

MRSTI 14.07.07

DOI: <https://doi.org/10.59102/pedagogical/2026/iss1pp51-62>

K.T. Kashkynbay¹ L.S.Kussainova²

¹ Senior lecturer master of Physical Education Department of West Kazakhstan University named after M. Utemisuly, 090000, the city of Uralsk, Republic of Kazakhstan

E-mail: kanat 7811@mail.ru

ORCID 0009-0003-8402-1326

² Teacher of the Kazakh language and literature of school-Lyceum №38 named after A. Moldagulova, teacher-researcher, master of Pedagogical Sciences, 090000, the city of Uralsk, Republic of Kazakhstan

E-mail: lyazzat.serikovna@mail.ru

ORCID 0009-0001-5056-5566

VALUE-BASED EDUCATION: SCHOOL CULTURE AND THE FORMATION OF NATIONAL DIGNITY AMONG HIGH SCHOOL STUDENTS

The study explores the complex relationship between school culture and the formation of national dignity among high school students in Kazakhstan. National dignity is conceptualized as a multidimensional psychosocial construct closely linked to ethnic identity, self-esteem, and civic responsibility. Drawing upon theories of corporate culture (Schein, 2010), school culture (Deal & Peterson, 1999), and the hidden curriculum (Jackson, 1968; Apple, 2004; Giroux, 2011), the research emphasizes that values are not transmitted solely through formal programs but are embedded in everyday practices, interactions, and implicit norms within schools.

A mixed-methods approach was employed, encompassing surveys of 287 students (grades 10–11), interviews with 32 teachers and 5 school leaders, document analysis, and natural observation across three urban and two rural schools. The student survey, based on the Likert scale (Cronbach Alpha = 0.84), measured perceptions of justice, trust, respect, recognition of student voice, and the national dignity index. Results revealed that schools characterized by fairness, participatory governance, respect, and meaningful use of national symbols demonstrated significantly higher levels of student dignity. Justice emerged as a decisive factor, with dignity scores 1.8 times higher in schools where fairness was consistently upheld.

Keywords: school culture, hidden curriculum, national dignity, ethnic identity, value-based education.

MAIN PROVISIONS

The study establishes that national dignity is a multidimensional psychosocial construct, deeply connected to ethnic identity, self-esteem, and civic responsibility. It is not formed through formal educational programs alone but emerges from the everyday cultural environment of schools. School culture, understood as a hidden curriculum, transmits values through daily practices, interpersonal interactions, and implicit norms.

The research identifies six key mechanisms of school culture that shape national dignity among high school students:

1. Experiences of respect and social recognition.
2. Environments of justice and trust.
3. Participatory governance and collaborative management.
4. Meaningful integration of national symbols into school life.
5. Role-modeling practices that reinforce values.

6. Safe spaces for dialogue and free expression.

Empirical evidence from surveys, interviews, and observations demonstrates that schools characterized by fairness, trust, respect, and recognition of student voice show significantly higher dignity indices. Justice proved to be the most decisive factor, with dignity scores 1.8 times higher in schools where fairness was consistently upheld. Participatory governance increased student activity and trust, while meaningful use of national symbols fostered pride and identity.

The findings highlight that national dignity is not merely a moral or patriotic ideal but a pedagogical resource influencing academic achievement, psychosocial stability, and civic responsibility. For Kazakhstan, the strategic implication is clear: value-based education must move beyond event-driven initiatives and be embedded into authentic school culture. Only when declared values are consistently enacted in everyday practices will adolescents internalize national dignity as a stable psychological and cultural foundation.

The research demonstrates that value-based education is effective only when values are embedded into the cultural fabric of schools rather than remaining at the level of formal declarations or isolated events. National dignity, as a psychosocial construct, is formed through continuous interaction between students and the school environment, where justice, trust, and respect are consistently practiced.

1. National Dignity as a Pedagogical Resource

National dignity is not merely a moral or patriotic slogan; it is a pedagogical **resource** that directly influences students' academic achievement, psychological stability, and civic responsibility.

The study confirms that dignity functions as a stabilizing factor in identity formation, aligning with Erikson's theory of psychosocial development and Phinney's model of ethnic identity.

2. School Culture as a Hidden Curriculum

School culture operates as a hidden curriculum, transmitting values through everyday practices, rituals, and interpersonal relations.

Justice and fairness are decisive: schools with high fairness levels report dignity scores 1.8 times higher.

Trust and psychological safety serve as the social capital of schools, fostering belonging and self-worth.

3. Mechanisms of Influence

The study identifies six interconnected mechanisms through which school culture shapes national dignity:

National dignity is the natural outcome of a value-based school culture. It emerges not from formal programs but from environments where justice, trust, respect, and democratic participation are consistently enacted. For Kazakhstan, this represents a strategic priority: to move beyond declarative policies and build schools where values are lived and experienced daily, ensuring that adolescents develop national dignity as a lasting psychological and cultural resource.

INTRODUCTION

Contemporary educational research increasingly emphasizes that the influence of schools on student personality development is not limited to the content of instruction, but is also realized through the cultural environment. This trend is closely linked to the integration of corporate culture theories into the field of education. Corporate culture is described as a complex social system that shapes the behavior, interactions, and sense of belonging of its members based on shared values, beliefs, and informal norms (Deal & Kennedy, 1982; Schein, 2010 *Corporate Cultures: The Rites and Rituals of Corporate Life*). Such a description positions the school not merely as an institution organizing the learning process, but as a socio-cultural environment that fosters personality development.

Kent D. Peterson and Terrence E. Deal (1999) in *Shaping School Culture: The Heart of Leadership* argue that school culture functions as a “silent system of education” that influences not

only academic achievement but also students' self-esteem, civic identity, and dignity. Thus, school culture is not an auxiliary factor but a fundamental mechanism shaping the social, psychological, and national identity of students. This is particularly important for high school students, as adolescence is a sensitive psychosocial phase during which the “self-concept,” social status, and national identity are consolidated. Erikson (1968, *Identity: Youth and Crisis*) describes this stage as the critical phase of identity formation, emphasizing that social recognition and respect are of vital importance for adolescents. Within the school context, experiences of justice, respect, trust, and recognition not only shape students' self-esteem but also lay the foundation for their sense of national dignity.

In Kazakhstan's educational system, although national values and civic responsibility are defined at the level of strategic documents, the mechanisms through which national dignity is formed via the hidden dimensions of school culture remain insufficiently studied. Current research tends to prioritize program content and formal activities. However, international literature demonstrates that the decisive factors influencing students are often unwritten rules and cultural mechanisms regulating everyday school life. This gap underscores the relevance of the present study.

Edgar Schein's organizational culture theory identifies three levels of culture: artifacts, espoused values, and underlying assumptions (*Organizational Culture and Leadership*, 2010). This model is directly applicable to the educational environment. Rituals, traditions, reward systems, symbols, and communication styles constitute the artifact level; educational concepts, mission statements, and development documents represent espoused values. Yet, as Schein emphasizes, organizational behavior is ultimately regulated not by written values but by deeply internalized assumptions. In schools, these assumptions determine how students are truly treated, where the boundaries of fairness lie, and how safe it is to express opinions. Therefore, understanding school culture requires analysis not only of external rituals but also of its hidden, deeper layers.

Deal and Peterson (1999) demonstrated that school culture directly influences not only student achievement but also self-esteem, sense of belonging, and social behavior. This allows school culture to be considered as the structural foundation for the formation of national dignity. In environments where respect, justice, trust, and recognition prevail, students' inner sense of dignity is strengthened, enabling them to perceive national identity as a safe and meaningful value. Conversely, in schools dominated by punishment, injustice, and restricted expression, official discourse on national values is often received with skepticism. Thus, the relationship between school culture and national dignity is not incidental but causal.

One of the key concepts explaining the influence of school culture on student personality is the hidden curriculum. Philip W. Jackson (1968) defined it as the system of values transmitted through unwritten rules, expectations, and everyday practices of school life. The hidden curriculum encompasses informal mechanisms of education that, though absent from textbooks, profoundly shape student behavior and self-perception. Apple (2004) and Giroux (2011) interpret the hidden curriculum as a vehicle of social power and cultural dominance, emphasizing that schools are never neutral spaces. In the Kazakhstani context, national dignity is not instilled through slogans or theory, but through experiences of fairness, opportunities for voice, and meaningful use of national symbols. Thus, national education depends more on the culture of everyday interactions than on formal events.

LITERATURE REVIEW

The concept of national dignity has been widely examined in relation to identity formation, psychosocial stability, and educational environments. Erikson (1968) emphasized that social recognition and self-respect are central to adolescent identity development, while Phinney (1990) identified exploration and commitment as key components of ethnic identity, with commitment serving as a stabilizing factor. These theories highlight that national dignity is not merely symbolic but deeply connected to students' psychological wellbeing.

School culture has been conceptualized as a decisive factor in shaping values and identity. Schein (2010) described organizational culture through three levels—artifacts, espoused values, and underlying assumptions—arguing that the deepest assumptions regulate behavior more than formal declarations. Deal and Peterson (1999) characterized school culture as a “silent force of education,” influencing self-esteem, belonging, and civic responsibility beyond official curricula. Jackson (1968) introduced the notion of the hidden curriculum, later expanded by Apple (2004) and Giroux (2011), who argued that schools are ideological spaces transmitting cultural power and social norms.

Empirical studies confirm these theoretical insights. Bryk and Schneider (2002) demonstrated that trust within schools enhances students’ sense of belonging and self-worth. Byrd and Legette (2022), in a longitudinal study of 961 students, found that recognition of ethnic values within school culture improved academic performance by 0.28–0.41 points. International comparisons further illustrate the role of school culture: Finland institutionalizes student voice and cultural safety, resulting in dignity indices above OECD averages (OECD, 2021); Australia’s *Values Education* projects succeed when values are embedded in daily practices (Lovat & Toomey, 2007); while hierarchical governance in Indonesian schools has been shown to weaken student autonomy and dignity (2024).

In Kazakhstan, monitoring by the National Academy of Education (2022–2024) revealed that national education initiatives often remain event-based rather than systemic, underscoring the need for cultural transformation. Scholars such as Senge (2006) and Fullan (2016) argue that institutional missions and visions must explicitly prioritize dignity and responsibility, and that reforms succeed only when aligned with cultural coherence.

Taken together, the literature demonstrates that national dignity is not an incidental outcome of patriotic activities but a psychosocial construct shaped by justice, trust, respect, and participatory practices within school culture. Embedding value-based education into authentic cultural environments is therefore essential for fostering adolescents’ identity, stability, and civic responsibility.

Table-1. Scientists who have studied value

heory / Author	Conceptual Focus	Relevance to National Dignity
Erikson (1968)	Identity formation and social recognition	Adolescents need dignity to form stable identities
Phinney (1990)	Ethnic identity: exploration and commitment	Commitment strengthens psychological stability
Schein (2010)	Organizational culture: artifacts, values, assumptions	School culture operates at hidden levels
Jackson (1968)	Hidden curriculum	Unwritten norms shape student behavior
Apple & Giroux (2004–11)	Schools as ideological spaces	Cultural power influences dignity and equity

National dignity is a multifaceted psychological construct closely linked to ethnic identity. Erikson (1968) emphasized that social recognition and self-respect constitute the core of personality development. Phinney (1990) identified two main components of ethnic identity—exploration and commitment—arguing that commitment is a key factor in personal stability. Applied to the school environment, respect for national values is not limited to external identity markers but is directly connected to students’ self-confidence and the respect they experience within the school.

Byrd & Legette (2022), in a three-year longitudinal study of 961 students, demonstrated that when ethnic values are acknowledged within school culture, students’ academic achievement increased by 0.28–0.41 points. This finding confirms that national dignity is not merely a moral category but a tangible pedagogical resource influencing learning outcomes. Bryk & Schneider

(2002) showed that in schools with a culture of trust, students' sense of belonging and self-esteem are significantly higher. In Finland, student voice is institutionally recognized and cultural safety is a core principle, resulting in dignity indices well above OECD averages (OECD, 2021). Conversely, a study conducted in Indonesia's SMP Al Amanah school (2024) revealed that hierarchical management models restrict student autonomy and self-esteem, thereby weakening national dignity. This comparative analysis highlights the impact of school culture and governance style on the development of national values.

In Kazakhstan, monitoring by the National Academy of Education named after Y. Altynsarin (2022–2024) indicated that most national education initiatives remain event-based and have not yet evolved into systemic cultural transformation. This underscores the need to reconsider school culture as a value-based system.

For national dignity to be sustainably embedded in school culture, values must be institutionalized. Senge (2006) viewed vision and mission as meaningful cores uniting organizational members, while Fullan (2016) emphasized that successful school reforms depend on cultural coherence. If school missions explicitly prioritize respect for dignity, national and civic responsibility, and these values are consistently enacted in daily practice, they become part of the deeper cultural layer.

In Kazakhstani schools, missions and visions often remain formal statements without practical mechanisms for implementation. Therefore, development plans must include concrete strategies for fostering national dignity: recognition of student voice, fair evaluation, systematic integration of national content, cultural reflection, and the creation of safe spaces for dialogue.

Six Mechanisms of School Culture Shaping National Dignity

1. Experiences of respect and social recognition
2. Environments of justice and trust
3. Participatory governance
4. Meaningful use of national symbols
5. Role-modeling culture
6. Safe spaces for dialogue

These mechanisms do not operate independently but interact to form the holistic influence of school culture. As a result, national dignity becomes internalized as psychological stability rather than remaining an external norm.

Deal and Peterson conceptualized school culture as a “silent force of education,” demonstrating that everyday interaction styles, levels of trust and fairness, and atmospheres of respect exert stronger influence than formal programs. Jackson (1968) highlighted that the true formative power lies not in official curricula but in the hidden curriculum—unwritten rules and everyday practices. Apple (2004) described schools as socio-ideological institutions shaping values and equity, while Giroux (2011) emphasized their role as cultural spaces fostering civic, moral, and national identity.

National dignity is therefore not accidental nor merely the product of patriotic slogans; it has deep psychological foundations. Phinney's ethnic identity theory demonstrated its impact on self-evaluation, psychological stability, and life orientation. Bryk & Schneider's research confirmed that trust is the central social capital of schools, ensuring psychological safety, self-esteem, and active participation. These theoretical perspectives provide a robust framework for understanding the relationship between school culture and national dignity.

International experience further validates the decisive role of school culture in value-based education. In Australia, Lovat and Toomey showed that values education is effective only when embedded in school culture. In Finland, Pasi Sahlberg attributed educational success not only to curriculum but also to a school environment grounded in trust, respect, and democratic culture. Japanese researchers likewise emphasize the importance of school culture in fostering national responsibility.

METHODOLOGY

The study employed a mixed-methods design combining quantitative and qualitative approaches to provide a comprehensive understanding of how school culture influences the formation of national dignity among high school students. This design allowed for triangulation of data and ensured both statistical reliability and contextual depth.

Participants

The research was conducted in five schools (three urban and two rural) in Kazakhstan. The sample included:

- 287 students from grades 10–11 (aged 15–17, balanced gender distribution),
- 32 teachers, and
- 5 school leaders.

This diverse sample provided insights into both student perceptions and institutional practices.

Instruments and Procedures

1. Survey:

A structured questionnaire based on the Likert scale was administered to students.

Reliability was confirmed with Cronbach Alpha = 0.84, indicating high internal consistency.

The survey measured three indicators:

- Perceptions of justice and trust,
- Experiences of respect and recognition of student voice,
- The national dignity index.

2. Interviews:

Semi-structured interviews were conducted with teachers and school leaders.

Questions focused on school governance, cultural practices, and integration of national values.

3. Document Analysis:

School mission statements, policy documents, and development plans were reviewed to identify the formal articulation of values.

4. Observation:

Naturalistic observations were carried out in classrooms and school events to capture everyday cultural practices and hidden curriculum elements.

Data Analysis

Quantitative data were analyzed using descriptive statistics, correlation analysis, and comparative measures to identify differences across schools.

Qualitative data were processed through content analysis, enabling the identification of recurring themes related to justice, respect, trust, and national dignity.

Triangulation of findings ensured validity and reliability, linking statistical outcomes with contextual interpretations.

Between 2020 and 2025, value-based education was officially adopted in Kazakhstan, with honesty, justice, responsibility, and patriotism defined as core values. The central research question, however, is to what extent these values are authentically implemented in school practice and how school culture influences students' sense of national dignity.

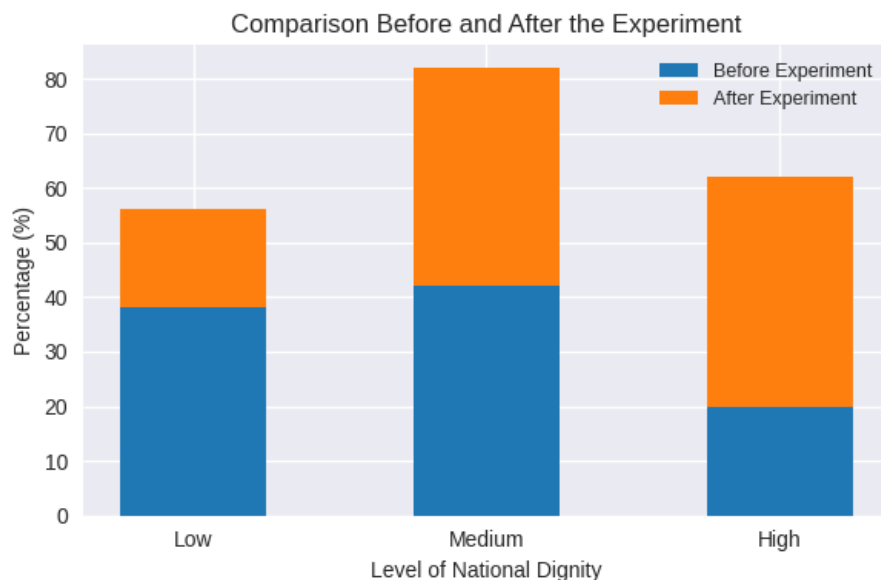
ANALYSIS OF RESEARCH RESULTS.

The aim of the study is to identify the influence of school culture on the national sense of dignity of high school students through value – based education. Results of the experiment

level	before experiment (%)	after experiment (%)
Law	25	10
Middle	45	30
High	30	60

Table-2. Analysis of indications

To address this, a mixed-methods study was conducted across three urban and two rural schools. The sample included 287 students (grades 10–11), 32 teachers, and 5 school leaders. Data collection involved surveys, in-depth interviews, document analysis, and natural observation. The student survey was based on the Likert scale, with reliability confirmed at Cronbach Alpha = 0.84. Three key indicators were measured: levels of justice and trust in schools, respect and recognition of student voice, and the national dignity index. Qualitative data were analyzed using content analysis.



1-figure. indications before and after the experiment

DISCUSSION

These results align with international theoretical models. Schein’s cultural theory confirmed the deep structural impact of school environments. Deal and Peterson’s “silent culture” was validated through empirical evidence. Bryk & Schneider’s link between trust and well-being was echoed in Kazakhstan’s context, while Phinney’s ethnic identity theory proved relevant.

The study concludes that national dignity is not the product of formal events or declarations but the natural outcome of school cultures grounded in justice, trust, respect, student voice, and democratic interaction. While Kazakhstan’s value-based policies exist at the institutional level, the critical challenge is embedding them into authentic school culture.

Limitations include the regional scope of the study, requiring broader research for nationwide generalization, and the correlational nature of findings, which calls for caution in causal interpretation. Nevertheless, the evidence strongly supports the decisive role of school culture in value-based education and highlights the strategic importance of fostering environments where national dignity is internalized as a psychological and cultural value.

The findings of this study confirm that school culture exerts a decisive influence on the formation of national dignity among high school students. Justice, trust, respect, and recognition of student voice emerged as critical mechanisms shaping psychosocial stability and identity. The results align with Erikson’s (1968) theory of identity formation, which emphasizes the importance of social recognition, and Phinney’s (1990) model of ethnic identity, where commitment strengthens psychological resilience.

Empirical evidence from this study resonates with international literature. Bryk and Schneider (2002) demonstrated that trust is a central component of school social capital, while Byrd and Legette (2022) showed that recognition of ethnic values enhances academic achievement. The Kazakhstani context reflects similar patterns: schools with participatory governance and meaningful

use of national symbols reported higher dignity indices. Conversely, hierarchical and punitive environments weakened students' sense of belonging and dignity, echoing findings from Indonesian schools (2024).

The results also highlight the limitations of event-based national education initiatives in Kazakhstan, as reported by the National Academy of Education (2022–2024). While values such as honesty, justice, and patriotism are formally declared, their integration into everyday school practices remains insufficient. This gap underscores the need for systemic cultural transformation, where values are embedded into the hidden curriculum and institutional culture.

RESULTS

Findings revealed a clear relationship between school culture and national dignity.

Justice: 71% of students reported that fairness was not consistently upheld. In schools with high levels of justice, national dignity scores were on average 1.8 times higher.

Student voice: Although 64% of students felt their opinions were often disregarded, schools that valued student voice demonstrated significantly higher levels of belonging, pride, and self-esteem.

Governance style: Participatory and collaborative management models increased student activity by 35% and trust levels by 29%, with correspondingly higher national dignity indices.

National symbols: Schools that integrated symbols meaningfully (beyond ceremonial use) fostered stronger national pride.

Safe spaces: Environments allowing free expression enhanced psychological stability and reinforced national dignity.

CONCLUSION

National dignity is not a by-product of patriotic slogans or formal programs; it is a psychosocial construct shaped by the everyday cultural environment of schools. Justice, trust, respect, participatory governance, and safe spaces for dialogue are the key mechanisms through which students internalize dignity as a stable psychological and cultural value.

The study demonstrates that value-based education must move beyond declarative policies to become an authentic cultural practice. Embedding values into school culture strengthens students' identity, academic achievement, and civic responsibility. For Kazakhstan, this represents a strategic priority: transforming schools into environments where national dignity is lived, experienced, and sustained.

Future research should expand the scope to include diverse regions and employ longitudinal designs to establish causal relationships. Nevertheless, the present findings provide strong evidence that school culture is the central mechanism for fostering national dignity among adolescents, making value-based education a cornerstone of educational reform.

The comprehensive analysis conducted proves that a sense of national dignity is formed at school not through formal content, but through cultural experience. School culture is not an environment that only promotes national identity, but a social space that makes it a daily life experience. The main task for schools in Kazakhstan is to transfer national values from the declarative level to the level of cultural practice. This requires a rethinking of the school's mission, vision, and development plan as a value-based cultural architecture. Only in such conditions does school culture become a powerful social environment that forms the student's national identity not as an external identity, but as an internal stable quality.

The research work showed that value-based education plays an important role in the formation of a sense of national dignity in high school students through school culture. In the course of analyzing the results of the experiment, significant positive changes were noted in the level of perception of national values by students.

While it was found that the indicators before the experiment were dominated by a low and

medium level of national sense of dignity, after the experiment, the indicator of a high level increased significantly. This proves that the content of value-based education, the educational environment at school and activities of a national orientation have a beneficial effect on the development of the worldview and self-national consciousness of students.

The results of the study showed that the systematic introduction of national traditions, language and history in school culture contributes to the formation of students' respect for their nation, responsibility and spiritual and moral qualities. In this regard, it is necessary to consider value-based education as an integral part of the educational process.

In conclusion, we believe that value-based education is an effective pedagogical tool for the formation of a sense of national dignity in high school students and its widespread use in school practice is important.

REFERENCES

1. Apple, M. V. Ideology and educational plan: a monograph / M. V. Apple. – 3rd ed. – New York : RutledgeFalmer, 2024. – 240 p.
2. Bandura, A. Theory of social sciences / A. Bandura. Englewood Cliffs : Prentice Hall, 2022. 247 p.
3. Brick, A. S. Trust in schools: the main resource for improvement / A. S. Brick, B. Schneider. New York : Russell Sage Foundation, 2022. 408 p.
4. Byrd, K. M. School cultural socialization and academic outcomes: the mediating role of adherence to ethnic and racial identity / K. M. Byrd, H. R. Legette // Journal of Youth and Adolescence. – 2022. – Vol. 51, No. 4. – pp. 623-639.
5. Diehl, T. E. Corporate cultures: Rituals and rituals of corporate life / T. E. Diehl, A. A. Kennedy. – Reading, Massachusetts : Addison-Wesley, 2022. – 232 p.
6. Diehl, T. E. The formation of school culture: the basis of leadership / T. E. Diehl, K. D. Peterson. – San Francisco : Jossey-Bass, 2021. 260 p.
7. Erickson, E. H. Identity: Youth and crisis / E. H. Erickson. – New York : W. W. Norton & Company, 2023. – 336 p.
8. Fullan, M. A new meaning of changes in education / M. Fullan. – 5th ed. – New York : Pedagogical College Publishing House, 2022. 320 p.
9. Giroux, H. A. On critical pedagogy / H. A. Giroux. – New York : Continuum, 2024. – 240 p.
10. Honnet, A. Problems with the name: A moral grammar of social conflicts / A. Honnet. Cambridge : MIT Press, 2025. 215 p.
11. Jackson, P. W. Life in the classroom / P. W. Jackson. – New York : Holt, Rinehart and Winston, 2021. – 184 p.
12. The OECD. PISA 2021 results: Students' sense of belonging to school. Paris : OECD Publishing House, 2021.
13. Finney, J. S. Ethnic identity in adolescents and adults: a review of research / J. S. Finney // Psychological Bulletin. – 2023. – Vol. 108, No. 3. – pp. 499-514.
14. Shane, E. H. Organizational culture and leadership / E. H. Shane. – 4th ed. – San Francisco : Jossey-Bass, 2020. - 436 pp.
15. Senge, P. M. The fifth discipline: the art and practice of a learning organization / P. M. Senge. – Revised edition. – New York : Doubleday, 2021. – 445 p.

Құндылыққа бағытталған білім: Мектеп мәдениеті және жоғары сынып оқушыларының ұлттық қадір-қасиетін қалыптастыру

К. Т. Қашқынбай¹, Л. С. Құсайынова²

¹Батыс Қазақстан университеті, М. Өтемісова, Қазақстан Республикасы

²№38 орта мектеп-лицейі. Ө. Молдағұлова, Қазақстан Республикасы

Зерттеу барысында мектеп мәдениеті мен Қазақстандағы жоғары сынып оқушыларының ұлттық қадір-қасиетін қалыптастыру арасындағы күрделі байланыс зерттелген. Ұлттық қадір-қасиет этникалық сәйкестікпен, өзін-өзі бағалаумен және азаматтық жауапкершілікпен тығыз байланысты көп өлшемді психоәлеуметтік құрылым ретінде тұжырымдалған. Корпоративтік мәдениет теорияларына сүйене отырып (Шейн, 2010), мектеп мәдениеті (Deal & Peterson, 1999) және жасырын оқу бағдарламасы (Джексон, 1968; Apple, 2004; Джуру, 2011), зерттеу құндылықтар тек ресми бағдарламалар арқылы ғана емес, сонымен қатар мектептердегі күнделікті тәжірибеге, өзара әрекеттесуге және жасырын нормаларға енгізілетініне баса назар аударады.

287 оқушыға (10-11 сыныптар) сауалнама жүргізуді, 32 мұғаліммен және 5 мектеп басшыларымен сұхбаттасуды, құжаттарды талдауды және үш қалалық және екі ауылдық мектептерде табиғи бақылауды қамтитын аралас әдістер қолданылды. Ликерт шкаласына негізделген студенттердің сауалнамасы (Кронбах Альфа = 0,84) әділеттілік, сенім, құрмет, студенттердің дауысын тану және ұлттық қадір-қасиет индексі туралы түсініктерді өлшеді. Нәтижелер көрсеткендей, әділеттілікпен, қатысушылықпен басқарумен, мемлекеттік рәміздерді құрметтеумен және мағыналы қолданумен сипатталатын мектептер оқушылардың қадір-қасиетінің айтарлықтай жоғары деңгейін көрсетті. Сол төрелігі шешуші факторға айналды: әділеттілік тұрақты түрде сақталатын мектептердегі қадір-қасиет көрсеткіштері 1,8 есе жоғары болды.

Түйінді сөздер: мектеп мәдениеті, жасырын оқу жоспары, ұлттық қадір-қасиет, этникалық ерекшелік, құндылыққа негізделген білім.

ӘДЕБИЕТТЕР ТІЗІМІ

1. Эппл, М. в. Идеология және білім беру жоспары: монография / М. в. Эппл. - 3-ші басылым. – Нью-Йорк : RoutledgeFalmer, 2024. – 240 б.
2. Бандура, А. әлеуметтік ғылымдар теориясы / А. Бандура. - Энглвуд-Клиффс: Прентис Холл, 2022. – 247 б.
3. Брик, а. с. мектептердегі сенім: жақсартуға арналған негізгі ресурс / А. С. Брик, Б. Шнайдер. – Нью-Йорк: Рассел Сейдж Қоры, 2022. - 408 б.
4. Берд, К. М. мектептегі мәдени әлеуметтену және академиялық нәтижелер: этникалық және нәсілдік сәйкестікті ұстанудың делдалдық рөлі / К. М. Берд, Х. р. Легетт / / Жастар және жасөспірімдер журналы. – 2022. - Т. 51, № 4. - 623-639 ББ.
5. Диль, Т. Е. корпоративтік мәдениеттер: корпоративтік өмір салты мен рәсімдері / Т. Е. Диль, А. А. Кеннеди. - Реддинг, Ма: Аддисон-Уэсли, 2022. – 232 б.
6. Дил, Т. Е. мектеп мәдениетін қалыптастыру: көшбасшылықтың негізі / Т. Э. Дил, К. Д. Питерсон. - Сан-Франциско: Джосси-Басс, 2021. – 260 б.
7. Эриксон, Э. х. сәйкестік: жастық және дағдарыс / Э.х. Эриксон. – Нью-Йорк: W. W. Norton & Company, 2023. – 336 б.
8. Фуллан, М. Білім берудегі өзгерістердің жаңа мәні / М. Фуллан. - 5-ші басылым. – Нью-Йорк : білім беру колледжінің баспасы, 2022. - 320 б.
9. Жиру, Х. А. сыни педагогика туралы / Х. А. Жиру. – Нью-Йорк : Континуум, 2024. – 240 б.
10. Хоннет, а. атымен проблемалар: әлеуметтік қақтығыстардың моральдық грамматикасы / А. Хоннет. – Кембридж: MIT Press, 2025. – 215 б.
11. Джексон, П. В. сыныптардағы өмір / п. в. Джексон. – Нью-Йорк: Холт, Рейнхарт және Уинстон, 2021. – 184 б.
12. ЭЫДҰ. PISA 2021 нәтижелері: оқушылардың мектепке қатыстылығын сезіну. - Париж: ЭЫДҰ баспасы, 2021.
13. Финни, Дж. С. жасөспірімдер мен ересектердегі этникалық сәйкестік: зерттеулерге

шолу / Дж. С. Финни // психологиялық хабаршы. – 2023. – Т. 108, № 3. – 499-514 ББ.

14. Шейн, Э. х. ұйымдастырушылық мәдениет және көшбасшылық / Э. х. Шейн. - 4-ші басылым. - Сан-Франциско: Джосси-Басс, 2020. - 436 с

15. Сенге, п.м. бесінші пән: білім беру ұйымының өнері мен практикасы / п. м. Сенге. - Қайта қаралған басылым. – Нью-Йорк: Дублдэй, 2021. – 445 Б.

Ценностно-ориентированное образование: школьная культура и формирование национального достоинства у старшеклассников

К.Т. Кашкынбай¹, Л.С.Кусаинова²

¹Западно-Казахстанский университет им. М. Утемисова, Республика Казахстан

²Средняя школа-лицей №38 им. Молдагуловой, Республика Казахстан

В исследовании исследуется сложная взаимосвязь между школьной культурой и формированием национального достоинства у старшеклассников Казахстана. Национальное достоинство концептуализируется как многомерный психосоциальный конструкт, тесно связанный с этнической идентичностью, чувством собственного достоинства и гражданской ответственностью. Опираясь на теории корпоративной культуры (Schein, 2010), школьной культуры (Deal & Peterson, 1999) и скрытой учебной программы (Jackson, 1968; Apple, 2004; Журу, 2011), в исследовании подчеркивается, что ценности передаются не только через официальные программы, но и внедряются в повседневную практику, взаимодействие и неявные нормы в школах.

Был использован смешанный методический подход, включающий опросы 287 учащихся (10-11 классы), интервью с 32 учителями и 5 школьными руководителями, анализ документов и естественное наблюдение в трех городских и двух сельских школах. В ходе опроса студентов, основанного на шкале Лайкерта (альфа Кронбаха = 0,84), оценивались представления о справедливости, доверии, уважении, признании голоса студента и индекс национального достоинства. Результаты показали, что школы, для которых характерны справедливость, управление на основе широкого участия, уважение и осмысленное использование национальных символов, продемонстрировали значительно более высокий уровень чувства собственного достоинства учащихся. Справедливость стала решающим фактором, и в школах, где последовательно соблюдалась справедливость, оценки за достоинство были в 1,8 раза выше.

Ключевые слова: школьная культура, скрытая учебная программа, национальное достоинство, этническая идентичность, образование, основанное на ценностях.

СПИСОК ЛИТЕРАТУРЫ

1. Эппл, М. В. Идеология и образовательный план: монография / М. В. Эппл. – 3-е изд. – Нью-Йорк : Рутледжефалмер, 2024. – 240 с.
2. Бандура, А. Теория социальных наук / А. Бандура. – Энглвуд-Клиффс : Прентис Холл, 2022. – 247 с.
3. Брик, А. С. Доверие в школах: основной ресурс для улучшения / А. С. Брик, Б. Шнайдер. – Нью-Йорк : Фонд Рассела Сейджа, 2022. – 408 с.
4. Берд, К. М. Школьная культурная социализация и академические результаты: опосредующая роль приверженности этнической и расовой идентичности / К. М. Берд, Х. Р. Легетт // Журнал молодежи и отрочества. – 2022. – Т. 51, № 4. – С. 623-639.
5. Дил, Т. Э. Корпоративные культуры: Обряды и ритуалы корпоративной жизни / Т. Э. Дил, А. А. Кеннеди. – Реддинг, Массачусетс : Эддисон-Уэсли, 2022. – 232 с.
6. Дил, Т. Э. Формирование школьной культуры: основа лидерства / Т. Э. Дил, К. Д. Питерсон. – Сан-Франциско : Джосси-Басс, 2021. – 260 с.

7. Эриксон, Э. Х. Идентичность: молодость и кризис / Э. Х. Эриксон. – Нью-Йорк : W. Norton & Company, 2023. – 336 с.
8. Фуллан, М. Новый смысл изменений в образовании / М. Фуллан. – 5-е изд. – Нью-Йорк : Издательство Педагогического колледжа, 2022. – 320 с.
9. Жиру, Х. А. О критической педагогике / Х. А. Жиру. – Нью-Йорк : Континуум, 2024. – 240 с.
10. Хоннет, А. Проблемы с именем: Моральная грамматика социальных конфликтов / А. Хоннет. – Кембридж : MIT Press, 2025. – 215 с.
11. Джексон, П. У. Жизнь в классах / П. У. Джексон. – Нью-Йорк : Холт, Райнхарт и Уинстон, 2021. – 184 с.
12. ОЭСР. Результаты PISA 2021: Чувство принадлежности учащихся к школе. – Париж : Издательство ОЭСР, 2021.
13. Финни, Дж. С. Этническая идентичность у подростков и взрослых: обзор исследований / Дж. С. Финни // Психологический вестник. – 2023. – Т. 108, № 3. – С. 499-514.
14. Шейн, Э. Х. Организационная культура и лидерство / Э. Х. Шейн. – 4-е изд. – Сан-Франциско : Джосси–Басс, 2020. – 436 с.
15. Сенге, П. М. Пятая дисциплина: искусство и практика обучающейся организации / П. М. Сенге. – Переработанное издание. – Нью-Йорк : Даблдэй, 2021. – 445 с.

МҒТАР 16. 01.07

DOI: <https://doi.org/10.59102/pedagogical/2026/iss1pp62-75>

А.К. Нұргали¹, Ф.Н. Жумабекова.,¹ Б.С. Шукманова¹

Л.Н.Гумилев атындағы Еуразия ұлттық университеті, педагогика және психология докторанты Астана қ, 010000 Қазақстан Республикасы

Л.Н.Гумилев атындағы Еуразия ұлттық университеті, п.ғ.к., доценті . Астана қ, 010000 Қазақстан Республикасы

С.Сейфуллин атындағы Қазақ агротехникалық зерттеу университеті, Астана қ, 010000 Қазақстан Республикасы

БОЛАШАҚ ПЕДАГОГ-ПСИХОЛОГТЕРДІҢ ЭМОЦИОНАЛДЫҚ ИНТЕЛЛЕКТИСІН ЦИФРЛЫҚ ТЕХНОЛОГИЯ НЕГІЗІНДЕ ДАМУ

Бұл мақалада болашақ педагог-психологтердің эмоционалдық интеллектін дамытуда цифрлық технологияларды қолданудың теориялық және тәжірибелік аспектілері жан-жақты қарастырылған. Зерттеу эмоционалдық интеллектінің құрылымдық компоненттері эмоцияны тану, өзін-өзі реттеу, эмпатия, коммуникативтік икемділік, кәсіби мотивация және олардың цифрлық ортада дамытылу заңдылықтарын талдауға бағытталған. Теориялық тұрғыда зерттеуде цифрлық педагогика қағидалары мен эмоционалдық дамудың психологиялық негіздері біріктіріліп, эмоциялық интеллектіні дамытуда интерактивтілік, бейімделгіштік және рефлексивтілік принциптерінің маңызы айқындалады. Тәжірибелік бөлімінде болашақ педагог-психологтермен жүргізілген эксперименттік жұмыс нәтижелері келтіріліп, студенттердің эмоционалдық интеллект деңгейінде айтарлықтай өзгерістер байқалады. Әсіресе, VR-тренингтер, мобильді қосымшалар, онлайн-рефлексия платформалары (Padlet, MindMeister, Jamboard) арқылы эмоцияларды тану мен басқару қабілеттерінің жоғарылағаны дәлелденген. Зерттеу нәтижесінде болашақ педагог-психологтердің эмоционалдық құзыреттілігін дамытуда цифрлық технологияларды мақсатты, ғылыми негізде, қолдануға бағытталған тиімді әдістемелік ұсыныстар жасалған. Бұл ұсыныстар мен зерттеу нәтижелері кәсіби даярлық