

# Axiological Dimension of Citizenship and Patriotism in a Worldview of Kazakhs: A Psycholinguistic Study

Gulzhana Kuzembayeva \*

*K. Zhubanov Aktobe Regional University, the Republic of Kazakhstan*

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**Abstract.** Restoration of cultural heritage, revival of national traditions and basic elements of culture, reassessment of core and cultural values is of utmost importance in any human culture. In the context of present global developments enriching the dimensions of citizenship and reduced patriotism, this study aims at defining the values of citizenship and patriotism as perceived by the representatives of the Kazakh language and culture. The study manipulated ranking of the citizenship and patriotism values among the Kazakhs representing different gender categories, age groups and regions of Kazakhstan. The Mann-Whitney U-test and the Kruskal-Wallis test were employed to measure the variance among various groups of respondents. A word association test was conducted on the stimulus words Отан / homeland, отансүйгіштік / patriotism, тарих / history, тәуелсіздік / independence, еркіндік / freedom. Based on the received data, the association fields of the values of citizenship and patriotism were modelled and the semantic gestalts were defined. The ranking of values of citizenship and patriotism showed that the highly ranked value among all respondents, across both gender categories, all age groups (except 70+ years), and regions in Kazakhstan (except East Kazakhstan) was 'independence' (ranging from 4.76 to 4.84). The least ranked value among the representatives of the Kazakh language and culture except age groups of 50-70 years and 70+ years and South Kazakhstan region was 'patriotism'. The word association test demonstrated that the values of citizenship and patriotism in the Kazakh language consciousness imply love for the birthplace and country, where a family and close people live, appreciation of courage of national heroes fighting for freedom and peace, value, happiness, and pride, offering bright future and opportunities..

**Keywords:** *word association test, conceptualization of values, language consciousness, Kazakh language and culture bearers, citizenship and patriotism.*

**Кузембаева Гюльжана. Аксиологічний вимір громадянськості та патріотизму у світогляді казахів: Психолінгвістичне дослідження**

**Анотація.** Відновлення культурної спадщини, відродження національних традицій і основних елементів культури, переоцінка базових і культурних цінностей є надзвичайно важливими для будь-якої людської культури. У контексті сучасних глобальних досягнень, що збагачують виміри громадянськості та зниженого почуття патріотизму, це дослідження спрямоване на визначення того, як сприймаються цінності громадянськості та патріотизму носіями казахської мови та культури. В основі дослідження було ранжування цінностей громадянства та патріотизму серед казахів, які представляють різні гендерні категорії, вікові

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\* Gulzhana Kuzembaeva,  <https://orcid.org/0000-0001-8964-3683>  [gkuzembayeva@zhubanov.edu.kz](mailto:gkuzembayeva@zhubanov.edu.kz)

групи та регіони Казахстану. Для вимірювання дисперсії між різними групами респондентів використовували U-тест Манна-Вітні та тест Краскела-Волліса. Асоціативний експеримент проводився за словами-стимулами Отан/батьківщина, отансүйгіштік/патріотизм, тарих/сторія, тәуелсіздік/незалежність, еркіндік/свобода. На основі отриманих даних змодельовано асоціативні поля цінностей громадянськості та патріотизму та визначено семантичні гешталти. Рейтинг цінностей громадянства та патріотизму показав, що найбільш значущою цінністю серед усіх респондентів, в обох гендерних категоріях, усіх вікових групах (крім 70+ років) і регіонах Казахстану (окрім Східного Казахстану) була «незалежність» (в діапазоні від 4,76 до 4,84). Найменш значущою цінністю серед носіїв казахської мови і культури, крім вікових груп 50-70 років і 70+ років і Південно-Казахстанської області, був «патріотизм». Асоціативний експеримент засвідчив, що цінності громадянськості та патріотизму в казахській мовній свідомості передбачають любов до батьківщини та країни, де живуть сім'я та близькі люди, оцінку мужності національних героїв, що борються за свободу та мир, цінності, щастя, гордість, пропонуючи світле майбутнє та можливості.

***Ключові слова:** асоціативний експеримент, концептуалізація цінностей, мовна свідомість, носії казахської мови та культури, громадянськість та патріотизм.*

## Introduction

Values are a part of human culture together with norms, ideals, and common beliefs of the goals to which a person should strive. The Republic of Kazakhstan, having experienced the russification policy in the past, is taking attempts in restoration of cultural heritage, revival of national traditions and basic elements of culture, and reassessment of core and cultural values. These attempts are in line with the Recommendation on safeguarding of traditional culture and folklore, an international normative instrument adopted by the UNESCO General Conference in 1989, and with various events conducted worldwide to assess the present situation of intangible cultural heritage, to analyze the role it can play in resolving local and national problems relating to major contemporary concerns, and to draw up a new strategy for the coming years (Mayor, 2001).

Patriotism is “a social construct that develops gradually according to people’s cultural activity” (Berger & Luckman, 1966). Studies share the definition of patriotism such as the “specific beliefs on a country’s superiority through shared common national symbols and affection towards the country creating a rooted nation and playing a significant role on powering up the civilian bonds and national loyalty” (Spinner-Halev & Theiss-Morse, 2003). It is considered natural, that people are affectionate and compassionate towards the place they live in, and towards their parents and groups they take part in. Though, in the states’ development process, people were made to believe they are being part of a bigger community. Citizenship implies raising active and participative citizens that have responsibility to their country. However, global developments are enriching the dimensions of citizenship, fostering global citizenship as the responsibility for the whole humankind and universal consciousness (Kan, 2009).

Recently, radical and national ideas happen to be one of the most featured topics around the world. “The discourses such as radical nationalism, blind patriotism, islamophobia and xenophobia have influenced subjects of various social systems” (Altıkulaç, 2016). In this respect, this study aims at exploring the conceptualization of citizenship and patriotism by the modern Kazakhs in their cultural value system from the psycholinguistic perspective. The study is especially relevant in the current realia of the Republic of Kazakhstan, marked by the rapidly accelerating process of globalization with interconnection and interaction of various ethnicities. Cultural behavior, values and norms are being exchanged, and in this context, it is important to shed light on the axiological dimension of citizenship and patriotism in the culture of the Kazakh ethnicity and its conceptualization in the nation’s language consciousness.

## Literature Review

Cultural wealth makes the basis of the moral principles as the culture sets a certain way of vision and recognition of the world, and creates certain forms of activity for a person in it through language, system of norms, ideals, values and symbols (Karipbayev et al., 2014). The value system includes various groups of values that form the inner core of culture. Each society has its own specific value structure, its own basic values, which are approved and supported by the majority of people in this society. Basic values are the meaningful core of the self-consciousness of the general population, and are determined by the linguistic and cultural dominant that unites the representatives of a culture and separates them from the foreign cultural environment (Dmitryuk et al., 2015). As abstract ideals, values subsume a wide range of behaviors as exemplars of the concepts (Hanel et al, 2018), and different people may endorse the same values but associate different behaviors with them (Maio & Olson, 2000).

Axiological dimension of patriotism and citizenship showing an individual’s relation with the nation have always attracted attention of researchers. Patriotism includes “a special affection towards one’s country, defining oneself through the country, being interested in country’s welfare, and sacrificing for the sake of country’s welfare” (Nathanson, 1997). Patriotism depends on the qualities of citizens, patriotic and citizenship values and ideals in which are related to their cognitive values (Altıkulaç, 2016). The Kazakhstani society and its cultural organization is being influenced by the current processes of market dominance, liberalization, democratization, globalization. Systemic transformations, happening in Kazakhstan since gaining independence affect not only socio-economic and stratification structure, but also moral and spiritual aspects of life. Burova et al. (2022) describe Kazakhstan as “a very tolerant country to various foreign cultural traditions within its deep historical socio-cultural basis”. This contains both positive and negative prerequisites, the latter of which imply “the risks of acculturation due to the

expansion and imposition of non-traditional values, their uncritical borrowing and rooting in the mentality”.

The dynamics of modern societies' worldviews demonstrates no single and consistent paradigmatic substantiation of the correlation of values, their hierarchy, the general significance. “The phenomenology of mentality is impossible without a theoretical reconstruction of the axiological matrix of spirituality, which is implicit from direct and indirect social dimensions” (Vakayev, 2017). The tasks of value system preservation and reproduction, relevant to the cultural traditions of the Kazakh people and capable of innovation, are actualized before the state institutions and state ideology (Burova et al., 2022).

Psycholinguistic word association tests have gained a particular significance for the studies with cognitive focus (Kuzembayeva et al, 2022). Language consciousness, explicated through association experiments, adds to the understanding of mental images, that have linguistic equivalents demonstrating cultural and mental peculiarities and moral standards of a specific community (Kuzembayeva et al, 2019). The researchers for at least two centuries have been aimed at grouping and interpreting association fields (AF) as externalizers of consciousness. AF is formed by the researcher from the reactions of native speakers to a stimulus word. As stated by Tarasov (2004), AF externalizes the knowledge associated with the stimulus word in a particular national culture.

The reactions are the words that are directly connected in an associative verbal network, covering with a certain completeness the entire lexicon of a modern average native speaker of language, whereas other words of this network are already indirectly associated with the stimulus word. Associations are ranked by frequency and alphabetically within the same rank (Tarasov, 2004), and are structured according to the field principle forming a hierarchy in terms of brightness (Sternin, 2022, pp. 112-113). Frequent responses and single ones are clearly distinguishable, and the frequency of the AF's components is stable in time and contains reactions that have usual connections with the stimulus word (Tarasov, 2004).

Most AFs, according to Karaulov (2000), reveal a special internal semantic organization, a “semantic gestalt”, characterized as a unit of knowledge about the world, correlating its structure with the structure of reality reflected in it. The semantic gestalt usually consists of several zones ( $7\pm 2$ ), which combine the features of an object or concept that are typical for a given linguistic consciousness, corresponding to the name of the field – stimulus.

The Kazakhstani psycholinguistic studies are grounded on the theory and methodology of the Moscow Psycholinguistic School (E. F. Tarasov, N. V. Ufimtseva, Yu. A. Sorokin, etc.), the Tver Psycholinguistic School (A. A. Zalevskaya), and the Voronezh Psycholinguistic School (I. A. Sternin), which scientific research has sprouted in Kazakh linguistics (Dmitryuk, 2020). The overview of psycholinguistic studies of ethnocultural values in Kazakhstan (Kuzembayeva & Dmitryuk, 2022) showed, that previous research explored the linguistic consciousness of ethnic

groups, living on the territory of the country (Dzhambaeva, 2013; Arynbaeva, Dmitryuk, 2021) and the Kazakh students from the South Kazakhstan (Dmitryuk & Abramova, 2021). However, until today, Kazakh researchers have not given due attention to studying the significance and the ethnic contents of the values of modern Kazakh culture from the perspectives of the Kazakh language and culture bearers, representing different age groups and regions of Kazakhstan.

## Methods

The study comprised of two experiments conducted among the Kazakh language and culture bearers to best suit the purpose of the research stating two research questions:

RQ1: What is the hierarchy of the citizenship and patriotism values in the Kazakh ethnicity representatives across different genders, age groups, and regions of Kazakhstan?

RQ2: What are the specifics and the ethnic content of the citizenship and patriotism values as conceptualized by the modern Kazakhs?

Experiment 1 was aimed at ranking the values of citizenship and patriotism across different genders, age groups, and regions of the Kazakh ethnicity representatives. Experiment 2 employed a word association test with the stimuli consisting of citizenship and patriotism values.

Ranking of citizenship and patriotism values was conducted to determine their significance and difference in perception among five hundred and seventeen Kazakh language and culture bearers (163 males, 354 females), representing various age groups (under 30 years – 135 (25.5%), 30-50 years – 207 (40%), 50-70 years – 157 (30.4%), 70+ years – 21 (4.1%) and regions in Kazakhstan (Central Kazakhstan – 52 (10.1%), North Kazakhstan – 147 (28.4%), East Kazakhstan – 54 (10.4%), South Kazakhstan – 118 (22.8%), West Kazakhstan – 146 (28.2%). A list of words representing the values under study was sent to respondents in Google Form via WhatsApp. A five-point Likert scale (5 – Very Important, 4 – Important, 3 – Moderately Important, 2 – Slightly Important, 1 – Not Important) was offered to assess the importance of citizenship and patriotism values. The Mann-Whitney U-test was employed to measure the variance among gender categories in the perceived importance of values by the Kazakh language and culture bearers. The Kruskal-Wallis test was used to measure differences among the age categories of respondents and the regions of Kazakhstan they live in.

In line with the study aim of defining the conceptualization of citizenship and patriotism by the modern Kazakhs and describing the specifics and the ethnic content of these cultural values, this research employed a psycholinguistic word association test among the representatives of the Kazakh ethnicity. The experiment sample included five hundred and sixty-three respondents (161 males, 402 females), representing various age groups (under 30 years, 30-50 years, 50-70 years, above 70

years) and regions of the Republic of Kazakhstan (Central, North, South, East and West Kazakhstan). The respondents were offered stimulus words for which they had to provide associations (words, that came to their mind first). The number of associations was not limited. Links to the stimuli consisting of values of citizenship and patriotism such as *Отан / homeland, отансүйгіштік / patriotism, тарих / history, тәуелсіздік / independence, еркіндік / freedom* in Google form were sent to the respondents via WhatsApp. The respondents, who gave their consent to participate in the study, were informed of the word association test principles and had to provide as many associations to the stimuli as came to their minds immediately without thinking much. The received associations were analyzed, modelling of the semantic gestalt of citizenship and patriotism values was conducted in line with Karaulov (2000) with further categorization of association fields. The frequency of association fields' components was presented with four figures (Ufimtseva, 2014). The first figure points out the count of all responses to the stimulus, the second – the number of different answers, the third – the number of single responses, i.e., the number of responses with a frequency of 1, the fourth – the number of blank (void) responses.

## Results and Discussion

The values of citizenship and patriotism, selected for the study, included the Kazakh words “Отан” (homeland), “отансүйгіштік” (patriotism), “тарих” (history), “тәуелсіздік” (independence), and “еркіндік” (freedom). Borrowings from Russian (e.g., “патриотизм” (patriotism), previously used by the Kazakhs, were not considered, as, due to Kazakhstan’s acquisition of independence, national terminology began rapidly to develop (Amirkhamzin, 2023). When exploring complex notions related to the country and citizenship, the historic and the current geopolitical context is concerned (Kardanova-Biryukova, 2018). Thus, patriotism is impossible without knowledge of history, linking the present with the past, therefore, an objective study of history and its popularization are important factors in the formation of a new society (Mynbay, 2014). The selected citizenship and patriotism values were not included in the two Kazakh associative dictionaries (KRAD, 1978; 1998; KAD, 2014) – the Kazakh-Russian Associative Dictionary and the Kazakh Associative Dictionary, except the value *Отан / homeland*, that appeared in the latter dictionary (KAD, 2014, p. 231).

The Experiment 1 aiming at ranking values of citizenship and patriotism by representatives of the Kazakh language and culture resulted in the ratio of values’ significance across the respondents’ gender, age, and regions of living. Table 1 presents the results of ranking.

Table 1

*Descriptive Statistics of Ranking Values of Citizenship and Patriotism across Respondents' Gender, Age, and Regions in Kazakhstan*

Values	Homeland	Patriotism	History	Independence	Freedom
All	4.79	4.68	4.70	4.8	4.75
Gender					
Male	4.83	4.69	4.73	4.84	4.79
Female	4.77	4.67	4.69	4.78	4.72
Age					
Under 30 years	4.74	4.54	4.68	4.83	4.77
30-50 years	4.78	4.71	4.73	4.78	4.73
50-70 years	4.82	4.73	4.68	4.8	4.75
70+ years	5.0	4.81	4.76	4.81	4.76
Regions					
Central Kazakhstan	4.67	4.50	4.67	4.75	4.62
North Kazakhstan	4.81	4.70	4.72	4.83	4.74
East Kazakhstan	4.85	4.76	4.70	4.76	4.8
South Kazakhstan	4.82	4.8	4.72	4.84	4.84
West Kazakhstan	4.76	4.58	4.67	4.77	4.71

As stated in the Table 1, the results of ranking citizenship and patriotism values indicate that their perception by the Kazakh ethnicity representatives is close to each other across different genders, age groups and regions, showing a quite similar importance to the respondents. The highly ranked value among all respondents, across both gender categories, all age groups (except 70+ years), and regions in Kazakhstan (except East Kazakhstan) is 'independence' (ranging from 4.76 to 4.84). The value 'patriotism' was ranked the least among the representatives of the Kazakh language and culture except age groups of 50-70 years and 70+ years and South Kazakhstan region.

Difference in the perception of values of citizenship and patriotism by the Kazakh language and culture bearers belonging to different gender categories is evaluated through the Mann-Whitney U-test for variance and is displayed in Table 2.

Table 2

*Mann-Whitney U-test Results for Differences among Gender Categories*

Values	Gender	N	Sum of Ranks	U	Z	S ig.
Homeland	Male	163	43779.0	27289.0	-1.53	.13
	Female	354	90124.0			
Patriotism	Male	163	43566.09	27502.0	-1.13	.26
	Female	354	0337.0			

History	Male	163	43506.5	27561.5	-1.08	.28
	Female	354	90396.5			
Independence	Male	163	44242.0	26826.0	-2.02	.04*
	Female	354	89661.0			
Freedom	Male	163	43449.0	27619.0	-1.12	.26
	Female	354	90454.0			

\* Significant at the .05 level

The statistically significant difference ( $p < .05$ ) among gender categories was found in terms of the value ‘independence’, the importance of which was significantly higher in males compared to females.

The Kruskal-Wallis test, employed for comparing more than three groups of samples, resulted in no significant differences among the age categories of the representatives of the Kazakh language and culture and the regions of Kazakhstan, in which they live, towards their perception of values of citizenship and patriotism.

The Experiment 2 conducted with the values of citizenship and patriotism represented by the Kazakh words *Отан* / *homeland*, *отансүйгімдік* / *patriotism*, *тарих* / *history*, *тәуелсіздік* / *independence*, *еркіндік* / *freedom* among the Kazakh language and culture bearers within the word association test resulted in rich data for modelling association fields of the values and defining semantic gestalts. Original data of this study including the components of association fields and semantic zones are available at Mendeley data (<http://dx.doi.org/10.17632/4ysfxtw9yb.1>).

Quantitative characteristics of associations fields of the citizenship and patriotism values in the Kazakh language include four figures – the total amount of associations, different reactions, individual reactions stated only once, and the number of void responses is included.

Modelling of the association field includes defining a centre of the field, near, far and outer peripheries. The components of association fields are presented in decreasing order based on their frequency. The centre of an association field comprises reactions stated more than twenty times, whereas the near periphery and the far periphery comprise 10-20 reactions and less than 2-9 reactions respectively. The outer periphery includes individual associations stated only once.

Table 3

*The Components of Centre and Near Periphery in the Association Fields of Values of Citizenship and Patriotism*

The association field <i>Отан</i> / <i>homeland</i> (814, 134, 71, 5)	
Centre	туған жер/birthplace 142, Қазақстан/Kazakhstan 91, ел (-ім, -іміз)/country 82, отбасы (-нан басталады)/family (begins with) 78
Near periphery	(жер бетіндегі ең, оттан да, күні де, түні де) ыстық (жер, мекен)/(most, on earth, than fire, than day and night) hot (place) 36, мемлекет/state 23, (екінші, өз) үй (-ім)/(second, own) house 23, жер/land 21

The association field <i>отансүйгіштік / patriotism</i> (702, 143, 69, 10)	
Centre	патриот/patriot 127, патриотизм (патриоттық сезім)/patriotism (patriotic feeling) 106, махаббат/love 56
Near periphery	(елін, туған жерін) сүйю/love (country, homeland) 25, (адал) қызмет ету/(faithful) service 23, адалдық/loyalty 22, жақсы көру/to love 18, сүйіспеншілік/love 16, қорғау/protection 15, (тіл, дәстүрге) құрмет/respect for (language, tradition) 15, (әке мен анаға парапар, жылы, ыстық) сезім/(warm, hot, as to father and mother) feeling 11, Қазақстан/Kazakhstan 10
The association field <i>тарих / history</i> (842, 332, 216, 6)	
Core	ата-баба/ancestors 30, өткеніміз/past 26, өткен күн/past day 25, тарих/history 24, болашақ/future 21
Near periphery	оқиға/event 17, өткен шақ/past tense 17, уақыт/time 17, өткен өмір/past life 16, соғыс/war 14, батырлар/heroes 12, Қазақстан/Kazakhstan 11, өткен оқиға (жағдай)/past situation 11, ұлт/nation 11, шежіре/genealogy 11, хандар/kings 10, сабақ (алу)/lesson 10, қазақ хандығы/Kazakh kingdom 10
The association field <i>тәуелсіздік / independence</i> (823, 174, 104, 5)	
Centre	еркіндік/freedom 147, бостандық/freedom 106, егемендік/independence 57, бейбітшілік/peace 42, Қазақстан/Kazakhstan 33, тәуелсіз ел (мемлекет)/independent country (state) 26
Near periphery	(байтақ, мәңгі, өз, туған) ел/(great, forever, own, born) country 19, азаттық/freedom 14, бақыт/happiness 14, Отан/Motherland 13, ту/flag 13, 16 желтоқсан/December 11, байлық/wealth 10, Желтоқсан оқиғасы/December event 10
The association field <i>еркіндік / freedom</i> (651, 181, 118, 9)	
Centre	бостандық/liberty 169, тәуелсіздік/independence 133
Near periphery	еркін болу/to be free 19, бақыт/happiness 13, ой еркіндігі/freedom of thought 11, сөз бостандығы/freedom of speech 10

Due to the limited size of the article, only the center and the near periphery components of the association fields are stated, for it is the frequent and the most repetitive reactions that explicate the relatively stable components of linguistic consciousness (Beskorovaynaya, 2004). The contents of far and outer peripheries and other data are uploaded to Mendeley open data repository.

The analysis of frequent components of the association field of citizenship and patriotism values indicates love and warm feelings for the birthplace, country and family.

Across the association fields of citizenship and patriotism values, people striving for freedom and independence are noticed: ‘батырлар/heroes’, ‘қазақ зиялылары/Kazakh intelligentsia’, Алаш/Alash’, ‘қазақтың даңқын әлемге өрлеткендер/those who spread the glory of Kazakh to the world’, ‘лидер/leader’, ‘президент/president’, ‘спортшылар/athletes’, ‘ұландар/youths’, ‘украиндықтар/Ukrainians’. Among them are national heroes – Baurzhan Momyshuly, Dinmukhamed Konayev, Kairat Ryskulbekov, Kazakh khans – Janibek Khan, Kerey Khan, Abylai Khan, Kasym khan, Kenessary, writers – Abay, Shokan Ualikhanov, historical figures – Tomiris, Genghis Khan, presidents – Nazarbayev, Tokayev, and even a musical band – Irina Kairatovna, producing humorous content about politics, social issues and historical events.

Abay is a famous Kazakh writer, poet and philosopher, considered “a true patriot, who in the “Words of Edification” told the people, albeit bitter, but the truth” (Mustafayev, 2011), and is famous for his contribution to Kazakh culture and folklore, that expresses great nationalism .

Baurzhan Momyshuly (common to the association fields *Отан / homeland* and *отансүйгішілік / patriotism*), is a Kazakh-Soviet military officer, appearing in Bek’s “Volokolamsk Highway”, the Hero of the Soviet Union and the People’s Hero of Kazakhstan, who continued the traditions of statehood and patriotism of Kazakh spiritual and political figures. Growing up on the works of Stalinism victims, he was convinced that the idea of Alash would not disappear from the minds of the nation.

Alash was a liberation movement in the Socialist Russia and a political party of Alash Autonomy. It included representatives of the Kazakh intelligentsia, who advocated for equal treatment between Kazakhs and Russians and the cessation of Russian settlement on the Kazakh lands.

Kairat Ryskulbekov, a participant of the events of December 1986 in the history of Kazakhstan, when people dissatisfied with the fact that the first secretary of the Communist Party of Kazakhstan, Dinmukhamed Konayev, was removed from his post, went to a demonstration, demanding the appointment of an indigenous Kazakh, became a symbol of national struggle for freedom and independence.

The association fields of the values *тәуелсіздік / independence* and *еркіндік / freedom* include synonymous associations such as ‘бостандық/freedom’ and ‘азаттық/freedom’. However, the internal content of these associations slightly differs from the notion “еркіндік” (freedom), meaning “being by your own means, volunteering” (Dictionary of the Kazakh Literary Language, 2011). As defined by dictionaries of the Kazakh language, the word “бостандық” (freedom) means 1) freedom, self-control, voluptuousness, and 2) freedom of social actors (individuals, etc.) to act for their own purposes and in the interests of people and country in the field of domestic and foreign policy of the country; scope of legal opportunities, independence (Dictionary of the Kazakh Literary Language, 2011), whereas the word “азаттық” (freedom), in the Kazakh sense, means a political freedom and independence, i.e., social freedom, freedom from dependence (Political Explanatory

Dictionary, 2007). Besides, the clarifying associations to the stimulus *еркіндік / freedom* such as ‘ой еркіндігі/freedom of thought’ and ‘сөз бостандығы/freedom of speech’ are provided.

Some association fields include negative conceptualizations of values of citizenship and patriotism. For instance, the value *Отан / homeland* in the Kazakh language consciousness is associated with ‘ауру/sorrow’ 1 (0.1%), *отансүйгіштік / patriotism* – ‘ақымақтық/stupidity’, ‘керек емес/unnecessary’, ‘қатігез/cruel’, ‘нацист/Nazi’, ‘сенімсіздік/distrust’ 5 (0.1%), *тарих / history* – ‘әділетсіздік/injustice’, ‘бұрмаланған жазба/falsified record’, ‘бұрмалаушылық/misrepresentation’, ‘үмітсіздік/despair’ 4 (0.5%), *тәуелсіздік / independence* – ‘алдаушылық/deception’, ‘коррупция/corruption’, ‘көз жасы/tears’, ‘түсініксіз/unclear’, ‘фантастика/fiction’, ‘ызғар/cold’ 6 (0.7%), *еркіндік / freedom* – ‘жалғыздық/loneliness’ 1 (0.2%). We will leave to the reader the possibility and the right to self-reflection on these associations. We can just assume that negative reactions to the values of citizenship and patriotism reflect the historical periods and events, when Kazakhs experienced cruelty, injustice, and deception leading to their despair and tears. Related to Nazism, we can cite Mustafayev (2011), indicating that “according to approximate estimates, 500 thousand people died in interethnic conflicts in post-Soviet countries in just 20 years from 1990 to 2010.” However, in line with Beskorovaynaya (2004), single negative evaluative associations cannot serve as proof of a stable belief that the values are conceptualized as evil and not good.

The most voluminous semantic zones in the association field *Отан / homeland* are “Birthplace, home” (35.1%) including the brightest components such as *туған жер/birthplace* 142, *(екінші, өз) үй (-ім)/(second, own) house* 23, *жер/land* 21, *туып-өскен жер (мекен, өлке, ел) place of birth* 17, “Country, city” (28.1%) with the components *Қазақстан/Kazakhstan* 91, *ел (-ім, -іміз)/country* 82, *мемлекет/state* 23, “Family member, person” (15.2%) with the components *отбасы (-нан басталады)/(begins with) family* 78, *ана/mother* 7, *ата-ана/parents* 7, and “Beloved” (8.7%) with the components *(жер бетіндегі ең, оттан да, күні де, түні де) ыстық (жер, мекен)/(most, on earth, than fire, than day and night) hot (place)* 36, *махаббат/love* 10.

The most voluminous semantic zones in the association field *отансүйгіштік / patriotism* are “Patriotic spirit” (35.3%) including the brightest components such as *патриот/patriot* 127, *патриотизм (патриоттық сезім)/patriotism (patriotic feeling)* 106, *елжандылық/patriotism* 4, *ұлтжандылық/nationalism* 4, “Beloved” (23.5%) with the components *махаббат/love* 56, *(елін, туған жерін) сүю/love (country, homeland)* 25, *адалдық/loyalty* 22, *жақсы көру/to love* 18, *сүйіспеншілік/love* 16, and “Service” (7%) with the components *(адал) қызмет ету/(faithful) service* 23, *көмек/help* 4, *(ерең) еңбек ету/to work hard* 3.

The most voluminous semantic zones in the association field *тарих / history* are “Past” (20.8%) including the brightest components such as *өткеніміз/past* 26, *өткен* 126

күн/*past day* 25, *история/history* 24, *өткен шақ/past tense* 17, *өткен өмір/past life* 16, “Family member, person” (14.6%) with the components *ата-баба/ancestors* 30, *батырлар/heroes* 12, *хандар/kings* 10, *Жәнібек хан/Janibek Khan* 7, *Керей хан/Kerey Khan* 6, and “Time” (10.1%) with the components *ғасыр/century* 9, *кезең/period* 5, *бүгін/today* 4.

The most voluminous semantic zones in the association field *тәуелсіздік / independence* are “Freedom” (33.4%) including the brightest components such as *еркіндік/freedom* 147, *бостандық/freedom* 106, *азаттық/freedom* 14, “Independence” (14.3%) with the components *егемендік/independence* 57, *тәуелсіз ел (мемлекет)/independent country (state)* 26, “Value” (10.7%) with the components *бақыт/happiness* 14, *құндылық/value* 4, “Peace” (8.7%) with the components *бейбітшілік/peace* 42, *тыныштық/calmness* 9, *(ашық, көк) аспан/(clear, blue) sky* 6.

The most voluminous semantic zones in the association field *еркіндік / freedom* are “Бостандық/Liberty” (30.3%) including the brightest components such as *бостандық/freedom* 169, *сөз бостандығы/freedom of speech* 10, *азат (-тық)/liberty* 9, and “Тәуелсіздік/Independence” (22.1%) with the components *тәуелсіздік/independence* 133, *ешкімге тәуелді болмай (бағынбай)/not to depend on anyone* 7, *егемендік/independence* 4.

The ratio of the semantic zones of citizenship and patriotism values in the Kazakh language consciousness is presented in Table 4.

Table 4

*Semantic Zones of Citizenship and Patriotism Values (Ratio in %)*

	Homeland	Patriotism	History	Independence	Freedom
Total	15	18	20	18	19
Birthplace, home	35.1	2.3	1.7	2.2	.5
Country, city	28.1	2.3	2.3	7.5	3.1
Family member, person	16.2	3.9	14.6	2.7	2.3
Value	2.6	3.1	9.3	11.3	10.9
Citizenship	1.2	2	6.7	4.9	1.4
Independence	.6	2.6	.8	14.7	22.1
Patriotism	2.2	35.3	.4	.3	-
Peace	1.2	.6	-	8.7	3.2
Language	.9	.3	.6	.4	-
Education, upbringing	-	2.1	8.1	.5	.5
Freedom	.3	-	-	33.4	10.5
Wealth	-	-	1	1.5	.3

Beloved	8.7	23.5	-	-	-
Protection, care	1.1	3.3	-	-	-
Responsibility, duty	.7	1.7	-	-	-
Self-sacrifice	.6	1.6	-	-	-
Time	-	-	10.1	-	.5
Future	-	-	3.8	1.2	-
Insurrection	-	-	1.6	7.7	-
Law, rights	-	-	-	1.2	1.1
Longed	-	-	-	.6	.6
Animals, birds	-	-	-	.5	2.5
Customs, traditions	.4	-	-	-	-
Service	-	7	-	-	-
Virtue	-	5.1	-	-	-
Respect	-	3	-	-	-
Courage	-	2.3	-	-	-
Past	-	-	20.8	-	-
Event	-	-	6.8	-	-
Heritage	-	-	5.4	-	-
Information	-	-	3.5	-	-
Trouble	-	-	1.3	-	-
Customs, traditions	-	-	1.2	-	-
Secret	-	-	.5	-	-
Unity	-	-	-	1.1	-
Liberty	-	-	-	-	30.3
Action	-	-	-	-	4
Life	-	-	-	-	20
Nature	-	-	-	-	2.5
Fly, wings	-	-	-	-	.9

Common to all association fields of citizenship and patriotism values are the semantic zones “Birthplace, home”, “Country, city”, “Family member, person”, “Value”, “Citizenship”, and “Independence” (present in five AFs). Common to most of AFs of citizenship and patriotism values are the semantic zones “Patriotism”, “Peace”, “Language”, “Education, upbringing”, which are present in four AFs of values out of five.

Among the citizenship and patriotism values selected for the study, only the value *Отан* / *homeland* was presented in the Kazakh Associative Dictionary (2014, p. 231). The values *отансүйгішілік* / *patriotism*, *тарих* / *history*, *тәуелсіздік* / *independence*, *еркіндік* / *freedom* were not included either in the Kazakh-Russian

Associative Dictionary (KRAD, 1978; 1998) or in the Kazakh Associative Dictionary (KAD, 2014). The comparative analysis of the present and previous research findings showed that the most frequent associations in both association fields of the value *Отан / homeland* are similar, slightly differing in their order.

The comparative analysis of the most frequent associations with the value *Отан / homeland* in the KAD (2014) and the present study is presented in Table 5.

Table 5

*The Most Frequent Reactions to the value Отан / Homeland in the KAD (2014) and the Present Research*

Associations	KAD (2014)		Present Findings	
	No	Total	No	Total
туған жер (birthplace)	1	149	1	142
Қазақстан (Kazakhstan)	2	122	2	91
ел (country)	3	68	3	82
ана (mother)	4	67	17	7
ЫСТЫҚ (hot)	5	41	5	36
отбасы (family)	6	40	4	78
Отан отбасынан басталады (Homeland begins with the family)	7	35	4	78
МЕМЛЕКЕТ (state)	18	14	6	23
үй (house)	13	18	7	23
жер (land)	15	16	8	21

The Kazakh Associative Dictionary was compiled based on the results of mass free association experiments conducted among the representatives of South Kazakhstan region – the native speakers of the Kazakh language aged 17-25 years in 2012-2014 (KAD, 2014, p. 8). The similarity of the results of the previous research and the present findings despite the respondents' different age groups and regions, indicates the unchanging ethnic content of the value *Отан / Homeland* in the modern Kazakh linguistic consciousness and the relevance of the association field's components.

The conducted word association test on the citizenship and patriotism values showed that the representatives of the Kazakh nation highly value their birthplace and country considering it as 'кіндік қаның тамған жер/place of navel blood', 'атамекен/fatherland', 'жер ана/mother earth', 'ата-бабалар мекені/ancestral home', 'ұя/nest', 'алтын бесік/golden cradle'. In line with the previous research, we agree with Dmitryuk & Abramova (2021), that "tradition and permanence of certain ethnocultural basic elements that make up the essence of the specific features of the national character and ethnos mentality, among which is the attitude to the homeland, possibly may be predictably immutable".

Values of citizenship and patriotism are associated with the Kazakh national heroes who were the leaders of rebellion and insurrection for freedom and peace. Their struggles are highly appreciated and valued, bringing the country and nation to ‘бейбітшілік/peace’, ‘бірлік/unity’, ‘татулық/peace’, ‘тыныштық/calmness’, ‘ашық, көк аспан/clear, blue sky’, ‘жақсы көңіл-күй/good mood’, ‘соғыссыз кезең/war-free period’, ‘уайымсыздық/carefreeness’, ‘уайым-қайғы болмау/no worries’, ‘қауіпсіздік/security’, ‘ынтымақ/solidarity’, шаттық/joy.

Homeland, patriotism, history, independence, and freedom, being the ancestors’ dream, longed for many years, are conceptualized as a ‘құндылық/value’, ‘бақыт/happiness’, ‘мақтаныш/pride’, ‘абырой/dignity’, ‘байлық/wealth’, ‘қазына/treasure’ offering bright future and opportunities.

In line with the research ethics, the research data incorporates the responses of those who gave their consent to participate in the study. The limitation of the study includes an unequal male/female distribution and a small sample of respondents of 70+ age group. However, it is the only study conducted among the Kazakh language and culture bearers, comparing different regions of Kazakhstan and age groups from the psycholinguistic perspective.

## Conclusions

The results of the word association tests are quite objective, reliable and verifiable. Though, the weakness of male/female and age groups distribution is among the limitations of the study, the data obtained through the word association test can be interpreted as a reflection of the mass consciousness of the culture representatives, identifying the features of language consciousness and the national and cultural specificity of the mentality.

Ranking of values of citizenship and patriotism, conducted among the representatives of the Kazakh language and culture of various age groups and regions of the Republic of Kazakhstan, showed that the highly ranked value among all respondents, across both gender categories, all age groups (except 70+ years), and regions in Kazakhstan (except East Kazakhstan) was ‘independence’ (ranging from 4.76 to 4.84). The least ranked value among the representatives of the Kazakh language and culture except age groups of 50-70 years and 70+ years and South Kazakhstan region was ‘patriotism’. However, the study demonstrated that the hierarchy of the citizenship and patriotism values, indicating the greater or lesser relevance of the values such as *Отан / homeland, отансүйгізгілік / patriotism, тарих / history, тәуелсіздік / independence, еркіндік / freedom* for the Kazakh language and culture bearers, is not very much significant across various genders, age groups and regions. This indicates the unity of the socio-cultural space in Kazakhstan despite the heterogeneity of the language situation caused by historical events and contacts with neighboring countries. As stated by Bentya (2018), the Kazakh culture in the north of the republic is closer to Russian culture and is represented by Kazakh

and Russian elements with admixtures of other nations' cultures living in the north such as Ukrainians, Poles, Belarusians, Azerbaijanis, Armenians, Chechens, Germans and others, while in the south culture has preserved elements of the traditional Kazakh way of life to the maximum. However, other nation such as Uzbeks, Azerbaijanis, Tajiks, Tatars, Turks, Koreans, Kurds, Uighurs living in this territory also bring diversity to the cultural and linguistic space. The issue is addressed by the government of Kazakhstan trying to balance the north and south, thereby ensuring the cultural and linguistic homogeneity and internal stability of the country. In addition to language planning, including strengthening the status of the Kazakh language and expanding the scope of its use, the internal migration, when the population from the southern regions of Kazakhstan, with the support of the state, moves to the northern regions with families, is underway.

The conducted word association test resulted in the extensive association fields with large number of different reactions to the stimuli, that indicates the significance of values of citizenship and patriotism for the language consciousness of Kazakhs. Semantic zones common to all association fields are "Birthplace, home", "Country, city", "Family member, person", "Value", "Citizenship", and "Independence". The results that are universal and common for most nations include love and warm feelings for the birthplace, country and family. However, the certain originality of the national consciousness of the Kazakhs is indicated by the associations with the citizenship and patriotism values that are related to people striving for freedom and independence of the nation in the history of Kazakhstan. Namely, the Kazakh national heroes, who spread the glory of Kazakh to the world, Kazakh khans, presidents, leaders, athletes, writers were noticed across the association fields. The liberation movement Alash in the Socialist Russia and a political party of Alash Autonomy was referred to in three association fields *отансүйгіштік / patriotism* (Алаш көсемдері/leaders of Alash, қазақ зиялылары/Kazakh intelligentsia), *тарих / history* (Алаш Орда/Horde of Alash, Алаш/Alash), and *тәуелсіздік / independence* (Алаш/Alash).

In line with the new approach to citizenship in the world, aiming at raising people that are democratic, respectful to human rights, peaceful, responsible to the society, capable of critically reasoning and able to find solutions against the problems, the values of citizenship and patriotism are conceptualized by the Kazakh language and culture bearers as love for the birthplace and country, where a family and close people live, appreciation of courage of national heroes fighting for freedom and peace, considered as value, happiness, and pride, offering bright future and opportunities.

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