva, and Aitymbetov (2014) believe that civic education should include integrative courses, training modules, and various pedagogically oriented practical programmes, i.e., educational programmes for the education of patriotism. Attracting and applying the creative and innovative skills of young people is important as the country needs to form a single national idea.

Almurzayeva et al.(2015) note that there has recently been a growing interest of students in the knowledge of the natural and historical aspects of their region, specifically in historical, political, geographical, and demographic aspects.

#### 5. Conclusion

In general, following the results of the comprehensive scientific study, the following relevant conclusions were formed:

1. Pedagogical conditions have been identified that confirm the idea of forming ethno-cultural competence among student youth through involvement in the ethno-cultural life of the region via family values, national traditions and culture, and school education.

2. Ethno-pedagogical approaches, with an effective combination of classical and folk pedagogy, form the professional approach of future specialists to civil identification, patriotism.

3. A high indicator of students' ethnic identity is defined as a high indicator of national self-identification.

4. According to the results of a survey on student youth and experts, there is a good level of ethno-cultural knowledge (knowledge of the native language, knowledge of the traditions and customs of their people, etc.). Qualitative changes at this level were noted in terms of respondents' interest in the main directions of the multinational culture of Kazakhstan .

5. Expert analysis of three main macroindicators, namely ethno-cognitive component, socio-behavioural component, and motivational-value component, showed a positive trend in the level of ethnic tolerance of students, the degree of ethnic self-awareness, ethnic identity, awareness of the value of friendly relations between peoples, and awareness of the commonality and identity of cultures of peoples of Kazakhstan .

This study experimentally determined the effectiveness of ethno-cultural education of young people based on the ethno-cultural traditions of the Kazakh people, and, confirmed by the results of an expert survey, the main provisions that ethno-pedagogical competencies act as a natural, planned result of training in the implementation of patriotic education in the educational process.

We see the practical significance of this study in the possibility of including the materials of a comprehensive study in the training programs for future specialists in all areas.

Promising areas of comprehensive research include ethnic identity, ethnic tolerance, and ethnic self-awareness of student youth.

The results obtained demonstrate the need to integrate the ethno-cognitive, socio-behavioural and motivational-value macrocomponents of the ethno-pedagogical approach in the educational process for the formation of ethno-cultural competence among students.

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