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TRANSITION OF THE KAZAKH LANGUAGE TO LATIN: HISTORICAL AND SOCIO-CULTURAL VECTOR

Abstract

The Latinization of the Kazakh language is one of the most difficult to implement, controversial and so far postponed projects of the «Rukhani Zhandyru» Program. This chapter proposes to study the historical stages of the development of the Kazakh language and the factors that led to the idea of its Latinization. The question of the Latinization of the Kazakh language and its possible consequences, raised in the «Rukhani Zhandyru» Program, as well as the pros and cons that it entails, are analyzed from a historical-cultural and sociolinguistic point of view. The paradox is designated as an integral characteristic of the functioning of the Kazakh language - historically multicultural, simultaneously associated with completely different worlds. Reflections on ways to solve this socio-cultural and linguistic problem are presented. Following the concept of F. de Saussure, the Kazakh language and the problem of its Latinization are considered as a sociocultural process that primarily affects Kazakhstani society. In this regard, this study uses methods such as structuralism and cognitive linguistics, which define language concepts as a group of relationships between its elements, each of which has a particular function (both at the general and individual levels). It also uses approaches to the analysis of linguistic factors such as pragmatics and sociolinguistics, which assert that language is a pragmatic act that develops according to the requirements of its speakers, taking into account a wide variety of historical contexts and situations.

Key words: latinization, Kazakh language, alphabet, "Rukhani zhandyru".

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ҚАЗАҚ ТІЛІНІҢ ЛАТЫН ӘЛІПБИІНЕ КӨШУІ: ТАРИХИ ЖӘНЕ ӘЛЕУМЕТТІК-МӘДЕНИ ВЕКТОР

Аңдатпа

Бұл мақалада «Рухани жаңғыру» бағдарламасының ең күрделі, даулы, әрі жүзеге асырылуы кейінге шегерілген жобаларының бірі – қазақ тілін латын әліпбиіне көшіру мәселесі қарастырылады. Мақалада қазақ тілінің тарихи даму кезеңдері мен оның латын әліпбиіне көшу идеясына түрткі болған факторлар жүйеленген. «Рухани жаңғыру» бағдарламасында көтерілген қазақ тілін латын графикасына көшіру және оның ықтимал салдарлары туралы мәселе, оның артықшылықтары мен кемшіліктері тарихи-мәдени және әлеуметтік-лингвистикалық тұрғыдан талданады. Қазақ тілінің қызмет етуіндегі парадокс – оның тарихи тұрғыдан көпмәдениетті, әрі әртүрлі өркениеттермен бір мезгілде тығыз байланыста болуы – оның ажырамас ерекшелігі ретінде айқындалады. Мақалада осы әлеуметтік-мәдени және лингвистикалық мәселенің шешу жолдарына қатысты тұжырымдар ұсынылды. Ф. де Соссюрдің концепциясына сүйене отырып, қазақ тілі мен оны латын графикасына көшіру мәселесі ең алдымен қазақстандық қоғамға әсер ететін әлеуметтік-мәдени үдеріс ретінде қарастырылған. Осыған байланысты бұл зерттеуде структурализм мен когнитивтік лингвистика сияқты әдістер қолданылды. Аталған әдістер тіл концептілерін оның элементтері арасындағы қатынастар жүйесі ретінде қарастырады, мұнда әрбір элементтің өзіне тән дербес қызметі бар (жалпы деңгейде де, жекелеген деңгейде де). Сондай-ақ, тілдік факторларды талдауға прагмалингвистика мен социалингвистика сияқты тәсілдер қолданылды. Бұл ғылымдар тілді, сөйлеушілердің талаптарына сай қалыптасып, әртүрлі тарихи кезеңдер мен жағдайларға бейімделетін прагматикалық акт ретінде түсіндіреді.

Түйін сөздер: латындандыру, қазақ тілі тарихы, әліпби, «Рухани жаңғыру».

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ПЕРЕХОД КАЗАХСКОГО ЯЗЫКА НА ЛАТИНИЦУ: ИСТОРИЧЕСКИЙ И СОЦИОКУЛЬТУРНЫЙ ВЕКТОР

Аннотация

В статье рассматривается проблема латинизации казахского языка - один из самых сложных для реализации, дискуссионных и пока отложенных проектов Программы «Рухани жаңғыру». В статье систематизируются исторические этапы развития казахского языка и факторы, которые привели к идее его латинизации. Вопрос о латинизации казахского языка и возможных ее последствиях, поставленный в Программе «Рухани жаңғыру», а также плюсы и минусы, которые она влечет за собой, проанализирован с историко-культурной и социолингвистической точки зрения. Обозначен парадокс как неотъемлемая характеристика функционирования казахского языка - исторически многокультурного, одновременно связанного с совершенно разными мирами. Представлены размышления о путях решения данной социокультурной и лингвистической проблемы. Следуя концепции Ф. де Соссюра, казахский язык и проблема его латинизации рассматривается как социокультурный процесс, влияющий, прежде всего, на казахстанский социум. В связи с чем в данном исследовании использованы такие методы, как структурализм и когнитивная лингвистика, которые обозначают концепты языка как группу отношений его элементов, каждый из которых имеет партикулярную функцию (как на общем уровне, так и на индивидуальном уровне). А также использованы такие подходы к анализу языковых факторов, как прагмалингвистика и социолингвистика, утверждающие, что язык – это прагматический акт, развивающийся согласно требованиям говорящих на нем, с учетом самых разных исторических контекстов и ситуаций.

Ключевые слова: латинизация, история казахского языка, алфавит, «Рухани жаңғыру».

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Introduction: current approaches to language learning

Decree of the Government of the Republic of Kazakhstan No. 1045 of December 31, 2019, “On the Approval of the State Program for the Implementation of Language Policy in the Republic of Kazakhstan for 2020-2025” covered the period up to and including 2025. The program provided for the modernization of the Kazakh language based on the Latin alphabet with specific targets for 2024 and 2025:

- the share of participants in written communication using the Latin alphabet: in 2024 – 30%, in 2025 – 50%
- the share of the terminological fund in the Latin alphabet: in 2024 – 50%, in 2025 – 60%

• volume of the text database of the National Corpus of the Kazakh Language project: 50 million word uses in 2024, 60 million in 2025

The program included such measures for 2024-2025 as the transition of government agencies' paperwork to the Latin alphabet, the study of issues related to the introduction of the Kazakh alphabet into the e-government system (2023-2024), and the development of spelling and terminology dictionaries in Latin script.

Decree of the Government of the Republic of Kazakhstan No. 914 of October 16, 2023, “On the Approval of the Concept for the Development of Language Policy in the Republic of Kazakhstan for 2023-2029” replaced the previous program and came into force in October 2023. This resolution repealed Resolution No. 1045 of 2019. The concept covers the period from 2023 to 2029 and sets new target indicators, including the proportion of the population fluent in the state language (84% by 2029).

Research methodology

But language is not just about phonetics, grammar, spelling, syntax, but, above all, it is a historical and socio-cultural phenomenon with its own evolution, national definition, traditions and cultural aspect. In this regard, this study uses approaches such as structuralism and cognitive linguistics, which designate language concepts as a group of relations of its elements, each of which has a particular function (both at a general and individual level). Approaches to the analysis of linguistic factors such as pragmalinguistics and sociolinguistics have also been used, arguing that language is a pragmatic act that develops according to the requirements of its speakers, taking into account a wide variety of historical contexts and situations. Russian scientist R.O. Jakobson [1] (linguist, semiologist and translator) and Swiss researcher F. de Saussure [2], (sociolinguist and semiologist) made a huge contribution to the definition and concept of language development. If R.O. Jakobson primarily worked on the functions of spoken speech and communicative processes [see: theory of the six functions of language⁵] [1],



Fig. 1 - Linguistic model of speech communication by R.O. Jakobson [Wikipedia]

⁵ R. Jakobson's theory [Roman Osipovič Jakobson; 1896, Moscow - 1982, Cambridge] defines six functions of language and its characteristics of speech communication [see Fig. 1]. According to R. Jakobson's words, each communicative act contains six elements: the addresser (the one who speaks/writes); the addressee (the one who listens/reads); a message (what is being transmitted); a code (a language or system of signs understandable to participants in communication); a channel (a means of transmission, such as voice, writing); a context (the given situation or the given subject).

then F. de Saussure studied language not only as a set of rules and characteristics, but also as a specific feature of the mentality of social groups⁶ [2]. Following the concept of F. de Saussure, it is necessary to consider the Kazakh language and the problem of its latinization as a socio-cultural process that primarily affects Kazakh society⁷. This analysis affects the microstructural context: people who speak a particular given language, represent a boundary-object between their personal intentions and the social macrostructure, which is the context they live in. In this case (and here we come to the motivation of the sociolinguistic approach to research), the linguistic and social macrostructure is necessary to establish linguistic links with economical, political, psychological, microstructures and others.

Review of scientific literature

In this case, the social vector of research becomes a magnifying glass through which it is possible to analyse the issue of latinization of the Kazakh language, a language with a complex history, several alphabets and historical transformations, which in many ways still affect its present and future. There is already a fairly well-developed layer of research led by local and foreign scholars who are working on the latinization issue: Simonato-Kokochkina E. [3], Bazarbayeva Z.M., Zhunisbek A., Malbakov M. [4], Aqtay G. [5], Riekkinen M. Zhatkanbayeva A.Kozhabek K., Aigarinova G. [6], Shegebayev M. [7], Bekzhanova, Zh., Makoelle T.M. [8], Berdiqlov A. [9], Honkasalo S. Temirbekova T. [10], Honkasalo, S., Janhunen J.A [11], Bazarbaeva Z.M. [12], Amirzhanova N.S. [13], Amirbekova A.B. [14] and others. However, language seen as a social vector can be considered a very multidimensional and constantly transforming concept, hence not all scientific gaps in this field of research are fully filled yet.

Research methods

In this study uses methods such as structuralism and cognitive linguistics, which define language concepts as a group of relationships between its elements, each of which has a particular function (both at the general and individual levels). It also uses approaches to the analysis of linguistic factors such as pragmatics and sociolinguistics, which assert that language is a pragmatic act that develops according to the requirements of its speakers, taking into account a wide variety of historical contexts and situations.

Kazakhstan case: a reborn nation. Historical excursus

The history of Kazakhstan and its linguistic history appear complex and interesting. Of course, it is very difficult to fully describe the origin of the Kazakh language (the purpose of this article is different), but it is necessary to identify the main stages of its development in order to determine the complex context in which the situation with its latinization fits [15].

Kazakh was formed between the 15th and 16th centuries from the languages used by the Kipchak Turkic tribes. In the 13th century, during the era of the Golden Horde, these tribes inhabited Central

⁶ According to F. de Saussure [Ferdinand de Saussure; - Geneva, 1857-1913], in his *Cours de Linguistique générale* [book. "Course of general linguistics"] [2, pp. 310-312], he points out that there is a connection between language and the psychology of the social group who speaks it. Of course, in every historical and socio-cultural situation, variations in linguistic processes (diachronism) must be taken into account, but there is always a linguistic conditioning by the psychology of the people who speak this language.

⁷ We can consider F. De Saussure as the founding father and initiator of sociolinguistic science. Together with E. Durkheim [Emile Durkheim; 1858, Epinal - 1917, Paris] They discovered the ontological, social, and psychological factors of language, in addition to geographical. This innovation in historical and comparative research marked the beginning of a new trend in science, which mainly developed in the United States in the 1960s.

Asia⁸, and the Kazakh language began to differ from other Kipchak dialects, which, simultaneously, were being influenced by Mongolians.

Later, in the first half of the 15th century⁹, individual characteristics such as phonetics, vocabulary and grammar appeared in the Kazakh language. Poetry and the language tradition also developed during this period, mainly in oral form¹⁰. The written tradition of the Kazakh language and its literary language have used the Arabic alphabet since the beginning of the 15th century. This represents another turning point through the development of the Kazakh language: the moment of the first linguistic standardization and the Arabic-Persian influence. The Persian alphabet was spreading through religion, being related to Muslim culture, which led to the standardization of the language as well. This is not only the first historical evidence of the Kazakh language's connection with the Turkish and Islamic world, but also represents an important factor in its evolution from a linguistic and social point of view.

Below are shared two photographs of the editions of the first Russian weekly newspaper, «Туркестанские¹¹ ведомости» [translit.: “Turkestanskije Vedomosti” – Eng.: “Turkestan Bulletins”], which began being published in Turkestan. Curiously, the newspaper contains material in both Kazakh (No. 6, 1871) and Uzbek (No. 20, 1871). The first issue of this newspaper was published in Tashkent (at that time capital of Turkestan since 1867) in 1870, and until 1882 it was published in Russian with an appendix both in Kazakh and Uzbek. In the picture, it is possible to see that parts of the text in Kazakh are written using the Arabic alphabet. In 1883, the newspaper became independent and began to be published only in Uzbek. Its name had also been changed with «Туркестанская туземная газета» [translit.: “Turkestanskaja Tuzemnaja Gazeta” – Eng.: “Turkestan Native Newspaper”). In the following years, its circulation decreased until 1917, the beginning period of the Russian Revolution.

⁸ This dynasty is of Mongolian origin. It was founded in the 18th century by Khan Batu, grandson of Genghis Khan and son of Jochi. The dynasty settled in a very vast territory, which included part of southern Russia, Siberia, the Caspian and the Aral Sea. The state (khanate) was named Kipchak (hence the name of the Kipchak tribes) and had as its capital the city of Sarai (now Old Sarai) on the Volga River. The Batu dynasty continued (the Blue Horde) but was displaced by the dynasty of his brother Ordu (the White Horde), which ceased to exist in the 16th century, leaving only a small khanate (Astrakhan). In addition to these two dynasties, there were other minor Mongolian dynasties (such as Tukai-Timur and Shaiban), which were then conquered by the Grand Duchy of Moscow, in other words, the future Russian Empire.

⁹ We can also name this period the “Cossack Horde”, not only a key period in the birth of the written tradition of the Kazakh language, but we can also considered is as the cradle of the Nogai and Bashkir languages.

¹⁰ The most famous person of this period is certainly A.I. Kunanbaev [Abaj I.Kunanbaev, (Kaz.: Абай Құнанбайұлы); 1845, Şyñğystau (Kaz.: Шыңғыстау) - 1904, Zhidebaj (Kaz.: Жидебай)]. Great thinker, poet, translator, philosopher, composer and founder of Kazakh literature. In addition, thanks to his numerous translations, he made it possible to disseminate in Kazakh society many texts by Russian (Puškin, Lermontov, Krylov) and foreign authors (Schiller, Goethe, Byron) [16]. [For more information, see <https://adebiportal.kz/en/authors/view/2679>]

¹¹ Turkestan (Persian: ترکستان), lit. “the Land of the Turks” is a region located in Central Asia. Its name comes from the language of the Turkic peoples (XIX - early XX century). Today, the term is used to refer to five post-Soviet republics that were formerly part of the USSR and the Russian Empire: Kazakhstan (south), Kyrgyzstan, Turkmenistan, Tajikistan, and Uzbekistan.



Fig. 2



Fig. 3

The arabic alphabet: a non-functional linguistic system for the kazakh language

If there is a period that we can identify as one of the main stages in the history of the Kazakh language, it is the revolutionary years. The transition from the Arabic alphabet to the Cyrillic alphabet seems to have occurred for a very simple technical reason: the phonemes of the Arabic language did not align perfectly, due to its long and short vowels, which could not be reproduced in Kazakh. Conversely, in Kazakh, many sounds cannot be reproduced in Arabic, due to a number of phonetic articulations that do not exist in its language system.

Below the table [Table 1] illustrates the degree of correspondence of Kazakh and Arabic letters. Transliteration of Kazakh in the Latin alphabet had also been added. The table shows not only the phases of the evolution of Kazakh writing, but also the complexity of this historical phenomenon. The transition to the Arabic alphabet was largely motivated by the connection of the Kazakh language with the cultural, ideological and religious factors of the Islamic world, which are still significant today. This observation is very important because it represents a starting point for the analysis of the current socio-linguistic situation concerning the functioning of the Kazakh language.

Написание	Звук	ТӨТЕ ЖАЗУ ӘЛІПБИ									
A a	[a]	ا	آ	ب	پ	ت	ج	چ	ح	د	ر
Ä ä	[э]	А	Ә	Б	П	Т	Ж	Ч	Х	Д	Р
V b	[б]	س	ش	ع	ف	ق	ك	گ	ڭ	ل	م
D d	[d]	С	Ш	Ф	Ф	Қ	К	Г	Ң	Л	М
E e	[e]										
F f	[f]										
G g	[g]										
Ğ ğ	[ɣ]										
H h	[x], [h]										
I i	[и], [й]	Д	д	Н	н	О	о	Ө	ө	У	у
Iı	[i]	О	о	Ө	ө	У	у	У	у	У	у
J j	[ж]	П	п	Т	т	Ж	ж	Ч	ч	Х	х
K k	[к]	Т	т	Ж	ж	Ч	ч	Х	х	Д	д
L l	[л]	Ч	ч	Х	х	Д	д	Р	р		
M m	[м]	Д	д	Н	н	О	о	Ө	ө	У	у
N n	[н]	О	о	Ө	ө	У	у	У	у	У	у
		П	п	Т	т	Ж	ж	Ч	ч	Х	х
		Т	т	Ж	ж	Ч	ч	Х	х	Д	д
		Ч	ч	Х	х	Д	д	Р	р		
		Д	д	Н	н	О	о	Ө	ө	У	у
		О	о	Ө	ө	У	у	У	у	У	у
		П	п	Т	т	Ж	ж	Ч	ч	Х	х
		Т	т	Ж	ж	Ч	ч	Х	х	Д	д
		Ч	ч	Х	х	Д	д	Р	р		
		Д	д	Н	н	О	о	Ө	ө	У	у
		О	о	Ө	ө	У	у	У	у	У	у
		П	п	Т	т	Ж	ж	Ч	ч	Х	х
		Т	т	Ж	ж	Ч	ч	Х	х	Д	д
		Ч	ч	Х	х	Д	д	Р	р		
		Д	д	Н	н	О	о	Ө	ө	У	у
		О	о	Ө	ө	У	у	У	у	У	у
		П	п	Т	т	Ж	ж	Ч	ч	Х	х
		Т	т	Ж	ж	Ч	ч	Х	х	Д	д
		Ч	ч	Х	х	Д	д	Р	р		
		Д	д	Н	н	О	о	Ө	ө	У	у
		О	о	Ө	ө	У	у	У	у	У	у
		П	п	Т	т	Ж	ж	Ч	ч	Х	х
		Т	т	Ж	ж	Ч	ч	Х	х	Д	д
		Ч	ч	Х	х	Д	д	Р	р		
		Д	д	Н	н	О	о	Ө	ө	У	у
		О	о	Ө	ө	У	у	У	у	У	у
		П	п	Т	т	Ж	ж	Ч	ч	Х	х
		Т	т	Ж	ж	Ч	ч	Х	х	Д	д
		Ч	ч	Х	х	Д	д	Р	р		
		Д	д	Н	н	О	о	Ө	ө	У	у
		О	о	Ө	ө	У	у	У	у	У	у
		П	п	Т	т	Ж	ж	Ч	ч	Х	х
		Т	т	Ж	ж	Ч	ч	Х	х	Д	д
		Ч	ч	Х	х	Д	д	Р	р		
		Д	д	Н	н	О	о	Ө	ө	У	у
		О	о	Ө	ө	У	у	У	у	У	у
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ا	ء	ب	پ	ت	ج	چ	ح	د	ر	ز	س
hämze-älip	ba	pa	ta	jiym	xa üş noqat	xa	däl	re	zayn	siyn	
[æ]	[b]	[p]	[t]	[ʒ]	[tʃ]	[x]	[d]	[r]	[z]	[s]	
ش	ع	ف	ق	ك	گ	ل	م	ن	ك	ه	ه
şıyn	ayn	fa	qaf	käf	gäf	läm	miym	nun	käf üş noqat	hä	hä
[ʃ]	[ɛ]	[f]	[q]	[k]	[g]	[l]	[m]	[n]	[ŋ~N]	[h]	[iə]
و	ءو	ؤ	ؤ	ى	ى	ى	ى	ى	ء	لا	لا
waw	waw- hämze- waw	waw- hämze- waw	waw- hämze- waw	ya	ya	ya	ya	ya	hämze (däyekşe)	läm-älip	läm-älip
[w]	[u]	[u]	[u]	[i]	[i]	[i]	[i]	[i]	[ʔ]	[la]	[la]
[u]	[u]	[u]	[u]	[j]	[j]	[j]	[j]	[j]	[ʔ]	[la]	[la]

Table 2. Arabic-Kazakh alphabet with Latin and phonetic (IPA – International Phonetic Alphabet) transliteration

In the Kazakh territory, the Arabic alphabet was used from the XV to the XX century. There were 29 main letters, and other signs, called “hamsa” were added to create vowel sounds [see [Table 2]]¹².

The birth of the USSR: a step into a new world (the early 20s of the 20th century)

In 1917, the Bolsheviks took power in Russia and established a new ideology. The Soviet Union was created with the aim of conquering the whole world. Everything was supposed to be communized: houses, transport, land, rights and, of course, language.

What does the communization of language mean? This was of great importance from an ideological point of view: first of all, communism would have changed the language of the USSR member states. It was supposed to be established as soon as possible. In this regard, as soon as Lenin came to power, the «ликвидация безграмотности (Ликбез)» [transl: likvidacija bezgramotnosti (Likbez) – Eng.: “the Eradication of Illiteracy”] programme began. In 1913, four years before the revolution, the literacy rate in Russia was extremely low, only about 27%¹³ of men were literate,

¹² [For more information, see <https://inbusiness.kz/ru/news/hronologiya-kazahskoj-pismennosti-istoriya-povtoryaetsya>]

¹³ In this era, illiteracy was motivated by other reasons: first of all, the Russian Empire was geographically very vast at that time, and the control over schools and education was a difficult task. It turns out that the first reason for the campaign to eliminate illiteracy after the revolution, was the lack of a state and universal education system in the Russian Empire. The second reason was social: 80% of the people lived in rural areas. We are referring to poor people, mostly peasants working in the fields, who did not have the time or need to think about literacy, because in their poor living conditions, their only concern was survival. The third reason was political: the state feared that higher education would lead to increased awareness among the population that they might rebel against the tsarist government. In fact, as early as 1907, after the first Russian revolution, the State Duma discussed a linguistic-law project on compulsory education, but a large number of political debates made it impossible to carry out such reforms. [For more information, see: Trublin

while women's literacy rate was even lower¹⁴. The educational program was, of course, useful, but, on the other hand, it also had an ideological motivation. The speed of the process with which this project was implemented led to radical changes in some languages due to ideological and political prerequisites.

The main factor of language change is sociolinguistic. The First Turkological Congress in Baku and the first latinization

What happened in other Soviet republics during this period? In order to unify the USSR and in order to meet the need for the realization of the Soviet dream in the shortest time, it was necessary to make communication between its member nations as effective as possible.

In other Soviet republics, illiteracy represented an even more serious problem. The situation with the Likbez program was even more complicated: first of all, they were different peoples, each with their own traditions and languages. And if, on the one hand, the introduction of the Russian language represented the most effective way to unite the USSR, on the other hand, illiteracy in these Soviet republics further slowed down this process.

In 1926, the First Turkological Congress was held in Baku, the capital of Azerbaijan. The main purpose of this event was to change the alphabets in a number of Soviet republics in order to speed up the process of Soviet expansion. Linguists such as N.F. Jakovlev¹⁵, academician L.V. Ščerba¹⁶, and others raised the issue of sociolinguistic consequences that were inevitable. For example, a delegate from Tatarstan, V. Berdyev, said: «Dans une situation abstraite, si l'on connaît le rang phonétique d'une langue donnée, le problème du choix du système graphique semble une tâche des plus faciles. Mais l'alphabet, en tant que moyen d'écriture, possède une *signification sociale*, et pour cette raison le problème du choix entraîne plusieurs autres problèmes» [3, p. 272].¹⁷

It is also possible to quote N.F. Jakovlev's words: «Toute réforme de l' alphabet auprès des nationalités orientales doit tenir compte de toutes les conditions objectives de l'existence de telle ou telle autre nationalité» [3, p. 221].¹⁸

A.G., Zolotuchina A.D. [16]. <https://cyberleninka.ru/article/n/likvidatsiya-bezgramotnosti-samyi-masshtabnyy-sotsialnyy-i-obrazovatelnyy-proekt-v-istorii-rossii/viewer>].

¹⁴ Annual reports of provincial and district chiefs for 1913-1915.

¹⁵ Jakovlev [Nikolai Feofanovich Jakovlev; 1892, Bulgurino – 1974, Moscow] was a Soviet linguist, philologist and sociolinguist. He intensively worked on the issue of alphabets, especially for languages that did not have a writing system in the early years of the formation of the USSR (1926-1930). One of his most famous works is «Математическая формула построения алфавита» [transl.: “*Matematičeskaja formula dlja postroenija alfavita*” – Eng.: “*The Mathematical Formula for the Construction of an Alphabet*”; my translation – F.T.B.], the purpose of which was creating a mathematical formula using linguistic graphical economy; it made it possible to form the most efficient alphabet using as few graphemes as possible. At the beginning of the language discussion, he pointed out that the Russian Cyrillic alphabet was associated with the tsarist past, so it was automatically excluded. As for the Arabic alphabet, “*l'histoire a déjà dit son mot*” [Eng.: “*history has already spoken its word*”; my translation – F.T.B.] [3, p. 195] to explain the limited functioning of the Arabic alphabet in the Muslim world. Therefore, latinization and the Latin alphabet remained, according to N.F. Jakovlev, the only way to achieve the goals of Soviet ideology.

¹⁶ Lev Vladimirovich Ščerba; 1880, Igumen – 1944, Moscow. [For more information, see «*Choisir un alphabet, une question linguistique? Discussions sur le choix des système d'écriture en URSS (1926-1930)*» [3, c. 193-207]].

¹⁷ “In an abstract situation, if the phonetic rank of a given language is well known, choosing a graphical system might seem one of the most simple tasks. But the alphabet as a writing tool has also a social significance, and for this reason, the issue of choosing an alphabet contains several other implications” [translation – F.T.B.].

¹⁸ “Any reform of the alphabet of Eastern nationalities must take into account all those objective conditions concerning the existence of one nationality or another” [3, p. 221]. [translation – F.T.B.].

Language processes in Kazakhstan

Despite the fact that the discussion about changing the alphabet in Baku during this period did not directly involve the Kazakh Republic, nevertheless, strategic changes in language policy spread. The process launched in Baku was an excellent example concerning the importance of changing the alphabet of a language as a political and ideological symbol. At that time, the choice of the alphabet was conceived as a matter of strategic importance for the state.

In 1912, the Kazakh poet, teacher, translator and linguist Achmet Bajtursynov¹⁹ adapted Arabic script to Kazakh's phonetics requirements. A new alphabet called *Жаңа емле* [translit.: “Žaňa emle” – Rus.: «новое правописание»; Eng.: “New Orthography”) was created, also known as *Төте жазу* [translit.: Töte žazu – Rus.: «прямая орфография»; Eng.: “Modified (Arabic) Script”]. Soon this alphabet was adopted in some Kazakh schools and appeared in the first Kazakh newspaper, written in a language, in fact, called “Kazak” (A. Bajtursynov was its editor from 1913 to 1917). Thus, the Likbez operation spread in Kazakhstan. A. Bajtursynov's activity helped to significantly increase the level of literacy in the Republic. According to statistics, in 1929 only about 10% of the Kazakh people knew Arabic script.

It can be noted that in Kazakhstan there was a process concerning the discussion of language policy, similar to the Baku's one. In the Kazakh ASSR, in 1923²⁰ already, debates dealing with the possibility of using the Latin alphabet began [17]. The discussion lasted for three years, until 1926 (coincidentally, the year of the First Turkological Congress in Baku). In the language discussion, two groups of scientists clashed: those who defended the Arabic alphabet, and those who were in favor of latinization. A. Bajtursynov was in the first group. He spoke about the inconsistency of the Latin alphabet with Kazakh phonetics, explaining that out of 26 letters, only 15, belonging to the Latin alphabet, could be used in the Kazakh language without any modification, whereas in the Arabic alphabet, only 5 letters needed to be modified. On the other hand, the defenders of the Latin alphabet considered Arabic too difficult to write and read²¹.

Eventually, in 1929, a choice was made in favor of the Latin language, and a new alphabet appeared under the name *Жаңалип* [translit.: Žaňalip – Rus.: «новый тюркский алфавит»; Eng.: “New (Turkic) Alphabet”). Of course, there was an obvious connection with the Turkic world (Fig. 6 and Fig. 7). This language system remained in force until 1940.

¹⁹ *A.B. Bajtursynov [Achmet Bajtursynovič Bajtursynov; (Arabic-kaz. احمدت بايتورسنوولی), (Cyrill.-Kaz.: Ахмет Байтұрсынұлы); 1873, Akkol' village, Tyusinskaya volost, Russian Empire – 1938, Almaty, USSR period] began teaching in 1895 in rural schools. In 1909, he led a Russian-Kazakh school and was arrested for opposing the tsarist regime. During his exile in Orenburg, he worked a lot on the grammatical reform of the Kazakh language, defined its grammatical categories that had no previous names, and created a scientific and linguistic dictionary. In addition, A. Bajtursynov was engaged in the methodology of teaching the Kazakh language. All this led to the creation of the first alphabet of the Kazakh language and a new alphabet system called “Bajtursynovskaya”. [For more information, see. <https://adebiportal.kz/ru/authors/view/468>].*

²⁰ *Estaeva A. Хронология казахской письменности: история повторяется? [17].*

²¹ *In this case, it can be noted here that the motivations for choosing the alphabet were very close to the Baku Congress' ones. It is interesting that during the debate, the most original and bizarre reasons were born in favor of choosing one alphabet or another. For example, that motivation according to which the Latin alphabet was easier and faster to type and read; its simplicity and ease of learning; its absence of complex diacritics; linear writing and clear differentiation between letters; faster learning (5-6 weeks versus 5-6 months to learn Arabic) and, finally, its greater versatility (it has been used in many languages and was easily adaptable). On the other hand, the arguments in favor of the Arabic alphabet were its ease of memorization; its mot-hieroglyphe (Eng.: “word – hieroglyph”), a structure that helps visual memory, which is more intuitive and understandable. The most original motivation was, according to some ophthalmologists, that the human eye gets less tired reading the Arabic alphabet, and therefore people using the Arabic alphabet were less likely to wear glasses. Another motivation was that the Arabic writing, being left-oriented (written and read from right to left), was more natural for the muscles of the arm; also, it is smoother and faster, and finally, each Arabic letter has only two forms, while Latin letters have four.*

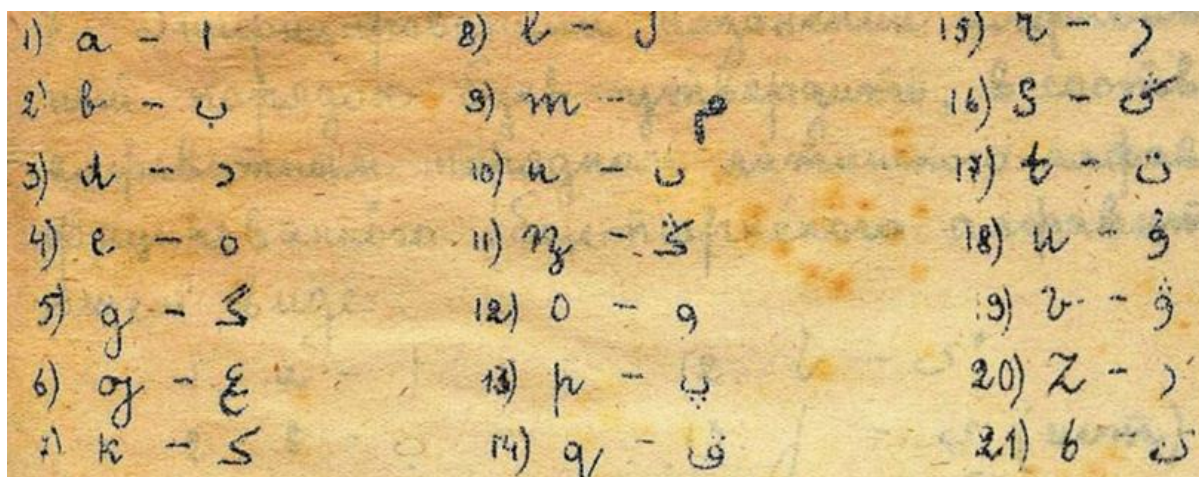


Fig. 4. From The Central State Archive Of R.K. [inbusiness.kz]



Fig. 5. Journal *Sotsijaldy Qazaqystan* [translit.: Sotsial'di Qazağıstan – Rus.: «Социальный Казахстан»; Eng.: “Social Kazakhstan”) – 1937

However, the Latin-Kazakh alphabet did not last very long. On November 13, 1940, the law «О переводе казахского языка с латинского алфавита на алфавит на основе русской графики» [Eng.: “On the Kazakh translation from Latin alphabet to the alphabet based on Russian graphics”; translation – F.T.B.] was issued [14]. It should be noted that Kazakh returned to the Cyrillic alphabet in the 19th century, when the Kazakh teacher and writer Ibraj Altynsarin created the Kazakh-Cyrillic alphabet, using it for religious publications and in Russian schools. This alphabet continued to be used until 1917²² and after the failure of Likbez.

²² I. Altynsarin [Ibraj Altynsarin (Kaz.: Ыбырай Алтынсарин); 1841, Arakaragai – 1889] was the author of some of the most famous Kazakh textbooks, such as «Казакской хрестоматии» [transl.: Kazachskoj chrestomatii] Eng.: “The Kazakh Anthology”] (1879), a book aimed for teaching Russian to Kazakhs, and others. Altynsarin also worked on other versions of the Cyrillic alphabet for the Kazakh language to facilitate transcription into Kazakh. Their theories and methods have been organized and used again since the beginning of the revolution in 1917, despite the first debate on latinization. Altynsarin schools were not very popular, but in some parts they continued with their activities. [For more information, see https://ibraj.allib.kz/?page_id=71&lang=ru].

In this way, Kazakh was influenced by many different languages and alphabets. Since it is possible to consider the concept of language as a social vector, we can conclude that the linguistic situation in Kazakhstan has been created from the hybridization of cultures, traditions and ideologies which have replaced each other over the centuries. The historical roots of the complex evolution of Kazakh help to understand its current situation.

The failure of *Likbez* and the new cyrillic alphabet. The last years of the USSR

Following I. Altynsarin, in 1940, the Soviet linguist and turkologist Sarsen Amanžolov²³ decided to handle the issue, by examining the Cyrillic alphabet and creating a new version of it, consisting of 42 letters (33 had been taken from the Russian alphabet and added 9, which existed only in Kazakh: Ә, Ғ, Қ, Ғ, Ө, Ұ, Ү, Һ, І). Further minor changes occurred, when, instead of the letter Ү, people began to write Ү; also, in 1957 the letter Ё was added.

Fig. 8. The new Kazakh alphabet. From the funds of the Central State Archive of R.K.

The intensification of language reforms began after the collapse of the USSR and Kazakhstan's independence in 1991. This period marked fundamental ideological shifts. If 70 years ago the main goal of language policy was to sever ties with the Muslim religion and the tsarist past, then during the Perestroika the main issue concerned the distancing from the Soviet past. The language debate had started again. Someone proposed the elimination of some Cyrillic letters from Kazakh, while

²³ S.Amanžolov [Sarsen Amanžolov (Kaz.: Сәрсен Аманжолов); 1903, Eginsu, Russian Empire – 1958, Alma-ata, Kazakh SSR].

others aligned themselves with the returning to the Arabic or Latin alphabet. There were even positions in favor of the runic writings²⁴ used by the Turks between the 6th and 10th centuries.

Another issue emerged at this point: how to choose between tradition and innovation? And how to change the language system in the shortest possible amount of time? Will it be effective? How will this affect the Kazakh society? After all, changing the alphabet also means changing the way someone writes and reads, starting with school level and spreading among all the other educational systems.

The Program «Рухани Жаңғыру» and a new *mos maiorum*

On April 12, 2017, the President of the Republic of Kazakhstan N.A. Nazarbaev announced a return to the Latin writing system with a new program called «Рухани жаңғыру» [transl.: Ruchani Žaňgyru – Eng.: “Spiritual Revival”, “Spiritual Modernization”). This project was done to preserve cultural and spiritual values. Another point in favour of latinization was connected to the need to integrate the Kazakh language at a global-community level.

In 2017 (maybe it's just a coincidence, but it is possible to notice it happened exactly 100 years after the October Revolution), N.A. Nazarbaev published an article entitled «Взгляд в будущее: модернизация общественного сознания» [Eng.: “A Look into the Future: the Modernization of the Public Consciousness”; my translation – F.T.B.] [18], in which he advocated the beginning of a new historical period for Kazakhstan as the «Третьей модернизации страны» [Eng.: “Third Modernization of the Country.”; my translation – F.T.B.]. The modernization of the country pursued two main goals: a political reform and an economic transformation, in order to make Kazakhstan one of the thirty most developed countries in the world. The ex-President also believed that such transformations should have been accompanied along with the modernization of public consciousness²⁵. The first strategic step outlined in this Program is the transformation of collective consciousness and the creation of a united, strong and responsible Nation. The list of values that had to be deepened and be introduced into Kazakh society, in order to achieve national self-awareness and build the country's future in the best possible way, included: competitiveness, pragmatism, preservation of national identity, culture of knowledge, evolutionary development of Kazakhstan and, finally, open-mindedness²⁶.

The preservation of traditions and the steps into the future can be portrayed as an oxymoronic combination. If on one hand there is an effort to preserve national identity and traditions, on the other hand, it is also necessary to understand which path turns out to be the most effective, in order to be able to project oneself into the future. N.A. Nazarbayev tried to answer the question “What can be done?”, giving an extremely important answer to it: a modernization cannot exist without cultural prerequisites and respect for traditions, but, on the other hand, the modernization of public consciousness represents both a necessity and an inevitability. The latinization of the Kazakh language is probably one of the tools that should be used in the most cautious way possible. This will certainly be a breakthrough step compared to the Soviet past, since latinization is symbolically

²⁴ *In fact, the Arabic alphabet was not the first one to be used in Central Asia. The first system of Turkic writing was the Runic script, which originated in the 6th-7th centuries and lasted until the 10th century. The runic alphabet consisted of 24 letters and punctuation and division marks, similar to today's “colon”.*

²⁵ *Already in the first years of independence, Kazakhstan implemented significant programs such as «Мәдени мұра» [transl.: Madeni Mura – Engl. “Cultural Heritage”] (2004) for the preservation of cultural heritage and «Халық тарих толқынында» [transl.: Chalyk tarich tolkynunda – Eng.: “The people in the Flow of History”] (2013) for the systematic study of national history.*

²⁶ *For further information, see the article by the Head of State «Взгляд в будущее: модернизация общественного сознания» (Eng.: “Looking to the Future: Modernization of Public Consciousness” – N.A.Nazarbayev 2017) https://www.akorda.kz/ru/events/akorda_news/press_conferences/statya-glavy-gosudarstva-vzglyad-v-budushchee-modernizaciya-obshchestvennogo-soznaniya] and «Программа «Рухани жаңғыру» как стратегия духовного развития граждан» (Eng.: “Program «Рухани жаңғыру» as a strategy for the spiritual development of citizens”) <https://cyberleninka.ru/article/n/programma-ruhani-zhangyru-kak-strategiya-duhovnogo-razvitiya-grazhdan/viewer>.*

associated with the West, with languages such as English (mentioned by N.A. Nazarbaev), or with languages associated with scientific and economic progress. On the other hand, the complexity of this process is understandable in a country with its own rich history, culture, and several alphabets. If all this is ignored, the national identity, on which the Kazakh society has been working so hard, in order to understand it and strengthen it, will risk being blurred. It should be noted that the «Рухани жаңғыру» program remains highly relevant in Kazakh society (mainly on state media resources and news sites loyal to state policy) till our present days. [See Table 3]:

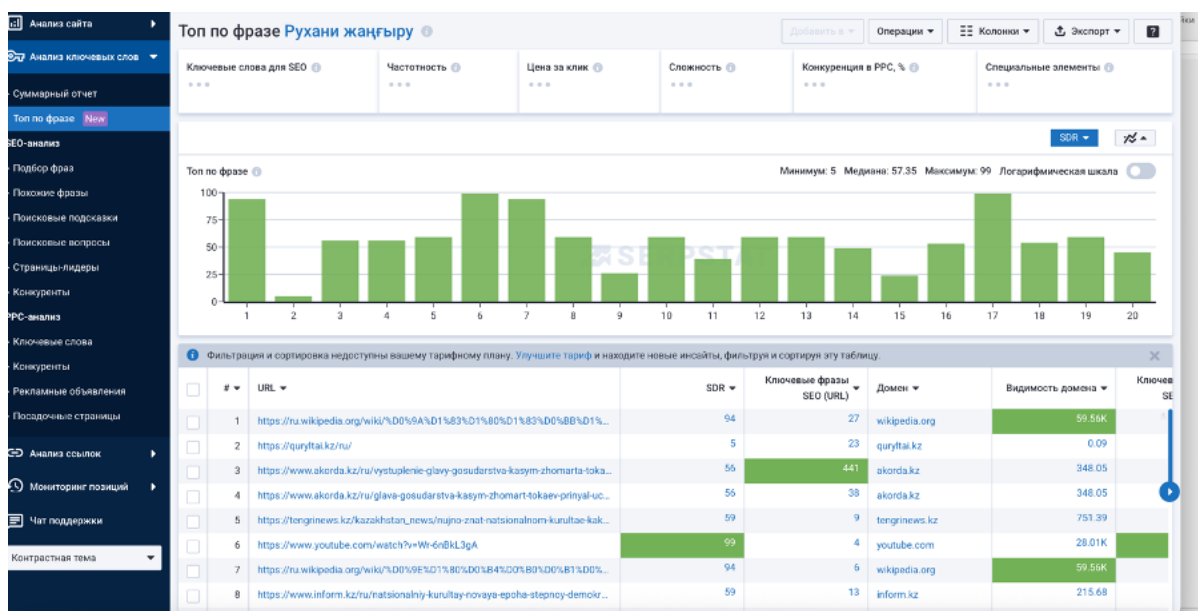


Table 3. Analysis of media resources of the Republic of Kazakhstan by keywords on the Serpstat platform. Among the top results for «Рухани жаңғыру».

К.-Ž. Tokaev, President of Kazakhstan since 2019, added several important remarks to N.A.Nazarbaev's *mos maiorum*²⁷. It is impossible to instill certain values in citizens without deeply comprehending them. From this starting point, building a new social ethic without breaking the connections with the past and constructing confidence for the future is the social model of behavior proposed by К.-Ž Tokaev. He proposed values such as independence and patriotism; unity and solidarity; justice and responsibility; law and order; diligence and professionalism; creativity and innovation.

These values are, of course, closely related to the values outlined in the «Рухани жаңғыру» Program and implemented in the projects «Туған жер» [transl.: Tuğan Žer – Rus.: «Сакральная география Казахстана» [Eng.: “Sacred Geography of Kazakhstan”]; «Казахстанская культура в современном мире» [Eng.: “Kazakh Culture in the Modern World”]; «100 новых учебников» [Eng.: “100 New Textbooks”]; «Перевод казахского языка на латинскую графику» [Eng.: “Translation of the Kazakh language into the Latin Graphics”]; «100 новых лиц Казахстана» [Eng.: “100 new Faces of Kazakhstan”], as well as «Ауыл – ел бесірі» [transl.: Auyl – el besigi – Eng.: “The Village as the Cradle of the Nation ” or “The Cradle of a Nation”]; translation – F.T.B.].

An important place in К.-Ž. Tokaev's numerous speeches to the people of Kazakhstan is occupied by the concern of reviving the historical and cultural heritage of the Kazakh people as a special

²⁷ *Mōs maiōrum* (Latin). Lit. “ancestral customs” refers to that system of moral values of the perfect (ancient Roman) citizen. The ancient Romans followed it as an ethic code. In this case, the association is intended to identify the systems of moral, ethical and social values proposed to strengthen the Kazakh national identity and the rules that must be followed to achieve this goal.

resource in modern times, a broad representation of Kazakh culture worldwide, the transmission of Kazakh culture and literary classics into English, and other languages. The President suggests considering the State as a place where the “force of law” prevails over the “law of force”, pointing out the need to always act within the framework of national unity, strengthened by the Kazakh language and the Kazakh cultural heritage [19]²⁸.

On April 24, 2025, the 34th session of the Assembly of the Peoples of Kazakhstan was held under the chairmanship of Head of State Kassym-Jomart Tokaev. The President spoke about peace and harmony in a multinational country which was achieved through the development and equal coexistence of a large number of national cultures. Particular attention was paid to language policy, the role of the Kazakh language and Kazakh culture, the formation of dialogue and mutual understanding in the multicultural Kazakh society.

The President did not mention the transition of the Kazakh language to the Latin alphabet this time.: «Мы избегаем поспешных популистских решений и всегда ориентируемся на реальную ситуацию, проводим взвешенную политику. В первую очередь это касается утверждения статуса государственного языка как языка межэтнического общения» [Eng.: “We avoid any hasty populist decisions and we always focus on the present situation, maintaining a balanced policy. First of all, this concerns the recognition of the state language as a tool the purpose of which is interethnic communication”. translation – F.T.B.] he said. Although other values are correlated in many ways with the purposes of the «Рухани жаңғыру» program, they were quite clearly expressed in this report. «Ассамблея должна работать как общенародный орган, объединяющий всех граждан Казахстана вокруг наших общих ценностей и целей» [“The Assembly should work as a nationwide body, which unites all citizens of Kazakhstan around our common values and goals”; translation – F.T.B.] – the President noted. «Я хотел бы повторить еще раз: единство и мир являются одними из наших основополагающих ценностей. Это фундаментальный принцип государственной политики, которому мы будем следовать и в будущем. Именно благодаря этой стратегии представители разных национальностей живут в дружбе и согласии, как дети одной семьи, в общем для всех доме. Это достижение имеет глубокий смысл. Именно такие важные ценности, как патриотизм, гражданственность, взаимное доверие и чувство ответственности, определяют уникальную национальную идентичность нашего народа» [“I would like to repeat it once again: unity and peace represent one of our fundamental values. This is a fundamental principle of public policy that we will continue to follow in the future. And it is especially because of this strategy, that representatives of different nationalities live in friendship and harmony, as children of the same family, in a common open home to everybody. This achievement has a deep meaning. It is exactly thanks to these important values, such as patriotism, citizenship, mutual trust and a sense of responsibility, that it is possible to define the unique national identity of our people.” translation – F.T.B.] Further, the President stressed that «в полной мере задействовать потенциал культуры и искусства для реализации принципа «единство в многообразии» [(the need to) “fully maximize the potential of culture and art, in order to implement the principle of “unity among diversity”]; translation – F.T.B.] [20].

It should be noted that despite the delayed transition process, the topic of latinization of the Kazakh language does not represent a forgotten issue left on the pages of state media resources, but also deeply concerns the wider society of Kazakhstan. And this not only can be clearly seen on educational and political media, or on platforms dedicated to traditional Kazakh art and values, but also it is noticeable on business, economics, and rural issues websites.:

²⁸ [For more information, see the Speech of the Head of State Kasym-Jomart Tokaev at the third meeting of the National Kurultai «Адал адам – Адал еңбек – Адал табыс» [transl.: Adal adam – Adal eñbek – Adal tabys – Eng.: “Honest Person, Honest Labor, Honest Income”]] (2024) <https://www.akorda.kz/ru/vystuplenie-glavy-gosudarstva-kasym-zhomarta-tokaeva-na-vtorom-zasedanii-nacionalnogo-kurultayaadilette-kazakstan-adal-azamat-175233>

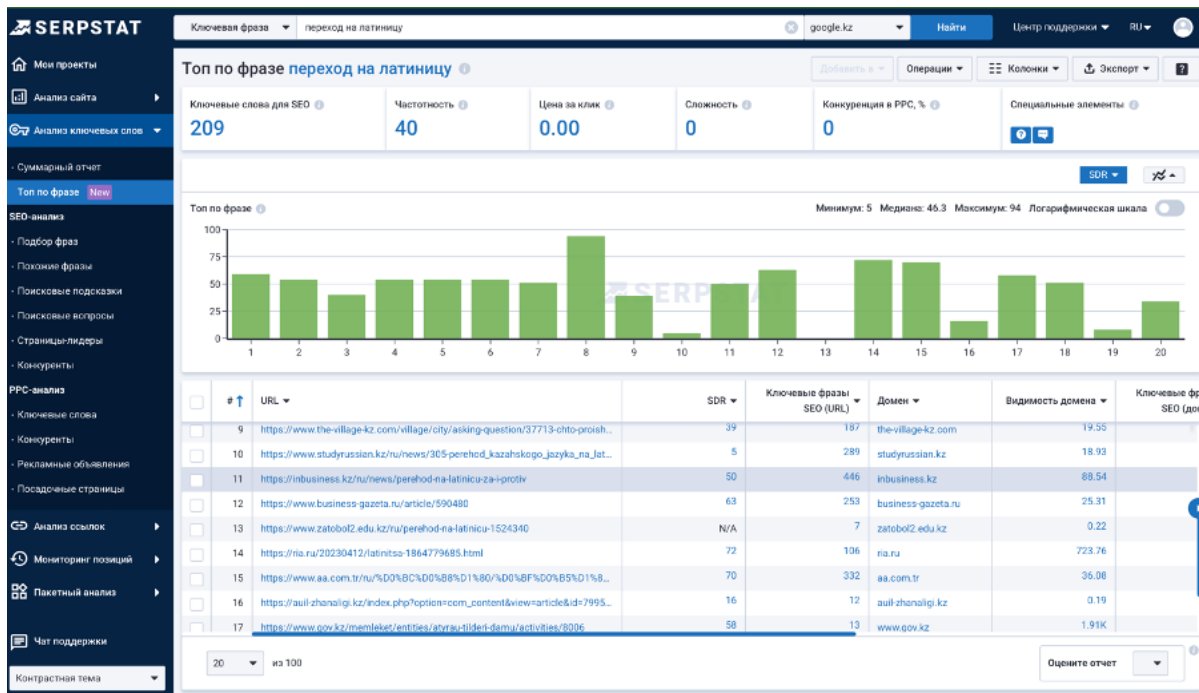


Table 4. Analysis of media resources of the Republic of Kazakhstan by keywords on the Serpstat platform. Among the top results for «Латинизация казахского языка» [“Latinization of Kazakh Language”].

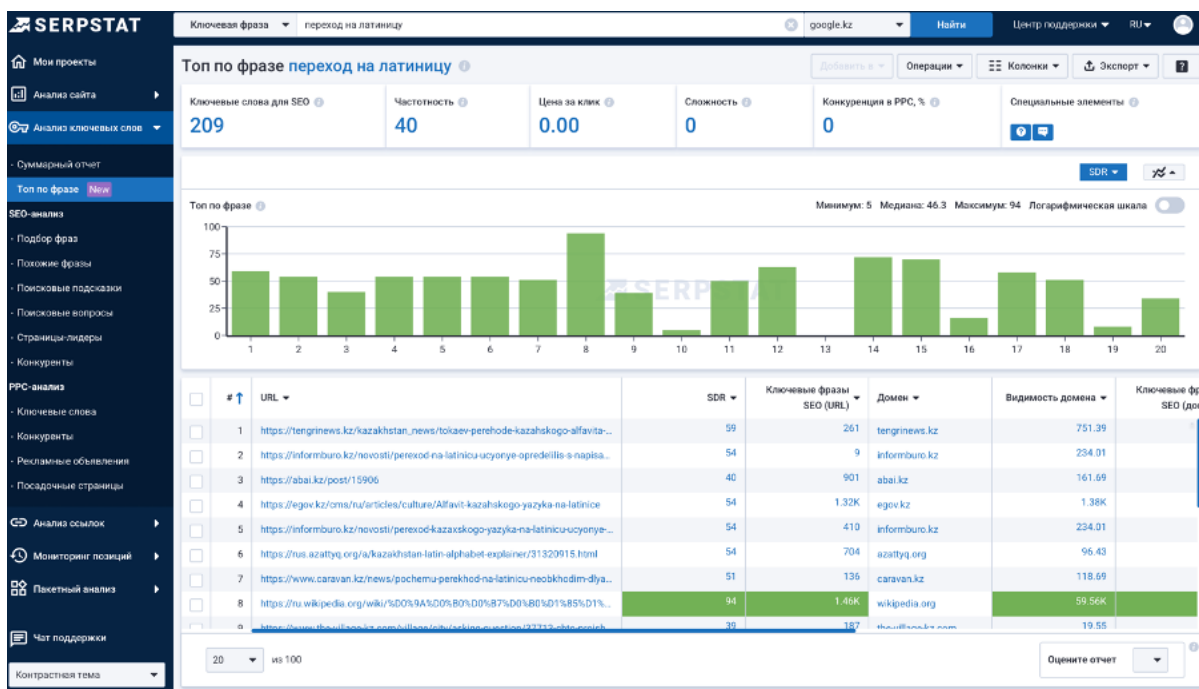


Table 5. Analysis of media resources of the Republic of Kazakhstan by keywords on the Serpstat platform. Among the top results for «Переход на латиницу» [“Latinization of Kazakh Language”].

It is noteworthy that Russian-language educational and information websites are also actively interested in this topic. Also, judging by the frequency of keywords and user queries, the topic of latinisation is intensively discussed both on the pages of the local mass media, connected to the governmental organs of the R.K., as well as those of foreign opposition and Russian media resources.

#	Домены	Всего ключей	Общие ключи	Видимость
1	azattyq.org	↓ 970	938.9K	97 ↑ 4.27
2	tengrinews.kz	↑ 1.48K	3.1M	93 ↑ 27.06
3	informburo.kz	↓ 409	1.8M	93 ↓ 1.37
4	zakon.kz	↓ 1.16K	4.3M	91 ↓ 4.9
5	e-history.kz	↓ 19	154.7K	79 ↑ 1.61
6	wikipedia.org	↓ 178	27.5M	78 ↓ 312.18
7	inform.kz	↑ 324	1.4M	70 ↑ 2.08
8	gazeta.ru	↑ 687	3.7M	65 ↓ 9.1
9	dw.com	↓ 89	1.5M	63 ↓ 0.73
10	mbusiness.kz	↑ 692	897.8K	60 ↑ 10.36
11	vz.ru	↑ 229	315.3K	60 ↓ 0.05
12	yvision.kz	↑ 82	427.5K	56 ↓ 0.92
13	camantor.kz	↓ 10	76.3K	56 ↓ 0.01
14	egov.kz	↑ 1.31K	1.4M	53 ↑ 9.11
15	lenta.ru	↑ 2.22K	3.6M	51 ↑ 84.65
16	strategy2050.kz	↓ 5	180.6K	50
17	diapazon.kz	↑ 41	256.4K	50 ↑ 1.4
18	caravan.kz	↓ 1.45K	698.3K	48 ↓ 7.6
19	abai.kz	↓ 94	94.17K	48 ↑ 2.54
20	baigenews.kz	↑ 82	492.8K	46 ↑ 0.45

Table 6. Analysis of media resources of the Republic of Kazakhstan by keywords on the Serpstat platform. Among the top results for «Переход на латиницу».[“Latinization of Kazakh Language”]. Summary report.

Суммарный отчет

Частотность: 40 | Конкуренция в PPC, %: 0 | CPC: 0 | Сложность: 0

Ключевые слова для SEO

Все ключевые слова: 209

Ключевые фразы	Частотность	Стоимость, \$
переход на латиницу в казахстане	110	0,00
переход на латиницу	40	0,00
переход казахского языка на латиницу	40	0,00
казахстан отказался от перехода на латиницу	30	0,00
переход на латиницу в казахстане ассе	20	0,00

Поисковые подсказки

Все поисковые подсказки: 5

- казахский алфавит переход на латиницу
- переход на латиницу
- указ президента рк о переходе на латиницу
- круглый стол на тему переход на латиницу
- переход с кириллицы на латиницу

Конкуренты в поисковой выдаче

#	Домены	Всего ключей	Общие ключи	Видимость
1	azattyq.org	↓ 970	938.9K	97 ↑ 4.27
2	tengrinews.kz	↑ 1.48K	3.1M	93 ↑ 27.06
3	informburo.kz	↓ 409	1.8M	93 ↓ 1.37
4	zakon.kz	↓ 1.16K	4.3M	91 ↓ 4.9
5	e-history.kz	↓ 19	154.7K	79 ↑ 1.61
6	wikipedia.org	↓ 178	27.5M	78 ↓ 312.18
7	inform.kz	↑ 324	1.4M	70 ↑ 2.08

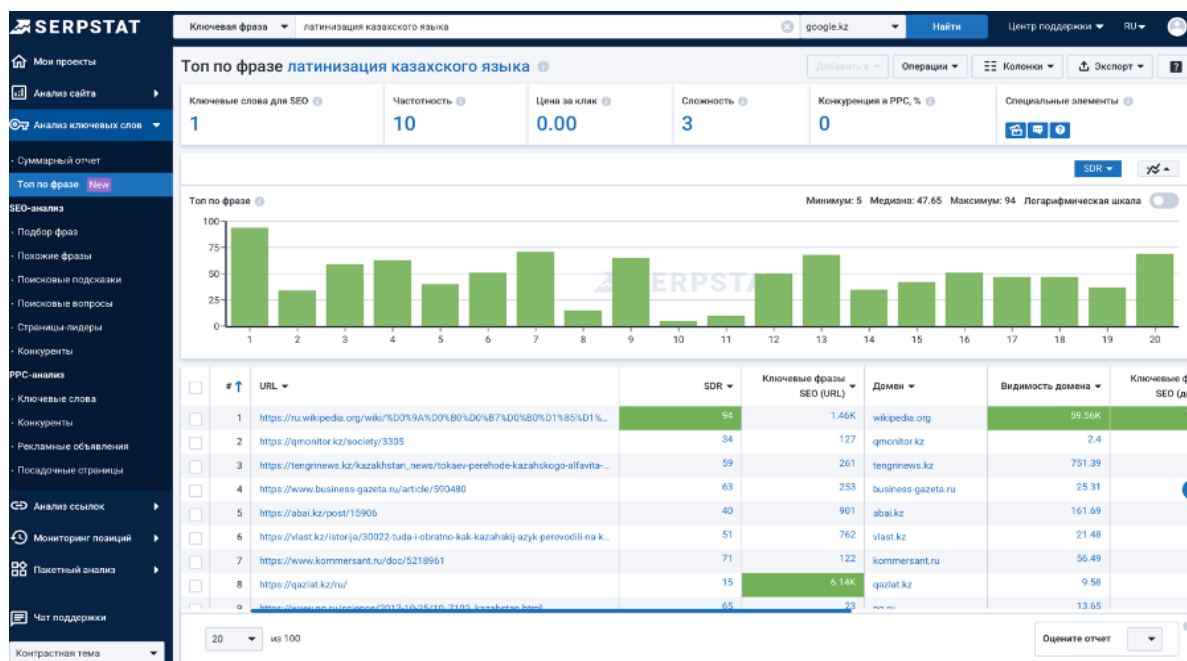
Table 7. Analysis of media resources of the Republic of Kazakhstan by keywords on the Serpstat platform. Among the top results for «Переход на латиницу» [“Latinization of Kazakh Language”]. Summary report.

High-ranking pages of key phrases related to the latinisation of the Kazakh language:

#	URL	Ключевые слова	Поделиться в Facebook
1	https://nv.kz/2017/09/12/171301/comment-page-1/?replytocom=808586	1	N/A
2	https://lingvoforum.net/index.php?topic=1633.0	1	N/A
3	https://natural-sciences.ru/ru/article/view?id=34205	1	N/A
4	https://eurasia.expert/k-chemu-privedet-latinizatsiya-kazahstana/	1	N/A
5	https://vk.com/wall-143371104_8305	1	N/A
6	https://articlekz.com/article/19928	1	N/A
7	https://inbusiness.kz/ru/news/perehod-na-latinicu-za-i-protiv	1	15
8	https://stanradar.com/news/full/43623-pochemu-latinizatsija-opasna-dlja-kazahskogo-j...	1	N/A
9	https://mysl.kazgazeta.kz/news/15643	1	N/A
10	https://tengrinews.kz/article/perehod-kazahskogo-alfavita-latinisu-otvet-zarubejnyim-64...	1	N/A
11	https://exclusive.kz/expertiza/obshhestvo/123537/	1	N/A
12	https://e-history.kz/ru/news/show/5611	1	N/A
13	https://zhasulan-semey.kz/muzej/o-latinizatsii-kazahskogo-alfavita	1	N/A
14	https://www.inform.kz/ru/pereyti-s-arabskoy-vyazi-na-latinicu-predlagayut-v-kitae_a3084...	1	N/A
15	https://www.panorama.shymkala.kz/index.php/world/item/2320-istoriya-grafiki-kazahs...	1	N/A
16	https://vlast.kz/istorija/30022-tuda-i-obratno-kak-kazahskij-azyk-perevodil-na-kirillicu.html	1	30
17	https://www.studyrussian.kz/ru/news/305-perehod_kazahskogo_jazyka_na_latinicu_za_j...	1	N/A
18	https://www.youtube.com/watch?v=98_9OmMd0V8	1	N/A
19	https://dzhk.kz/planeta/na-povestke-dnya-latinica	1	N/A
20	https://qazaquni.kz/ru/110351-u-kazahskogo-lazyka-net-budushhego-idet-p	1	N/A

Table 8. Analysis of media resources of the Republic of Kazakhstan by keywords on the Serpstat platform. Among the top results for «Переход на латиницу». [“Latinization of Kazakh Language”]. High-ranking pages.

Among the top results for «Латинизация казахского языка» [“Latinization of Kazakh Language”] both from the world-famous encyclopedia and from YouTube [see above] researches’ results as following:



[Table 9.] Analysis of media resources of the Republic of Kazakhstan by keywords on the Serpstat platform. Among the top results for «Латинизация казахского языка». [“Latinization of Kazakh Language”].

Statistical and sociolinguistic keyword analysis objectively shows that language problems are related to a variety of social fields: both cultural and historical, as well as political, economic, educational, and interethnic. This factor, once again, confirms the concepts of R. Jakobson and F. de Saussure, that language is a social factor associated with many social values and social features.

Pro et contra

As we can see from the above examples, the issue of latinization of the Kazakh language remains a controversial issue, both from a technical and sociocultural point of view [21].

Pro. What are the arguments in favor of latinization?

– *progress and technology development*: the demand for technological innovations, scientific research and development implies intensive communication between Kazakhstan and other major powers. The latinization of the Kazakh language would help the perspective and the attitude towards the learning of the Kazakh language by other peoples, with whom scientific and economic ties of Kazakhstan are growing and developing more intensively year by year. Moreover, Kazakhstan could blend into the scenarios of the global economy in a much shorter time.

– *cultural-linguistic factor*: latinization would allow other peoples to embrace the phonetics and vocabulary of the Kazakh language more quickly and easily. This would lead to a greater rapprochement of Kazakhstan's culture with other world cultures.

Contra. The following arguments are against latinization:

– *Economical*: the process of latinization will result in high costs both at material resources and time-spent level. Latinization, as already mentioned, includes not only a transliteration of educational and scientific materials, but also elements of the social apparatus (road signs, advertising, documentation, etc.)

– *Socio-political*: from an ideological point of view, the Latinization of the Kazakh language can be considered as an anti-Russian (or rather, anti-Soviet) socio-political action. It should be taken into account that during the first latinization of the Kazakh language, this process symbolized a break with the tsarist past. Today, it may be associated as a break with the Soviet past. Ideologically, this looks like a bold choice, but from a practical point of view it can lead to a number of socio-political complications. First of all, abandoning the Cyrillic alphabet corresponds to the loss of one of the

variants of the Kazakh alphabet, which also carries a great cultural and national value. This would go against the goal of preserving traditions and protecting Kazakh history and culture. Another contradiction is that Kazakhstan is actually a bilingual country, and it is also a national and cultural asset. Abandoning the Cyrillic-Kazakh alphabet signifies distancing from Russian, which is legally the official language for interethnic communication, as well as the guarantee of interethnic harmony.

The issue turns out to be very complex and deep. On the one hand, Russians and Russian-speaking citizens of the Republic of Kazakhstan will probably continue to use Cyrillic, but for all other ethnic and linguistic minorities living in Kazakhstan, the choice of the alphabet will become very problematic. In addition, there will be a question of assimilation of Kazakh as an official or second language by other peoples. Finally, and perhaps this is one of the most worrying factors, latinization will slow down educational processes and, in particular, the study of the Kazakh language.

Conclusion: a still unsolved issue

N.A. Nazarbaev's project on latinization of the Kazakh language in 2025 is yet to be realized, as there may be too many sociolinguistic and sociocultural consequences associated with this process of transition to the Latin alphabet. From the very beginning of its formation, the Kazakh language has undergone a number of serious transformations, which makes it unique. From the standpoint of cultural and linguistic approach, the Kazakh language is closely related to other cultures, such as Turkic, Persian, Asian in general, Russian, Soviet, also with the Muslim religious influence. Such a multitude of impacting factors make it difficult to determine the linguistic and cultural essence of the Kazakh language, which bears traces of all these influences, which had determined the stages of its development. This makes the Kazakh language one of the most unique in the world, and this uniqueness, which requires protection, preservation and careful handling, is also a national value of the Kazakh people.

Currently, the decision to switch to latinization, definitely closer to the West, is certainly motivated by the need to learn English, which is already present in the daily lives of Kazakhs people and, above all, young people. Widespread mastery of the English language in the shortest possible time could contribute to the inclusion of Kazakhstan in the modern context of world science and economics, and this would coincide with economic and cultural enrichment, as well as the acquisition of important world values.

However, most likely, there is no single correct and unambiguous answer about the need to latinize the Kazakh language. But, of course, it is possible to note the commitment of the Kazakh people to preserve their national heritage, awareness, active participation and solidarity in solving important issues for the country across various social strata, considering multicultural and multilingual diversity as an important basic value and openness to new trends, in order to improve their present and future.

Of course, the West should also contribute to the latinization process, which is important for Kazakhstan, by helping to remove cultural barriers and opening itself up more and more to the East. The Eurocentrism of the West, of course, plays the role of a social elevator for those who would like to change their present and future; for this reason, it would be fair for the West to break away from some of its political biases. Realizing that all cultures are valuable and that national differences represent great potential, and not a danger index, will help to overcome the established standards of historical and ideological matrices of different countries, for the sake of effective interaction between people. And in order to achieve so, to “erase” those cultural achievements, which accompany them along with an outdated ideology, it is not necessary at all.

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ҒЫЛЫМ САЛАСЫНДАҒЫ ГЕНДЕРЛІК СТЕРЕОТИПТЕР: ИНСТИТУЦИОНАЛДЫҚ КЕДЕРГІЛЕР ЖӘНЕ ОЛАРДЫ ЕҢСЕРУ СТРАТЕГИЯЛАРЫ

Аңдатпа

Бұл мақалада ғылым саласындағы гендерлік стереотиптердің Қазақстандағы әйел зерттеушілердің кәсіби дамуына, академиялық өсу траекториясына және ғылыми әлеуетін толық жүзеге асыруына тигізетін әсері кешенді түрде талданады. Зерттеудің негізгі мақсаты – ғылыми-зерттеу және жоғары білім беру институттарында сақталып отырған гендерлік теңсіздіктің әлеуметтік-мәдени, құрылымдық және институционалдық себептерін айқындау, сондай-ақ әйелдердің мансаптық ілгерілеуіне тосқауыл болатын жасырын және ашық кедергілердің ерекшеліктерін жүйелеу.

Әдіснамалық тұрғыдан алғанда, зерттеу салыстырмалы-талдамалық тәсілге, ұлттық және халықаралық әдебиеттерге жүргізілген контент-талдауға, сондай-ақ UNESCO, UN Women, OECD, World Economic Forum секілді халықаралық ұйымдардың гендерлік индекстері мен деректеріне сүйенеді. Мақалада STEM салаларында, ғылыми кадрлық саясатта, жоғары білім және академиялық басқару құрылымдарында қалыптасқан патриархалдық ұстанымдар, гендерлік рөлдерге негізделген кәсіби күтулер, әйелдердің ғылыми қабілетіне қатысты стигмалар мен көзқарастардың көрініс табуы жан-жақты қарастырылады.