

## PATRIOTISM AS A SPIRITUAL AND POLITICAL UNDERSTANDING OF THE MOTHERLAND

### Патриотизм в качестве духовного и политического понимания Родины

#### Патриотизм - Ата мекенди руханий жана саясий мааниде түшүнүү

*The article deals with the problem of patriotism as a spiritual-political axiom of the Fatherland, which intersects both in historical, cultural, spiritual and secular processes to strengthen the independence and sovereignty of Kazakhstan. The new historical process has set very responsible before the people of Kazakhstan, the tasks are spiritual unity and unity, independence and sovereignty of the Republic of Kazakhstan.*

**Keywords:** *patriotism; motherland; patriotic education; national character; spiritual life, spiritual energy; the historical process; the creative union of people; spiritual orphanhood or rootless; national and spiritual shape.*

*В статье рассмотрена проблема патриотизма как духовно-политической аксиомы Отечества, которая пересекается как в историческом, культурном, духовном и светском процессах для укрепления независимости и суверенитета Казахстана. Новый исторический процесс поставил перед народом Казахстана весьма ответственные задачи - это духовное единение и единство, независимость и суверенитет Республики Казахстан.*

**Ключевые слова:** *патриотизм; Родина; патриотическое воспитание; общенациональный характер; духовная жизнь; духовная энергия; исторический процесс; творческое единение людей; духовное сиротство или безродность; национально-духовный облик.*

*Макалада патриотизм Ата-Мекендин руханий жана саясий аксиомасы катары каралат, анын Казахстандын эгемендүүлүгүн бекемдөөчү тарыхый, маданий, руханий таасирдиги кездешет. Жаңы тарыхый доор Казахстан элинин астына өтө жооптуу максаттарды койду - ал руханий биригүү жана биримдик, Казахстандын эгемендүүлүгү жана суверенитети*

**Урунттуу свдвр:** *патриотизм; Ата-Мекен; патриоттук тарбия; жалпы улуттук мүнөз; руханий турмуш; тарыхый процесс; адамдардын чыгармачылык биримдиги; руханий жалгыздык же тексиздик; улуттук руханий мүнөз.*

The problem of true patriotism is solvable only through the spiritual understanding of the motherland: because patriotism is love to spirit of the people besides especially to their spiritual originality. The one who speaks about the motherland understands spiritual unity of his nation. He understands something that remains real and objective, despite death of single subjects and on alternation of generations. For many people the motherland is something common.

Each of us can tell about her: "it is my motherland", and will be right; all can tell about her at once: "it is my motherland, it is our motherland ", and all will be right. The motherland is the great bosom uniting all the sons so that each soul is connected to her thread of live communication; and this communication remains even then when somebody for some reason or other doesn't cultivate it, neglects it and doesn't think of it at all. Not in the power of the person - to stop being force, that is called upon and capable to spiritual life; not in the power of the person - to come off soul from the habitat which has grown him, to extinguish the national and spiritual shape and, once having inhaled native spirit, deprive himself of spirit and the motherland.

In order to find your own motherland and to merge feeling, will and life with it, it is

necessary to live with spirit and to protect it in yourself and further it is necessary to carry out patriotic consciousness in yourself or at least "to feel" your own and people spirit. It is necessary to truly feel - your own spiritual life and spiritual life of your nation/people and creatively approve yourself in forces and means of the last as own, that is, for example, to accept the Kazakh language, the Kazakh history, the Kazakh state, the Kazakh song, the Kazakh sense of justice, the Kazakh historical world view etc. It means to establish between you and your nation similarity, interaction and community in the spirit; to recognize that creators and creations of this spiritual culture an essence are my leaders and my achievements. My way to spirit is a way to my motherland; it ascension to Spirit and God is my ascension. Because I am equivalent with it and continuous from it in spiritual life. Such merge of the patriot with his motherland leads to a wonderful and productive equate of their spiritual energy.

In this equate the spiritual life of nation becomes stronger by all personal forces of the patriot, and the patriot receives a perennial spring of creative energy in national uplift. And this mutual spiritual power, coming back and increasing tenfold forces, gives to the person a deep-seated faith in his motherland.

Merging my life with life of my motherland, I feel spirit of my people as the unconditional benefit and unconditional force as a certain God's fabric on the earth and at the same time I identify myself with this manpower of good: I feel that I am carried by it, that I am strong by it force, that I am right by it truth and correctness, that I win by it victories; I become alive vessel or alive body of my fatherland, and I have my own spiritual nest in it. On this way the love for the motherland connects to faith in it, to belief in it vocation, in the creative power of it spirit, in that blossoming future which expects it. It is impossible to love the motherland and not to believe in it, because the motherland is alive spiritual power, staying in which gives strong feeling of it benefits, correctness, energy and future overcomings. That is why the despair in destinies of the people testifies to the begun of separation from it, to fading of spiritual love to it. Only the one, who lives by it, with it and for the sake of it, who has connected own sources of creative will and the spiritual health by it, can trust in the motherland. To love your nation and to believe in them, to believe that they will cope with all historical tests, will rise from the crash cleared and managed - does not mean to close eyes to their weaknesses, imperfections or maybe defects. To take your nation for embodiment of full and highest perfection on the earth would be real vanity, sick, nationalist self-conceit.

The real patriot sees not only spiritual ways of his nation, but also their temptations, weaknesses and imperfections. The spiritual love at all does not indulge in groundless idealization, but beholds soberly and sees with subject sharpness. To love your people does not mean to flatter them or to conceal from them their weaknesses, but honestly and courageously utter them and fight constantly against them. National pride should not degenerate in stupid self-conceit and flat complacency, it should not inspire in the people megalomania. The real patriot studies on political mistakes of the people, on shortcomings of their character and their culture, on the historical crashes and on failures of economy. Just because he loves his motherland, he fixedly and responsibly watches where and in what people are not at appropriate height; he is not afraid to point it out. The spiritual love is not intoxication or conceit; it does not only burns, but also shines, and light shows. Who has comprehended spiritual power of his motherland and has tracked through history the way and destiny of his nation, should have seen and set limits and dangers of national soul. Is he dare to be silent about it? Is it appropriate to demand from him silence, referring to the fact that his critic "breaks national health" and "inspires in the people disbelief to their forces"? There is criticism and criticism. There is criticism - ironical, spiteful, unfair, nihilistic and destructive; so criticize enemies. However, there is love criticism, anxious, bringing up, creative even when - angry, it is creative criticism: in such way criticize loyal friends; such criticism can "break" nothing and it "inspires" courage and will to overcome your weaknesses. In such way criticize your own, loved, without coming off him, but staying in him, staying merged and equate to him, speaking about "us", for "us", from strong and uniform national "we"...

It is clear further that in such merge and equate imperceptibly overcomes that sincere

dispersion (mental "atomism"), in which people should live on the earth: this atomism consists that everyone is hidden behind own body, all feel only themselves, all strangers to each other and stay in sincere-corporal loneliness. This overcoming of public atomism consists not that the person stops being independent, isolated and being closed. No, the usual, given him by nature way of life remains. But along with it there is a mighty creative unification of people generally and together in created bosom - in national spiritual culture where all of us one, where all property of our motherland (both spiritual, material, human, natural, religious and economic) - is unique for all of us and the general to all of us: both creators of spirit, "toilers of culture", both art creations and dwelling, song, temples, language, laboratories, laws and territory... Each of us lives with all of this, physically eating and being sincerely brought up, protected with others and defending others, receiving and accepting gifts in general mutual exchange. In life and in fabric of our society all of us - one, and in it spiritual treasury objectified the best what is in each of us. By it creations becomes populated, enriched and creatively wakens personal spirit of each of us; the motherland does that the sincere loneliness of people recedes into the background and concedes superiority to a spiritual unification and unity.

That is the idea of the native nation. In such understanding it is found out personally that the person deprived of it will be really doomed to a spiritual orphanhood or rootless; that finding it is really the act of vital self-determination; that to have the native nation is really happiness, and it is great grief to lose communication with it; that the melancholy for it is natural, whereas despair in your nation is unnatural; and finally the person should comply nation dignity in all his ways, be proud of it recognition, its greatness and progress.

There is a law of human nature and culture owing to which all great can be told by the person or nation only in own way, and all ingenious will be born in a bosom of national experience, spirit and way. Being denationalized, the person loses access to the deepest wells of spirit and to sacred fires of life because these wells and fires are always national: there live the whole centuries of national work, suffering, fight, contemplation, prayers and thoughts. Romans exile were designated by the words "prohibition of water and fire". The person who has lost access to spiritual water and fire of his nation becomes rootless outcast, the groundless and infertile wanderer on others spiritual roads, depersonalized internationalist. Grief to him and his children: they are threatened by danger to turn into historical sand and garbage.

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