

ISSUES IN FORMATION AND FUNCTIONING OF POLITICAL CULTURE IN POST-SOVIET KAZAKHSTAN

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ABSTRACT

Politics is shaped by people's ideas and perceptions of how society should be organized and how the state should function. People's values are influenced by the traditions, mentality and worldview of a social group. Their attitudes to the state, politics and power constitute a political culture. Political culture determines the norms

of human behavior in the political sphere, establishes a certain framework, members of society either accept this form or contribute to the formation of a new vector. The

authors share the views of those scientists who believe that political culture cannot be isolated from the context of socio-political relations and socio-economic activities.

KEYWORDS: *political culture, history, state, symbols, political symbols, politics, independence, flag, anthem, coat of arms.*

Introduction

The main goal of this work is to delineate the features of the political culture of the Republic of Kazakhstan in historical perspective. The need to examine the substantive portion of the concept of political culture is dictated by a variety of definitions and fundamental generalizations of the identified problem in domestic historical, cultural and political science-related corpus of literature. Researching the values in the political life of Kazakhstani population is important both from a scientific point of view, as well as that of state interests. This article examines political culture as a historical and political issue, that is, the features of the phenomenon in question are discussed in the context of the historical development of Kazakhstan after independence.

Theoretical and Methodological Foundations

The concept of political culture can be understood in a variety of ways: some consider it a manifestation of internal culture, others associate it with the level of education, still others think of it as active participation in political life. The theoretical foundations of the analysis of political culture are sufficiently reflected in political science. Throughout the twentieth century, entire scientific directions have been formed in association with political culture studies. An examination in historical retrospective demonstrates that the scientific study of this issue began in the 1950s-1960s. Among the scientists who founded the political culture theory are Talcott Parsons, David Easton, Gabriel Almond, Sidney Verba, Walter Rosenbaum and others. Parsons, an American sociologist, examines political culture in the framework of structural functionalism; in his opinion, values are the highest principles, based on which harmony is achieved in society and in smaller groups.¹ The psychological approach of Almond and Verba, which considers political culture a system of political alignments and beliefs of a particular person, is very important for its formation. They believe that these values may not be shared by the majority of a society's members, or even interfere with its functioning. The essential point is that they are in place.² The content of national values of various peoples is determined by the mode of production of material and spiritual goods and types of social relations. The spiritual and moral values usually include categories related to an individual's attitude to the most important areas of human life: responsibility, justice, security, love of work, nature, family, other people, the environment. The spiritual foundations of the national values reflect the desire and ability of all population segments to resolve the existing political problems in the country.

¹ See: T.P. Parsons, *The Structure of Social Action*, The Free Press, Glencoe, Illinois, 1949.

² See: *The Civic Culture Revisited*, ed. by G. Almond, S. Verba, Little, Brown, Boston, MA, 1980.

According to the normative paradigm proposed by Lucian Pye and David Paul, political culture is defined as the totality of norms and patterns of political behavior adopted by a political system.³

American scientist Samuel Huntington understands political culture as a hypothetical normative model of desired behavior.⁴

As can be easily observed, there are many definitions of political culture and methodological approaches today, however, it is universally recognized that political culture is part of the general and national culture. Political culture is formed in the process of historical development, affects the political system and depends on political transformations.

Thinkers of the past have recognized the enormous role of morality and value beliefs in the development of society and politics. Scientific interest in political culture increased with the use of new research methods. Using these methods, they have sought to find out the factors that influence people's political behavior, and the role played by the interests of the political elite in the formation of a society's political culture. One of the features of political culture studies is the complexity and fragmentation of scientific discussions. Some consider political culture a part of the national culture, others—the result of ideological influence, still others—accumulated experience in the political sphere.

In the context of the history of formation of political culture, it can be noted that it acquires a systemic character precisely at the national level. It is based on historically established political traditions, orientation, system of values, and a model of political behavior. The national political tradition is in constant flux, and is influenced by both external and internal factors. This process involves changes to the individual constituent elements of political culture: the transformation of views takes place and new attitudes appear in relation to the political life of the state. However, the basic national culture model, which is the identifying factor of an individual nation, is preserved.

Research Methods

Historical and comparative research methods were used in the study of political culture. The historical method was applied, making it possible to analyze political culture in its temporal development, to reveal the connection between Kazakhstan's past, present and future in the political sphere. The systems approach has contributed to the study of political culture as a system and revealed its integrity, making it possible to create a unified image of Kazakhstani political culture and to define its subsystems. The comparative method was used to analyze the role of political culture in society and in the political system of Kazakhstan. It also made it possible to evaluate the development of the political culture of Kazakhstani society and obtain a more accurate description of it after independence. This study is based on the principle of theoretical and empirical unity, which has allowed to carry out a practical verification of the initial theoretical principles of political culture.

Results

In this context, it can be noted that Kazakhstan traversed a complex path full of various events, the path of socio-economic, political and spiritual/historical development in the twentieth century. With Kazakhstan's declaration of independence and sovereignty, there was a surge in national iden-

³ See: L.K. Bayrachnaya, "Politicheskaia kultura kak predposylka legitimnosti vlasti: k teorii voprosa," *Gumanitarniy zhurnal* (Humanitarian Journal), No. 4, 2013, pp. 11-18.

⁴ See: S.P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, Touchstone, New York, 1997.

tity and culture, a rethinking of the ongoing changes. In Kazakhstan, just as in other post-Soviet countries, the transformation process took place under difficult and contradictory conditions. The political culture in Kazakhstan was formed on the basis of historically established values, attitudes and behavior patterns. Its development was significantly influenced by fundamental changes in the socio-economic, political and spiritual life of society associated with the collapse of the Soviet Union, the emergence of new social groups, changes in the social stratification of the population, reorientation of values as a result of adaptation to a market economy, and other important events in the country's socio-political development.

The formation of political culture in Kazakhstan is influenced by the multi-ethnic nature of Kazakhstani society. The main goals of a culture of interethnic communication in a multinational society are to find ways to arrive at a dialog, to create the same conditions for representatives of all ethnic groups, to form the rules of social harmony, establish and preserve peace within the country. The Kazakhstani society is a community of values that unites representatives of all peoples. The purpose of the adopted Doctrine of National Unity of Kazakhstan is to determine priorities and provide a mechanism to reinforce the national values of the peoples of Kazakhstan based on civic identity, patriotism, the spiritual and cultural community, maintaining stability, interethnic and interfaith harmony in society. Moral issues, such as veneration of elders, respect for the institution of the family, and the tradition of hospitality are deeply rooted in our society. The spiritual foundations of the national values of the Kazakhstani peoples are aimed at building a democratic and civilized state. Thus, we can conclude that people of Kazakhstan advocate tolerance, preservation of the traditions of individual ethnic groups, freedom and the exercise of constitutional rights, while stability is important in all respects, which affects the political behavior of individuals and the political culture of the population in general.

Discussion

As mentioned above, one of the characteristics of the Kazakhstani society is the diversity of ethnic cultures, which influenced the formation of the Kazakhstanis' national consciousness, their worldviews, value and norm foundations, as well as the general political culture. Today, representatives of more than 100 nationalities and 40 religious denominations live in Kazakhstan, preserving their linguistic, historical and cultural values. These include: Kazakhs comprising 63% of the population, Russians (25%), Ukrainians (2.9%), Uzbeks (2.8%), Germans (1.5%), Tatars (1.5%), and Uyghurs (1.5%), as well as representatives of other nationalities.⁵ According to experts from the Kazakhstan Institute for Strategic Research, a special culture of interethnic communication was formed in Kazakhstan in the first two decades of independence, reliably preventing the transition of interpersonal, economic, and other conflicts to an interethnic plane. This is what allows us to talk about the "Kazakhstan model" of interethnic and interfaith tolerance. It was what largely allowed to resolve strategically important tasks such as maintaining the country's independence and territorial integrity, achieving a lasting interethnic and interfaith accord, and economic and political stability.⁶

As is widely known, the concepts of culture and morality are closely interconnected. Kazakh scientist Dmitry Men considers political culture from the point of view of morality. He identifies three such main foundations of the national values of Kazakhstan's peoples as common history, common

⁵ See: "Kazakhstan—chislenost naseleniia i etnicheskiy sostav," available at [<http://www.advantour.com/rus/kazakhstan/people.htm>].

⁶ See: *Kazakhstan: 20 let nezavisimosti: A Monograph*, ed. by B.K. Sultanov, KISI under the President of the Republic of Kazakhstan, Almaty, 2011, 408 pp.

values for all Kazakhstanis and a common future, and focuses on strengthening the national values of the peoples of Kazakhstan.⁷ In her discussion of the category of morality in politics, researcher Zhazira Kuanyshbaeva concludes that in modern political life, moral values are every society's main resource, and that moral values are based on universal values.⁸

The opinion of the Kazakhstani researcher Serik Nurmuratov is also of interest. He believes that there is sufficient potential for the development of a democratic political culture in Kazakhstan despite the numerous difficulties of the transition period, namely the economic, social, cultural and spiritual experience in adapting to the hardships of life. Democratic values, principles of non-violence and humanism have to be introduced to further the development of political culture among citizens. In regard to this issue, our country should focus not only on Western models, but also proceed with regard to the characteristics of national reality.⁹

In the studies conducted by Kazakhstani scientists, political orientation and beliefs are examined from a historical point of view; in their opinion, the phenomenon in question has deep historical roots.

Doctor of Political Science Karlygash Nugmanova proposes to divide the development of the political culture of Kazakhstan into three stages:

- the first stage is an integrative political culture of the Soviet type,
- the second stage is a fragmentary political culture of a transitional type,
- the third stage is an integrative political culture of a civil society.

The researcher associates political culture with the formation and development of the civil society, which is one of the main directions of political modernization in Kazakhstan.¹⁰ Such basic signs of the development of civil society as civil liberty, the protection of individual rights, trust and cooperation between social institutions, active participation of citizens in resolving all the pressing issues of the development of their country characterize the political culture of a society. Since the first days of independence, the Republic of Kazakhstan has been paying special attention to promoting the democratization of Kazakhstani society. Various civil society institutions have been created and are dynamically developing. There are currently 6 political parties, 5,820 non-governmental organizations of various alignments, 3,340 public foundations, 1,072 associations of legal entities, 471 national culture centers, 3,340 religious associations representing over 40 faiths and denominations, 6,645 media with various forms of ownership. The formation of civil society is a very important stage on the path to democratization and building a market economy in Kazakhstan. This has allowed to increase citizen activity and improve the general culture of behavior, which undoubtedly contributed to the effectiveness of political and economic reforms in the country. In our opinion, there is a growing demand for the actual expansion of non-governmental organizations' presence as the country's socio-political development progresses. The state considers them a reliable partner in solving the constantly intensifying problems of a social, economic and legal nature. Non-governmental institutions aim to protecting basic rights, including the inviolability of individuals and property, which are designed to create conditions that ensure the development of human capital. Civil society institutions, as the main tools of market-democratic transformations, contribute to the state's modernization policy, the fight against corruption, raising civic initiatives, ensuring political stability and economic growth.

⁷ See: D.V. Men, "Etnopolitika v Kazakhstane v kontekste kultury mezhetnicheskogo obschcheniia," in: *Materialy mezhdunarodnoy nauchno-prakticheskoy konferentsii "Sotsialno-politicheskie nauki: problemy i suzhdeniia,"* 2012, p. 185.

⁸ See: Zh.Zh. Kuanyshbaeva, "Rol nraavstvennosti v politike," in: *Materialy mezhdunarodnoy nauchno-prakticheskoy konferentsii "Sotsialno-politicheskie nauki: problemy i suzhdeniia,"* 2012, p. 22.

⁹ See: S.E. Nurmuratov, "Izmenenie tsennostno-normativnykh ustanovok v politicheskoy kulture sovremennogo Kazakhstana," available at [<http://www.ca-c.org/datarus>].

¹⁰ See: K.Zh. Nugmanova, "Politicheskaiia kultura kazakhstantsev v kontekste stanovleniia grazhdanskogo obschestva," in: *Sbornik materialov 1-go Evraziyskogo kongressa politologov,* 2011, p. 443.

According to American political scientists Almond and Verba, political culture should be considered as a system of political alignments and beliefs inherent in a particular person. These preferences may not be shared by most members of society, and even oppose the functioning of the regime.¹¹

The rejection of communist ideology and the introduction of market mechanisms have brought certain values to the fore of Kazakhstan's political culture, including the priority of individual interests over public interests, a rethinking of the role of the state and non-governmental bodies, and respect for state laws.

At the same time, the results of a sociological study of value alignments carried out by the Association of Sociologists of Kazakhstan demonstrate that Kazakhstanis' values have recently undergone a change, and a rethinking of the foundations of morality is underway. In socio-cultural terms, two types of mentality can be observed in Kazakhstan, namely, Western and Eastern. I would like to note that the distinctive features of the Western model, such as individualism, and the priority of individual interest are not alien to our population, especially among Kazakhstani youth. The world-views and value alignments of young people and other social groups were influenced by the conducted reforms, the political situation in the country, the form and nature of the state governance, and the socio-economic state of the population. The change in the values that youth adheres to can also be explained by the influence of globalization. There is currently a growing trend of Westernized thinking and behavior, which gradually affects the political behavior and culture of both young people and other members of society. This manifests itself as criticism of the reforms being conducted, state administration and the activities of political parties and individual officials. The experience of other countries demonstrates that, on the one hand, it is useful for further development of a reasonable critical view of political decisions, on the other hand, people's protest moods sometimes result in serious unrest, which causes instability in society. It should be noted that such political behavior is not characteristic of Kazakhstani citizens, and we believe that the state needs to make more effort to understand young people and to pay attention to their opinions and needs. It is also necessary to focus on the promotion, as well as preservation and enrichment of national traditions, values and their harmonious integration in the political life of modern Kazakhstan.

Political symbols are one of the elements of political culture and an important part of national identity. They reflect the political course of a state. They are the semantic and figurative constructs of the country's socio-political reality. An interpretation of modern reality by the public consciousness takes place through political symbolism, ensuring the ideological, political and practical restructuring of the political space. Political symbolism is an integral part of politics and associated ideologies. Politics as a social process cannot take place without symbolism, or outside of the symbolic field.¹²

Political symbolism is created in order to draw the attention of other nations and to consolidate the image of their state in people's memory. It plays a unifying role within the country, acts as a call for rallying around a national idea, personifies the unity and the spirit of the people living in a country. Naturally, every nation forms political symbols in its own way, attempting to demonstrate its unique image. Political symbolism reflects a state's distinctive features, people's centuries-old traditions and history that characterize political culture.

The importance of political symbolism in the formation of political culture is noted by the German philosopher and historian Oswald Spengler, who believes that the integrity of a culture is based on the common language of its symbolism. A symbol is simultaneously a specific means of communication between people, it helps them recognize their belonging to a specific social community, and assimilate the central idea that pervades this community.¹³ Respect for state symbols means love for

¹¹ *The Civic Culture Revisited*.

¹² See: D.A. Misyurov, *Politika i simvol v Rossii*, MAKS Press, Moscow, 2004, 144 pp.

¹³ See: K.S. Gadzhiev, *Politicheskaja nauka*, Eksmo, Moscow, 2015, 620 pp.

your homeland, for your people, its history and tradition. Symbols are a certain code for communication between the people of one state both domestically and abroad.

The Russian scientist Gadzhiev writes that some political symbols are formed spontaneously by all or most members of a cultural and political community, and others are created and purposefully introduced by the elites.¹⁴ In the history of the Kazakh people, signs, symbols and *urans* (battle cry of a clan or tribe) played a huge role in the fight against outside invasion. In ancient times, the tribes and clans that became part of the Kazakh people had special signs, *tamgas* (a sign of the clan or tribe, its coat of arms), and war cries, *urans*, which made it possible to distinguish tribes from each other. Kazakh tribes put the image of a *tamga* on their banners, which they took into battle. Warriors shouted their *urans*, which often signified the name of a distant ancestor, the leader of a tribe or clan. For the Kazakhs, their tribe's *tamgas* and *urans* became an expression of their common spirit, their connection with their ancestors, and the latter's support in daily life and wars with other tribes, and therefore had special sacred significance for them.¹⁵

Since Kazakhstan has gained its independence, Kazakhstan's state leaders have worked to establish the political symbols of the republic that reflect the political traditions, culture and spirit of the Kazakh people. Initially, the state symbols of Kazakhstan were made official on 4 June, 1992 by three separate laws, then the provisions of these documents were summarized in a special Decree of the Head of State dated 24 January, 1996 On State Symbols of the Republic of Kazakhstan, which had the force of a constitutional law. In 2006, a new Law on State Symbols of the Republic of Kazakhstan was published, in which, in particular, Art 11.1 was supplemented with the words: "when playing the Anthem, put the palm of your right hand to the left side of the chest."¹⁶

The national flag represents the independence of the people and the place of the state on the world stage. It occupies a special place in the political life of any nation. According to the political practice, the newly elected president takes an oath of allegiance to his people with the flag raised, and, according to tradition, the flag flies at half-staff if tragic events occur in a country, signifying national mourning. When official and national events are conducted, the flag takes a central place and is hung outside in public places.

Artist Shaken Niyazbekov is the author of the state flag of independent Kazakhstan. The flag of our Republic is sky blue, the sun and its rays are in the center, above it is a soaring golden eagle. A vertical strip with a national ornament is drawn adjacent to the pole. The sky blue color symbolizes honesty, loyalty and impeccability. Kazakhs are a Turkic people, and in Turkic culture the sky-blue color has a special meaning. The ancient Türks always revered the sky as their father god, and the sky-blue banner symbolized devotion to the ancestor. On the national flag of Kazakhstan, the sky-blue color symbolizes a clear sky, peace and prosperity, and the uniformity of the background is the unity of our country.¹⁷

The importance of state symbols in the sports life of any state is of special importance and has a direct impact on the formation of political culture and national consciousness. It is impossible not to notice that in recent times sport has become an important part of countries' political life, with political authorities providing significant support to outstanding athletes, and athletes becoming involved in politics after completing their sports careers. Compatriots' sports achievements are a subject of special pride for any nation, since they increase the country's visibility in the world. Athletes'

¹⁴ See: Ibidem.

¹⁵ See: R. Kadyrzhanov, *Ethno-Cultural Symbolism and National Identity of Kazakhstan*, ed. by Z.K. Shaukenova, Institute of Philosophy, Political Science and Religious Studies, KS MES ROK, Almaty, 2014, 168 pp.

¹⁶ "Gosudarstvennye simvolyy otrazhaiut dukhovnyye tsennosti naroda Kazakhstana, bogatstva ego zemli i nezyblemost istorii," kazinform, available at [<http://www.inform.kz/>].

¹⁷ See: Ibidem.

victories in the final tournament of significant sporting events causes a powerful wave of patriotism, the national flag is raised in their honor, embodying the unity of all of the country's peoples, and the hymn sounds as an expression of the national spirit, increasing the positive emotion and patriotic feelings of compatriots.

Meanwhile, the Kazakhs have a special tradition of throwing a *chapan* (national gown) on the shoulders of a respected person, a guest or a hero. *Chapans*, embroidered with Kazakh ornaments, on the shoulders of athletes cause representatives of other countries to associate them with Kazakhstan, and Kazakhstanis in this case feel love, national pride and respect for their people. Professional boxer Gennady Golovkin enters the ring wearing a national Kazakh *chapan*, and covers himself with the blue Kazakhstani flag after a victory. Each new victory achieved by Gennady Golovkin on the world sports arena leads to tremendous joy for all Kazakhstanis, this joy turns into national jubilation, and such a manifestation of feelings is evidence of interethnic consent in Kazakhstan. In general, the use of national symbols by athletes positively affects the image of Kazakhstan, contributes to its increased political "weight" on the world stage, and gives Kazakhstanis an additional impetus to achieve new victories.

The national emblem represents the country along with the state flag. In many countries, images of powerful animals or plants with special properties appear on national emblems. The national emblem of Kazakhstan was developed by famous architects Zhandarbek Malibekov and Shot-Aman Ualikhanov. It has the shape of a circle (wheel), a symbol of life and eternity. The central element in the coat of arms is the image of a *shanyrak* (the upper part of the traditional dwelling of the Kazakhs) on a blue background, from which the *uyks* (supports) diverge in all directions, similar to the rays of the sun. To the right and left of the *shanyrak* are images of mythical winged horses. In the upper part there is a three-dimensional five-pointed star, and the word "Kazakhstan" is inscribed in the lower part. All images are drawn using a golden color. *Shanyrak* is a symbol of a common home and a single motherland of all peoples in the country. The image of a horse personifies concepts of courage, loyalty and strength. The wings symbolize the centuries-old dream of the people to build a strong and prosperous state. The wings of the horses also resemble golden wheat ears and embody the hard work of the Kazakhstanis and the material well-being of the country. The five-pointed star personifies people's perpetual desire for the light of truth, for everything sublime and eternal. The emblem is also sky blue, like the flag, which is in harmony with the golden color and symbolizes the clear sky, peace and prosperity.¹⁸

It is interesting that the structure of the modern emblem is apparently a repetition of the structure of the emblem of the Soviet Kazakhstan, with only the symbols replaced. So, winged horses are painted instead of ears of wheat, and a *shanyrak* replaced the globe. Just as before, a star and other symbols are drawn in the upper part of the emblem.

While the emblem has retained the Soviet structure, the country's anthem, unlike that of Russia, was completely replaced. The favorite song of the Kazakhs, "Menin Kazakhstan" to the words of Zhumaken Nazhmedenov, became the new hymn. It should be noted that the President of Kazakhstan made adjustments to the text of the anthem.

In addition, the capital of the state and the unique architecture can also become national symbols. The love for them shapes the culture and an attitude to political ideas and views. An example is the Statue of Liberty in the United States, which embodies the American dream and welcomes everyone arriving in America. The Statue of Liberty is a symbol of independence, of dreams coming true. A similar symbol recognizable to all Kazakhstanis is *Baiterek* (the tree of life, *arbor mundi*). The monument represents the idea of the Kazakh people about the universe and is identified with the capital of Kazakhstan—Nur-Sultan. According to legend, *Baiterek* is the tree of life that the sacred bird Samruk aims to reach. The *Baiterek* Monument was opened in 2002, becoming a sign of a new

¹⁸ See: "Gosudarstvennaia simbolika Respubliki Kazakhstan," available at [<http://www.pa-academy.kz/>].

stage in the history of Kazakhstan. Today *Baiterek* evokes strong associations not only with the capital, but with the whole country in the world community. It has become a symbol of both the city and the entire Kazakh people, preserving its historical roots and gazing into the future.¹⁹

Thus, it can be stated that political symbols are an essential structural element that reflects the foundation of political ideas and views. The political symbols of our republic testify to the inextricable link between the history of the Kazakhs and the path of modern Kazakhstan, the unity of the people living in the country, the independence of the state and the openness of the policies being pursued.

Kazakh researcher Timur Bigozhanov believes that the foundation of Kazakhstan's political culture is tolerance and respectful attitude on the part of the state towards the principles and programs of all political parties, public, national and religious associations operating within the framework of the constitution and laws of the republic, ensuring and supporting the equal rights of all peoples to language development, culture, traditions and customs, concern for the unity and integrity of the homeland, love for the homeland, respect and reverence for state symbols, state guarantee of personal safety of citizens, humanism, freedom and moral duty to society, the development of spiritual and moral traditions of the multinational people of Kazakhstan, and, finally, the democratic ideology aimed at consolidating the society on the basis of the achievements of world culture and civilization and universal values.²⁰ In our opinion, it is necessary to form a patriotic attitude of society to the national flag, emblem, anthem, architectural and sculptural structures, political toponymy, awards, etc. As we know, people's attitudes towards state symbols characterize political culture and directly affect the formation and strengthening of civil society. The attitude of the population to state attributes allows us to recognize the political position and mood of the people, that is, to determine whether the people support the existing state policy or not. It is not without reason that symbols are considered to be a cementing element of any political system. Moreover, promoting loyalty to common political symbols is an essential prerequisite for the formation of a national state.²¹ This issue is of particular relevance in educating youth and in shaping their correct political behavior.

Young citizens comprise 26.2% of the total population of the modern Kazakhstani society. In Kazakhstan, young people represent a significant part (40%) of the able-bodied population. They are employed in the information sector, culture and art, commerce, education, healthcare and politics. Young people adapt more quickly to new conditions, are mobile, and it is mainly they who represent the new social group. The attitude of young people to the symbols of their state should express their respect, pride in their homeland and an understanding of the importance of the events taking place in the country and in the world, thereby recognizing their role in the development of society.

Thus, we can conclude that a person becomes involved in the political system and political activity through political culture. State symbols play a mobilizing role as norms of people's behavior oriented towards political values and ideals. In this context, we can say that, despite the different ethnic and social composition of the Kazakhstani population and a diverse age structure, their value alignments are similar. This indicates the stability of the socio-political state of society.

Conclusions

Summing up, we can conclude that at the present stage, the political culture of Kazakhstan is manifested in the attitude of the Kazakhstani people to the constitution, government, parties and

¹⁹ See: *Ibidem*.

²⁰ See: T.K. Bigozhanov, *Politicheskie aspekty formirovaniia u molodezhi kultury mezhnatsionalnogo obshchenia v Respublike Kazakhstan*, Summary of Ph.D. Thesis in Political Science, Almaty, 1998, 22 pp.

²¹ See: V.A. Melnik, *Gosudarstvennaia ideologiia: poniatie, elementy, funktsii*, Minsk, 2002.

public organizations, expressed in their political positions. Political culture is formed under the influence of numerous factors, which also determines the diversity of its types and models. Different authors diverge in their characteristics of the components of political culture. Historiographic analysis shows that issues related to the examination of the essence of political culture are generally diverse. We can also conclude that there is neither a single point of view on the problem under consideration in modern Kazakh science, nor a well-established conceptual or categorical apparatus and research methodology; there are also discrepancies in understanding of life values and political behavior by scientists, etc. At the same time, there is much in common between them in their historical development, in the formation and development of political culture and its components. The disclosure of the content, essence, typological features of political culture would allow us not only to better understand our own past and present, but also to determine the future, since political culture reflects the interests and characteristics of a nation's historical development.
