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The impact of linguistic and cultural identity development on the growth of the economy of the Republic of Kazakhstan

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Abstract

Relevance. In view of globalisation and the territorial disputes in the Eurasian region, which have escalated to warfare, the issue of national identity has become particularly relevant.

Purpose. The research aims to determine the dynamics of the cultural identity of the citizens of the Republic of Kazakhstan (RK), identify the key directions in the further development of the traditions of the Kazakh people and describe the impact of these processes on the growth of the country's economy.

Methodology. Methods of statistical analysis and forecasting were applied, a list of key indicators was compiled and a trend line was formed. Regression analysis was also performed to better understand the relationship between the indicators, and an internet questionnaire survey of the citizens of the Republic of Kazakhstan was compiled to determine the subjective perception of the nation's iconic symbols and to find out the dynamics of actual household incomes.

Results. As a result, data were obtained on the total number of RK residents, those who identify themselves as Kazakhs, and those who consider Kazakh as their native language. These data in dynamics were compared with the indicators of gross domestic product, which demonstrated a clear direct correlation between these phenomena, additionally confirmed by regression statistics. In addition, the relationship between the growth of cultural identity and the increase in television content in the Kazakh language was analysed.

Conclusions. The practical significance of the work lies in obtaining a confirmed way of achieving economic growth through the influence of national television, as well as the presence of representative feedback from society on such key programmes as the development of national identity, the creation of iconic landmarks and national parks, and support for Qazaq repatriates to their historical homeland.

Keywords: increased wealth; household income; labour migration; financial independence; national pride; national economy.

Introduction

The national code of Kazakhs, as well as their cultural identity, has been formed over many generations. However, currently, when a full-scale war for territories initiated by the former metropolis is underway, an up-to-date assessment of the cultural and economic benefits of independence is relevant. The aggressor's construction of "imperial culture" began as early as 1731 with the acceptance of Russian citizenship by the Kazakhs of the

Younger Juz and the beginning of the annexation of the Kazakh Khanate to Russia, which, according to the study by N. Bekmakhanova [1], was a forced measure due to the threat from Dzungaria. In the process of formation of a new peripheral paradigm, a disdainful attitude towards nomadic people was artificially created, and one of the most important tools for changing the nomads' thinking was a systematic policy of imposing the values and culture of the empire. In 1867-1868, when all lands of the Republic of

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Kazakhstan (RK) were declared state property, the Kazakhs lost their traditional way of life along with the loss of the right to nomadic routes. The subsequent agrarian reform and Stolypin's resettlement policy finally destroyed the nomadic civilisation of the Kazakhs.

With the advent of Soviet power, which claimed to "liberate the peoples from the imperial burden", the repression of the indigenous population of the Republic of Kazakhstan only intensified – as A.T. Kulsariev et al. [2] noted, not only ordinary nomads, keepers of traditions, but also the intelligentsia, bearers of spiritual potential, were physically exterminated. A particular impact on cultural memory was the deliberate extermination of Baksa shamans, the few remaining bearers of the nation's cultural traditions, under the slogan of the fight against religion. After the memorable events of Zheltoksan in 1986, for the first time in several centuries, the Kazakh nation had a chance to regain its identity. As S.M. Borbasov [3] noted, the determined actions of the youth in Almaty awakened not only the Kazakh nation but also influenced the self-awareness of other enslaved peoples of the Soviet Union, who realised that only independence was the key to respecting national interests. At the same time, the policy of long and systematic destruction of national identity and the imposition of the "Soviet way of life and culture" has led to the fact that some residents of various ages, including even peers of independence, continue to identify with the Soviet past [4; 5]. They deny the cultural identity of Kazakhs, agreeing, at best, to belong to "Kazakhs" as a non-ethnic post-Soviet community [6]. The other extreme of this problem is the excessive self-identification of some citizens with Western culture and the attitude to traditional Kazakh values as some atavisms and vestiges.

Nevertheless, the current state policy is nationally oriented and one of the brightest indicators of the correct movement towards national interests is the repatriation of a large number of ethnic Kazakhs to their historical homeland. According to the Ministry of Labour and Social Protection [7], since 1991, more than one million people have received the status of oralmans (kandas) in the Republic of Kazakhstan, with the majority of them (63%) resettling from relatively prosperous China, which indicates a high level of national consciousness of the migrants. Special programmes for the adaptation of repatriates are also another aspect of the growth of national identity in the country. A.M. Dossanova and I.A. Abdikadyr [8] identified the stages of life processes of Kazakh repatriates and studied the factors and reasons that complicate the rapid language adaptation of children. As a result, abrupt assimilation was determined to harm children's psyche. Just as personal memories are important for an individual, so cultural memory, formed by recreating the past, is important for a society. And if for the inhabitant of the European polis such memory is the elements and principles of urbanism, the constant of the nomad's cultural memory, its vital core, is the Steppe [9-11]. A comparative analysis of educational practices in Soviet schools and modern conditions was carried out by T.T. Dalaeva and B.T. Kalieva [12]. Having compared the main goals in the formation of cultural memory images and their emotional characteristics, the authors concluded that the modern approach is more objective and nationally oriented.

Furthermore, it is necessary to consider the enormous role of television, which influences the formation of a system of values not only among the younger generation but also among adult citizens. As U.M. Yessenbekova and B. Kutym [13] noted, Kazakhstan's television market is turning into an art-educational "encyclopaedia" for mass audiences. At the same time, despite the noticeable increase in the amount of TV content for Kazakh-language audiences since Independence, it is important to be sure of its quality. Despite the humanitarian significance of the development of the nation's identity, the above-mentioned authors, who studied this problem, did not consider it in the context of economic effect.

The research aims to determine the dependence of the growth of the economic welfare of a nation on the dynamics of its cultural consciousness, including that formed by television.

Materials and Methods

Statistical analysis and forecasting methods were used in the study, alongside regression analysis of indicators with the construction of a scatter diagram and subsequent trend formation. In particular, data from the National Population Censuses of the Republic of Kazakhstan for 1999, 2009 and 2021 were analysed. The total number of citizens for each of the years was compared with such key indicators of national self-identification as nationality and proficiency in the Kazakh language. Visual dynamic graphs were developed based on these indicators. To assess the economic effect of the growth of national self-consciousness and changes in the cultural identity of citizens, a comparative analysis of statistical data was carried out based on the indicators of gross domestic product (GDP) of the RK for 1999, 2009 and 2021 published on the World Bank's website.

Regression analysis between the indicators of national identity (the number of people who call themselves Kazakhs) and the volume of gross domestic product of the country was also carried out based on the aforementioned data. Based on the obtained data, a regression relationship was determined, and after the construction of a scatter diagram, a linear trend was formed to understand the prospects of economic development in the context of the growth of the national identity of citizens. For a more complete assessment of the processes of strengthening national positions that are currently taking place in the Republic of Kazakhstan, the method of online computer-assisted web interviewing (CAWI) was additionally used, in the course of which questionnaires of citizens of the Republic of Kazakhstan representing various gender and age groups were processed. To increase representativeness and maintain the ratio of rural to urban residents, at the final evaluation stage, questionnaires were randomly selected according to the national proportion of 61% urban to 39% rural. For convenience and speed of processing, the questions were predominantly closed-ended and did not provide opportunities for additional reasoning and manipulation. In the online survey, the following questions were asked in the questionnaire:

1. Do you consider yourself a part of the Kazakh nation? Answer options: yes/no.

2. Which national symbols of the Kazakhstan Republic do you consider to be the most characteristic? Name three in priority order.

3. What is your attitude to the project on the repatriation of ethnic Kazakhs to their homeland? Answer options: positively, negatively, I am a repatriate or a child of repatriates.

4. Are there any Kazakh traditions that you would NOT like to pass on to your children? If there are, name one or two.

5. How has your family's welfare changed over the previous 5 years? Answer options: increased, remained unchanged, decreased.

Respondents were offered from the outset to choose the language – Kazakh or Russian – in which they felt comfortable filling in the questionnaire, which was also used at the stage of data processing. In the process of studying the results of the online survey, priorities were identified concerning traditional symbols of the nation, and feedback was obtained on a range of sensitive issues of

national and cultural identity. It was also possible to track the growth of citizens' incomes in recent years and compare them with official statistics. In addition, the rating of television channels was studied using 2022 as an example, and a comparative analysis of the advertising media market was carried out to determine the dynamics of the economic growth of the industry.

Results

First of all, it is necessary to recognise how many people living in Kazakhstan associate themselves with the Kazakh people. Since one of the most important indicators of cultural identity is language, the proportion of citizens who consider Kazakh to be their mother tongue is also important. Since the National Census was conducted in 1999, 2009 and 2021, it is possible to assess how these parameters have changed over a ten-year interval. The exact figures are shown in Table 1.

Table 1. Key demographic indicators

	1999	2009	2021
Total Kazakhstan population	14,953,126	16,009,597	19,186,015
Kazakh	7,985,039	10,096,763	13,497,891
Those who deem Kazakh their native language	no data	9,982,276	13,380,107

It is important to note that not only absolute indicators of the increase in the national identity of the people of the Republic of Kazakhstan, but also relative ones are increasing. Thus, if in 1999 only 53% of citizens identified themselves as Kazakhs, then 10 years later, in 2009 there were already 63%, and in another 12 years, in 2021, the figure increased to 70%. The situation is similar with linguistic identity: in 2009, the overwhelming majority of Kazakhs considered their native language to be Kazakh – 98.86%. Nevertheless, the next census managed to beat

even this almost total indicator – in 2021 it was already 99.12%, demonstrating a convincing dynamic of growth of national consciousness. Returning to the assessment of the dependence of the economic effect on the growth of the national self-consciousness of citizens, it is necessary to compare the number of citizens of the Republic of Kazakhstan, declaring their Kazakh identity with the indicators of the country's GDP. Table 2 shows economic indicators for the years in which censuses were conducted.

Table 2. Relationship between demographic and economic indicators

Year	GDP, million USD	Kazakh, people
1999	16.87	7,985,039
2009	115.31	10,096,763
2021	197.11	13,497,891

As can be seen in Table 2, a direct correlation exists – the more citizens of the country show their national identity, the higher the economic performance of the state. To make sure that this relationship is not random, a

regression analysis of the indicators was conducted. Key statistical indicators are collected in Table 3.

Table 3. Regression statistics

R Multiple	0.982477748
R-square	0.965262525
Normalized R-square	0.930525051
Standard error	23787.64015
Observations	3
Y-intersection	-225801.3746
X 1 variable	0.031877895

Source: compiled by the author.

Based on the obtained data, the coefficient of determination R² is almost 0.97, which means that the estimated parameters of the model by 96.52% explain the dependence between the studied parameters and this is a very high indicator. It can also be stated that the

dependence between the number of citizens declaring their national identity and GDP can be determined by the formula:

$$GDP = -225801.37 + 0.031877895 * Ki, \quad (1)$$

where: GDP – Kazakhstan GDP; Ki – a population that acquired their identity.

First-hand feedback on well-being directly from the citizens themselves was also necessary in addition to theoretical forecasts of economic growth. Such a survey would also help to obtain information about Kazakhs' attitudes towards their national symbols and what they consider to be the most important symbols. Thus, a five-question questionnaire was created and posted on a separate temporary web page that internet users were invited to access. Only adult (18 years and above) citizens of the Republic of Kazakhstan permanently residing in the Republic of Kazakhstan could take part in the survey, and all visitors to the page were notified in advance. Before starting the survey, a choice of the language of the questionnaire was offered – Kazakh or Russian, followed by an anonymous collection of brief demographic data – gender, age, and urban/rural resident.

Of the 345 questionnaires received, 42 were rejected due to inconsistency of answers to the questions asked. From the remaining qualitative questionnaires, 200 questionnaires were randomly selected to match the national ratio of 61% urban respondents (122 people) and 39% rural respondents (78 people). Of these, 96 questionnaires belonged to males and 104 to females, which practically corresponds to the gender ratio in the Republic of Kazakhstan. The distribution by age groups was – 35 people aged 18-24, 71 people aged 25-34, 62 people aged 35-44, 32 people aged 45 and above. In the first question, respondents were asked to identify their national identity and answer whether they consider themselves part of the Kazakh nation. 152 people or 76% answered positively to this question. It is important to note that all 152 respondents chose the Kazakh language when choosing the language of the questionnaire. In the second question, it was necessary to name the three most important, in the respondent's opinion, national symbols in the order of priority. The results of two hundred questionnaires were processed and the ten most popular answers, considering the ratings assigned to them by the respondents, are as follows.

- Kazakh language.
- Aitys.
- State flag or coat of arms.
- Golden Warrior/Saka Warrior.
- Yurt or Shanyrak as its most important part.
- Kazakh horse.
- Steppe.
- The holy bird Simurgh.
- Baiterek tree of life.
- Islam.

In the third question, respondents were asked to indicate their attitude towards repatriates. As a result, 174 people had a positive attitude toward the state programme of return of Kazakhs to their historical homeland, 15 – negative, and 11 people repatriate themselves or their descendants and take a full part in the economic life of the country. In the fourth question, the respondents could name the traditions that they had a negative assessment of and would not want to pass on to their children and grandchildren. A blank was left in 86 questionnaires, which means agreement with all existing manifestations of

Kazakh traditions. In another fifteen questionnaires respondents indicated “difficult to answer”, although this option was not provided in the questionnaire. Nevertheless, this signal is also informative and demonstrates the presence of doubts among some citizens. The majority of those who responded informatively to this question, 102 people, indicated traditional remnants associated with wedding ceremonies – kalym and bride kidnapping. Such progressive views also indicate an increase in the economic culture of citizens and their financial responsibility, when money is earned and not just given away in favour of prejudice. It must be not only women who refuse to become part of the transaction when a living “commodity” is paid for. According to the questionnaire, of the 102 people who called kalym a remnant, almost half, 47 respondents, were men.

In the fifth and final question, respondents were asked to give a subjective assessment (without providing specific figures and calculations) of changes in family income over the previous 10 years. As a result, 194 questionnaires, 97% of their total number, contained an unambiguous answer that incomes during this period have increased, and family welfare has grown. Analysing the obtained results, first of all, it should be noted that the hypothesis about the increase in the welfare of Kazakhs due to the growth of national consciousness was confirmed – both at the general macroeconomic level and at the level of private households. Patriotism, linguistic and cultural identity of citizens are also very high, which is confirmed both verbally, by the answers of respondents, and non-verbally, when choosing the language of the questionnaire. It is necessary to dwell separately on the symbols of the nation – for the further development of the cultural identity of Kazakhs, they are necessary as a basic reference point and a “guiding star” for subsequent generations. It is important that such symbols come from the masses of people, and not from special government directives. In this regard, the first ten places of the representative sample of the national rating of symbols should correctly reflect the popular perceptions of the basic values of the Kazakh people. Below is a more detailed analysis of each of the positions.

The first place among the symbols in the survey with a large margin is occupied by the Kazakh language as a universal identifier of belonging to the nation, a way of transmitting traditional knowledge and customs, as well as an embodiment of the connection between generations. Then comes a unique form of folk poetry – aitys. Improvised competitions of akyns since the times of Zhanak Sagyndykuly and Shozhe Karzhaubayuly have occupied a special place in Kazakh culture and centuries later still have a large audience. The modernisation of aitys, touching on acute and topical issues during competitions is one of the forms of social feedback in society. The state flag and anthem, which respondents mentioned, together or separately, as one of the symbols of the nation, somewhat stands out from the list of traditional values, since historically nomadic peoples had no traditions of heraldry and modern state symbols were created only at the end of the 20th century. At the same time, when creating the flag, artists used the most ancient symbols of tribes – tamgas, and when developing the concept of the coat of arms – the idea of a yurt, which

means that there is a connection between ancient times with these symbols.

The fourth most frequently mentioned symbol of the Republic of Kazakhstan is the Golden Man, a Saka warrior in golden armour, whose remains were discovered in 1969 during the excavation of the Issyk Mound. The figure of the warrior accompanied by a winged leopard has become a recognisable brand of the country and has even become a key element of the Independence Monument, but a distinction should be made between truly traditional values, passed down from generation to generation, and relatively recently acquired symbols that have no relevance to the way of life of the majority of the population. In this sense, a more recognisable and mentally close element is the yurt, which was also mentioned by respondents, although somewhat less frequently. The yurt, as a traditional dwelling of nomads, is a kind of the cradle of the Kazakh nation, as it is where the ancestors of the majority of modern Kazakhs lived and brought up their children. Sometimes instead of a yurt, interviewees referred to a shanyrak – a key element of the structure, which is also the sacral centre of the dwelling, a symbol of light and an intermediary between Earth and Heaven. The same “call of blood” and echoes of the nomadic life of ancestors influenced the inclusion of such iconic concepts as the Kazakh horse and the Steppe in the list of the most important symbols of the nation.

A separate block among the indicators of the nation are mythical personalities – Samruk, Baiterek and Tulpar, which were not included in the top 10 but were repeatedly mentioned in the answers. Such symbols as the Great Ptah, Tree of Life and Winged Horse are found in many ancient legends and are not strictly Kazakh endemics, but under such names, they became a part of Kazakh culture. Finally, references to Muslimism as a part of the DNA of the Kazakh nation were quite common in the answers. However, since proto-Kazakh tribes practised Zoroastrianism and shamanism, the linking of Islam, as a relatively young religion, to the Kazakh ethnos may be somewhat exaggerated. Among the symbols that were not included in the top-ten, but were mentioned several times, the national currency, the tenge; good relations with neighbouring countries; the sun; the Aral Sea; kumys; shubat; and Kazakh cinema were also mentioned. The feedback from the citizens of the country regarding the repatriation programme deserves special attention – from

the point of view of the economy, the inflow of new workers from abroad will positively affect the country’s GDP. As can be seen, in general society understands the importance of such a project, but in the light of modern trends, it is necessary to finalise its marketing component. Creating a Kanda brand with all the necessary attributes, including logo and identity, would attract additional people to the program and new jobs in Kazakhstan. Popularisation of the Kandas movement in society in the context of the idea “It is an honour to be Kazakh” would have a positive impact on Kazakhstan itself and in neighbouring countries. Since in recent years, the flow of oral means has somewhat dried up due to several unpopular political decisions, the creation of such a recognisable creative concept could restore the flow of motivated labour force to Kazakhstan and, as a consequence, significantly strengthen economic indicators.

Returning to the issues of the influence of television on the development of national self-awareness, without which it is impossible to develop the country’s economy, according to the National Media Association, the quality of content in the state language is increasing every year and national programmes are becoming more and more interesting to watch. Thus, in 2022, Kazakh-speaking residents in major cities of the Republic of Kazakhstan watched TV products for an average of 117 minutes a day, while people who prefer to speak other languages – only 66 minutes on average. This almost twofold difference indicates, firstly, a gradual increase in the category of people who use the Kazakh language for communication. Secondly, it shows that the volume of patriotic content is growing every year. The increasing popularity of Kazakh-language products is also evidenced by the fact of growing interest in Kazakh TV series. Thus, among locally produced series with high ratings were noted “Kököktiñ üyası” on TV channel KTK, “Bakıttıñ kilti” and “Kıy bala-2” on TV channel Qazaqstan, “Bastyk bolamyn” and “Takiyasız perishte” on Channel Seven. Indirectly, the surge of interest in own product on TV is also confirmed by the dynamics of the TV advertising budget as an indicator of economic growth. According to K Research Central Asia, in 2022, total TV advertising budgets will grow by 6.5% compared to 2021. The redistribution of shares was in favour of the second half of the year, as illustrated in Figure 1.

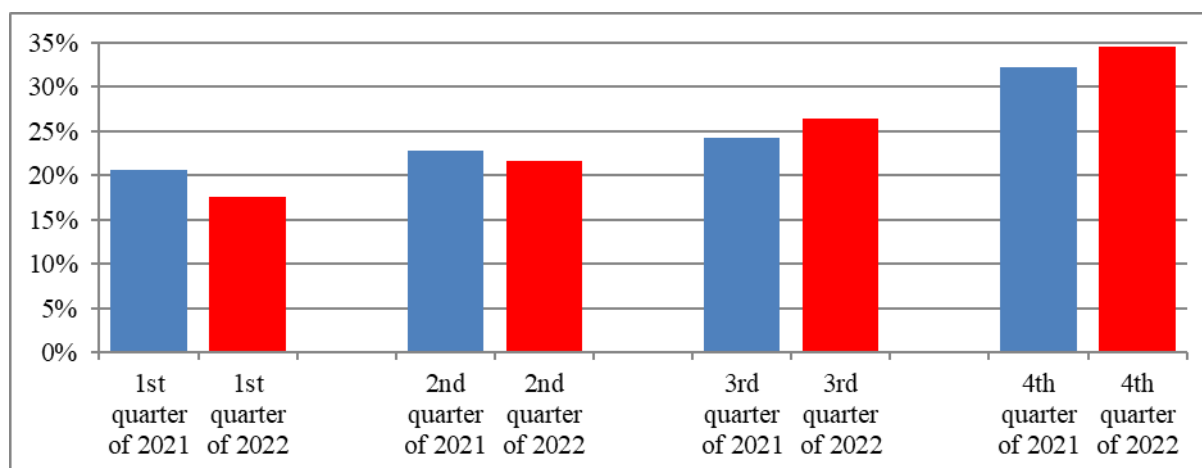


Figure 1. Dynamics of advertising market volumes 2021 vs 2022

Regarding the future of Kazakhstan's cultural identity, it is worth mentioning that another national mega-project could be a network of national nature parks with strong ethnic motifs, along the lines of Skansen in Stockholm, the Pirogovo Museum in Kyiv, or the Spanish Village in Barcelona. Since Kazakhstan has a unique wide range of natural zones – from steppes in the north to Karatau in the south and from the Caspian Sea in the west to Altai in the east – it is necessary to build a system of tourist parks where, in addition to natural monuments, visitors will have the opportunity to get acquainted with folk traditions, national cuisine and ancient customs of the Kazakhs. Green tourism is now extremely popular in the civilised world and such a programme has attracted substantial financial flows to Kazakhstan, including the development of routes, the launch of low-cost airlines and the explosive growth of the hotel industry. In addition to attracting foreign tourists, such ethno-parks and open-air museums would also have a significant impact on shaping the worldview of new generations of Kazakhs, who would have the opportunity to touch their cultural roots from childhood.

In general, the results of the study showed the need to further strengthen national identity, because in addition to forming the subjective “DNA of the nation”, such national programmes have a quite pragmatic effect on economic growth and improving the well-being of all Kazakhs. By developing the necessary mechanisms of identification, one can count on collective cultural identity, for which various platforms should be used: promotion of national brands through social networks; quality content on television, radio, film productions, and printed publications; work of national cultural centres; office work in the Kazakh language; the opening of national secondary schools, widespread introduction of ethno-pedagogy. With the creation of social, historical, cultural, situational, and even political factors in the state, each of its citizens will have a conscious approach to the identification of the national code.

Discussion

The development of the linguistic and cultural identity of different nations as an essential factor of further growth has repeatedly attracted the attention of researchers. This topic has become especially relevant in the context of globalisation when supranational processes force individual nations to protect their culture and language particularly carefully. Thus, A. Roman [14] studied the changes that the Republic of Kazakhstan has undergone during almost 30 years of independence and confirmed that the problem of national identity continues to be relevant. He argued that a balance must be maintained between maintaining national integrity and integrating the state into the modern world. A separate aspect of the return of Kazakh cultural identity is the marked contradiction between age-old cultural stereotypes about the separation of “male” and “female” roles and modern civilised notions of gender equality [15]. For example, N. Durrani et al. [16], studying the secondary education system in Kazakhstan using school textbooks as an example, drew attention to the predominantly objectified images and descriptions of women and girls, while men are almost always portrayed as protectors and leaders. As this trend was true for most

subjects, it is reasonable to assume that the balance on the “tradition-modernity” line has a significant bias in favour of outdated gender stereotypes. The current research also reflects an echo of this problem, with most women unwilling to be ransomed for kalym.

Referring to the unique situation that ethnic Kazakhs have with the return to their historical homeland, it is worth mentioning the study of E. Nowicka [17]. By examining several waves of contemporary return migration of Kazakhs from the perspective of cultural transformations of Kazakh society itself, the author reveals the intentional and unintentional consequences of such repatriation. As a result of studying the impact on the migrant of two cultural environments at once – alien but familiar and historically native but new – a conclusion is formed about the need for systematic psychological rehabilitation of new citizens. It is important to look at the resettlement of ethnic Kazakhs from the perspective of the largest donor of repatriation – China [18]. Researchers from Beijing University Z. Zhang and S. Tsakhirmaa [19], having conducted several dozen interviews with repatriates both in China and Kazakhstan, noted that for ethnic Kazakhs emigrating in the 2000s, the socio-economic potential of Kazakhstan, its more attractive environment, and promising social ties were decisive in their decision. However, already in the 2010s and early 2020s the motivation of respondents is changing – they increasingly cite the desire to reconnect with their culture, to speak and educate their children in their language, to return to their ethnic roots and other nationally oriented arguments as reasons for moving [20; 21].

One of the key identifiers of Kazakh culture is the phenomenon of aitys. The people's love for this unique source of oral improvised poetry is historically so strong that even during the period of the emphatically cosmopolitan Soviet Union, aitys became one of the symbols of the Kazakh ethnos [22]. E.M. Dubuisson [23] studied both the traditions of aitys and the works of contemporary masters and identified some ideological obstacles to the popularisation of folk art, which risks becoming “excessively folkloric” and unmodern in the eyes of ordinary people. At the same time, in the present work, no such problems with the perception of this art beloved by the people were noticed. R. Isaacs [24] in his monograph studied such an aspect of national culture as Kazakh cinema. Considering the construction of post-Soviet national identity through the prism of a retrospective from “Needle” to “Amanat”, he draws parallels with the French cinematic “new wave” of the 1950-60s, when the rejection of the established style of filming and predictability of plots breathed a second breath into this art. It should be noted that, as mentioned above, cinema was not included in the number of rating symbols of the Kazakh nation and only 4 people out of 200 respondents named cinema among the national symbols. This may indicate some overestimation of the researcher of this cultural phenomenon.

The issue of creating a cultural ethnographic space that attracts the attention of external and internal tourists and, accordingly, generates additional financial flows, raised in this paper, has already been raised by several experts [25-28]. For example, C. Subying et al. [29] found out in the example of Thailand that ethnic tourism is a rapidly growing tourist niche, especially in developing countries.

By conducting a quantitative study with a survey of over 400 people, the authors found that ethnic tourism is critical to supporting and preserving the nation's traditional and cultural values, as well as increasing revenues for all economic sectors involved, from paid cultural events to the hospitality industry. The findings showed that the quality of service and the truthfulness of advertising sources had a direct impact on tourists' intention to return or recommend the experience. P. Allayarov [30] was another author who studied the benefits of national identity development in the context of the tourism attractiveness of Kazakhstan. In his work, he conducted data collection in the format of interviews with both ordinary travel agents and board members of tourism companies in the Republic of Kazakhstan. In the course of the research, the contribution of the tourism industry to the country's GDP was determined to be insignificant (just over 1.5%), and the existing problems faced by the tourism sector of the Republic of Kazakhstan were identified. As a result, the author suggested the creation of separate attractive clusters with a well-thought-out marketing strategy, which is very relevant to the topic of this paper, as it is the national and ethnic specialisation that could become the unique offer for tourists.

In the context of proven tourism and therefore economic attractiveness of national parks, the status quo of the industry should be addressed [31-33]. E. Atasoy et al. [34] studied the geographical and environmental characteristics of the Burabay National Park, the goals and objectives of its creation, the number of tourists, and the most visited tourist attractions, and investigated the development of the park from the historical perspective. Drawing attention to the work of the park in terms of recreation development, ecotourism, mountain tourism, sports and health tourism, the authors state the almost complete absence of any national aesthetics and highlight the huge potential of the territory in terms of ethnic tourism. A certain inertia of the authorities towards the necessary changes can be compensated by initiatives "from below", on the part of civil society. S. O'Connor [35] studied the example of Astana residents' activism in protecting the development of Taldykol Island. Taldykol argues that this example of self-awareness can be applied to other civic initiatives. The restoration and popularisation of forgotten cultural traditions can be an example of such local activism. As has been repeatedly noted in this paper, one of the key identifiers of any nation is language. The fact that at this stage the country is completing the transition of the Kazakh script to the Latin alphabet makes this marker of independence even more relevant [36]. K. Duysenov [37] and T. Asselborn et al. [38] investigated this important aspect of the break from imperial culture and noted that, on the one hand, this decision is due to historical justice, as the Kazakh Latin script has been known since at least 1928, and on the other hand, such a transition contributes to a better perception of the new generations of students and English language.

Lastly, another aspect of national identity is religion [39]. Speaking of the spiritual origins of the Kazakh nation, a whole host of historical beliefs should be considered. R. C. Weller [40] states that in addition to the familiar Islam, such opposing views as Tengriism, Shamanism and Zoroastrianism were also involved in the formation of the

nation. The case of Mukhamedjan Tazabek is the most illustrative case of the popularisation of traditional religious values in modern Kazakhstan. Having become known as an aitys performer, in a relatively short time he was able to become a famous public figure, opinion leader and promoter of Islam. Calling for the revival of traditions, Tazabek promotes respect for elders, devotion to family, and love for Kazakhstan [41; 42]. Nevertheless, W. Schwab [43], having studied the activities of Muhamedzhan, believes that excessive religiosity of moral authorities in actions and declarations can negatively affect the development of Kazakhstan and only increase the economic gap from developed countries. The experience of the authors mentioned above helped to look at the key symbols of Kazakh identity from an additional perspective, as well as to confirm and expand a number of the theses of this study. The hypotheses and observations presented in these studies confirm the benefits of national self-identification of citizens, including economic ones.

Conclusions

The correlation between economic indicators at the level of national gross domestic product and the number of citizens who have acquired national identification is confirmed by research and comparison of official statistical data. Moreover, the survey of individual citizens also confirms the hypothesis that the higher the level of linguistic and cultural identity, the higher the household income. The survey also identified key symbols of the nation as seen by a representative sample of ordinary Kazakhs. Collecting and analysing such information is of particular importance for the Republic of Kazakhstan as a country whose vector of development in recent centuries has been more than contradictory. Being part of such large and heterogeneous entities as the Russian Empire and the Soviet Union determined the Kazakh people's ability to adapt to a globalised and unified environment. Today, when the need to be an equal member of the world club of developed nations is back on the agenda, the Republic of Kazakhstan has every chance to utilise the skills of transformation achieved over the centuries, while having the advantages of a unique identity. Having collected information on trends in the development of cultural and linguistic identity and having identified the relationship between citizens' respect for the key symbols of their country and the growth of household income, it is possible to mention the need to form programmes to enhance the prestige of the nation, increase the tourist attractiveness of the Republic of Kazakhstan and, as a consequence, the growth of people's welfare.

From a practical point of view, this study will help to reorient investment policy towards attractive national projects by identifying areas where efforts should be focused to increase economic efficiency. In particular, the quality of Kazakh-language content should be improved, and the culture of consumer thinking should be influenced through a complete product. Offering spectacular intellectual shows popularising domestic tourism, national symbols and traditional drinks can, on the one hand, draw attention to the development of private business, raising the country's GDP, and, on the other hand, raise the cultural level of the viewer, ousting dubious reality shows from the ratings. A separate major task could be the

development of a network of ethno-parks and open-air folklore museums aimed at popularising folk traditions among both foreign and domestic tourists. The calculation of the economic feasibility of creating such parks, as well as proposals for their filling, could be a task for the next study.

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Conflict of Interest

None.

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Вплив розвитку мовної та культурної ідентичності на зростання економіки Республіки Казахстан

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Анотація

Актуальність. В умовах глобалізації та територіальних суперечок в Євразійському регіоні, які переросли у військові дії, питання національної ідентичності набуло особливої актуальності.

Мета. Метою дослідження є визначення динаміки культурної ідентичності громадян Республіки Казахстан (РК), виявлення ключових напрямів подальшого розвитку традицій казахського народу та опис впливу цих процесів на зростання економіки країни.

Методологія. Застосовано методи статистичного аналізу та прогнозування, складено перелік ключових показників та сформовано лінію тренду. Також було проведено регресійний аналіз для кращого розуміння взаємозв'язку між показниками та інтернет-опитування громадян Республіки Казахстан для визначення суб'єктивного сприйняття знакових символів нації та з'ясування динаміки реальних доходів домогосподарств.

Результати. У результаті були отримані дані про загальну кількість жителів РК, тих, хто ідентифікує себе як казах, і тих, хто вважає казахську мову рідною. Ці дані в динаміці були зіставлені з показниками валового внутрішнього продукту, що продемонструвало чітку пряму кореляцію між цими явищами, додатково підтверджену регресійною статистикою. Крім того, було проаналізовано зв'язок між зростанням культурної ідентичності та збільшенням телевізійного контенту казахською мовою.

Висновки. Практичне значення роботи полягає в отриманні підтвердженого способу досягнення економічного зростання через вплив національного телебачення, а також наявності репрезентативного зворотного зв'язку з суспільством щодо таких ключових програм, як розвиток національної ідентичності, створення знакових пам'яток і національних парків, підтримка репатріантів-казахів на історичній батьківщині.

Ключові слова: зростання добробуту; доходи домогосподарств; трудова міграція; фінансова незалежність; національна гордість; національна економіка