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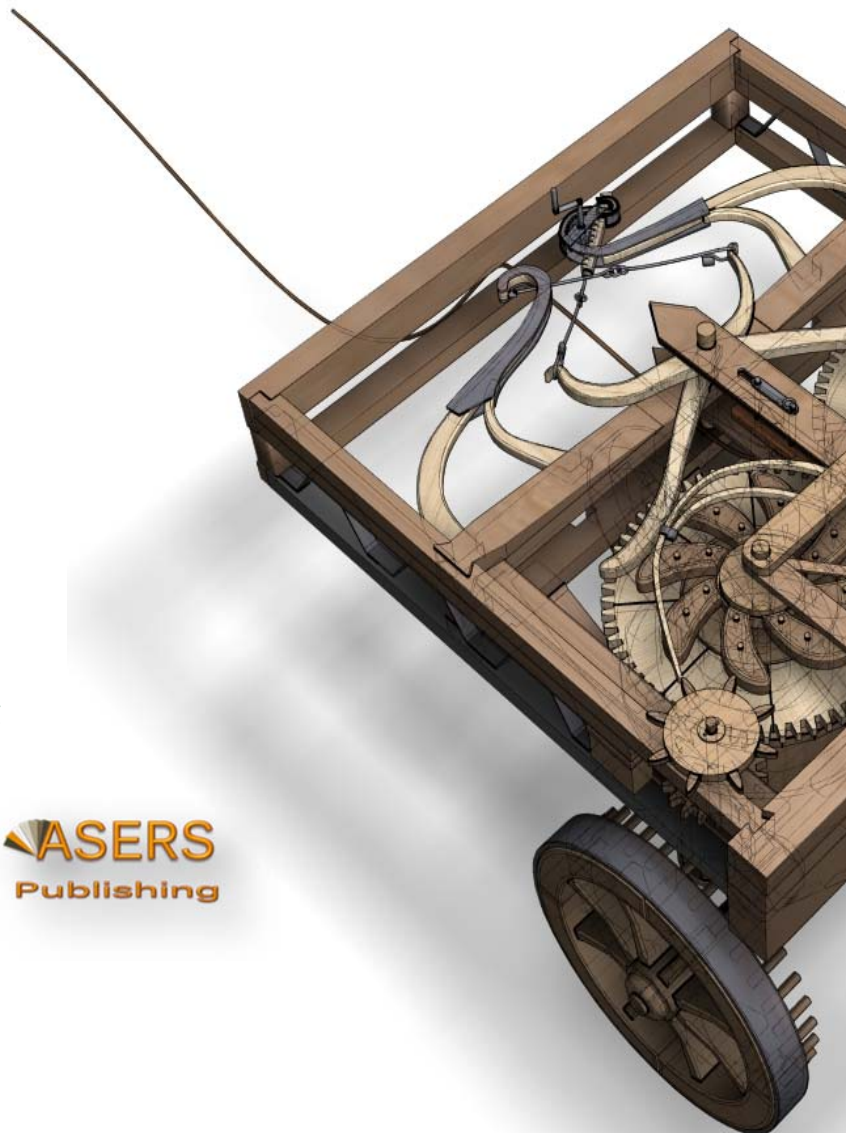
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Journal will publish original research and seeks to cover a wide range of topics regarding environmental management and engineering, environmental management and health, environmental chemistry, environmental protection technologies (water, air, soil), pollution reduction at source and waste minimization, energy and environment, modeling, simulation and optimization for environmental protection; environmental biotechnology, environmental education and sustainable development, environmental strategies and policies, etc. This topic may include the fields indicated above, but are not limited to these.

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Creation and Development of Ethnic Theme Parks in Kazakhstan

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Abstract:

Ethnic tourism is an integral part of cultural and educational tourism. One of the priorities in ethnic tourism is the creation of ethnic theme parks (ethnic parks). Namely ethnic parks allow to learn about the traditions and culture of various ethnic groups directly by immersion to the environment. In developed countries, ethnic parks have become highly profitable activities in the tourism industry. This article discusses the potential for the development of ethnic tourism and creation of ethnic parks in Kazakhstan. The main directions and problems of the development of this field of activity are revealed. Current state of ethnocultural centers of the Republic of Kazakhstan is analyzed. In particular, examples from foreign practice are given. Recommendations are given on factors restraining the development of ethnic tourism and the creation of ethnic parks in Kazakhstan, a model for the development of national cultural tourism is proposed.

Keywords: ethnic tourism; Ethnic Park; cultural tourism; museum; Kazakh national games; ethno-tourism product.

JEL Classification: Z31; Z32; Z38.

Introduction

In the XX century the problem of preserving traditional folk culture, mainly its material component, catastrophically rapidly disappearing from everyday life under the onslaught of new forms of civilization that have become dominant in all spheres of human life, has become acute. New forms of modern civilization significantly urbanized society and became the main ones not only in the city, but with some delay they took control of the countryside.

Amusement and recreation parks today are a powerful segment of the tourism business, and world experience indicates the high potential of similar projects. This is especially true in conditions of economic growth and population income. Creation of an ethnic park is one of the means to preserve the memory of cultural heritage of our ancestors, ethnic culture. According to experts, the use of life-size models in the absence of genuine monuments is quite acceptable. Examples of this are ethnic parks in Russia, China, Norway, Denmark, Ukraine and other countries. The problem of creating ethnographic park is also relevant for Kazakhstan.

1. Research Background

Ethnic park is a unique open-air ethnographic project that allows everyone to get acquainted with the authentic dwellings, life, traditions and culture of nomadic peoples. Ethnographic parks are an effective form of preserving monuments of folk architecture and demonstrating historical and cultural heritage of ethnic communities. However, the problem of formation of an ethnographic park, from scientific approach of studying its structure, classification, composition of objects, exposure and placement in the planning framework of a region or city, is not well understood, the opinions of scientists in this field are diverse and contradictory.

In Kazakhstan, there are a few ensemble and environmental ethnographic park-museums, despite a significant amount of immovable heritage, architectural monuments of different eras. Immovable objects are exhibited as part of the historical buildings of the city, a group of individual monuments - the city of Ust-Kamenogorsk (East Kazakhstan region, ethnic village) and the city of Shymkent (Turkestan region, "Ken Baba") which are actually implemented projects to preserve historical buildings. Projects are also being developed in the Akmola region "Kumai" ethnic park. In Almaty, Nur-Sultan, there are ethno-villages.

In the process of evolution of ethnomuseums formation, the stages of their development are established (Berghe, Keyes 1984, 343-352):

- late XIX and early XX centuries are marked by the creation of ethnomuseums like "Skansen" in Sweden and other northern countries and their further distribution in Europe;
- second half of the XX century differs in the quantitative growth of ethnomuseums, introduction of new principles for their formation, development of the concept of ethnic groups;
- beginning of the XXI century is characterized by the creation of theme parks with a combination of showing historical, cultural, natural environment of various regions, countries with leisure activities.

The founder of the ethnographic museum is the Skansen MuseumPark, Sweden (1890) with 150 complexes of folk architecture, a small zoo designed by A. Geselius. Following Sweden, ethnographic parks arose in Norway, Finland, Denmark, Latvia, Estonia, Russia (Kizhi, Kolomenskoye, various regions of Siberia). Entire villages, churches, dwellings, farm buildings, water and windmills, and other household items, in many cases with residents living in them, were exhibited on the museum territories (Tikhonov 2012, 3-8). In the first half of the XX century 227 museums were created, of which 135 scansens in Sweden (Stromberg, Trotsenko 2015, 5-11), Norway - 60, Finland - 12 with different themes, some are large complexes: "Rozhkov near Rodgost", "Mill Valley" in Czech Republic, "Hollona" in Hungary. These were living museums, which housed monuments of architecture and residential settlements. In 1949, the Old Linkoping Museum was created in Sweden, which houses architectural monuments of the XIII-XIX centuries, all the buildings really work and are maintained by the people living there. Museums in Germany, Belgium, and Northern Ireland operate on the same principle (with a farm for breeding thoroughbred animals, weaving and blacksmithing workshops). In the second half of the XX century technical museums are being created: The Museum of Science and Technology, which is in working condition, underground museums that reproduce the life of a fishing village with the sound of the sea and the smell of fish (Germany), underground wine cellars with an exhibition of wines and their tasting (Austria) (Sevan 2006, 60-69).

T. Hegard describes the first attempt to create an open-air museum complex near Oslo, in the town of Sarabroten in 1855, when the Norwegian merchant Thomas Heftie built a copy of the historic estate from Österdalen and built around the house an economic infrastructure from buildings traditional for Telemark Province. He made the estate available for public inspection. Encouraged by successful experience, Thomas Heftie in 1882 publicly came up with the idea of creating an open-air museum from original buildings brought to one place. A

similar idea was proposed four years earlier by Professor Ingvar Nelsen. In the early 80's. XIX century the idea of maintaining buildings was widely discussed in the Norwegian press (Hegard 1984, 113)

2. Methodology

The development of cultural tourism, an increased interest to historical and cultural heritage contributed to the emergence of a new type of parks - ethnic parks, spread around the world. Their main advantage is to introduce the masses of society to the culture of various countries and peoples through entertainment. The theme of ethnic parks is extremely diverse: children's, historical, sports, geographical, natural and just entertaining. Ethnic park is a kind of family holiday center for all age groups, it includes both extreme and historical, educational and recreational areas, numerous restaurants, cafe-bars, passive recreation areas. They organize full-fledged training programs, create special schools, and use the latest technology.

The study used ethnographic, statistical, comparative-geographical methods, museological materials, which allowed to reveal the content and functional essence of the object of study.

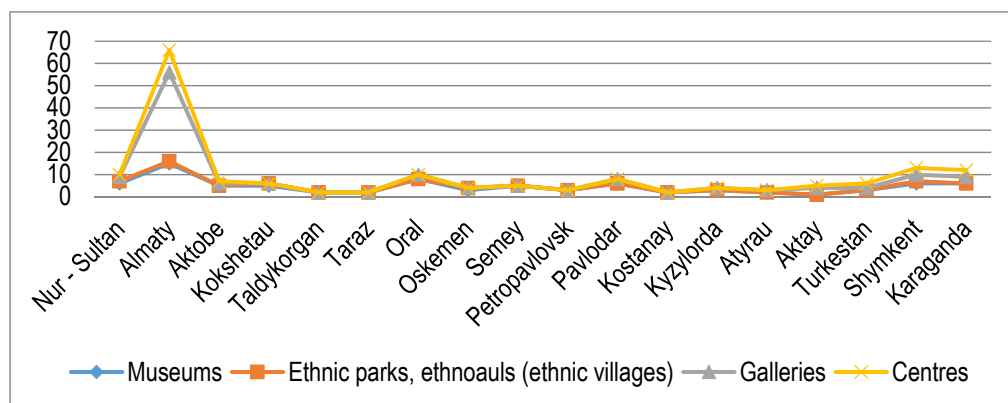
3. Case Studies

Among the tourist sites of Kazakhstan there are special places in which natural beauties and the ancient history of the steppe region are closely intertwined. Located 180 kilometers from Almaty in the tract of Tanbaly (or Tamgaly - such name of this place sounds in the international interpretation), the historical and archaeological complex has been a UNESCO World Heritage Site since 2004. Tanbaly is not just an open-air museum. Here are ancient places of worship, a sanctuary, burial grounds and about 5,000 rock paintings that form a single sacred territory. In ancient times, ritual ceremonies were held here, people prayed to gods and spirits for more than 2000 years (Rogozhinsky, Aubekerov and Sala 2004, 45-94).

One of the important areas of tourism is the creation of open-air museums in Kazakhstan, where visitors can get quality information about the history and ethnography of the Kazakh people. In 2018, cultural and ethnographic project of the Bozok Museum and Reserve was launched in Kazakhstan. Within the framework of the Sacred Geography project of the Rukhani Zhagyr program, the Botai-Burabai open-air archeological and ethnographic museum has been opened in the Burabay district of the Akmola region.

One of the most important prerequisites for organizing an ethnographic park in Kazakhstan is the current state of museumification in Kazakhstan. To this end, the main directions and problems of the further development of this field of activity have been specially studied and identified. Currently, there are 234 museums in Kazakhstan, of which 6 in Astana, 15 in Almaty, and the rest in the regions (Figure 1).

Figure 1. The state of ethnocultural centers in the cities of Kazakhstan



Source: Developed by authors

According to the classification of V.V. Tikhonov (Tikhonov 2013, 80) open-air ecomuseums are divided into ensemble, museum-fixed motionless objects separate from the historical and cultural environment; environmental, preserving or modeling the historical and cultural environment; living museums that museumify the historical and cultural environment in development; eco-museums, where the environment is preserved in the development and with the participation of local residents, carriers of heritage, and objects of cultural and historical heritage are used for their original purpose.

The Kazakh national cultural system is a nomadic culture. Military culture and agricultural culture together constitute a pasture economic and cultural system that dominated all periods of the existence of the Kazakh

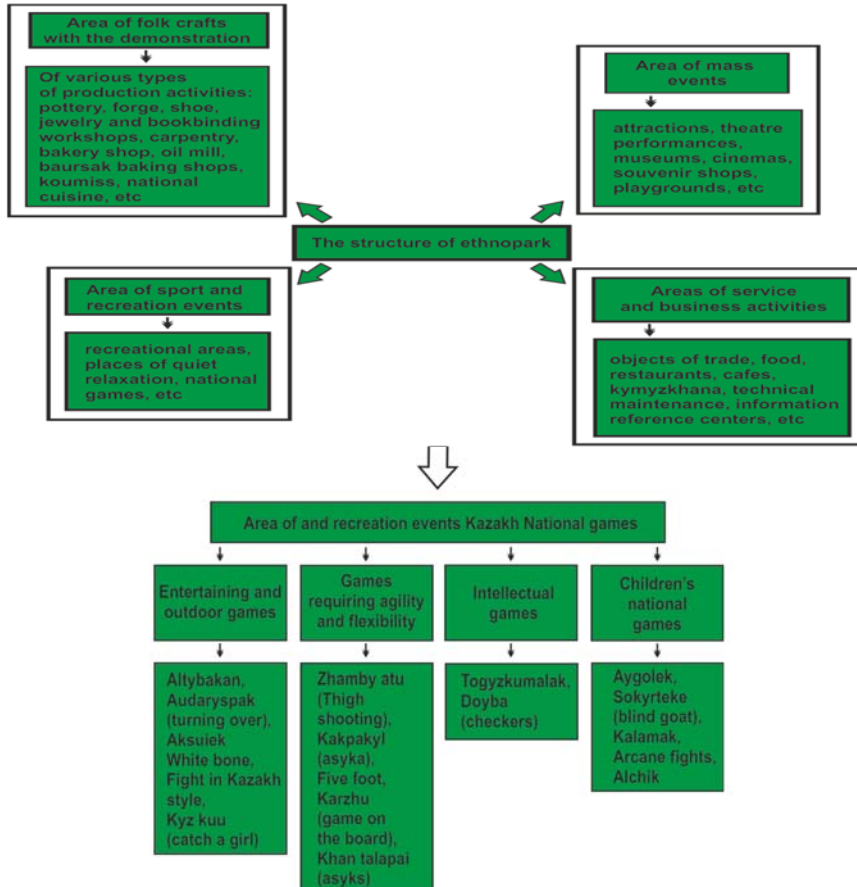
nation. The nomadic way of life was reflected in the features of architecture, transport, food, clothing, arts and crafts, national holidays and religion. Most of this cultural heritage can be used to develop tourism (Saiken *et al.* 2017, 467-475).

There is an opinion that not only the preservation of tradition is necessary, but also its reproduction. This is the reason for the unpopularity of traditional museums, which now look like islands of stopped time. The territories of existing ethnomuseums, deprived of any income, are not actively used, while it is ethnographic museums that have ample opportunities to solve the problems of self-sufficiency. These are paid services for holding mass events: family holidays, weddings, graduation, harvest days, interactive displays on the way of life and rite of the people. At the same time, the development of the pace of innovative and communication technologies dictates the transition of museums from traditional collections to the institute, which is open to various sectors of society. Creation of electronic publications, multimedia excursions, virtual expositions, arrangement of information centers, animation tools, the possibility of making copies and models are relevant for all museums, especially for ethnographic and environmental exhibitions. The space of museums is not limited to halls, but goes to the streets and squares of cities, where various actions, exhibitions, competitions are held. Examples of this are the spontaneous exhibition-sales on the streets, squares and passages in various parts of Almaty and Nur-Sultan, the transformation of the city center into a large exhibition museum space during large-scale festivals, festivals, using national rites, music, and folk crafts.

To place an ethnographic park in order to select its territory, it is necessary to determine the parameters that this territory must satisfy. Given the features of the settlement system of Kazakhstan, the territorial organization of settlements and infrastructure, as well as climatic conditions, factors that positively affect the choice of territory are identified:

- use of poorly developed territories in the aspect of a positive incentive for the intensive development of the territory, region;
- favorable physical and geographical conditions;
- availability of water suitable for drinking and technical purposes;
- availability of local building materials for the proposed construction.

Figure 2. The structure of Ethnopark



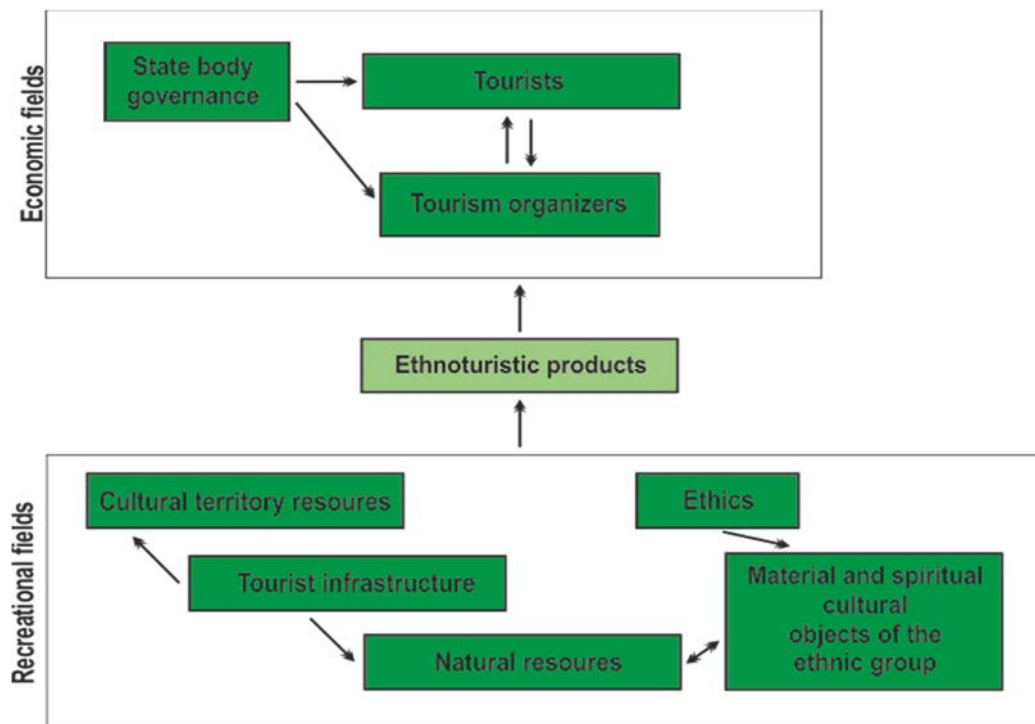
Source: Developed by authors

The majority of Kazakhs led nomadic life, the most common were horse racing and all kinds of horse games, developing in people strength, agility, courage. The veneration of equestrian games has become a tradition among the Kazakhs, preserved to this day. Of no less importance in each game was the interweaving of an entertaining game with elements of spiritual culture and songwriting (Abishev 2014, 142). In the ethnic park, there should be recreational areas of a different nature (Figure 2). We offer an ethnic park scheme with a different recreation area.

In modern times in Kazakhstan there are various recreation areas in the style of an ethnic park, but all the attractions do not correspond to the ethnographic nature. For this, we propose a model for the development of national cultural tourism.

RBD model - Recreational Business District (recreational business tourism zone) is a platform for the development of the national cultural tourism industry. The business and tourist zone, due to stable resources, effective market control and the ability to quickly adapt advanced technologies to the tourism sector, allows to constantly innovate and increase the quality of the tourism product. At the same time, the production and sale of related types of tourism products are effectively developing. All this leads to a significant increase in the flow of tourists and, accordingly, the income of the tourism industry (Figure 3).

Figure 3. System of creation ethnical products



Source: Developed by authors

The development of ethnic parks in Kazakhstan is directly related to the ethno-cultural factors of the Kazakh people, which have been preserved and passed down from generation to generation. Ethno-cultural factors contribute to the development of not only Ethnoparks, but also ethno-cultural, ethnographic, rural, historical, cognitive, educational, etc. types of tourism. By creating ethnic parks, we can revive and promote many forgotten traditions and cultures of our people. Here is a systematized table of ethno-cultural factors of the Kazakh people that affect the development of not only ethnic park, but also many types of tourism (ethnocultural, ethnographic, rural, historical, cognitive, educational, etc.) (Table 1).

Thus, Kazakhstan has every reason to assess the ethno-cultural and historical potential as high. The Kazakh people have every opportunity to develop both ethnoparks and many types of tourism based on historical and ethno-cultural heritage, customs and traditions, special culture, national and natural products. And on the basis of intensive development and popularization of ethnoparks and related types of tourism, all foreign visitors and tourists can demonstrate the special culture and traditions of our people (Seken *et al.* 2019, 1217-1218).

Table 1. A set of ethnocultural factors (driving forces) that influence the development of rural tourism

Ethnocultural factors that influence the development of rural tourism	Names and types	Influence on rural tourism development
National traditions (culture and traditions)	<p>Components of national events and holidays of the Kazakh nation that are formed and often celebrated since the birth of a child:</p> <ul style="list-style-type: none"> ▪ specially prepared national dishes; ▪ deliberately dressed luxurious, elegant national costumes and jewelry; ▪ celebrations and festivals; ▪ adhered to rituals and signs; ▪ offered gifts and ritual symbols; ▪ organization of competitions and national games; ▪ harmonized songs, aytis, master's contests and folk dance; ▪ interrelations between people, developed by the Kazakh people, well-established ethical and cultural norms. <p>Beliefs, forecasts and behavior associated with housekeeping:</p> <ul style="list-style-type: none"> ▪ associated with animNatal husbandry; ▪ associated with agriculture; ▪ related to hunting, poultry and fishing; ▪ related to crafts. 	Showcasing the national traditions of the Kazakh people with the help of rural tourism, distinguishing the Kazakh nation from other nations, should definitely surprise many visitors and tourists. Beliefs and practices in the life of the Kazakh nation, which has accumulated from the experience of life, are of special importance.
National meals (national cuisine)	<p>Meat dishes: Kazakh meat with qazı, jal-jaya (horses, cattle, sheep, camels or mixed meat); roasts meat quwırdaq (horses, cattle, sheep, meat); quwırdaq the gastrointestinal tract (gastrointestinal belly of sheep, lung and liver); tail and liver etc.</p> <p>Main types of soups (köje): noodle soup, wheat gourd, yeast soup, kurt kozhe, nauryz kozhe.</p> <p>The main dairy products and drinks are: cheese (white cheese and red cheese); additive; butter (salted and not salted); sour cream (cream slices, cream sour cream); qurt (white, black, cottage cheese); types of beverages (qımız, šubat (camel milk), kefir, wheat, šalap etc.).</p> <p>The main types of cereals: roasted wheat; talqan; jent (wheat, millet); maysök; bökpe.</p> <p>The main dishes made from flour are: bauwırsaqs (yeast, baking soda (sweet bauwırsaqs), breadcrumbs, bread rolls, qattama etc.</p>	Most of the national dishes of the Kazakh people consist of the use of meat, milk and grain crops, which is rich in minerals, consisting of protein, calcium, iron and many vitamins and elements. Many visitors and guests can enjoy such national cuisine, with a delicacy of taste.
National crafts (national items and goods)	<p>National costumes of the Kazakh people:</p> <ul style="list-style-type: none"> ▪ Men's national costumes (ayır qalpaq (kind of cap), tımaq, börik, qulaqšın, taqiya, šapan, işik, ton (fruis), jargaq šalbar (trousers), leather trousers, felt boots, leather boots, baypaq (socks) etc.); ▪ Women's national costumes (kiymešek, jawlıq, säwkele, börik, bešpent, kamzol, dress with frills, sapan boots, etc.); <p>Craft items of the Kazakh people:</p> <ul style="list-style-type: none"> ▪ Wool, tekemet, sirmaq, carpet weaving; ▪ Manufacture of wooden crockery; ▪ Manufacture of dishes and items from the skin of animals; ▪ Tailoring of pillowcases (patchwork); ▪ Jewelry manufacturing. 	Each manuscript is designed to suit the memory of our nation. Examples of national clothes and items from the Kazakh folk art are amazing and can affect anybody
	The main celebrations associated with the birth and growth of human beings:	Tradition of celebration of holidays and celebrations

Ethnocultural factors that influence the development of rural tourism	Names and types	Influence on rural tourism development
National holidays and celebrations	<ul style="list-style-type: none"> ▪ Šildehana-besik toy (party); ▪ Tusaw-kesuw toy (party); ▪ The Sündet feast; ▪ Qız uzatuw (marriage of a girl); ▪ Wedding. <p>The main feast of life, the most common types of holidays:</p> <ul style="list-style-type: none"> ▪ Oraza-Ait and Qurban-Ait holidays; ▪ Nawrız holiday; ▪ Qımızmurındıq; ▪ Saban (Mizam) toy; ▪ Soğimbasi. 	reflects the nature and traditions of the Kazakh people, they not only affect visitors, but also intended to invite other people by positive review.
National Art	<p>National cultural art of the Kazakh people:</p> <ul style="list-style-type: none"> ▪ Singing, singing-aitys (with national instruments such as dombra, qobız, sirnay, jetigen etc.); ▪ kuy, kuy aytıs (dombra, qobız, etc.); ▪ Aitys with poets (Müşayra); ▪ Jır singing; ▪ Solo art; ▪ National Dancing. 	Songs, dance, aitys, which have become golden treasures of the Kazakh people, make an exciting experience for any guest, tourists.
National Games	<p>Traditional Games: House Sewing, Toğızqumalaq, Aqsüyek, Altıbaqan, Arqan tartuw, Aryndy arqan, Aygölek, Atıñdı ata, Tobik play, Rings saluw, Dropping handkerchief, Myrtle-Zheng, Qasqulaq, Qaramırza, Black cow, Šertpek, and so on.</p> <p>Children's Games: Playing the Asiğ, Five Stones, Atqauwma, Huntsmans, Camel and colt, Hide and seek, Walking (Pedestrian) kökpar, Walking tartys (chin-ups), Magic stick, Qaragie, Seizures, Šalma and more.</p> <p>Physical Fitness Games: Racing, Örmelemek, Qarqımaq, Jüzdirmekek, Alıспаq, Salıспаk, Kürespek, İldirmek, Awdarıспаq, Tartıспаq, Šanıšпаq, Atıспаq, Šabıспаq and other.</p> <p>Fighting types: Kazakh wrestling, Women wrestling.</p> <p>Art of force: Baluwan tas (Wrestler's stone), Tüye köteruw (To raise camel), Ögiz jıguw (Dump the bull) and so on.</p> <p>Horse sports: Horse riding, At omırawlastıruw, At üstinen tartıs, Awdarıспаq, Bägge, Alaman bägge, Jorğa jarıs, Jambı atuw, Jigit quw, Kümis aluw (Tenge iluw), Kökpar, Qız quw, Tımaq uruw and so on.</p>	Any game of the Kazakh people, it does not matter who has going play, it teaches children to think positively, to move fast and to be passionate. The diversity of the Kazakh people's entertaining games is undeniable.
Traditions and customs in the life of each region of the country	<p>Ethnographic manifestations and family traditions of the Kazakh people (regional peculiarities):</p> <ul style="list-style-type: none"> ▪ Traditions of the Kazakhs of Sariarqa (North and Central Kazakhstan); ▪ Traditions of the West Kazakhstan; ▪ Traditions of Jetisuw; ▪ Traditions of South Kazakhstan; ▪ Traditions of the East Kazakhstan; ▪ Traditions of Kazakhs in remote (Mongolia, China, Turkey, Iran and so on). 	Traditions and customs of different regions of Kazakhstan, which in turn enriches the traditions and customs of the Kazakh people, make a positive impression on the opinions of visitors and tourists from all over the world.

Source: Tleubayeva 2019, 780-782

Conclusion

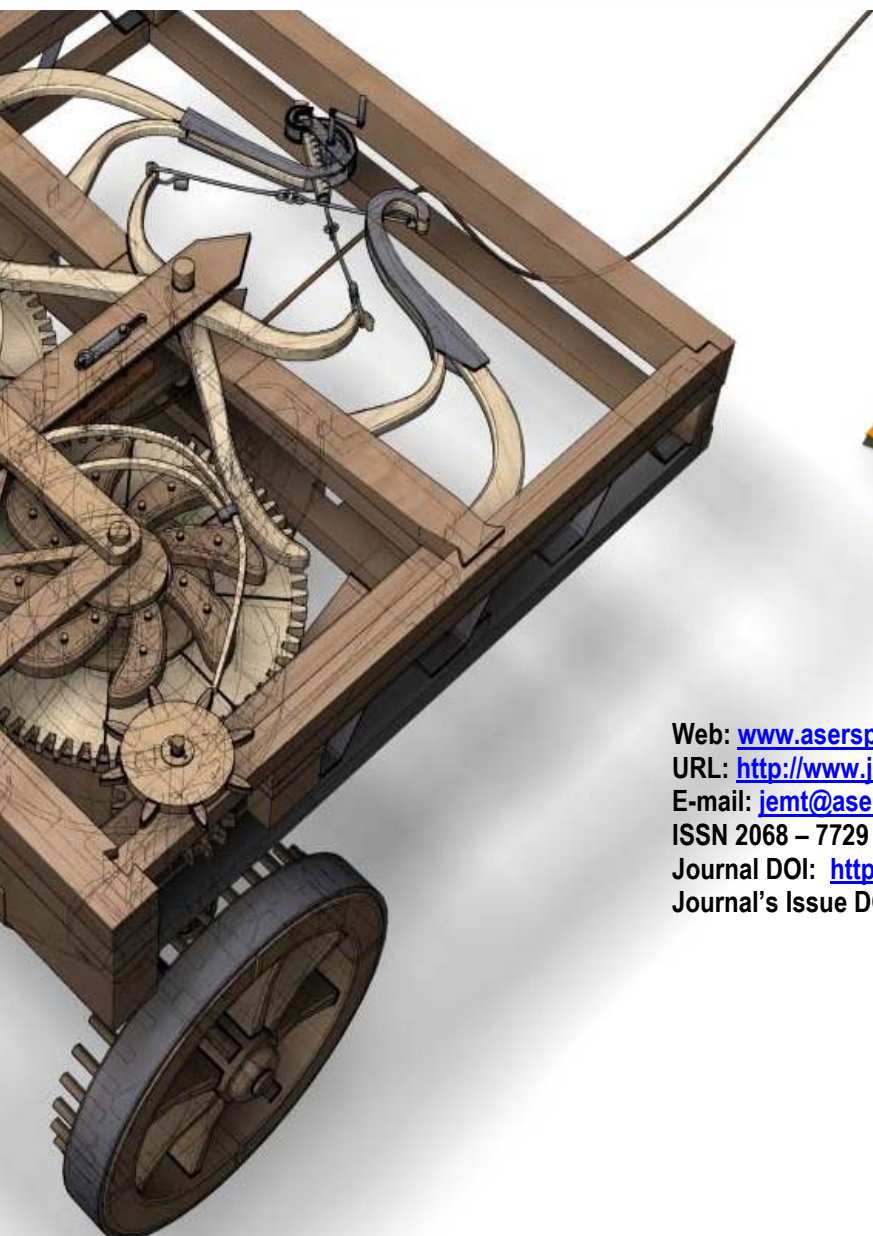
At the organizational stage of the formation of the ethnic park, we propose to focus on the relevance of the validity of the choice of territory for the complex. The volume of tourist flow depends on its territorial location, and therefore the effectiveness of the work of this complex in broadcasting the information field on the material and spiritual culture of the peoples represented in it. An ethnopark of all types is characterized by their educational orientation with the involvement of various social groups, as well as the ability to conduct research.

Important conditions for the further development and improvement of ethnic parks as a whole are the scientific justification for the creation of the designed ethnic complexes with respect to the planned area and region, the identification of regional features in the implementation of these projects, fairly accurate copying of the monuments and artifacts of the ethnic cultures represented, which requires, in turn, a comprehensive approach and integration the efforts of specialists from various industries - ethnographers, cultural experts, art historians and architects, designers, animators, ex course guides, logistics specialists, managers. The development of such complexes is possible only inextricably linked with the ethno-cultural and historical heritage, the socio-economic condition of the region. The creation of a tourist and recreational center should be positioned as a unique regional tourist product.

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