

Kazakh Patriotic Consciousness: Political Science Aspects

Gulmira B. Mukhanova^{1,*} and Galymzhan R. Absattarov²

¹*Department of Political Science and Socio-Philosophical Disciplines, Abai Kazakh National Pedagogical University, Almaty, Republic of Kazakhstan*

²*Faculty of International Relations, Kazakh Ablai Khan University of International Relations and World Languages, Almaty, Republic of Kazakhstan*

Abstract: The relevance of the subject matter is conditioned by the fact that the paper investigates the issues of Kazakhstani patriotic consciousness, which have not yet been studied in socio-political science. The paper is aimed at a detailed study of the nature and structure of the patriotic consciousness of the Kazakh population as a new type of patriotic consciousness. The leading methods to study this problem are modelling and analysis, which allow to comprehensively study and describe the components of the Kazakhstani patriotic consciousness as an object of study. Based on the research, it was concluded that the Kazakhstani patriotic consciousness is a complex managed system of ideas and views, traditions, and principles of behaviour, feelings and moods of the multinational multiconfessional people of Kazakhstan. The Kazakhstan patriotic consciousness is the result of the reflection in the consciousness of the population of a new type of Kazakhstan's national homeland, which is aimed at uniting and rallying all the peoples of Kazakhstan, the progress of a democratic society in Kazakhstan. At the same time, the paper focuses on discussion issues that relate to the problems of optimising the formation and education of the patriotic consciousness of the population of Kazakhstan, including the problems of constructing their theoretical framework – the theory of Kazakhstani patriotic consciousness. The practical significance of the results is reflected in the fact that this study can serve as the basis for further in-depth study of the dynamics of the Kazakhstani patriotic consciousness and national policy of the Republic of Kazakhstan.

Keywords: Nation, people, patriotism, values, national pride.

INTRODUCTION

The core of the ideological and political work of Kazakhstan is the formation of the scientific worldview of Kazakhstani people. Its main purpose is to ensure that knowledge turns into a conviction, into an active life position of Kazakh people for freedom, independence, a happy future, opposing any manifestation of an ideology alien to Kazakhstan. In this regard, it seems to be an important and urgent task of scientists to study the issues of Kazakhstani patriotism and patriotic consciousness. Currently, representatives of 140 nations, nationalities, national and ethnic groups live in Kazakhstan (Seisen 2017), the total number of which is 18.5 million people. By the end of the 21st century, the population of the country, according to the forecast of demographers, will reach 50 million people (Absattarov 2019a). It should be noted that the problems of patriotic consciousness of the Kazakh people have not been studied in socio-political science.

The socio-political development of the Kazakhstan's national homeland has reached the level of mature social relations, ensuring close socio-political unity of all social layers, nations, nationalities, national, and

ethnic groups of Kazakhstan, high efficiency of the political system of the country, genuine democracy, a combination of real rights and freedoms of citizens with their duties and responsibilities to society. The spiritual sphere of the developed Kazakhstan national homeland is described by high organisation, ideology, and consciousness of Kazakhstani patriots and internationalists, a massive study of socio-political doctrine, further development of the theoretical level of all forms of public consciousness in Kazakhstan, the presence of numerous, well-trained ideological people, rich experience of propaganda and activism, powerful and technically advanced public awareness apparatus.

As is known, many scientific articles covering the analysis of patriotism and patriotic consciousness in Eurasia, including Kazakhstan, sometimes cause the illusion of the full study and evidence of these socio-political phenomena. For example, with a superficial approach, the phenomenon of patriotic consciousness can be presented as something long known, obvious, and the occupation itself with the subject of patriotic consciousness – as some kind of extra-scientific, purely propaganda affair. It is no coincidence that only in the last twenty-five years, at the cost of considerable efforts, the study of this subject began to rise to the level of deep socio-political research. And then it turned out that this “known” contains many unexplored political science aspects of the Kazakhstani patriotic consciousness: the essence and structure of the

*Address correspondence to this author at the Abai Kazakh National Pedagogical University, Almaty, Republic of Kazakhstan; Tel: 8727 2218514; E-mail: gulmira5685@tanu.pro

patriotic consciousness of the Kazakhstani population; Kazakhstani patriotic consciousness as a new type of patriotic consciousness; unity of the nationwide and national in Kazakhstani patriotic consciousness. Meanwhile, without research on these issues, it is impossible to establish the socio-political nature and content of the problem of Kazakhstani patriotic consciousness.

MATERIALS AND METHODS

In the process of research, a modelling and analysis method was used, which allowed to comprehensively study the models of consciousness of the Kazakh people, to establish and describe the components of the Kazakhstani patriotic consciousness as an object of study. Of course, the process of formation of patriotic consciousness, patriotic education of Kazakhstanis can be improved based on appeal exclusively to a personal factor, that is, on a psychological level, with the use of the existing empirical experience, however, the effectiveness of such improvement in modern conditions will be clearly insufficient. This process should be based on a well-founded theory of Kazakhstani patriotic consciousness, which has its own conceptual apparatus and its own structure. Obviously, the object of such a theory is the Kazakhstani patriotic consciousness itself as a complex type of social consciousness of Kazakhstan, and the subject, properties, attitudes, laws of formation and development, fixed by practice and included in the process of educational activity, with a view to further improvement.

We consider the formation of a sense of Kazakhstani patriotism for every citizen of the Kazakh state as one of the central tasks of comprehensive education of the population. It should be emphasised that Kazakhstani patriotism is inextricably linked with the culture of interethnic communication. The theory of Kazakhstani patriotic consciousness involves an understanding of its nature, place, and role in Kazakhstani society, the nature of its interrelation with the economic framework and superstructure. This is necessary to understand the patterns of development of Kazakhstani patriotic consciousness in the process of development of our society. At the centre of such a theory should be the identity of the Kazakhstani as a combination of socio-political relations, its psychological and biological properties, characteristics, specific features. And the regular nature of the development of the personality of a Kazakhstani should

determine the patterns of development of the system of patriotic education of Kazakhstan.

To achieve success in the patriotic consciousness and upbringing of the population of Kazakhstan based on this theory, it is necessary to use all forms of ideological and political work (Absattarov 2019b), to constantly improve those values that have been accumulated in the practice of patriotic consciousness and upbringing, looking for a new, most effective ones, carefully taking into consideration the originality of the social group to which the object of formation and education belongs. Ultimately, this means the need for an integrated approach to the formation and upbringing of a patriotic consciousness in Kazakhstan, which begins at an early age and continues throughout the life of a Kazakh person. This process is influenced by many objective and subjective factors.

Political analysis shows that the content and forms of national and supranational, as well as their correlation, largely depend on which part of the ethnic does the national interact with: that which was formed as a result of the integration of another ethnic or part that is especially national and, in the future, cannot grow into a supranational. Thus, the patriotic consciousness in Kazakhstan changes as the significance of the national and supranational changes, and so changes their correlation on a dialectical basis, that is, within the framework of maintaining their unity. Political analysis proves that the formation of Kazakhstani patriotism with its national content was prepared by a long process of rapprochement and mutual enrichment of peoples, which is conditioned by both the objective needs of social and cultural development, and the active work of progressive forces. Consequently, the knowledge of the origins of the national content of the Kazakhstani patriotic consciousness requires taking into consideration the features of national development in its progressive forms and all international relations.

RESULTS AND DISCUSSION

The Essence and Structure of the Patriotic Consciousness of the Kazakhstani Population

The patriotic consciousness of the population of Kazakhstan is formed as a result of the reflection in the consciousness of the attributes of the Kazakhstan's national homeland. The analysis of the socio-political nature and content of the patriotic consciousness of the Kazakhstan population as a reflection of the

Kazakhstan's national homeland in the minds of citizens through the lens of their needs and interests, reveals their bilateral logical interrelation: the first is the dependence of patriotic consciousness on the type and condition of the national homeland; the second is the relative independence and activity of patriotic consciousness in relation to the national homeland. However, at this stage of the analysis, the specifics of the patriotic consciousness of the Kazakh population, its place in the structure of public consciousness of Kazakhstan, remain unclear. It is easy to notice that the main elements of the Kazakhstan national homeland are reflected in the public consciousness of Kazakhstan people, both in general and at all its levels and in all forms. In this regard, the question arises as to how the patriotic elements of all forms of social consciousness of Kazakhstan differ from other elements of consciousness.

The solution to this problem, in our opinion, is difficult due to the lack of works that would apply an axiological approach to the socio-political analysis of the patriotic consciousness of the Kazakh population. In fact, any form of public consciousness of the Kazakhstan population forms a dialectical unity of scientific, objectively true and, value-based and practical aspects. The attitude of a Kazakhstani person or a social group of Kazakhstan towards other people has not only a cognitive but also a value-based aspect, on which a socio-political assessment is formed. The result of awareness of the value-based attitude can be positive or negative depending on the nature of the value itself (the object of assessment) and on the features of the subject, their interests, determined by belonging to a particular social group, nationality, and individual personality traits of the Kazakhstani.

Awareness of a value relationship takes place in two main stages: cognitive (assimilation of the values of the Kazakhstan's national homeland) and ideological (the transformation of knowledge of values into beliefs, value orientations), and is objectified in the patriotic or anti-patriotic activities of the Kazakhstani depending on the results of awareness of value. A certain attitude towards the values of the Kazakhstan's national homeland, as well as the entire set of educational influences on the personality of the Kazakhstani, form a system of opinions, value orientations of the Kazakhstani individual, social group, which determine the main lines of their connection with the environment, the orientation and socio-political significance of their activities, where another regularity of the interrelation of the Kazakhstani patriotic consciousness and the

Kazakhstan's national homeland manifests itself – the relative independence and activity of the patriotic consciousness of Kazakhstani people.

Among the main values of the Kazakhstan's national homeland, the following can be mentioned: the identity of the Kazakhstani themselves, their life and work; values of the economic life of Kazakhstani society (productive forces, production relations, the process and results of labour); values of the socio-political life of Kazakhstan (progressive social structure, political organisation, social structure, non-economic public relations); spiritual values of the multinational Kazakhstani people (science, Kazakhstani ideology, advanced psychology). All of these groups of values, in turn, can be either cash (real national and pan-Kazakhstani values), or target (pan-Kazakhstan and universal values, acting as ideals).

As a result of a certain attitude towards the surrounding reality and the influence of educators, a Kazakhstani person forms assessment systems, value orientations that determine the nature of their relationship with the environment, orientation and socio-political significance of behaviour. The system of negative assessments determines, as a rule, the activity of a Kazakhstani person aimed at eliminating this element from the structure of the Kazakhstan's national homeland, and positive assessments direct the activity towards the development and protection (including military) of the object of assessment and the Kazakhstan's national homeland at large (Baygazin 2019). The "passage" of a Kazakhstani person through a system of patriotic education is designed to ensure the assimilation of certain economic, socio-political, moral, aesthetic and other values, turn them into beliefs and thereby form a positive and active attitude towards the development and protection of the Kazakhstan's national homeland.

Political analysis shows that the socio-political values acquired by the Kazakhstani people serve as a powerful source of spiritual stamina, courage and heroism, being embodied in such traits and qualities that help overcome any difficulties to fulfill military and civil, national and universal duties in order to protect the common interests of Kazakhstan, which were realised and accepted as interests of their own, as personal interests. Depending on the type and level of development of the Kazakhstan's national homeland, as well as its reflection in the consciousness of the subject, the types of patriotic consciousness of the Kazakhstan population (generic consciousness, the

consciousness of progressive forces and social groups, Kazakhstan consciousness) and its types (ethnic, national, etc.) are distinguished.

Depending on the specific conditions for the development of the Kazakhstan's national homeland of this type, the patriotic consciousness of the Kazakhstan population can be in different conditions. For example, it experiences special states of recovery in the turning periods of history, in connection with the necessity of protecting sovereignty, national independence or in a transitional situation of the transformation of the Soviet-socialist, authoritarian social system into the national homeland of the Kazakhstanis themselves. Depending on the depth of reflection of the Kazakhstan's national homeland, an ordinary level (empirical knowledge on the Kazakhstan's national homeland, its history, development, and protection, patriotic opinions, moods, traditions, feelings, emotions, will) and the theoretical level of patriotic consciousness of the Kazakh people (scientific knowledge about the education, development, and protection of the Kazakhstan's national homeland learned by people, patriotic ideas of serving the homeland, progressive ideals of social structure, norms of patriotic behaviour).

The patriotic consciousness of the Kazakh people as an integral socio-political phenomenon exists and finds its manifestation both in an individual (personal) form and in a public (group, national) form. Each form of public consciousness of the Kazakh people contains elements of patriotic consciousness. The same phenomenon, reflected in different ways in the consciousness of Kazakhstanis, forms different elements of patriotic consciousness. Thus, a heroic deed in the name of progress can be reflected in the patriotic consciousness of Kazakh people at the same time in accordance with legal and moral standards, as well as in artistic images. The heroic deed of Talgat Begildinov, for example, is reflected in the patriotic consciousness as a legal object (in accordance with the legal provisions, the pilot's actions were considered as a manifestation of heroism worthy twice the title of Hero of the Soviet Union), as a moral object (being heroic, the act received a high moral appreciation of people), and as an aesthetic object (the deed is reflected by the means of literature, music, painting, cinema as a clear symbol of a personality typical for Kazakhstan, as a specific manifestation of the mass heroism of Kazakhstan and other people during years of difficult trials).

Thus, this fact, being refracted through social needs and interests, received a positive assessment and

transformed into elements of the patriotic consciousness of the Kazakh population of at least three forms of social consciousness: legal, moral, aesthetic consciousness. The patriotic consciousness of Kazakhstanis is interwoven, penetrates into all forms of social consciousness of Kazakhstan. For example, the most important element of Kazakhstan's ideology is scientific patriotic ideas about the defense of the Kazakhstan's national homeland.

Political analysis shows that the legal consciousness in the conditions of an independent, sovereign, progressive, social system of Kazakhstan largely coincides with the patriotic consciousness of Kazakhstanis, and the provisions of + Kazakhstani law (Absattarov and Kim 2018) often reinforce fundamental patriotic ideas, views, traditions. Thus, patriotic ideas of development and protection of the Kazakhstan's national homeland are also consolidated in the form of legal provisions in Articles No. 36-38 of the Constitution of the Republic of Kazakhstan (2001).

In the moral consciousness of a democratic Kazakhstani society, we also find patriotic demands: to be faithful to the cause of a just society, love and defend the Kazakh homeland, etc. The aesthetic consciousness of Kazakhstanis, philosophy, sciences of Kazakhstan also have not only a patriotic orientation of development, use, functioning, but also a patriotic content. For example, the patriotic feeling of Kazakhstan's love for the homeland, and the idea of its military defense are deeply substantiated in the sociological and political teachings of Kazakhstan about the war and the army, are reflected by all types of art, and receive a comprehensive thorough development in Kazakhstan's military science.

The peculiar and contradictory patriotic consciousness of the Kazakh population interacts with religion at the psychological level (the interaction of different feelings, the emotional colouring and the ritualism of their expression, etc.). It should be stated that the religion of Kazakhstan often seeks to use the patriotism of Kazakhstanis for its own purposes, trying to "dress up" patriotic ideas and feelings in a religious form. The nature of the interaction of the patriotic consciousness of the Kazakhstani population with all forms of public consciousness of the Kazakh people, the degree of their interpenetration and inconsistency also depend on the type of Kazakhstani society, the nature of the socio-political system and the progressiveness of the medium and expression of consciousness (personality, social group, etc.).

Thus, the structure of the patriotic consciousness of the Kazakhstan population "in the first approximation" comprises the same levels and forms as the public consciousness of Kazakhstan (with the exception of religious one). All elements of the structure of the patriotic consciousness of the Kazakhstan population are closely interconnected. The stability of these ties allows to control the mechanism of formation, functioning and development of Kazakhstani patriotic consciousness. Thus, the patriotic consciousness of the Kazakhstan population constitutes the result of the value reflection of the Kazakhstan's national homeland and the perception of the progressive traditions of the past in the consciousness of Kazakhstan people through the lens of their needs and interests.

By its structure, the patriotic consciousness of the Kazakhstani population constitutes an integral spiritual formation, which is a "horizontal section", a dialectical removal of all forms of public consciousness in Kazakhstan and including those elements that directly perform progressive-transformative and progressive-protective functions in relation to the Kazakhstan's national homeland. The patriotic consciousness of the Kazakhstani population constitutes a systemic phenomenon, which is a subsystem of public consciousness in Kazakhstan, comprising interconnected elements. Therefore, the content, quality condition and strength of the transforming function of the Kazakhstan patriotic consciousness depend on the type and condition of the Kazakhstan's national homeland, the degree of progressiveness of the interests of the individual, social groups of Kazakhstan, in the consciousness of which it is reflected.

Kazakhstani Patriotic Consciousness – A New Type of Patriotic Consciousness

Kazakhstani patriotic consciousness is a complex controlled system of ideas and views, heroic, military and labour traditions and principles of behaviour, feelings and moods of multiconfessional social groups of individuals and people of Kazakhstan, reflecting the Kazakhstan national homeland through the lens of interests of the entire Kazakhstan population. The inherent features of the Kazakhstani patriotic consciousness can rightfully be considered on the example of the patriotism of the Kazakh people. This is the most developed form of patriotic consciousness of this type both in historical primacy and in content reflecting the achievements of a democratic, civil society in Kazakhstan. With sovereignty, after the

independence of the Republic of Kazakhstan, the state has become the country of all the peoples of Kazakhstan. Therefore, in the patriotic consciousness of the Kazakh population, love for the native Kazakh land, state and national languages, national and Kazakh culture merged with devotion to the Kazakh social and state system, with concern for their protection.

With sovereignty, subsequent to declaration of the independence of the Republic of Kazakhstan, the content of the patriotic consciousness of Kazakhstanis has been greatly enriching. The feeling of love for the homeland develops into deep devotion to the Kazakhstan's national homeland, the cause of building a democratic, civil society, fidelity to the state and social system, the entire multinational, multi-confessional Kazakhstan people, their readiness to increase the national wealth of Kazakhstan people and the glory of their homeland, and to steadfastly and courageously exercise its military defence. National pride and self-awareness of Kazakhstanis expand to the Kazakhstani pride of people of all nations and nationalities, national and ethnic groups of Kazakhstan (National unity doctrine of Kazakhstan... 2010).

Respect and preservation of progressive national traditions, customs and habits in Kazakhstan grows into fidelity to transformative, military, and labour traditions, into the desire to develop them on a common Kazakh basis, taking into consideration new conditions of life. The consciousness of citizenship rises to the idea of selfless service to democratic Kazakhstan as the homeland, to the realisation of a high responsibility for the quality performance of socio-political functions, to the need to take part in the management of state and public life, to an active life position. Love and affection for native Kazakhstani places and the native, state language grows into the realisation of the need for reproduction and environmental protection, to the active desire of representatives of all nations, nationalities, national and ethnic groups of Kazakhstan to learn the state language as a language of international communication. Respect for other nations, nationalities, national and ethnic groups of Kazakhstan develops into a sense of fraternal friendship, to an understanding of the need for an organic connection between the fate of their homeland, Kazakhstan, with the course of democratic construction in other countries of the world. The strong-willed component of the patriotic

consciousness of Kazakhstanis, the desire to implement patriotic feelings, ideas in progressively transforming activities are significantly strengthened.

The Kazakhstani patriotic consciousness is acquiring a truly nationwide nature. The homeland of Kazakhstan presents approximately equal opportunities for all peoples and social groups of the country to develop and satisfy their growing material and spiritual needs. Further strengthening, development, and protection of such a homeland becomes the main goal of activity of all social strata, nations, nationalities, national and ethnic groups of the country. On this basis, the Kazakh state ensures the moral and political unity of a multinational society (Gazaliev 2016), the nationwide nature of the patriotic consciousness of the Kazakhs. With sovereignty, after the declaration of independence of the Republic of Kazakhstan, all sectors of Kazakhstani society adopted Kazakhstani ideology. At the same time, the patriotism of the progressive forces of the country became the basis of common Kazakhstani patriotism, which, in turn, was enriched based on further development of the Kazakhstan's national homeland and due to the progressive distinctive features and elements of patriotism of all nations, nationalities, national and ethnic groups of Kazakhstan.

The Kazakhstan's patriotic consciousness is deeply national, universal in its essence, since it reflects the nationwide Kazakhstan's homeland. The nationwide nature of the Kazakhstan's homeland is determined by the following: the nationwide nature of the Kazakh people, into whose hands passes the state power; the national principle of building the entire politically system; the formation of the Republic of Kazakhstan, the multinational nature of the homeland, the formation of the Kazakh people as a new ethno-political and civil community of people; development for all nations, nationalities, national and ethnic groups of Kazakhstan of uniform internationalist social relations, Kazakhstani ideology and culture. Therefore, the conclusion is valid that the Kazakhstani patriotic consciousness as the attitude of the masses towards the common Kazakhstani homeland is internally inherent in friendship of peoples and internationalism. With the development of democratic Kazakhstan, Kazakhstani patriotism was replenished with a sense of national pride, it grew beyond the boundaries of nationality and a multinational state. Kazakhstan patriotism significantly enriches and enhances the effectiveness of patriotism, helps overcome any difficulties.

Kazakhstani patriotic consciousness is described by high ideological and political maturity, scientific nature. It develops based on a truly scientific ideology and forms its integral part. The patriotic desire to serve democratic Kazakhstan wholeheartedly, a deep awareness of duty and civil responsibility for the fate of Kazakhstan becomes an organic part of the scientific worldview of the Kazakh people. The increase in the ideological level of the patriotic consciousness of Kazakhstani people positively affects its sensual and volitional components, making them deeper and more stable. Ultimately, this results in a lasting alloy of patriotic consciousness, conviction, activity of builders and defenders of Kazakhstan. An essential feature of the Kazakhstani patriotic consciousness is its optimistic nature, the deepest, scientifically based belief in the triumph of universal human ideals, in the irresistibility of social progress. A striking example of the manifestation of the optimistic nature of Kazakhstani patriotism is the entire life and work of D.A. Kunaev (Tulepbaev and Tulepbaeva 2006).

Kazakhs are confidently looking forward for the future. But their optimism is not the overconfidence of the spoilt children of fortune. The Kazakh people knows: everything that it has is created by its own labour, defended by its own life. Kazakhstani patriotic consciousness is described by high activity, effectiveness, progressively transforming orientation. Kazakhstani patriotism breaks up with the contemplation of the "old" patriotism of Kazakhstan, with idyllic, patriarchal ideas about the homeland, it is not limited to admiring natural and social values. Being a reflection of the Kazakhstan's homeland, deep progressive transformations and being an integral part of Kazakhstan ideology, the Kazakhstan patriotic consciousness has a strong inverse effect on the development and protection of all elements of the Kazakhstan homeland. It generates the high enthusiasm of the working people of Kazakhstan in all spheres of activity for the benefit of their homeland.

In a democracy of civil society, the scope is significantly expanded and the orientation of the manifestation of Kazakhstani patriotic consciousness is changing. Whereas in the conditions of the Soviet homeland, the integration and transforming functions of people's patriotism are aimed at the development of only some elements of the homeland (to defend it in fair wars and to fight against its reactionary elements, to create a new homeland), in a democratic fair civil society, the emphasis is placed on the development and protection of all the main constituent elements of

Kazakhstan. The foundation of everything is creation, work for the prosperity of the Kazakh homeland. The highest form of manifestation of Kazakhstani patriotic consciousness is heroism in the defence of the homeland, since this sphere of patriotic activity requires, if necessary, to sacrifice one's life to protect the Kazakh state, the interests of Kazakhs, of a democratic, just society. Kazakhstani patriotic consciousness is constantly evolving, enriching itself with new elements and features. The stages of its development are determined by the stages and historical conditions of the development of the Kazakhstan homeland.

A significant increase in material and spiritual values to be developed and protected by new generations of the Kazakh people immeasurably increases socio-political responsibility, enhances pride in the great achievements of the Republic of Kazakhstan, requires constant attention to the further development of the patriotic consciousness of the Kazakhs. The content of the Kazakhstani patriotic consciousness and its functions are significantly changing and enriched also in connection with the further development of national relations both in Kazakhstan (Dunaev and Kurganskaya 2002) and in the world community, the expansion and deepening of the tasks of protecting Kazakhstan, and the functions of the Kazakhstani Armed Forces. The development of Kazakhstan deep and wide determines the corresponding changes in the content of the patriotic consciousness of the Kazakh people. It is becoming more and more nationwide, rational, ideological, effective, and integral in all its components.

The developed Kazakhstani patriotic consciousness currently finds its manifestation in the active life position of people, in their creative conscious work in the name of building the material and technical base of a democratic, fair, civil society, the formation of civilized public relations, and the education of a new Kazakh person, in the management of state and public affairs, in the development of science and culture, in strengthening the country's defence and in the armed defence of the national homeland, in the struggle for peace, democracy, and a just society throughout the world, in providing practical assistance to other peoples in their progressive development. The effectiveness of the Kazakhstani patriotic consciousness during the independence of the Republic of Kazakhstan is constantly increasing: the more complex the tasks, the deeper the transformation, the wider the scope of the patriotic movement of the Kazakhs. At present,

Kazakhstani patriotism has become a kind of breeding ground for the development of Eurasian patriotism, which constitutes a reflection of integration processes in the economic, socio-political, and spiritual areas of Eurasia.

The Unity of the National and Ethnic in Kazakhstani Patriotic Consciousness

One of the essential features of the Kazakhstani patriotic consciousness that requires special consideration, is the unity of national and supranational elements in it. To consider the unity of the national and supranational in the Kazakhstani patriotic consciousness, first of all, it is necessary to know and understand what is national and supranational. National is an established single set of exceptional qualities, signs, and properties that are manifested in a historically established language, culture, national character, traditions and customs, in a system of artistic and imaginative thinking, in skills, norms, and attitudes in practice. In the very structure of national cultures of different peoples and nations there is something in common, due to the unity of the historical process (Absattarov *et al.* 2012).

"National" elements in the Kazakhstani patriotic consciousness represent a combination of the general and the individual. Supranational is a community that unites people of different nationalities in all areas of public life, including patriotic consciousness. The unity of the national and supranational in Kazakhstani patriotic consciousness is achieved when it is consolidated by the mutual interest of nations and nationalities, national and ethnic groups of Kazakhstan. It should be said that the problem of the correlation of national and supranational in the process of development of Kazakhstani patriotism (Kazakhstani patriotism, like any social phenomenon, is a developing phenomenon) is gaining an ever-increasing significance in the conditions of modern public life. Attention to this issue is determined by several circumstances.

Firstly, the study of this problem is conditioned by the socio-economic and spiritual needs of the society of the developed Kazakhstan. One of the objective and complex processes is the increasing internationalisation of not only public life, but also such a complex ideological, political, and moral psychological phenomenon, as Kazakhstani patriotism. It requires a multilateral historical, social, ideological, political analysis of everything substantial in it, a

thorough analysis of the internal structure and originality as a fundamentally new type of patriotism, as well as the unity of national and supranational ideas (Kshibekov 2007).

Secondly, the study of the dialectics of the formation and development of the patriotic consciousness of the Kazakhs is necessary to deepen the knowledge of the essence of such a new phenomenon of social life as the Kazakh people, who are the bearers of a new Kazakhstani type of patriotic consciousness. The Kazakh people, as a new ethnopolitical and civic community of people, allows to reveal the essence of the political, socio-economic, spiritual unity of the people of Kazakhstan (Absattarov 2008). The formation of this new form of community does not abolish the existence of a national moment in patriotic consciousness, elements of national self-consciousness in patriotic consciousness, but their content changes significantly.

The problem of Kazakhstani patriotism and the culture of interethnic communication is not only a theoretical, but also a practical problem, which is of paramount importance as the basis of the entire process of integrated education. It is in this quality that the significance of Kazakhstani patriotism is consolidated in the Constitution of the Republic of Kazakhstan (2001), which indicates the need to observe the principles of a culture of interethnic communication. Article 14 declares: "No one shall be subjected to any discrimination based on ... race, nationality, language ... or for any other circumstances" (Idigov 2019). Thus, the socio-political structure of an independent Kazakhstani society and the democratic principles of its life constitute the conditions for the development of a nationwide patriotic consciousness of the population.

The very existence of this connection is the expression of the universal nature of this type of patriotism. Patriotism of the Kazakhstan type is distinguished by a clear, well-defined socio-political content. It has nothing to do with a vague and uncertain social position. This is not an abstract, non-national patriotism. Kazakhstan patriotism is inextricably linked with socio-political ideology, one of the main signs of which is the friendship of peoples and the culture of interethnic communication. Therefore, a political analysis of the correlation of national and supranational in the Kazakhstani patriotic consciousness is the main condition for the description of its special nature.

With sovereignty, after the independence of the Republic of Kazakhstan, the formation of a new type of patriotism began. This patriotism is described by the protection of interests not only of "their" nation, but also of people of all nationalities of the country. Such an approach to solving national problems previously was simply unthinkable. Kazakhstani patriotic consciousness combines the national interests of each nation with the interests of other nations. This supranational approach is not opposed to the national one, but is its most complete embodiment. Kazakhstani politics is a supranational policy, because a democratic, civil society in Kazakhstan cannot be nationally isolated. The principles of a democratic, civil society in Kazakhstan are common to all peoples of the country.

The cognition of supranational in the history of socio-political thought of Kazakhstan, including in the history of patriotic consciousness, convinces that this is a dynamic system of ideas. In the national or even regional frameworks, the necessity of nationalisation, internationalisation cannot be understood, since the particular, special, progressive for a given nation or peoples of a particular region is sometimes incorrectly interpreted as universal. The establishment of Kazakhstani patriotism and Kazakhstani ideology was preceded by people's democratic patriotism. Thus, people's democratic ideas are approved in Kazakhstan under the influence of the ideas of progressive forces. It can be argued that the history of socio-political thought in Kazakhstan is a process of gradually building up its national content. The internationalisation of the life of the peoples of Kazakhstan has become a powerful factor in accelerating socio-political progress. But the pace of internationalisation has increased even more at the stage of a democratic, civil society. In the moral-psychological and spiritual-political appearance of the peoples of Kazakhstan, facts play an ever-greater role, allowing to refer to the peoples of Kazakhstan collectively as "the Kazakh people".

The country's progressive forces constitute the main carrier of patriotic national consciousness, the "accelerator" of internationalisation of social life and thought of Kazakhstan. Here, national ideas are at the same time truly national ideas. This conclusion is of primary theoretical importance. Firstly, it reveals the connection of public thoughts with public life; only those ideas are considered as truly national that meet, correspond to economic needs, objective factors of the socio-political life of Kazakhstan. Secondly, national ideas are not called abstract elements of socio-political

thought, but national ideas that contain objective truth, a true reflection of reality. This fully applies to the formation and development of the ideas of Kazakhstani patriotism, in which truly national ideas of each nationality become truly supranational ideas. All peoples of Kazakhstan are related by a common fate (Idigov 2019).

The main areas of development and strengthening of Kazakhstani patriotism as a unity of national and supranational interests are as follows:

- implementation of scientific national policies that ensure the development of each nationality and create the conditions for their direct rapprochement;
- organisation of propaganda and study of socio-political doctrine – the core of Kazakhstani social thought and all its forms: political, legal, ethical, literary, and aesthetic, philosophical ideas;
- selection, training and placement of ideological workers who are capable of developing and promoting the main issues of socio-political thought, ideological education from the perspective of Kazakhstani patriotism and a culture of interethnic communication, friendship of peoples;
- guidance on the upbringing of a culture of interethnic communication among the masses of various segments of the population, taking into consideration the cultural level, age, professional interests;
- a consistent struggle against racism, chauvinism, nationalism, and tribalism, any distortions in the national question.

An important result of supranationalisation, internationalisation of public life and thought of Kazakhstan, as well as an indicator of the degree of consideration of a new patriotic consciousness, is the formation of a new type of a Kazakh person – a high culture of interethnic communication. The supranational, internationalist patriotic consciousness of Kazakhstani, under certain conditions, becomes part of the inner world of the individual person of a Kazakh. The effectiveness of this process is manifested in their behaviour, activities in labour, education, social work, leisure. This is determined by the objective conditions of life and development of the personality of a Kazakh.

The course of these processes has intensified even more with the construction of civil society in Kazakhstan. This new stage in the development of the Kazakhstani patriotic consciousness is described by an increase in the activity of the Kazakhstani personality, a deeper awareness of personal responsibility for the growth of the culture of interethnic communication by members of the Kazakhstani society, including responsibility for labour productivity, the strengthening of labour discipline and the rule of law in the country, the fate of the homeland. Strengthening this subjective side of Kazakhstani patriotism is supranational in nature, contributes to the unity of all nations, nationalities, national and ethnic groups, all citizens of the country. Therefore, it is important to understand how the scientific worldview in unity with patriotic consciousness influences the consciousness of the personality of a Kazakh. Currently, the unity of the national and supranational in the Kazakhstani patriotic consciousness is entering a new direction, acting as the foundation for its harmonious development.

CONCLUSIONS

The Kazakhstani patriotic consciousness constitutes the result of the reflection of a new type of the Kazakhstan homeland in the consciousness of the population and at the same time it incorporates the best of the patriotic consciousness of the peoples of Kazakhstan. The patriotic consciousness of the Kazakhs is developing along with the development of the Kazakhstan in the era of a democratic, civil society. It is distinguished by integrity, consistency, optimism, scientific rigour, ideological and political maturity, ethnic-wide, nationwide nature, a culture of interethnic communication, high activity and effectiveness, progressively transforming orientation.

Given the complexity of the subject matter, we are convinced of the need to comprehensively increase efforts to patriotic education of the population of Kazakhstan, to develop its material base, to improve the content, forms, and methods of this work. The process of forming patriotic ideas, views, feelings, and beliefs in Kazakhstan, that is, the patriotic consciousness of Kazakhs, is a complex ideological-political and socio-psychological process associated with improving the personality of a Kazakh. Such a process presupposes the comprehensive development of the abilities of a person of a Kazakhstani, for which they need: a socio-political background, the creation of conditions for a holistic perception of the world and universalism of the personal development of a Kazakh.

The tasks of optimising the formation and upbringing of the patriotic consciousness of the population of Kazakhstan, the problems of constructing their theoretical framework – the theory of Kazakhstani patriotic consciousness, of course, are not limited to the issues raised herein. Some of their positions and conclusions are debatable, some problems are only formed and await further, deeper study. A thorough investigation of these and other issues will allow to solve the issues of Kazakhstani patriotic consciousness and national policy of the Republic of Kazakhstan. At present, it is important that the solution of the pressing problems of the Kazakhstani patriotic consciousness at large contribute to the unification and cohesion of all the peoples of Kazakhstan in a friendly family and the progress of a democratic, legal, civil society in Kazakhstan, to which belongs to the future.

REFERENCES

- Absattarov, Galymzhan R. 2019a. Political Science Problems of the Legal Culture of Kazakhstan: New Approaches, Assessments and Solutions. Almaty: Gylym. <https://doi.org/10.32014/2019.2518-1467.98>
- Absattarov, Galymzhan R. 2019b. "Political Technologies of Legal Culture Education". Bulletin of the National Academy of Sciences of the Republic of Kazakhstan 4: 110–116. <https://doi.org/10.32014/2019.2518-1467.98>
- Absattarov, Galymzhan R. and Eng Sung Kim. 2018. "Legal Person as New Socio-Political Phenomenon". Bulletin of the National Academy of Sciences of the Republic of Kazakhstan, 5(375): 129–136. <https://doi.org/10.32014/2018.2518-1467.17>
- Absattarov, Raushanbek B. 2008. "The Formation of the Kazakh People as a Civil and Ethno-Political Community". Bulletin of the Peoples' Friendship University of Russia 4: 90–94.
- Absattarov, Raushanbek B., Men, Dmitry V. and Almira Zh. Mukazhanova. 2012. Culture of Interethnic Communication: Kazakhstan Experience. Almaty: "IP Uatkhanov A.F."
- Baygazin, Meiram. 2019. "An Example of Serving the Fatherland". Thought 2: 12–19.
- Constitution of the Republic of Kazakhstan. 2001. Retrieved July 15, 2020 (https://www.akorda.kz/ru/official_documents/constitution).
- Dunaev, Vladimir Yu. and Valentina D. Kurganskaya. 2002. Kazakhstan Model of Interethnic Integration. Almaty: Centre for Humanitarian Research.
- Gazaliev, Arstan M., ed. 2016. "Concept of Strengthening and Development of Kazakhstan's Identity and Unity". Pp. 31-46 in Fundamentals of Kazakhstan Law. Karaganda: Publishing House of KSTU.
- Idigov, Akh'yad. 2019. "Related by a Common Fate". Thought 3: 12–19.
- Kshibekov, Dosmukhamed K. 2007. National Idea: From Ethnic Feelings to Ideology. Almaty: Dyke-Press.
- National Unity Doctrine of Kazakhstan. 2010. Retrieved July 15, 2020 (https://online.zakon.kz/document/?doc_id=30501158#pos=5;-106).
- Seisen, Nailya B. 2017. Ethnos. Religion. Tolerance. Almaty: Gylym.
- Tulepbaev, Baidabek A. and Kenzhekul U. Tulepbaeva. 2006. D.A. Kunaev as an Outstanding Statesman and Politician. Almaty: Nurly Alem.

Received on 20-11-2020

Accepted on 18-12-2020

Published on 31-12-2020

DOI: <https://doi.org/10.6000/1929-4409.2020.09.387>

© 2020 Mukhanova and Absattarov; Licensee Lifescience Global.

This is an open access article licensed under the terms of the Creative Commons Attribution Non-Commercial License (<http://creativecommons.org/licenses/by-nc/3.0/>) which permits unrestricted, non-commercial use, distribution and reproduction in any medium, provided the work is properly cited.