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## Multiculturalism in the cultural practices of everyday life (case of Kazakhstan)

Z.T. Abetova\*<sup>id</sup>, A.A. Kuderinov<sup>id</sup>

*L.N. Gumilyov Eurasian National University, Astana, Kazakhstan*

*(E-mail: abetova.zeinep@gmail.com, alem3511@gmail.com)*

**Abstract.** The processes of globalization and increased intercultural interaction have led to the problem of reintegration of modern national communities, and today scientists are looking for adequate models for it.

The work aims to analyze citizens' everyday multicultural practices as a resource of civic identity. The object is the everyday multicultural practices on the KAZNET network. The subject of the study is the features of consumer, linguistic, and artistic practices of the country's citizens in the media space of KAZNET, which symbolically reflect the identity of citizens, formed based on intercultural interaction. Empirical tools use the method of qualitative content analysis of media data of cultural practices.

This study makes contributions to the existing academic debate on multiculturalism by anticipating arguments related to social leadership concepts. Analyzing the problem of multiculturalism in the context of the problem of integration of modern national communities, we raise the question of the possible role of multicultural practices in supporting the integration discourse of modern national communities.

The results of the study can be used to develop state cultural policy strategies, as well as in educational institutions to formulate courses aimed at developing intercultural dialogue.

**Keywords:** multiculturalism, media space, multicultural practices, everyday life.

## **Introduction**

Multiculturalism is a response to a specific feature of modern Western communities with the problem of cultural differences [1].

For Kazakhstan, multiculturalism became an integrative ideology for a young, fragmented society at the time of the collapse of the Soviet state, with the help of which the state tried to implement strategies of social harmony, optimize cultural and civic strategies, develop an adequate institutional model of a multiethnic community through the support of the Institute of Ethno-cultural centers and the Assembly of People of Kazakhstan with political representation in parliament.

The topic was touched upon for the first time in the country at the XXIX session of the Assembly of People of Kazakhstan and in the Address of the Head of State to the People of Kazakhstan dated September 1, 2021: "A high culture of dialogue and compromise will become one of the main factors in strengthening civil solidarity in our country" [2].

The results of intercultural interaction on the formation of frames and patterns of everyday practices of the population and their impact on the process of reintegration of the country require comprehension. Reflection on the experience of multiculturalism in the cultural practices of modern Kazakh society has become especially relevant because interaction with representatives of different cultures at various levels - from interstate cooperation to interpersonal communication - requires an adequate understanding of the characteristics of cultural diversity and the ability to conduct intercultural dialogue in the context of increasing political conflicts on the international stage.

This study aims to examine the routine cultural practices through the social network called KAZNET that contribute to a multicultural identity as a means of social capital for fostering a national-civil identity.

The research problem is to identify whether the everyday cultural practices of the population are the source of the national-civil identity. Hypothesis: Everyday practices are an indicator of the actions of reference schemes functioning as intersubjectively developing projects of social action.

The subject of the research is the peculiarities of multiculturalism practices in the KAZNET art, social network, consumer practices, and language practices of the country's population as public arenas of public discourse, which symbolically define the multicultural identity of citizens. Object: multiculturalism in everyday practices of the population of the country.

The Bristol School, exploring the problems of intergroup relations and intra-group solidarity, sees culture and identity as dynamic, diverse, dialogical practices [3: 55–106], [4: 87–116], [5].

Criticism of multiculturalism as a policy in the academic and political field was associated with the argument that in theory and practice it "essentializes" various components of culture and hinders individual autonomy [6: 36-37]. The practical implementation of the variant of multiculturalism as a support for collective identities has led to certain problems of political integration, territorial isolation of certain groups in ethnic enclaves, and stereotyping of attitudes towards "other" groups, regardless of affiliation.

According to Meer and Modood, the anti-cultural discourse does not correspond to empirical reality, arguing the thesis by analyzing multicultural practices as a fact reflecting the degree of their penetration into the integration policy of Great Britain [7: 1-17].

From the point of view of T. Modood, despite the desire of representatives of different cultures to communicate, any communities have great difficulty limiting the daily influence of their own normative and symbolic core on the formation of some average image of a carrier of civic identity, therefore, the implementation of the strategy of interculturalism requires significant efforts from both the country's leadership and society [8: 87-105]. Therefore, it is necessary to pay attention to institutions that strengthen cross-cultural interactions of citizens at the micro level and have the most direct impact on everyday interaction in cities, schools, clubs, and public places [9, 10].

We share the position that cultural diversity is endemic to humans, and human diversity as such is an integral part of human status [11: 56-57].

As Charles Taylor wrote, it is necessary to develop the idea of reaching consensus as something that is not given, but something that needs to be worked on, including through new interpretations of the actors' points of view in the dialogue process [12].

As noted by Jeffrey Alexander, in modern societies, solidarity remains the main point of concentration of feeling, comprehension, reward, and punishment, preserving the significance, and the spiritual and emotionally experienced meaning of "us" ("us"), i.e. what can be designated as "we-belonging" ("we-ness"), represents a fundamental structuring social force [13: 531].

In the context of globalization, when a variety of goods and services are presented on the markets, the country needs to have competitive advantages and niches where the culture and values of the nation will be reflected together with modern cultural initiatives. As Modood wrote «...the context for politics is already thoroughly imbued with dominant ways of thinking and doing - with cultural orientations such as national history and language, with religious and/or secular perspectives, with institutional norms and so on - and that these contextual factors cannot be abstracted out to identify a set of principles of justice independent of cultural interpretations» [14:5].

## **Methodology**

This study, oriented towards a constructivist-phenomenological approach, contributes to the existing academic debate on multiculturalism by presenting arguments related to the problems of integration of modern nations and its foundations through the analysis of a Kazakhstan case.

The debate about the nation and multiculturalism as a form of national policy is being updated both with the growth of cultural differences as a specific feature of modern democratic national communities and with the increasing growth of xenophobia and anti-multicultural discourse. The growth in the political arena of modern nations in the world of xenophobic rhetoric indicates, in our opinion, that the rejection of the ideas of multiculturalism at the level of political discourse is accompanied in practice by the polarization of national communities, and perhaps it is worth reconsidering the relationship between the principles of multiculturalism and civil discourse in national politics.

The multicultural approach nevertheless continues to cause debate in the world [15], but the growth of xenophobia, the escalation of local conflicts into international ones, and political polarization in the world, according to the report of the Institute for Economics and Peace (IEP, 2023) Global Peace Index (GPI ) 2023 shows that the average level of global peacefulness worsened for the ninth year in a row [16]. According to Dupont P.L., Sealy T, Modood T., despite criticism, multiculturalism offers resources for constructive dialogue about national identity and shared citizenship in a pluralistic society [17]. The question of in what cases the application and functioning of the principles of multiculturalism is possible.

This study makes a theoretical and practical contribution to the existing academic and public debate on multiculturalism by presenting arguments related to concepts of social inclusion.

The specificity of multiculturalism of Kazakh society lies in the following features of the type of society itself:

1) It is a society modernized in Soviet times, in which the mobilization paradigm has changed the social and cultural practices of people, including ethnic and confessional groups. Due to the historical factors of the formation of Kazakhstan's society (both mobilization and adaptation on the part of actors), the interaction of political, cultural, and social factors created a kind of patchwork of recombination of social identities.

2) The interpenetration of multicultural practices intensified during the period of independent Kazakhstan along with the search for national identity and cultural authenticity, the globalization processes of identity hybridization.

3) The transition from multiculturalism to interculturalism in the country is caused by the need to develop a sense of national community and coordinate the principles based on which this should happen. The source of this situation is local interethnic conflicts that have occurred in the practice of society, the risks of possible ethnicization of social conflicts due to the growth of social stratification in society, and deprivation.

The empirical study examined the positioning of cultural practices in the KAZNET network of symbolic identifiers in multicultural identity. The empirical tools use the method of qualitative content analysis in this research encompassed measuring the dialogical everyday practices of the population.

We studied multiculturalism as a practical principle of everyday communication that characterizes our society, and which can be seen through the prism of the everyday cultural practices of the population, even if at the level of public opinion discourse the problem of the reintegration of citizens for Kazakhstan is an urgent task on its political agenda. We think that the boundaries of citizenship are maintained through symbolic identity resources that are reflected in everyday cultural practices.

Analytical framework: our methodological orientation is the concept of the Bristol School of Multiculturalism [18: 304] and the concept of intersubjectivity [19: 135–202], its programs reflect the main aspects of Kazakh ethnic-practices, in which the legitimacy of multiculturalism comes from the real situation of people as representatives of their cultural groups seeking recognition and inclusion in their societies as they are.

The research problem is to identify whether the everyday cultural practices of the population are the source of the national-civil identity. Ethnicity as a type of social categorization can be

a resource of civil identity in a multicultural world, experiencing a turn towards decoloniality, and requires an analysis of the prerequisites for the reintegration of countries on the premises of civil society.

In the conditions of Kazakh society (both mobilization and adaptation on the part of actors), the interaction of political, cultural, and social factors and the interpenetration of multicultural practices created among its citizens, despite the search for national identity and cultural authenticity by the Kazakh nation, a peculiar recombination of socio-cultural identities and identity hybridization.

Hypothesis:

1. National-civic identity is reproduced in public discourse through symbolic support in multicultural practices that transform the boundaries of inclusion/exclusion of "one's own" and "others".

2. Everyday practices are an indicator of the actions of reference schemes functioning as intersubjectively developing projects of social action.

3. Multicultural practices of civilians are potentially a condition for national-civil integration.

We proceed from Schutz's premise that the prototype of all social relations is interactions and the institutional spheres of experience that arise in the process: «I can make myself understood to them (which follows from the preceding assumptions): (f) that a stratified social and cultural world is historically pre-given as a frame of reference for me and my fellow-men, indeed in a manner as taken for granted as the 'natural world» [20: 335].

The main reality is everyday life, it is necessary to study trivial everyday knowledge, since this knowledge is distributed in specific groups of people in a special historical and cultural setting and how by relying on this knowledge, people construct social reality. Reference schemes functioning as projects of an individual's social action are intersubjectively assumed.

The concept of the "biographical situation" of Schutz gives an understanding of the variability of social interpretations and, accordingly, cultural orientations [21, 22].

We demonstrate this fact through a case study of everyday consumer practices of nutrition and fashion design, art practices, and language practices of the population of the country.

On the one hand, the fixation on processes that "change the quality of social and political within the societies of nation-states" indicates the dynamics of modern societies in which the recombination of social identity becomes obvious. In our case, due to the historical factors of the formation of Kazakh society (both mobilization and adaptation on the part of actors), the interaction of political, cultural, and social factors created a kind of patchwork of ethno-practices in national identity, which, in our opinion, contributed to the development of the intercultural environment in Kazakh society.

To test hypotheses and perform research tasks, methods of content analysis were used. The object of the study is textual information with images in posts on the social network Instagram of KAZNET, presented on the pages of actors of linguistic, consumer, and art practices. Stages of the research: conceptualization of the subject of research, formation of a research strategy, empirical testing of research hypotheses based on data collection on the social network Instagram (KAZNET).

The content analysis method was used to analyze media materials from the Instagram platform to identify key themes and categories.

## Results

Using the qualitative content analysis method, the main categories and units of analysis of multiculturalism as the rhetoric of civil identity are identified. Elements corresponding to categories are highlighted in the text. The frequency of mentions of units of analysis was calculated. Analysis categories: 1. Linguistic practices, 2. Consumer practices, 3. Art practices. Unit of Analysis:

1. Linguistic practices by hashtags #kazakhspeakingclub#QazaqTili #Qazaq Grammar #soylekz# Kazakh Language# қазақтілі# культура қазақстана #қазақша сөйле#менің елім менің тілім# учим казахский# казахский для всех.

2. Consumer practices by hashtags #kazakhstanstyle#казахскийстиль #getready with me Kazakh edithion# made in Kazakhstan #made inkz# жаңа қазақстан#kazakhstan music.

3. Art practices by hashtags #қазақшасүрет#artinkz#kzart#DisneyInKZ #ethnicma-keup# выставкастана.

4. The analysis of the 40 pages of Instagrams popular among Kaznet bloggers on the hashtags: #Qazakh # Qazaq style #Qazaqstan born#.

According to our research results, national-civic identity is reproduced in public discourse through symbolic support in multicultural practices that transform the boundaries of inclusion/exclusion of "we/in-group" and "they/out-group"; symbolic borders of citizenship and national identity are supported by symbolic identity resources reflected in the discourse of everyday cultural practices of the population; multicultural practices of citizens of the country are potentially a condition for civil-national integration.

One such multicultural practice of the population is multilingualism in the linguistic practices of the population, which was investigated based on the analysis of hashtags = #qazaqstan #speaking\_club #kazakh\_speaking\_club/english # hangugo.kz# turkish# nemetski.kz# wiedergeburtkz and other, a total of 57 pages:

Figure 1

### Language practices of the pages in Instagram in KAZNET:

№	hashtags	Data
1	#kazakhspeakingclub	128
2	#QazaqTili	8100
3	#QazaqGrammar	1200
4	#soylekz	43
5	#KazakhLanguage	5300
6	#қазақтілі	38600
7	#культурақазақстана	1400

8	#қазақшасөйле	5500
9	#меніңелімменіңтілім	554
10	#учимказахский	3300
11	#казахскийдлявсех	214

In recent years, we have seen the following trends in the language practices of the country's population:

1) The growing interest of the country's population in learning the state Kazakh language.

2) Strengthening the multilingual youth, who usually speak and write content on social networks in Kazakh, Russian, and English, also some of them study Korean, Turkish, and Chinese. English and Kazakh are also taught in schools and kindergartens.

The problem of learning the Kazakh language is important, despite its official status as the state language, enshrined in the Constitution, since most still, including Kazakhs, speak Russian because of the Soviet colonial policy of Russification and stigmatization of indigenous languages, including the Kazakh language.

Awareness of the need for knowledge of the Kazakh language by the citizens of the country, caused by anxiety for the sovereignty of the country after the war in Ukraine, led to the growth of language centers for the study of the Kazakh language. Despite the presence of a society for the study of the Kazakh language at akimats, the degree of proficiency in the state language on the part of the population was unsatisfactory, and in the last year, many language centers for free study of the Kazakh language, the language of 70% of the population of the country, have been opened by civil activists in almost all regional centers. For example, "batylbol" is a free conversational club of the Kazakh language, that operates in 12 cities, in all megacities and regional cities: batylbol - Astana, Almaty, Aqtobe, Atyrau, Qostanay, Qaraganda, Pavlodar, Talgar, Oskemen, Oral, Aqtobe, Semei, Shymkent, and Petropavlovsk. However, some activists like «kornekiproject», «qazaqgrammar», «kazakh\_speaking\_club», «tilkespekjoq» and others have already raised this topic in public opinion and have contributed to the popularization of the Kazakh language and identity in the public space, most of the organizers of these societies are multilingual representatives of the country's younger generation. The pages of German, Uzbek, Kyrgyz, Turkish, and other language communities living in the country with their newspapers, theaters, Sunday schools, offices in megacities, and places of residence are also widely represented on the social network. English has been actively occupying its niche since about the 2000s, which is studied in schools, and kindergartens, there are highly rated universities in the country that teach only in English, and citizens themselves have actively commercialized the demand in the educational services market, including young schoolchildren and students offering their services. Young people are also learning Korean because of their interest in music and cinema, and Chinese for business interests, and Arabic and Turkish have become popular.

Consumer practices of the population of the Republic of Kazakhstan. We have divided the consumer practices of the population of the Republic of Kazakhstan into the study of clothing practices and art practices in the KAZNET network, which reflects the common features of multiculturalism in everyday communication.

The analysis of a total of 57 pages of consumer practices #modernKazakhstan #Kazakh style #getreadywithmekazakhedithion #qazaqstan #qazaqstories #kazakhstan #fashion #kazakhdesigner #kznews #astanatimes #kazakhculture of the population indicates that intersubjective reference schemes reflect the strengthening of consumer interest in Kazakh style, orientalism, which are manifested in the design of clothing, interior solutions, in the design of popular jewelry among young people:

**Figure 2**

**Consumer practices in Instagram in KAZNET:**

№	hashtags	Data
1	#madeinkz	201700
2	#madeinkazakhstan	95500
3	#kazakhstyle	41100
4	#қазақскийстиль	8800
5	#жаңақазақстан	1000
6	#kazakhstanmusic	331
7	#getreadywithmekazakhedithion	130

Art practices make up the cultural capital of the country and reflect the search for ideas and symbols of identity. A study of the content of domestic art practices in the KAZNET social network was conducted based on hashtags: #kazakhstanartist"; #artvsartist #illustrationartists# #illustrator # artinkz, a total of 93 pages:

**Figure 3**

**Art practices in Instagram in KAZNET**

№	hashtags	Data
1	#қазақшасүрет	23
2	#artinkz	170
3	#kzart (5700)	5700
4	#DisneyInKZ	340
5	#ethnicmakeup ()	9200
6	#выставкаастана	5000
7	#getreadywithmekazakhedithion	130

The content of domestic art practices in 2022 showed an increase in interest:

- 1) to the Kazakh identity and representation of national images (ornaments, historical persons, history).
- 2) On the topic of decolonization, research of collective memory, archives, present and past of the people of Kazakhstan.



3) Popularization of ethnocultural, but with a focus on utterance in the language of modern technologies, the language of the global youth narrative on multicultural, including in the language of animation, street.

4) The use of mythology in artistic creativity, animation, and commercial art market.

5) Addressing the image of a woman and feminist themes.

The analysis of the 40 pages of Instagram’s popular among KAZNET bloggers on the hashtags: #Qazakh # Qazaq style #Qazaqstan born# was conducted to study their understanding of the situation with national identity.

4. The analysis of the 40 pages of Instagram’s popular among KAZNET bloggers on the hashtags: #Qazakh # Qazaq style #Qazaqstan born#.

**Figure 4**

**«Who are we?»**

№	hashtags # Qazakh # Qazaq style # Qazaqstan born# in Instagram in KAZNET bloggers
1	<a href="https://www.instagram.com/dopesoz/">https://www.instagram.com/dopesoz/</a>
2	<a href="https://www.instagram.com/unknownkazak/">https://www.instagram.com/unknownkazak/</a>
3	<a href="https://www.instagram.com/womenofkz/">https://www.instagram.com/womenofkz/</a>
4	<a href="https://www.instagram.com/book_kultura/">https://www.instagram.com/book_kultura/</a>
5	<a href="https://www.instagram.com/tilkespekjoq/">https://www.instagram.com/tilkespekjoq/</a>
6	<a href="https://www.instagram.com/nurqojadua/">https://www.instagram.com/nurqojadua/</a>
7	<a href="https://www.instagram.com/steppeart/">https://www.instagram.com/steppeart/</a>
8	<a href="https://www.instagram.com/manshuq_media/">https://www.instagram.com/manshuq_media/</a>
9	<a href="https://www.instagram.com/korshiler_project">https://www.instagram.com/korshiler_project</a>
10	<a href="https://instagram.com/ziranauryzbai?igshid=YmMyMTA2M2Y=@zarinanauryzbai">https://instagram.com/ziranauryzbai?igshid=YmMyMTA2M2Y=@zarinanauryzbai</a>
11	<a href="https://www.instagram.com/qazaqgrammar/">https://www.instagram.com/qazaqgrammar/</a>
12	<a href="https://www.instagram.com/almagul.menlibayeva">https://www.instagram.com/almagul.menlibayeva</a>
13	<a href="https://www.instagram.com/steppespace">https://www.instagram.com/steppespace</a>
14	<a href="https://www.instagram.com/artofher.kz/">https://www.instagram.com/artofher.kz/</a>
15	<a href="https://www.instagram.com/musapublishing">https://www.instagram.com/musapublishing</a>
16	<a href="https://www.instagram.com/kosnazzar/">https://www.instagram.com/kosnazzar/</a>
17	<a href="https://www.instagram.com/zhanna_bektemissova/">https://www.instagram.com/zhanna_bektemissova/</a>
18	<a href="https://www.instagram.com/maxat_kadyrov/">https://www.instagram.com/maxat_kadyrov/</a>
19	<a href="https://www.instagram.com/yeldos_ash">https://www.instagram.com/yeldos_ash</a>
20	<a href="https://www.instagram.com/policysolutions.kz">https://www.instagram.com/policysolutions.kz</a>
21	<a href="https://www.instagram.com/zhan_zhiany/">https://www.instagram.com/zhan_zhiany/</a>
22	<a href="https://www.instagram.com/tanda.bilim">https://www.instagram.com/tanda.bilim</a>
23	<a href="https://www.instagram.com/thesteppe/">https://www.instagram.com/thesteppe/</a>
24	<a href="https://www.instagram.com/paperlab.kz/">https://www.instagram.com/paperlab.kz/</a>

25	<a href="https://www.instagram.com/talashin">https://www.instagram.com/talashin</a>
26	<a href="https://www.instagram.com/lcoy_kazakhstan/">https://www.instagram.com/lcoy_kazakhstan/</a>
27	<a href="https://www.instagram.com/xan_taniri/">https://www.instagram.com/xan_taniri/</a>
28	<a href="https://www.instagram.com/aigerim_etnograf/">https://www.instagram.com/aigerim_etnograf/</a>
29	<a href="https://www.instagram.com/yerken_berkenov/">https://www.instagram.com/yerken_berkenov/</a>
30	<a href="https://www.instagram.com/artcom.platform/">https://www.instagram.com/artcom.platform/</a>
31	<a href="https://www.instagram.com/komuniti_plus">https://www.instagram.com/komuniti_plus</a>
32	<a href="https://www.instagram.com/kaz.til.zhanawiry/">https://www.instagram.com/kaz.til.zhanawiry/</a>
33	<a href="https://www.instagram.com/tanda.bilim">https://www.instagram.com/tanda.bilim</a>
34	<a href="https://www.instagram.com/glebponomarevkz/">https://www.instagram.com/glebponomarevkz/</a>
35	<a href="https://www.instagram.com/syrymitkulov/">https://www.instagram.com/syrymitkulov/</a>
36	<a href="https://www.instagram.com/heart.of.eurasia/">https://www.instagram.com/heart.of.eurasia/</a>
37	<a href="https://www.instagram.com/zhan_zhiany/">https://www.instagram.com/zhan_zhiany/</a>
38	<a href="https://www.instagram.com/yakovfedorov/">https://www.instagram.com/yakovfedorov/</a>
39	<a href="https://www.instagram.com/rinat_balgabaev/">https://www.instagram.com/rinat_balgabaev/</a>
40	<a href="https://www.instagram.com/aisultan/">https://www.instagram.com/aisultan/</a>

The study of the situation with national identity shows that identities compete in Kazakhstan, depending on how different parts of society answer the question: "Who are we?".

One of these identities can be defined as Kazakh since it is based on the definition of "we are Kazakhs". In the Kazakh-speaking sphere, politics, especially television and newspapers, are increasing from year to year; they are concerned about the fate of the state language and the status of the nation, and the country on the pages of their sites.

Another identity can be defined as Kazakhstan since it comes from the formula "we are Kazakhstanis". Kazakh identity united Kazakhs and non-Kazakhs into one community, the Kazakh people, based on the concept of friendship of peoples, and maintained self-stigmatization concerning Kazakh identity. The social and cultural reality was such that Russified Kazakhs often abandoned their identity, and in their cultural orientations were closer to Russians than to those Kazakhs who negatively relate to Russian influence on Kazakhstan in various spheres. In Soviet times, Kazakh society experienced forced mobilization, industrialization, and modernization of social practices, Russification of social identity, and the practice of "socialist" nationalization, which fully embodied the model of differentiation of society and its absorption by the political system, which also affected the state of self-identification of the population.

Today, a new Kazakh identity is being formed, expanding at the expense of the "Kazakh", and strengthening the priority in public discourse. The condition for the development of this trend was the youth born and raised under the new state. Young people are more integrated into modern Kazakh society – the role of school education, education of patriotism, acquaintance of children, primarily non-Kazakhs, with Kazakh culture, etc. - are critically important for successful integration.

## Conclusion

Based on empirical testing using the methods of qualitative content analysis of linguistic practices, consumer practices, and art practices, the research hypotheses were confirmed. Analysis of symbolic connotations associated with the national narrative and multiculturalism in the visual texts of domestic bloggers on social media pages based on hashtags and nicknames reflecting everyday consumer practices of nutrition and fashion design showed, on the one hand, an increase in interest in Kazakh identity, the topic of decolonization, research of collective memory, archives, present and past people Kazakhstan and ethno-culture, expressed in the language of modern technologies, and actively commercialized by all commercial actors, regardless of ethnicity, on the other hand, the national narrative has correlations in the global context of the modern world. Based on the conducted research on multicultural practices, we have found that these practices are connected to an individual's activity logic, which is based on the requirements and norms of everyday interaction. National integration will be incomplete without changes in national identity so that everyone can have a sense of belonging to it.

Individuals within the boundaries of sociocultural identity interact with a sphere of social experience that sets the construction of a person's identity with a certain way of reality, helps to determine the perspective of present existence, structuring it in the worldview in ontological, normative, and logical aspects, forming a sense of belonging to historicity and a feeling of involvement with the factual nature of existence.

It presents individuals with the necessary objectification and conditions for structuring the social order, marking the coordinates of human life through significant cultural constructions, and psychologically "protecting" individuals from ontological "vulnerability" of external existence.

However, we also think from the results of the expert interview that the multicultural practices of the country's citizens cannot by themselves ensure civil-national integration. Because the current agenda of public discourse is more socio-economic and political topics – improving the level and quality of life of the population, channels of upward mobility for young people, ensuring social justice, and protecting civil rights, as in most countries of the world. The potential for the development of civil society and the realization of the diversity of local multicultural practices and ethnocultural identity as a social resource for national-civic identity depends on how the situation will develop in these areas.

Authors' contributions: **Abetova Z.T.** – general guidance, methodology, interpretation of results. **Kuderinov A.A.** – methodology, collection of empirical data, content analysis.

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**З.Т. Абетова, А.А. Кудеринов**

*Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан*

### **Күнделікті өмірдің мәдени тәжірибесіндегі көпмәдениеттілік (Қазақстан кейсі)**

**Андатпа.** Жаһандану және мәдениетаралық өзара әрекеттестіктің күшеюі қазіргі заманғы ұлттық қауымдастықтардың реинтеграциялану мәселесіне әкелді және бүгінгі күні ғалымдар оған барабар үлгілерді іздеуде [1, Johansson, 2022].

Жұмыстың мақсаты – азаматтық бірегейліктің әлеуметтік капиталының ресурсы ретінде көпмәдениетті сәйкестікті қалыптастыруға ықпал ететін ресурс ретінде азаматтардың күнделікті көпмәдениетті тәжірибесін талдау. Зерттеу нысаны: Қазнет желісіндегі ел халқының күнделікті көпмәдениетті тәжірибесі. Зерттеу пәні - бұл мәдениетаралық өзара іс-қимыл негізінде қалыптасатын азаматтардың бірегейлігін символдық түрде көрсететін ҚАЗНЕТ-тің медиа кеңістігіндегі ел халқының тұтынушылық, тілдік және арт-тәжірибелерінің ерекшеліктері. Мәдени тәжірибенің медиадеректерді сапалы контент-талдау әдісі - эмпирикалық құрал болды.

Бұл зерттеу әлеуметтік интеграция тұжырымдамаларына қатысты дәлелдер келтіре отырып, мультимәдениеттік туралы қолданыстағы академиялық пен қоғамдық пікірталасқа ықпал етуге арналған. Қазіргі ұлттардың интеграциясы проблемасы контекстінде мультимәдениеттілік мәселесін талдай отырып, біз қазіргі ұлттық қауымдастықтардың интеграциялық дискурсын қолдаудағы көпмәдениетті тәжірибелердің мүмкін болатын рөлі туралы мәселені көтереміз.

Зерттеу нәтижелерін мемлекеттік мәдениет саясатының стратегияларын әзірлеу үшін, сондай-ақ білім беру және ғылыми мекемелерде қазақстандық қоғамның көпмәдениетті аспектілерін зерттеу негізінде мәдениетаралық диалогты дамытуға бағытталған бағдарламалар мен курстарды қалыптастыру үшін пайдалануға болады.

**Түйін сөздер:** көпмәдениеттілік, медиа кеңістік, мультимәдениетті тәжірибе, күнделіктілік

**З.Т. Абетова, А.А. Кудеринов**

*Евразийский национальный университет им. Л.Н. Гумилева, Астана, Казахстан*

### **Мультикультурализм в культурных практиках повседневной жизни (кейс Казахстана)**

**Аннотация.** Глобализация и усиление межкультурного взаимодействия привели к проблеме реинтеграции современных национальных сообществ, и сегодня ученые ищут для нее адекватные модели [1, Johansson, 2022].

Цель работы – анализ повседневных мультикультурных практик граждан как ресурса, способствующие формированию мультикультурной идентичности как ресурса социального капитала гражданской идентичности. Объект: повседневные мультикультурные практики населения страны в медиапространстве КАЗНЕТ. Предмет исследования – особенности потребительских, языковых и арт практик населения страны в медиапространстве, которые символически отражают идентичность граждан, формируемый на основе межкультурного взаимодействия. Эмпирическим инструментарием выступили метод качественного контент-анализа медиа данных культурных практик КАЗНЕТа.

Это исследование вносит свой вклад в существующую академическую дискуссию по мультикультурализму, представляя аргументы, связанные с концепциями социальной

интеграции национального сообщества. Анализируя проблему мультикультурализма в контексте проблемы интеграции современных наций, мы поднимаем вопрос о возможной роли мультикультурных практик в поддержке интеграционного дискурса современных национальных общностей.

Результаты исследования могут быть использованы для разработки стратегий государственной культурной политики, а также в образовательных учреждениях для формирования курсов, направленных на развитие межкультурного диалога.

**Ключевые слова:** мультикультурализм, медиапространство, мультикультурные практики, повседневность.

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#### **Information about authors:**

**Z.T. Abetova** – author for correspondence, candidate of philosophical sciences, acting associate professor of the department of sociology, L.N. Gumilyov Eurasian National University, 010000, Aitmatova 40, Astana, Kazakhstan

**A.A. Kuderinov** – doctoral student at the Department of Sociology, L.N. Gumilyov Eurasian National University, 010000, Aitmatova 40, Astana, Kazakhstan

#### **Авторлар туралы мәліметтер:**

**З.Т. Абетова** – хат-хабар авторы, философия ғылымдарының кандидаты, әлеуметтану кафедрасының доцент м.а., Л.Н. Гумилев атындағы Еуразия ұлттық университеті, 010000, Астана, Қазақстан.

**А.А. Кудеринов** – әлеуметтану кафедрасының докторанты, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, 010000, Астана, Қазақстан.

#### **Сведения об авторах:**

**З.Т. Абетова** – автор для корреспонденции, кандидат философских наук, и.о.доцента кафедры социологии, Евразийский национальный университет им. Л.Н. Гумилева, 010000, Астана, Казахстан.

**А.А. Кудеринов** – докторант кафедры социологии, Евразийский национальный университет им. Л.Н. Гумилева, 010000, Астана, Казахстан.