

## The Effect of Activities Based on Kazakh Folklore in Teaching Patriotic Values to Hearing Impaired Elementary School Children

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### Abstract

The purpose of the present study is to examine the effects of curriculum activities prepared based on Kazakh folklore on hearing-impaired primary school students' attitudes toward patriotism and national values. The study was carried out using a quasi-experimental experimental method with a pre-test and post-test control group. The experimental and control groups of the research were formed of students attending the School for the Hearing Impaired in Almaty and Taldykorgan, Kazakhstan, (Hearing loss of not more than 80 decibels). The research group consists of 60 students, 30 girls, and 30 boys, between the ages of 10-12, studying in the 3rd and 4th grades. Education on citizenship and national values was given to the experimental group and it lasted for 5 weeks in total. Attitude Scale towards Teaching National Values and Attitude Scale towards Patriotism Issues were used as data collection tools. Mann Whitney U test, one of the non-parametric tests, was used in the analysis of the data. According to the research results, it was observed that the attitudes of the hearing-impaired students in the experimental group towards patriotism and national values were significantly higher than their peers in the control group. The curriculum activities prepared based on Kazakh folklore caused a significant and positive increase in the attitudes of the hearing-impaired students towards patriotism, regarding caring about the teaching of national values and finding the teaching of national values worthy. In this context, suggestions were made to the policymakers in education to give the necessary importance to the citizenship education of students with special needs and to the researchers for long-term and qualitative studies.

**Keywords:** *Kazakh folklore, teaching patriotic values, hearing-impaired students, experimental research*

### Introduction

Values education plays an important role in individuals' adoption of the cultural, moral, and national elements of society (Zajda, 2020). Patriotism and national values, in particular, play a critical role in strengthening individuals' sense of belonging to society, while preserving the common heritage of society and passing it on to future generations. In this regard, it is of great

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importance that educational programs include activities that will strengthen students' national identities and develop their patriotic attitudes (Huddy et al., 2021; Kononenko, 2011). However, individuals with special educational needs are often ignored in education for these values or their benefit from general education approaches is limited. Hearing-impaired individuals may experience more difficulties in this process due to communication barriers and need special approaches in accessing education for national values (İçyüz & Doğan, 2023; Iqbal & Noor, 2023).

Kazakh folklore is a cultural heritage that contains the basic elements of national identity with its deep-rooted history. This heritage offers rich content for individuals to strengthen their national identity and develop patriotic awareness with rich elements such as stories, legends, proverbs, music, and folk dances (Zhalgasbayeva, 2024). Activities based on Kazakh folklore stand out as an effective context for teaching values that can support the emotional and social development of hearing-impaired children in particular. Such activities, which bring together visual and auditory materials, enable students to acquire patriotic values and facilitate this process. At the same time, these activities allow them to establish emotional bonds and strengthen their attitudes towards national values (Sayfullayevna, 2024). The present study aims to examine the effects of the curriculum activities prepared based on Kazakh folklore on hearing-impaired primary school students' attitudes towards patriotism and national values.

### **Kazakh Folklore and Its Richness**

Kazakh folklore is essentially the social and cultural heritage of the Kazakh people, transmitted orally from generation to generation. This oral tradition plays an important role in ensuring the preservation of cultural knowledge and its adaptation to contemporary conditions. Therefore, Kazakh folklore is not only a form of entertainment in society but also an important memory that contains historical narratives, social norms, and cultural values (Lee & Bozymbekova, 2020). In this context, Kazakh folklore consists of several basic elements, each of which contains a rich texture of cultural expression. Epics come first among these elements. They include the origin of the world and natural events, the cultural practices of the Kazakh people, supernatural beings, and historical contexts. In this way, epics deepen the layers of meaning of the Kazakh experience by intertwining both mystical and historical realities (Turgunov & Koch, 2023).

Epics constitute an important genre of Kazakh folklore; these texts, presented in the form of long verse narratives, convey narratives of heroes and historical events. Famous epics such as “Korkit Ata” and “Alpamysh” are central to Kazakh cultural identity, emphasizing values such as courage, loyalty, and honor. In addition, proverbs and sayings, known as “Makal” and “Nañıl”, reflect the accumulation of wisdom of the people with metaphorical and concise expressions. These concise sayings, which are frequently used in social life, help shape people’s attitudes and behaviors by providing advice appropriate for certain situations (Zhalgasbayeva, 2024). For example, a saying such as “Jeti ölşep, bir kes” (Measure seven times, cut once) emphasizes the importance given to careful planning and thought. Folk songs are called by names such as “Jyr” and “Tölek” and are an important form of expression in which love, nature, historical events, and social issues are reflected (Mynbayeva & Yelbayeva, 2020).

These songs, performed with traditional instruments, especially the two-stringed *dombra*, take place in collective gatherings and celebrations, ensuring that music, rhythm, and words are conveyed in a holistic aesthetic. In addition, riddles known as “Jumbak” have both an entertaining and educational aspect with their wordplay and cleverness-based qualities, and transmit cultural knowledge between generations in creative ways. In addition, feasts and ceremonies are an inseparable part of Kazakh folklore. Events such as transition rituals, wedding ceremonies, and festivals are enriched with narrative, music, dance, and other folk expressions, reinforcing social unity. Thus, the continuity of cultural traditions and keeping the memory alive are ensured (Sarsenbayeva et al., 2024; Turgunov & Koch, 2023). With the preservation and transmission of all these elements, Kazakh folklore continues to exist as a vital part of the cultural identity and heritage of the Kazakh people. The study of this tradition serves as a bridge between the past and the present, shedding light on the historical experiences and collective consciousness of the community.

### **The Role of Folklore in Values Education**

In today's Kazakh society, folklore continues to be a vibrant and dynamic element of cultural life. Despite the changes brought about by modernization and globalization, Kazakh folklore has managed to adapt to new conditions while maintaining its flexibility and essence. As a strong expression of cultural identity, folklore is also an important tool for transmitting values and

strengthening the sense of social belonging (Kulnazarova, 2018; Temizel & Sartayeva, 2021; Sultan et al., 2024; Yussupova & Tarman, 2025).

One of the emphasized aspects of today's Kazakh folklore is its integration into educational environments (Aimukhambet et al., 2023; Karimova et al., 2024). Folklore-based activities stand out as an effective method, especially in teaching patriotic values. These activities allow children to interact with cultural heritage through practices such as storytelling, role-playing, and creative artwork. According to Zhalgasbayeva (2024), the inclusion of folklore in the curriculum increases students' cultural awareness and supports their social and emotional development. This approach is of particular importance in creating an inclusive educational practice for students with different needs, including hearing-impaired children. It has an important position in the field of education in imparting cultural heritage, moral lessons, and social values. One of the primary roles of education is to mediate students' connection with their own cultural roots. The inclusion of traditional stories, songs, and rituals in the curriculum allows students to better understand and appreciate their cultural heritage. This sense of attachment to cultural roots is an important factor in strengthening students' sense of identity and belonging. According to Stinson and Whitmire (2000), the inclusion of folklore in education enables students to “know about themselves and appreciate their cultural heritage, which is indispensable for their holistic development.”

Folklore, which is not limited to cultural connections and diversity, also plays an important role in moral and ethical education (Buechner, 2020; Kilag et al., 2023). Traditional stories and proverbs contain moral lessons and ethical dilemmas, leading students to question their own values and behaviors. These narratives provide the opportunity to initiate discussions on these issues and develop students' critical thinking and moral reasoning skills. Ariel (2023) emphasizes this point by saying, “With its rich moral and ethical narratives, folklore is a valuable resource for providing moral education in a way that is engaging and meaningful to students.” Moreover, folklore enriches the pedagogical approach, making learning more interactive and engaging. Folklore-based activities such as storytelling, music, and role-playing appeal to different learning styles and make the learning environment more participatory and experiential. This experience-based learning approach overlaps with experiential education theories, which emphasize the importance of active participation and hands-on experiences in the learning process (Kolb, 2015; Msimango et al., 2024).

Many theoretical frameworks supporting the incorporation of folklore into educational practice emphasize the potential of this approach to improve learning outcomes and increase cultural awareness (Lorenz et al., 2021; Perso, 2020). These theoretical approaches provide a solid framework for understanding how and why folklore can be used effectively in educational settings. Experiential Learning Theory (Kolb, 2015) also supports the integration of folklore into educational practice. This theory emphasizes the importance of hands-on, participatory, and reflective experiences in the learning process. Folklore-based activities such as storytelling, role-playing, and creative arts activities align with experiential learning principles because they provide students with meaningful, interactive, and engaging learning experiences. Kolb (2015) states, “Experiential Learning Theory argues that students learn best when they are actively involved in the process, and folklore provides a rich and dynamic context for experiential learning” (p. 85). In addition, Social Constructivism, developed by Lev Vygotsky (1978), also supports the integration of folklore into educational practice. It emphasizes the importance of social interaction and cultural context in the development of knowledge. According to Vygotsky (1978), learning is a socially mediated process and occurs through interaction, sharing, and cultural environment. Folklore, with its rich cultural content and social significance, provides a valuable context for social constructionist learning. Students can co-construct knowledge and meaning through collaborative and culturally relevant experiences via folklore.

### **Patriotic Education and Its Importance**

Patriotic education aims to provide students with patriotic values, civic responsibilities, knowledge of national history and culture. The main goal is to raise well-informed, responsible, and active citizens who are wholeheartedly committed to the welfare and progress of their country. It also includes teaching students about their country's history, cultural heritage, political institutions, and civic duties. The ultimate goal is to create in students a sense of pride in their country, a desire to contribute to its development, and a sense of commitment to values and principles (Baikulova et al., 2024; Ibraimova et al., 2023; Turgunov & Koch, 2023).

Education plays an important role in promoting social cohesion and national unity, which are essential components of patriotism. Shared values, common goals, and an emphasis on a social identity strengthen a sense of solidarity among citizens through education (Assyltayeva et al.,

2024; Kilinc et al., 2023). In this way, educators can help students develop a sense of pride in their country's diverse heritage and a sense of being part of this diversity (Kononenko, 2011; Kuzembayeva et al., 2024). Folklore and cultural narratives are effective tools for strengthening patriotism through education. The inclusion of traditional stories, songs, and rituals in the curriculum allows students to connect with their cultural roots and take pride in their heritage. Folklore-based activities, such as storytelling and role-playing, provide students with meaningful learning experiences that emphasize the values and traditions of their country (Wasamba, 2014). Kulchytskyi and Sopiha (2018) state that the use of folklore in education increases cultural awareness and appreciation, which are essential components of patriotic education. The inclusion of folklore and cultural narratives in the curriculum also helps students to gain a deeper understanding of the history and cultural diversity of their nation. By exploring the rich tapestry of cultural traditions and narratives, students gain a better appreciation of the contributions of different cultural groups to the development of the country. This approach strengthens a sense of unity and shared identity that fosters an integrated and inclusive patriotism. Wasamba (2014) emphasizes that folklore and cultural narratives play a critical role in shaping collective memory and reinforcing a sense of national identity.

Teaching patriotic values is a fundamental aspect of education that aims to strengthen national identity, civic responsibility, and a sense of loyalty to the country. Effectively imparting these values requires the holistic implementation of approaches such as historical education, civic engagement, cultural appreciation, moral development, and experiential learning (Poursalim et al., 2020; Zhalgasbayeva, 2024). Teaching patriotic values introduces students to important historical events, national heroes, and cultural traditions, helping them to deeply appreciate the country's heritage. Historical narratives provide a context for understanding the values and principles that shape the nation. Incorporating local history and cultural studies into the curriculum allows students to see the importance of their own heritage in contemporary society. Moral and ethical education forms the basis of patriotic values by instilling values such as honesty, integrity, responsibility, and respect for others. These values help students develop a strong moral compass and a sense of social responsibility (Turgunov & Koch, 2023).

## **Integrating Kazakh Folklore in Teaching Patriotic Values to Hearing Impaired Students**

The value education of hearing-impaired students is an increasingly important field of study in special education. Patriotism is a fundamental value that strengthens the national identities of individuals in society and supports national unity. In this context, appropriate teaching methods need to be developed so that hearing-impaired individuals can internalize these values. When designing teaching programs for the hearing impaired, it is important to use visual and auditory stimuli in a balanced manner and to enrich educational materials with cultural context (Marschark & Hauser, 2012).

Folklore can be adapted to the learning styles of hearing-impaired students by being both visual and auditory (Luckner & Cooke, 2010). When creating a curriculum based on Kazakh folklore, the content should be enriched with visual stimuli. These materials can be supported with sign language expressions to provide an effective teaching environment. In addition, the rhythms and dances of Kazakh folk songs can encourage indirect learning by increasing the motor skills and social participation of hearing-impaired students (Stinson & Whitmire, 2000).

The teaching content can be structured with examples selected from Kazakh stories that directly target patriotic values. These contents can include epics and heroic stories that emphasize values such as courage, sacrifice, and national unity. For instance, epics such as “Alpamysh Batir” can facilitate identification with hearing-impaired students while emphasizing themes of national heroism and solidarity (Memmedova & Priyeva, 2024). Classroom environments to be prepared for hearing-impaired students require visual materials to be clear and easily accessible. In activities to be designed for sensory learning, presentations based on sign language supported by symbols, visuals, and gestures can be used. At the same time, individualized education plans should be prepared by paying attention to the individual differences of the students (Antia et al., 2002; Çakmak et al, 2023).

There are some critical points to consider during the preparation and implementation of the program. First of all, it is important that the materials are simplified in terms of language and content so that hearing impaired individuals can understand them. In addition, the activities should be culturally meaningful and suitable for the lives of the students. Reward systems or gamification elements can be integrated to increase students' interest in the activities (King et al., 2024;

Mynbayeva & Yelbayeva, 2020; Rakhimova, 2024). In order for the program to be implemented effectively, teachers must have sufficient knowledge about special teaching techniques for the hearing impaired and Kazakh folklore. It is important for teachers to be equipped in areas such as sign language use, folkloric storytelling techniques, and visual material design.

Studies have shown that the inclusion of folklore in the curriculum is effective in students gaining cultural identity (Aguayo et al., 2024; Clarke & Lorenz, 2024; Sun, 2023). A study by Wasamba (2014) showed that students who interact with cultural heritage strengthen their sense of identity and belonging. The study by Memmedova and Priyeva (2024) indicates that the integration of traditional stories and epics into the curriculum is effective in teaching students values related to cultural heritage. Studies by Kerimova (2024) reveal that traditional stories and folk tales often contain important moral lessons and ethical principles, thus providing valuable resources for character education. Various studies emphasize the role of folklore in strengthening social harmony and national unity. The study by Mynbayeva and Yelbayeva (2020) shows that culturally responsive education builds a sense of community and shared identity among students by including elements such as folklore. This finding is particularly important for hearing-impaired students who may experience social isolation due to communication barriers. Zhalgasbayeva's (2024) study on the cultural significance of Kazakh folklore suggests that incorporating traditional stories into the curriculum creates a sense of unity and shared purpose among students. Group activities, such as acting out folk tales or creating visual representations, help build strong social bonds by encouraging teamwork and mutual support. These collaborative experiences increase social cohesion and create a more inclusive, harmonious learning environment. Research by Izaguirre et al. (2021) highlights the benefits of using folklore in literacy education for students with hearing impairments. Reading and analyzing folk tales strengthens students' understanding of narrative structure, vocabulary, and expressive skills. Through activities such as writing assignments based on folklore, creating modern adaptations, or writing essays, students also develop critical thinking skills. This approach supports language development while connecting students more deeply to their heritage.

Research shows that folklore encourages critical thinking and reflection. Ismayilova (2024) emphasizes that students' engagement with culturally significant themes and moral dilemmas in traditional stories enables them to think deeply about the messages. Students actively embrace

their cultural heritage, contributing to the preservation and revitalization of Kazakh traditions. In this way, rich narratives continue to exist as a vibrant part of the national identity (Lee & Bozymbekova, 2020). Various studies examining the impact of folklore on patriotic education for students with hearing impairments suggest that it is a potential tool for strengthening cultural identity, supporting moral development, and reinforcing social harmony. A study conducted by Dostal et al. (2024) reported that students' knowledge of cultural values and national history improved, and that folklore can be an effective tool for teaching patriotic values. Another study conducted by Kravtsova et al. (2022) examined the integration of traditional folk culture into the curriculum for students with hearing impairments. The findings show that students who participate in folk culture and folklore activities have higher levels of cultural awareness and a stronger sense of national identity. Kononenko (2011) examined the use of multimedia presentations of folklore in the education of hearing impaired students. The study found that the use of visual and tactile elements in addition to verbal narration narrowed the communication gap and made folklore-based lessons more inclusive. The study found that students participated more intensely in the lesson and their appreciation of their cultural heritage deepened.

When related studies are examined, it is seen that there is a lack of experimental studies examining the long-term effects of folklore-based education on students' cultural identity and civic participation. The majority of the studies conducted were with normal students. It is seen that the emotional effect of folklore on patriotism and national values in hearing-impaired students has not been investigated sufficiently. Revealing the nature of this process will contribute to the design of targeted and effective folklore-based teaching strategies that are appropriate for the unique learning needs of hearing-impaired students.

In this context, the aim of the study was to examine the effects of the curriculum activities prepared based on Kazakh folklore on hearing-impaired students' attitudes (primary school) towards patriotism and national values. For this purpose, answers to the following questions were sought:

- i.* To what extent do Kazakh folklore-based teaching activities affect primary school hearing-impaired students' attitudes toward patriotic issues?
- ii.* To what extent do Kazakh folklore-based teaching activities affect primary school hearing-impaired students' attitudes towards national values?

## Method

### Research Design

This study is an experimental study to determine the effect of a curriculum based on Kazakh folklore on the patriotism, national values, and attitudes of hearing impaired individuals. A pretest-posttest control group design was used in this study. It is important to control the “Hawthorne effect”, which is an important confounding variable in experimental studies (Berkhout et al., 2022). It is defined as the subjects participating in the study knowing that they are in an experiment, assuming that the researchers expect positive behavioral changes from them, and taking special care and cooperating in order not to disappoint this expectation (Shaafi Kabiri et al., 2020). In this study, a placebo control group was used to control the Hawthorne effect, and activities other than patriotic values were performed for this group.

### Research Group

The experimental and control groups of the study were formed from students (bilateral severe sensorineural hearing impairment, hearing loss over 80 decibels) who were attending the School for the Hearing Impaired in Almaty and Taldykorgan, Kazakhstan, which provides education. The criteria taken into consideration in the selection of the groups were as follows: (i) Being a 3rd-4th grade student, (ii) No hearing loss greater than 80 decibels, (iii) Not having any disability other than hearing loss, (iv) Having used a hearing aid for at least one year. The research group consists of 60 students in total, 30 girls and 30 boys, aged between 10-12. They were in the 3th and 4th grades. Since there were 40 students in the 10-12 age group, all of the students were included in the study. When forming the experimental and control groups, an unbiased assignment method was chosen according to gender: 30 students (15 girls, 15 boys) were assigned to the experimental group, and 30 students (15 girls, 15 boys) were assigned to the control group. The mean age of the experimental group was 11.21, with a standard deviation of 0.81, and the mean age of the control group was 11.26, with a standard deviation of 0.82.

### Experimental Application

The first thing to do before the application was to determine the subject of the research. In order to determine the effectiveness of experimental applications in gaining patriotic values, the values of “*Sensitivity to National Values*” and “*Patriotism*” were selected. As a result of the literature review and expert opinions, the texts to be examined were determined by taking into account their

suitability for the students' age and developmental stages. In determining the characters in the texts, the fact that they could reflect their culture without straying away from it in the period in which the events took place, the existence of documents and products in the field of archeology and painting, and examples that prioritize the value of patriotism with behaviors that are exemplary of determination and courage in the history of Kazakhstan were selected. After determining the subject to be studied, a literature review was conducted on the values of patriotism, national value and sensitivity to cultural heritage in Kazakhstan and abroad.

In the present study, students in the experimental group were given education on citizenship and national values. Each value was trained once a week for 90 minutes. The implementation process was carried out in a total of 5 sessions In the first semester of the 2024-2025 academic year. Within the scope of the research, sensitivity to national values and patriotism values were tried to be gained by the experimental group students through activities prepared based on biographies.

After obtaining the necessary permissions for the research, in the first week of the application with hearing impaired students, a two-hour patriotic themed values education lesson that was prepared by the researcher was given to the students. In this training, things to be done in the application stages of patriotic values education was explained and examples appropriate to the students' levels were shown.

Activities Related to Patriotic Values Kulchytskyi & Sopiha (208) define patriotism as a verbal and behavioral reflection of the positive feelings that every person has towards all the material and spiritual elements of the country in which s/he was born, grew up and lived, with a love that is inherent in his/her nature. As Van (2022) stated in his/her study, patriotism is one of the leading goals of national education to be imparted to students. At this point, in the Basic Law «On Education» of the Republic of Kazakhstan, regarding the value of patriotism, the main purpose is expressed as “to raise all individuals of the Kazakh nation as citizens who embrace, protect and develop national, moral, human, spiritual and cultural values. Individuals who love and always strive to glorify their family, homeland and nation.” Patriotism is to consciously believe in the unity of the nation and the indivisible integrity of the homeland. A patriot is a person who, as an individual, recognizes all the characteristics of the nation and country, knows its history, culture and values and protects them in every situation. The life stories of great and important figures who

have benefited the society they live in in many ways and have been accepted by the society can be used as teaching material in the social studies course. This situation enriches the content of the course and allows students to take the lives of these figures as examples and understand the ideals of the nation they are a member of and their struggle for existence (Al-Najjar&Abed, 2021). It has been suggested that life stories be used in teaching the achievements in the relevant unit of the 4th grade of the Standard curriculum social studies program.

In the teaching of the value of patriotism, biography, photographs, poems, aphorisms, slide videos and films were used. The concept and definition of patriotism were emphasized with the slides. Student activities took place in three stages: before the biography, with the biography and after the biography. Students were provided with visual and sign language education by showing them appropriate flashcards, pictures and objects used in real life. In the teaching process prepared for comprehending the determined gains on the value of patriotism based on Kazakh folklore, attention was paid to the common gains of the students in the IEP plans. Besides, primary school level lesson gains were included in the teaching process considering the levels of the students. In the application process since the group had advanced hearing loss and did not have verbal expressions, they worked on writing on the board, using pictures and showing video footage.

Each value education was started with warm-up activities to prepare the children physically and psychologically. Then, they were asked to improvise and play what could happen after the situations shown in the video recordings. After the improvisations, feedback was given and reinforced by talking and writing. Then, video recordings showing correct behaviors related to values were watched and they were played again and again. Relaxation activities were carried out in order for the children to relax cognitively, emotionally and physically due to their being active during the play phase. The study was concluded by sharing the feelings and thoughts they experienced during the values education process during the evaluation phase.

In the control group, the lessons were planned to be separated into one achievement each week and lasted for a total of 5 weeks. In the control group, the lessons were taught by the teacher using traditional teaching method. Here, in traditional method, the teacher is more active and in the center, and where plain narration and question-answer techniques are used. In this process carried out with the control group, activities were created using the textbooks of the Ministry of Education of the Republic of Kazakhstan, which included the determined achievements. Direct

value teaching was not carried out in the control group. During the lessons in the control group, the teacher tried to activate the students' prior knowledge by starting the lesson by summarizing what was learned in the previous lesson. At the end of the lessons, the knowledge deficiencies that emerged as a result of the students' answers to the questions asked in the lesson were again remedied by the teacher. The pre-test and post-tests of the research were applied to both groups simultaneously.

### **Application Environment**

The Special School for the Hearing Impaired, where the study took place, is a school that provides service in two levels as elementary and secondary school. Some school classrooms do not have group listening devices. There are 10 student desks and chairs, one teacher desk and chair, one cabinet and a blackboard in the classroom where third and fourth grade students of the elementary school study. In the classroom where the students of the third and fourth grades of elementary school study, there are 10 student desks and chairs, one teacher's table and chair, one cabinet and a blackboard.

The student desks are positioned in a U-shape that allows them to see each other and their teachers in the best way. There is internet connection, a projector, a printer, speakers and computers with touch screens in the classroom. The point where the projection is projected is right across the students.

### **Data Collection Process**

In this study, the researcher avoided any actions that would affect the naturalness of the environment that was being worked on and that would direct the data sources. The research data were obtained by the researcher in the school environment where the researcher conducted the study. The data were examined purposefully and continuously. In this context, a three-month data collection process was planned during the research process. Approaches that would manipulate the natural environment at all stages of the data collection process were avoided. The researcher was careful about not reflecting personal perspectives in the data collection and analysis process. Descriptive statistics were used in the analysis of the quantitative data obtained in the study, and descriptive analysis and hypothesis testing techniques were used in the analysis of the qualitative

data. During the data analysis process, the data were converted into written form in a computer environment without any changes, and their accuracy was confirmed by an expert. The findings obtained were defined, and comments were written according to the results. The strategies employed in order to ensure the credibility, transferability, and confirmability of the research were as follows:

- The researcher interacted long-term with the participants and the environment for the personal information form and scale applications.
- Objective data was collected in line with the subject and objectives of the study.
- The role of the researcher was clearly stated.
- Prejudicial tendencies were avoided during the data collection and analysis process.
- Expert opinions and statistical methods were used in the validity and reliability studies of the data.

### **Data Collection Tools**

#### *Attitude Scale towards Teaching National Values*

In line with the purposes of this study, the “*Attitude Scale towards Teaching National Values*” developed by Çetin (2015) was adapted to Kazakh by the researchers. The scale developed by Çetin (2015) consists of 16 items and two sub-dimensions. The sub-dimensions of the scale are caring about teaching national values and finding teaching national values worthy. There are negative items (3, 4, 10, 11, 12, 13, 14) in the scale (Çetin, 2015). The Cronbach Alpha values of the scale were calculated as .90 in the sub-factor of caring about teaching national values, .73 in the sub-factor of finding teaching national values valuable, and the Cronbach Alpha value for the total was .89. According to the Cronbach Alpha values obtained, it can be said that the reliability coefficient of the scale was high.

#### *Attitude Scale towards Patriotism Issues*

The responses given to the survey items were designed on a five-point Likert-type scale and were coded as Strongly Agree (5), Strongly Disagree (1). In order to ensure validity, the instrument was first reviewed by senior faculty members and then field-tested. Copies of the survey were administered to 15 hearing-impaired students. The preliminary application was to help determine

the suitability of the scale items for hearing-impaired children, to correct or cancel problematic items, to clarify ambiguous statements, and to determine whether the measurement tool was clear for the participants in terms of comprehensibility. Exploratory factor analysis was performed on the scale form created based on expert opinions. As a result of the validity analyses, a one-dimensional structure with an explanatory value of 58.6% was obtained. The reliability of the instrument was analyzed with Cronbach's alpha internal consistency coefficient. The analysis showed that the 12-item, one-dimensional scale had a reliability coefficient of 0.81. This value was found to be quite high and acceptable since, according to Fraenkel and Wallen (2000), reliability required at least 0.70 and above.

### Data Analysis Techniques

In this study, the effect of a curriculum based on Kazakh folklore on the patriotic values and attitudes of hearing-impaired individuals was examined. In pretest-posttest control group designs, the variance caused by variables defined as external factors on the dependent variable is statistically controlled to increase the power of the test (Remler& Van Ryzin, 2024). In this context, the equivalence of pretest scores of the experimental and control groups is important. As a result of examining the pretest data, it was seen that the normal distribution assumptions were not met, and the Mann-Whitney U test, one of the Non-Parametric tests, was used.

### Findings

The pretest results of the attitude scale towards patriotism applied to hearing-impaired students before the experimental procedures are presented in Table 1 and Table 2.

**Table 1**

*Descriptive Analysis of Hearing-Impaired Students' Pretest Scores from the Attitude Scale Towards Patriotism Issues in the Experimental and Control Groups*

	Group	N	Mean	Std. Deviation
Attitudes Towards Patriotic	Experimental	30	3,64	0,67
Issues	Control	30	3,70	0,66

Table 1 shows the descriptive statistics of the pretest scores of the attitude scale of the hearing-impaired students towards patriotism before the experimental procedures. According to the

analyses, the attitude scale pretest score average of the hearing-impaired students in the experimental group was 3.64, and its standard deviation was 0.67. The pretest attitude score average of the hearing-impaired students in the control group was 3.70, and its standard deviation was 0.66. The results of the Mann-Whitney U test conducted between the two groups of hearing-impaired students are given in Table 2.

**Table 2**

*Pretest Scores of Hearing-Impaired Students from the Attitude Scale towards Patriotism Issues in the Experimental and Control Groups, Mann Witney U Test Results*

	Group	N	Mean Rank	Sum of Ranks	Mann-Whitney U	Z	p
Attitudes Towards	Experimental	30	19,75	395,00	185,00	-0,42	0,68
Patriotic Issues	Control	30	21,25	425,00			

According to Table 2, the mean rank of the pretest scores of the hearing-impaired students in the experimental group on the patriotism attitude scale was 19.75, while the mean rank of their peers in the control group was 21.25. The Mann-Whitney U test Z value calculated between the pretest score rankings of the groups was calculated as 0.42. This value shows that the attitude levels of the hearing-impaired children in both groups towards pretest patriotism issues were equal before the experimental procedures.

The pre-test results of the attitude scale towards national values applied to hearing impaired students before the experimental procedures are presented in Table 3 and Table 4.

**Table 3**

*Descriptive Analysis of Pretest Scores of Hearing-Impaired Students from the Attitude Scale towards National Values in the Experimental and Control Groups*

Pre-Test	Group	N	Mean	Std. Deviation
Attaching importance to the teaching of national values	Experimental	30	3,77	0,68
	Control	30	3,93	0,69
Finding the teaching of national values worthy	Experimental	30	3,65	0,46
	Control	30	3,89	0,61
Attitude Towards National Values (Total)	Experimental	30	3,71	0,45
	Control	30	3,91	0,52

According to Table 3, the pretest mean (total) of the attitude scale towards national values of the hearing-impaired students in the experimental group is 3.71, and its standard deviation is 0.45. Hearing impaired students' pretest attitude score mean in the control group towards national values was 3.91, and its standard deviation was 0.52. The results of the Mann-Whitney U test conducted between the attitudes of the two groups of hearing-impaired students towards national values are given in Table 4.

**Table 4**

*Hearing-Impaired Students' Pretest Scores from the Attitude Scale towards National Values in the Experimental and Control Groups, Mann Witney U Test Results*

Pre-Test	Group	N	Mean Rank	Sum of Ranks	Mann-Whitney U	Z	P
Attaching importance to the teaching of national values	Experimental	30	18,80	376,00	166,00	-0,95	0,34
	Control	30	22,20	444,00			
Teaching national values is worthy	Experimental	30	18,55	371,00	161,00	-1,08	0,28
	Control	30	22,45	449,00			
Attitude Towards National Values (Total)	Experimental	30	18,68	373,50	163,50	-0,99	0,32
	Control	30	22,33	446,50			

According to Table 4, the mean rank of the pretest scores of the hearing-impaired students in the experimental group on the attitude scale towards national values (total) was 16.68, while the mean rank of their peers in the control group was 22.33. The Mann-Whitney U test Z value calculated between the pretest score rankings of the groups was calculated as 0.99. This value shows that the pretest attitude levels of the hearing-impaired children in both groups towards national values were equal before the experimental procedures. The posttest results of the attitude scale towards patriotism issues after the experimental procedure applied to the hearing-impaired students are presented in Table 5 and Table 6.

**Table 5**

*Descriptive Analysis of Posttest Scores of Hearing-Impaired Students in Experimental and Control Groups on Attitude Scale Towards Patriotism Issues*

Post-Test	Group	N	Mean	Std. Deviation
Attitudes Towards Patriotic Issues	Experimental	30	4,32	0,48
	Control	30	3,99	0,54

Table 5 shows the descriptive statistics of the posttest scores of the attitude scale of the hearing-impaired students towards patriotism after the experimental procedures. According to the analyses, the attitude scale post-test score average of the hearing-impaired students in the experimental group was 4.32, and its standard deviation was 0.48. The posttest attitude score average of the hearing-impaired students in the control group was 3.99, and its standard deviation was 0.54. The results of the Mann-Whitney U test conducted between the post-test patriotism attitudes scores of the two groups of hearing-impaired students are given in Table 6.

**Table 6**

*Hearing Impaired Students' Posttest Scores from the Attitude Scale towards Patriotism Issues in the Experimental and Control Groups, Mann Whitney U Test Results*

Post-Test	Group	N	Mean	Sum of	Mann-Whitney		
			Rank	Ranks	U	Z	p
Attitudes Towards Patriotic Issues	Experimental	30	24,38	487,50	122,50	-2,16	0,03
	Control	30	16,63	332,50			

According to Table 6, the patriotism attitude scale posttest mean rank of the hearing-impaired students in the experimental group was 24.38, while the mean of their peers in the control group was 16.53. The Mann-Whitney U test (Z value) calculated between the posttest patriotism attitude score rankings of the groups was calculated as 2.16. This value shows that the posttest attitude levels of the hearing-impaired children in both groups towards patriotism issues were significantly different after the experimental procedures ( $p < 0.05$ ). It was observed that the attitudes of the hearing-impaired students in the experimental group towards patriotism issues were significantly higher than their peers in the control group. The posttest results of the attitude scale towards national values applied to the hearing-impaired students after the experimental procedure are presented in Table 7 and Table 8.

**Table 7**

*Descriptive Analysis of Posttest Scores of Hearing-Impaired Students in Experimental and Control Groups on Attitude Scale towards National Values*

Post-Test	Group	N	Mean	Std. Deviation
Attaching importance to the teaching of national values	Experimental	30	4,28	0,43
	Control	30	3,92	0,34
Finding the teaching of national values worthy	Experimental	30	4,30	0,67
	Control	30	3,93	0,33
Attitude Towards National Values	Experimental	30	4,29	0,48
Total	Control	30	3,92	0,31

In Table 7, the descriptive statistics of the posttest scores of the attitude scale towards national values of the hearing-impaired students after the experimental procedures are given. It is seen that the posttest mean score of the attitude scale towards national values (total) of the hearing-impaired students in the experimental group was 4.29, and its standard deviation was 0.48. The posttest mean score of the hearing-impaired students in the control group was 3.92, and its standard deviation was 0.31. The results of the Mann-Whitney U test conducted between the post-test attitudes scores of the two groups of hearing-impaired students towards national values are given in Table 8.

**Table 8**

*Posttest Scores of the Attitude Scale towards National Values of the Hearing-Impaired Students in the Experimental and Control Groups, Mann Witney U Test Results*

Post-Test	Group	N	Mean Rank	Sum of Ranks	Mann-Whitney U	Z	p
Attaching importance to the teaching of national values	Experimental	30	25,73	514,50	95,50	-3,26	0,00
	Control	30	15,28	305,50			
Finding the teaching of national values worthy	Experimental	30	24,23	484,50	125,50	-2,15	0,03
	Control	30	16,78	335,50			
Attitude Towards National Values	Experimental	30	25,53	510,50	99,50	-2,79	0,01
Total	Control	30	15,48	309,50			

According to Table 8, the posttest mean rank (total) of the attitude scale scores of the hearing-impaired students in the experimental group towards national values was 25.53, while the mean of

their peers in the control group was 15.48. The Mann-Whitney U test (Z value) calculated between the groups' post-test attitude score rankings towards national values was calculated as 2.79. This value shows that the posttest attitude levels of the hearing-impaired children in both groups towards national values were significantly different after the experimental procedures ( $p < 0.05$ ). As a result of the experimental procedures, it was observed that the attitudes of the hearing-impaired students in the experimental group towards national values were significantly higher than their peers in the control group. The applied experimental procedures caused a significant and positive increase in the attitudes of the hearing-impaired students regarding the importance of teaching national values and finding the teaching of national values valuable.

### **Discussion and Conclusion**

This study aimed to examine the effects of activities based on Kazakh folklore on the patriotic values and national attitudes of hearing-impaired primary school students. The findings of the study showed that students in the experimental group achieved significantly higher post-test scores compared to the control group. These results reveal that the integration of cultural content into education can effectively impart patriotic values. Stories of national heroes, epics emphasizing their courage and integrity, and materials visualizing Kazakh history strengthened students' values and attitudes. This also increased students' sense of belonging to national culture and national heritage. As suggested in Van's (2022) study, the inclusion of cultural narratives within the educational framework can develop individuals' sense of responsibility and social belonging. Similarly, Al-Najjar and Abed (2021) state that the life stories of national heroes make abstract values tangible for young people. In this context, folklore-based resources play an important role in students' development of positive attitudes towards patriotic ideals. The findings support that folklore-based educational activities can be used as an effective pedagogical tool.

As emphasized in Ayaaba's (2013) study, teaching methods compatible with socio-cultural contexts increase students' participation and retention in the learning process. The adaptation of folklore-based activities to hearing-impaired students in this study once again demonstrates the validity of this approach. In addition, the findings of Berkhout et al. (2022) emphasizing the importance of cultural value-based practices in promoting attitude changes are parallel to the results of this study. The combination of visual storytelling and interactive activities created stronger emotional bonds in students and led to meaningful attitude changes. Shaafi Kabiri et al.'s

(2020) studies on engaging teaching environments show that such interactive and emotionally resonant methods positively affect student attitudes. By combining sign language, visual materials, and group activities, this study enabled hearing-impaired students to actively participate in education and adopted an egalitarian approach in the learning process. The findings expand the understanding in the literature on the role of cultural materials in education and reveal the importance of such pedagogical approaches.

The transfer of values such as courage, perseverance and social identity through education, as expressed in the study of Kondratska et al. (2018), was also observed in the context of this research. Folklore-based activities enabled students to develop a deeper understanding of patriotism by blending cognitive and emotional learning strategies. Berkhout et al. (2022) state that establishing deep connections between students and the subject encourages behavioral changes. In this study, the concretization of abstract values stood out as an educational model that fills the gap between theory and practice. Remler and Van Ryzin's (2024) emphasis on the importance of connecting content with students' life experiences to improve learning outcomes is consistent with the results of this study. In this context, folklore-based educational strategies not only teach patriotic values but also contribute to students' understanding of their roles in the social and cultural context.

This study also showed a significant improvement in the understanding and appreciation of national values in the experimental group students. By participating in folklore-based activities, the students increased their awareness of their cultural heritage, collective identity, and national origin. In addition, the support of storytelling with visual and interactive tools allowed them to effectively connect with complex concepts. This allowed them to understand their national identities more deeply. Kodelja (2020) stated that patriotism should be integrated with democratic values and that when taught correctly, it promotes social harmony and moral development. Similarly, this study supports the findings of Kodelja (2020) by emphasizing that national values are integrated with the social and cultural identities of the students. In addition, Kodelja (2011) argues for the necessity of a balanced pedagogical approach by discussing the moral limits of patriotic education. The results of this study show how balanced patriotic education can be provided through cultural narratives. Chekmenev et al. (2024) state that patriotism is a universal value that shapes the moral values of individuals. In this context, emphasizing moral virtues such as courage in the cultural framework used in the study created both emotional and intellectual

connections in students. These results are also consistent with the findings of Wilkomirska (2019), who emphasized the need to establish a balance between democratic values and patriotism. The approaches used in this study allowed individuals to value their identities while at the same time connecting with the wider community. Moreover, these pedagogical methods contributed to teaching patriotism in an inclusive rather than exclusive manner.

Sayfullayevna (2024) discusses the role of moral education in developing ethical behavior in students and emphasizes the importance of innovative teaching approaches to achieve this. In particular, the use of folklore in this study provides a successful example of such innovation by providing students with relatable and culturally rich narratives that encourage them to internalize values such as respect, courage, and community service. In addition, these activities managed to build a strong bridge between ethical concepts and their practical application by creating a learning environment that emphasizes moral and national values. Similarly, according to Khadjieva (2019), the application of innovative technologies and methods plays a critical role in students' identity development in spiritual and moral education. In this context, the combination of sign language, visual aids, and interactive storytelling allows students with hearing impairments to fully participate in educational activities and benefit from them equally. In this context, it offers an innovative model in terms of both access to education and student participation. The inclusive approach discussed in the research clearly shows that folklore-based education has the potential to serve as an effective method for the promotion of national values in different student classes. At the same time, these methods allow students to both strengthen their individual identities and develop a sense of belonging to a wider community. In this context, such approaches that encourage individuals to embrace national values while fulfilling their moral and social responsibilities once again reveal that education has a multidimensional structure.

This study has some limitations. First, although the research questions focused on examining the impact of folklore-based activities on patriotism and national values, they were limited to short-term results only. This limitation prevented the study from comprehensively analyzing the impact on the long-term results and development of the assessed values. Therefore, a longitudinal research approach could provide deeper insights into how these attitudes evolve over time and could be a critical direction for future studies. Second, the research design was based on a relatively short intervention period of five weeks. Although this period was sufficient to observe initial behavioral

changes, it was insufficient to evaluate more complex and in-depth learning processes. Longer intervention periods would be more useful to expand the scope of the activity and to examine the durability of the changes achieved. Extending the intervention period may allow for more comprehensive behavioral and attitudinal transformations to be observed in the students. The methods used in the study are robust enough to evaluate immediate results. However, the lack of qualitative data sets to address the nuances and variability in individual responses has limited the in-depth interpretation of the results. For example, collecting qualitative data on student reflections, teacher observations, or classroom dynamics could contribute to enriching the findings. Future research would benefit from adopting a mixed-method approach to provide a broader perspective of both quantitative and qualitative data. Furthermore, the cultural specificity of the folklore materials used in the study may limit the applicability of this approach to other cultural contexts. Although Kazakh folklore has proven effective in this study, similar studies in different regions need to be adapted to local cultural narratives and values. This adaptation process has the potential to create variability in results while maintaining the effectiveness of the methodology. Finally, the study did not address potential biases in the implementation of the intervention. For example, teachers' enthusiasm or familiarity with folklore materials may have played a determining role in the overall effectiveness of the activities. Providing standardized educational materials and implementation guidelines for educators could reduce the impact of such biases in future research. Such systematic approaches could make research processes more reliable and reproducible.

### **Conclusion and Recommendations**

The study revealed the impact of activities based on Kazakh folklore on the patriotic values and national attitudes of primary school students with hearing impairments. First, such approaches increase student engagement and make abstract values such as patriotism and national identity more tangible and accessible, especially in special education contexts. Furthermore, the use of folklore as a tool demonstrates that culturally resonant teaching methods are not only effective but also necessary to promote a deeper understanding of shared cultural values. In this context, educators can bridge the gap between moral principles and students' lived experiences by including these narratives and providing a more holistic approach to education.

However, this study also strengthens the theoretical framework of culturally responsive pedagogy, advocated by researchers such as Wiłkomirska (2019) and Kodelja (2020), which emphasizes the importance of aligning teaching methods with students' cultural and social realities. The findings support the idea that education should not only impart knowledge but also develop identity and values. Moreover, by confirming the effectiveness of folklore-based interventions, this research adds to the growing body of evidence that culturally responsive teaching improves both cognitive and emotional learning outcomes. Practically, the inclusive nature of the activities also clearly demonstrates the importance of accessibility in educational design. For example, the integration of tools such as sign language and visual aids allowed students with hearing impairments to fully interact with the material. In addition, this is in line with the findings of Khadjieva (2019), who emphasizes the role of innovative technologies in supporting moral and spiritual development. Educators and policymakers may consider adopting similar methodologies to ensure that all students, regardless of their abilities, can benefit from value-based education.

The results also highlight the potential of education to enhance social cohesion and shared cultural understanding beyond the classroom. For example, activities that taught students about their cultural heritage and national values fostered a sense of belonging and collective identity. In this context, Chekmenev et al. (2024) argue that patriotism, when taught as a universal value, can serve as a unifying force across diverse societies. This study provides practical evidence to support this claim and demonstrates how culturally-based education can contribute to broader social cohesion. The findings also highlight the need for longitudinal studies to examine the persistence of values transmitted via such methodologies. While immediate results are promising, understanding how these values develop over time will provide deeper insights into the long-term impact of folklore-based interventions. Furthermore, future research could explore how these methods can be adapted to different cultural and educational contexts, making the benefits of culturally responsive teaching accessible to a global audience.

Finally, the transformative potential of culturally relevant education lies in connecting students to their own heritage and encouraging a sense of responsibility towards their community. Sayfullayevna (2024) has demonstrated the role of culture-based education in bridging ethical principles with their real-world applications. This study exemplifies how folklore-based learning can achieve this by providing students with practical and relatable examples of values such as

courage, perseverance, and respect. Furthermore, these findings advocate for the wider integration of culturally responsive teaching methodologies into standard curricula. Policymakers can create a more inclusive and effective educational framework by aligning educational content with students' cultural realities. The evidence presented in this study clearly highlights the importance of cultural context in education not only as a means of engagement but also as a means of promoting long-term social cohesion and moral development.

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