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Assessment of the Value Levels of the Categories of Cultural Heritage, Cultural Landscape, and Cultural Tourism from an Interdisciplinary Perspective (based on Alakol lake)

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Abstract. This article explores the epistemological challenges of interpreting local knowledge through the theoretical framework of the cultural landscape of Alakol. It emphasizes an interdisciplinary approach, integrating historical, regional, and cultural studies within a philosophical-cultural context.

By applying a cultural philosophy perspective, the article expands traditional disciplinary boundaries, enabling a broader understanding of the cultural landscape beyond a regional case study. It also examines the potential of UNESCO's methodological approach to cultural landscape description for enhancing Alakol's tourism appeal.

The concepts from heritage philosophy and the philosophy of cultural landscapes to assess trends in evaluating the value of cultural heritage. It has been explored how these approaches can redefine cultural heritage as a cohesive system. Central to the discussion are key terms such as "cultural heritage", "cultural landscape", and "cultural tourism" with a focus on their interconnections, classifications, and criteria. Additionally, the article investigates the role of cultural heritage and landscapes in tourism, the importance of their integration for cultural tourism development, and their impact on local well-being. The analysis of Alakol's cultural landscape potential identifies strengths and challenges for promoting cultural tourism and increasing interest in the region. This article explores the epistemological challenges of interpreting local knowledge through the theoretical framework of the cultural landscape of Alakol lake.

It emphasizes an interdisciplinary approach, integrating historical, regional, and cultural studies within a philosophical-cultural context. By applying a cultural philosophy perspective, the article expands traditional disciplinary boundaries, enabling a broader understanding of the cultural landscape beyond a regional case study. It also examines the potential of UNESCO's methodological approach to cultural landscape description for enhancing Alakol's tourism appeal. The concepts from heritage philosophy and the philosophy of cultural landscapes to assess trends in evaluating the value of cultural heritage. It has been explored how these approaches can redefine cultural heritage as a cohesive system. Key terms such as "cultural heritage", "cultural landscape", and "cultural tourism" with a focus on their interconnections, classifications, and criteria have become central to the discussion. Additionally, the article investigates the role of cultural heritage and landscapes in tourism, the importance of their integration for cultural tourism development, and their impact on local well-being. The analysis of Alakol's cultural landscape potential identifies strengths and challenges for promoting cultural tourism and increasing interest in the region.

Keywords: philosophy of culture; heritage philosophy; cultural heritage; heritage: cultural landscape; cultural tourism; Alakol lake; historical tourism.

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Для цитирования: Кишкенбаева Ж.К., Байсарина Ж.С. Оценка уровня ценности категорий культурного наследия, культурного ландшафта и культурного туризма с междисциплинарной точки зрения (на основе озера Алаколь). *Вестник ЕНУ им. Л. Гумилева Серия Исторические науки. Философия. Религиоведение*. 2024. №4(149). 210-225. <https://doi.org/10.32523/2616-7255-2024-149-4-210-225>

Introduction

Currently, strategic state documents of the Republic of Kazakhstan emphasize the need to make the most effective use of the country's natural and cultural heritage, to honor culture and history efficiently, to promote cultural heritage comprehensively, and to deeply understand sacred places as valuable assets. There is also an increasing demand to scientifically substantiate these values as foundations for political stability and sources for socio-economic development.

At the same time, a new model is emerging in the worldview paradigm of Kazakhstani citizens, which involves deeply understanding and valuing the culture, history, and sacred geography of their country and region, appreciating and protecting these values, and utilizing them effectively, while also viewing them as a source of income.

Cultural heritage is a fundamental component of cultural tourism. It includes various scientific disciplines that study the territorial differentiation of culture and its individual components, including cultural geography, which encompasses cultural geographical objects.

The practical significance of cultural geography is enhanced by the development of mechanisms for preserving and protecting cultural heritage, along with ensuring its effective use. It also emphasizes the importance of maintaining the uniqueness of each nation while preserving its cultural potential from extinction.

Initially, the category of «cultural heritage» was understood as a collection of immovable monuments related to history, culture, and nature that were considered to be of special value to a particular country or region.

According to the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage, the category of «cultural heritage» includes monuments, ensembles, sites, as well as objects and areas that possess universal value from historical, aesthetic, ethnographic, and anthropological perspectives.

The 1997 «Support for Culture» Charter adopted in Thessaloniki by the United Nations proposed viewing heritage as a material and immaterial collection of natural and cultural elements. In addition to museum artifacts, ancient technologies, traditions, and other aspects of cultural heritage that are active parts of an ethnic group's life were also included. From this perspective, the heritage category can be considered a reflection of the historical interaction between humans and nature.

Cultural heritage is shaped by historical, geographical, ethnic, economic, and other factors. The geographical location of areas and the convergence of natural and historical values result in unique regional characteristics, which, on one hand, facilitate interactions among ethnic groups, and on the other hand, contribute to the emergence of new local cultures.

However, culture and nature were protected separately for a long time. It is worth noting that at the end of the 20th century, new criteria for assessing the value levels of the cultural heritage

category were established. Accordingly, cultural landscapes were recognized as an inseparable unity of cultural heritage that falls under the category of UNESCO World Heritage Sites (<https://whc.unesco.org/en/convention/>; <https://whc.unesco.org/archive/opguide08-en.pdf>).

Today, in social and humanitarian sciences, the category of cultural landscape is interpreted as «a terrestrial space that includes all its inherent natural and anthropogenic components, and the cultural landscape is formed as a result of conscious, purposeful human activity to meet various practical needs» (Kaganskiy, 2001).

Methodology, methods and materials

This study employs a multidisciplinary methodology that integrates both domestic and international scholars' social, humanitarian, and geographical approaches to assess the cultural heritage and tourism potential of the Alakol lake. The research specifically focuses on analyzing the cultural landscape potential, using several interrelated methods to explore key concepts such as cultural heritage, cultural landscape, and cultural tourism.

The classification method was used to organize the conceptual framework, providing a clear understanding of the relationships between the categories of cultural heritage, cultural landscape, and cultural tourism. This method helped systematize the terminological and methodological apparatus necessary for studying these interconnected fields. Alongside with this method, systemic-structural approach was applied to explore the core principles of the terms “cultural heritage” and “cultural landscape”, as well as the criteria used to describe these landscapes. This method facilitated an in-depth examination of the conceptual distinctions and categories relevant to the study. Also, the conceptual method enabled the analysis of the role of natural and cultural landscapes in tourism development, assessing their potential for fostering regional social stability, creating cultural tourism brands, and enhancing tourist interest. This method also helped evaluate the cultural tourist appeal of Alakol, particularly the significance of natural-anthropogenic sites. In order to assess the region's cultural landscape potential, analysis and typology methods were employed which allowed for the identification of key strengths and challenges to the development of cultural tourism in Alakol, helping to define factors that influence its cultural landscape. Finally, the informational basis for the research includes international documents on cultural heritage, such as UNESCO guidelines, legal frameworks, archaeological data, and geographical studies of Alakol. These materials provide the empirical foundation for the study and inform the analysis of the region's tourism and cultural landscape potential.

Discussion

The history of civilization in Kazakhstan, as well as the uniqueness of human-land relations, encompasses a significant portion of the country's natural heritage. Therefore, monitoring and studying heritage protection from the perspective of cultural landscapes is particularly important. Sacred sites within these landscapes exemplify the interactive relationship between humans and nature. This encompasses not only tangible cultural artifacts but also the results of the cultural impact of associative intangible values. From this perspective, Asian cultural

landscapes, which differ from Western ones, represent a part of the «dynamic process of identity formation» (Taylor, 2007). In Kazakh culture, nature and culture are viewed as an inseparable unity, with the cultural landscape serving as a bridge between nature and cultural heritage, revealing the intrinsic nature of heritage, land, and landscape.

Before delving into the specific research focus of the article, let us briefly review the historical development of the term «cultural landscape».

Over the past 30 years, the World Heritage protection system has developed a new perspective on the value characteristics of technogenic landscapes. This shift has led to a significant qualitative transformation in public awareness, ranging from the preservation of individual buildings as monuments and the local protection of small ensembles and complexes to the protection of vast technogenic areas.

As mentioned in the introduction of this article, cultural landscapes were included in the World Heritage List in 1992. This marked the beginning of a new approach within the UNESCO system aimed at identifying and protecting technogenic landscape objects.

Since this period, scholars worldwide have focused on the comprehensive study of cultural landscape heritage. David Jacques referred to this phenomenon in the 1990s as the «rise of cultural landscape» (Banzhaf, 2022).

In the first half of the 20th century, the German researcher Otto Schlutter introduced the theory of cultural landscapes into scientific discourse. He proposed that landscapes could be categorized into two types: primary landscapes and cultural landscapes (landscapes altered by human activity). Otto Schlutter considered the cultural landscape as a manifestation of human existence, a product of labor that reflects the culture and economy of social groups. In 1906, Otto Schlutter emphasized that landscapes possess not only physical appearances but also social, economic, and spiritual forces, and formally introduced the concept of «cultural landscape form». He also differentiated between cultural and natural landscapes, asserting that cultural landscapes should be studied as phenomena that arise from natural landscapes, while landscape forms are to be examined as cultural products (Taylor, 2007: 9).

In UNESCO's leading documents, cultural landscapes are described as the result of the combined creations of nature and humanity, representing the long and close relationship between people and their natural environment (Cultural Landscapes, UNESCO, World Heritage Convention, 1972).

According to paragraph 47 of the specifically adopted «The Operational Guidelines for the Implementation of the World Heritage Convention» regarding the inscription of specific types of properties on the World Heritage List, cultural landscapes are divided into three main categories:

The most easily identifiable is the clearly defined landscape designed and created intentionally by man; The second category is the organically evolved landscape, inner (a relict (or fossil) landscape, a continuing landscape. The final category is the associative cultural landscape (The World Heritage Convention, 2008).

In this classification of cultural landscapes, the principle of considering them as a complete manifestation of universal value arising from the specific cultural, historical, and geographical interactions between nature and humanity should be fundamental.

The document also establishes criteria for describing cultural landscapes, which include the following main positions:

- First, the name of the landscape and its key geographical location parameters;
- Second, the natural typological characteristics of the landscape;
- Third, indicators of the landscape's value;
- Principles for the preservation and restoration of the landscape, including the organization of monitoring;
- The landscape's status, legal condition, and level of protection (The World Heritage Convention, 2008).

According to the aforementioned criteria, lake Alakol, which is the second largest internal reservoir in Kazakhstan and is endorheic, was selected to analyze its cultural landscape potential which is the focused in this article.

Name and Geographical Location.

Alakol is a unique complex located between the eastern ridges of the Dzhungar Alatau and the southern ridges of the Tarbagatai, at the junction of the Zhetysu and Abai regions. The name of the lake is believed to be derived from the combination of the ancient Turkic word "ala" and the Mongolian word for "lake" meaning "great lake". Indeed, the color of its water changes dramatically: it is sometimes blue in the morning's clear air, and turns bluish at sunset (Akhmetjanova, 2000; Alimkhan, 2001; Saparov, 2012; Saparov, 2006; Kaymuldinova, 2009; Abdırakhmanov, 2004).

During the scientific review of research in this field, initial information about the history, geographical location, and name of Alakol can be found partially in the records of P.S. Pallas and Thomas Whitlam Atkinson, as well as in geographical documents (Pallas, 1786; Tomas, 1858).

Toponymic studies and essays on the toponyms of rivers and lakes in the southeastern region of East Kazakhstan, as well as on the names of rivers and lakes in Zhetysu and Semey, provide historical data related to the etymology of Alakol (Golubev, 1867; Materials on Kyrgyz land use, collected and developed by the expedition on the study of steppe regions. Semipalatinsk region. Pavlodar district, 1903; Sapozhnikov, 1904; Popov, 1965; Rummyantsev, 1911; Obruchev, 1932).

Lake Alakol is located at an absolute elevation of 247.3 meters above sea level, with a total area of 2,696 km², a length of 104 km, and a maximum width of 52 km. Its shoreline measures 384 km. The average depth is 22.1 meters, with the deepest point reaching 54 meters. The water volume is between 58-60 km³, and the catchment area is 47,859 km². The water clarity ranges from 0.6 to 0.8 meters, and the surface water temperature can reach up to 24 degrees Celsius (Burlybaev et al., 2007).

The lake is situated in a semi-deserted region. Fifteen rivers flow into the lake with five of them contributing continuously. From the north and northeast, the rivers Urzhar, Katynsu, and Emel flow from the southern slopes of the Tarbagatai Range, while from the south and southeast, the rivers Zhamanotkel, Yrgayty, and Zhamanty flow from the northern slopes of the Dzhungar Alatau. The Alakol Lake covers an area of 68,700 km², with 48,600 km² located within Kazakhstan's territory, and the remaining 30% within the borders of China (Berezovikov, 2006).

Natural Typological Characteristics.

The shores of Lake Alakol are primarily composed of various types of rocks, including clayey, sandy soil, gravel, and fine sand (Saparov, 2012: 68-74).

Flora and Fauna of Alakol.

According to studies by entomologists in the country, the site contains nearly 1,000 invertebrate species and 22 fish species, including the Balkhash perch, barbel, Balkhash catfish, carp, bream, trout, and perch, among others. Two species of amphibians are found (the green frog and the pointed-nosed frog), and 14 species of reptiles (such as the swift lizard, various-colored lizards, and the steppe viper) have been recorded (Krupa, 2010).

The ornithofauna of the Alakol Lake is very diverse, with 269 bird species recorded, including the common pochard, pink flamingo, great crested grebe, grey and white spoonbills, black stork, quail, barn owl, black-headed gull, steppe eagle, pheasant, crane, bustard, relic gull, and owl, among others. Among these birds, the pink flamingo, great crested grebe, owl, and barn owl are listed in the Red Data Book of Kazakhstan (Krupa, 2010: 97-100).

The Alakol Lake is a specially protected natural area and is also home to unique monuments that describe Kazakhstan's ancient history and culture.

In the Alakol depression, archaeological monuments from ancient times, including those from the Bronze Age, Early Iron Age, and medieval cities and settlements, can be found along the plains stretching along the foothills, as well as near rivers and mountain springs. Among the historical and cultural sites in the Alakol region are ancient cities such as Aktubek, Kainar, Jaypak I, Jaypak II, Akshi, Asusai, Koskelinshek, Yrgayty, Tau Akshi, Naimanqala, and Emel (Omyl) (Toleubayev, 2014).

The frequent concentration of historical and cultural monuments in the region can be directly attributed to the proximity of ancient caravan routes that traversed the area from the south to the north.

Overall, the Alakol depression features 32 natural sites, including 1 specially protected area, 2 specially protected natural monuments, and 7 resort zones not protected by the state (Baimyrzayev, 2017).

The architecture, shapes, construction techniques, and levels of production of various historical and cultural monuments in the region demonstrate the development of a distinct civilization, reflecting a significant dialogue between the steppe and urban areas, as well as between different cultures. This evidence supports the notion that the region was a center of both sedentary and urban civilization.

The territory of the Alakol Lake is under strict protection by the “Alakol State Nature Reserve” and the “Balkhash-Alakol Lake Inspection” which are both national institutions (‘Alakol State Nature Reserve’ RSE. Geographical Location, 2024). In 2013, the Alakol Biosphere Reserve was included in UNESCO’s World Network of Biosphere Reserves (Alakol State Nature Reserve. History of the Reserve, 2024).

Based on the above discussions and analyses, the cultural landscape of the Alakol Lake meets the following criteria:

- First, its unique natural resource potential;
- Second, its advantageous and effective geographical location;
- Third, its rich flora and fauna, and recreational resources;
- Fourth, the presence of a rich historical and cultural heritage;
- Fifth, the abundance of sacred sites.

With its distinctive natural wealth, abundant architectural, archaeological, and historical monuments, and recreational resources, Alakol's cultural landscape offers significant potential for developing a cultural tourism brand and enhancing tourist interest in our country.

Cultural tourism is one of the most popular and widespread forms of tourism, providing tourists with knowledge about the natural, historical, and cultural sites of a destination, including its landscapes, and allowing them to experience the local traditions, lifestyle, and cultural heritage while interacting with residents (Tighe, 2021).

The World Tourism Organization highlights that among the new tourism trends emerging after the pandemic, there is a notable increase in travelers seeking destinations that offer health recovery. This includes programs that promote detoxification through close interaction with local populations, allowing tourists to learn about the culture and history of the people they visit and to achieve emotional and physical well-being. There is also a growing interest in resources for acquiring effective new knowledge and skills for personal development, as well as a rising tendency to explore less popular natural, historical, and cultural landscapes and regions (Wengin, 2024).

Thus, with the increase in the number of trips aimed at recognizing values after the pandemic, the type and content of cultural tourism are also taking on a new character. Cultural tourism provides opportunities to understand the interpretation of cultural sites, grasp the significance of sacred places, and learn about the culture of the local inhabitants. In this context, cultural tourism is directly linked to the level of development of the local population and their culture and quality of life (Gordin, 2001).

Overall, cultural tourism not only enhances the well-being and quality of life of local populations but also positively impacts the preservation of cultural heritage and the promotion of cultural awareness.

Globally, natural sites and cultural landscapes play a leading role in the service model of tourism utilization. A Kazakh scholar A. Yessengabylova states that «the effective use of nature for cultural tourism purposes involves seeking optimal pathways for sustainable development by rationally utilizing natural resources while maintaining environmental balance». This statement clarifies the global practices of applying cultural heritage for tourism purposes (Yessengabylova, 2020).

According to this concept, although Lake Alakol, located at the junction of the Zhetisu and Abai regions, is remote from major cities, it possesses rich natural and anthropogenic resources and favorable geographical conditions. The meridional and latitudinal transit routes connect the region with both internal and external areas of the country.

Due to analysis, it was stated that the strengths of Lake Alakol's landscape potential for promoting cultural tourism in the region can be as follows:

- First, the diverse natural resource potential.

- Second, its rich historical and cultural heritage.
- Third, favorable ecological conditions.
- Fourth, balneological resources.
- Fifth, a stable and diverse flora and fauna.
- Sixth, the abundance of resources that allow for the development of various types of tourism.
- Seventh, the potential to attract tourists from the CIS countries, China, Japan, and Korea.
- Eighth, the possibility of developing tourism infrastructure through investment.
- Ninth, the ability to integrate various types of tourism (historical, educational, ethnographic, ecological, sports, recreational).

In using cultural heritage for tourism purposes, it is essential to recognize that these elements are a direct and significant component of the unique characteristics of a particular region and of the national cultural heritage.

The national ideas included in the strategic directions of “Kazakhstan’s Long-Term Development until 2050” will only be realized based on the nation’s self-awareness and deep historical traditions, and effective use of natural and cultural heritage is very important.

Examples of this approach can be seen in advanced countries like Italy, Japan, and Korea, where educational tourism has become a basis for patriotic education.

Western scholars suggest that heritage tourism is considered a competitive form of cultural tourism. Scientific literature closely links “cultural tourism” with the categories of cultural heritage and cultural landscape, referring to it as “cultural heritage tourism”, “heritage tourism” and “diaspora tourism”.

In the United States, the National Trust for Historic Preservation defines cultural tourism as “visiting historical sites and exploring places that represent human history” (Geotourism: The New Trend In Travel, 2003).

Meanwhile, Canadian researcher T. Silberberg describes cultural tourism as “a special form of tourism aimed at both protecting monuments and discovering attractions” (Silberberg, 1995).

However, despite its unique geographical location, diverse rich nature, and valuable and unique cultural heritage, it can be observed that the potential of Lake Alakol in the field of cultural tourism is not being fully utilized.

In the meeting of the Security Council on tourism development on June 13, 2024, President K.J. Tokayev stated: “According to the World Economic Forum’s evaluation, our country ranks 70th out of 119 countries in terms of the level of development of the business environment in the tourism sector. This is not a commendable position. This indicates that favorable conditions for doing business in this sector have not been created. The Alakol resort area, particularly in the Zhetisu region and the Almaty mountain cluster, is lagging behind. The number of hotels, lodges, and tourist bases in Alakol has decreased to 24”, which underscores our point (The head of state’s meeting on the development of tourism, 2024).

In this context, it can be said that the emphasis on the sanatorium-resort potential of Lake Alakol is hindering the effective and comprehensive use of its cultural landscape opportunities.

Furthermore, the main factors hindering the development of cultural tourism in the Alakol lake include: the low quality of tourist facilities, the failure of tourism services to meet international standards, the seasonal dependence of tourism services, the lack of a uniform marketing

strategy aimed at promoting Alakol's tourism potential, and the incomplete formation of the Alakol brand.

Results

The research process is aimed at achieving specific outcomes in line with its objectives. Identifying the relevance of the topic and its placement on the agenda is an initial result of the research work.

Since the topic and research subject are new, the issues were addressed generally and comprehensively. This approach can serve as a basis for future research directions. According to scientific classification, toponyms are considered a part of toponymy, and the article clarifies how they can be regarded within the scope of toponymy. It also describes their relationship with linguistics, geography, and history. This, in turn, addresses the issue of complexity and interdisciplinary connections. Overall, cultural heritage, cultural landscapes, and cultural tourism are distinct areas intersecting various sciences, and this characteristic is reflected in the core content of the article.

Summarising what has been discussed above, the following results were obtained: firstly, the fundamental conceptual rules of the terms "heritage", "cultural heritage", "cultural landscape" and "cultural tourism" as well as the categorical divisions of cultural landscapes and the criteria describing them. Secondly, a new paradigm of worldview among Kazakhstanis regarding the recognition, acceptance, and effective use of cultural heritage as a value. Thirdly, reasons for the new characteristics of cultural tourism types and content with the increase in travel aimed at recognizing values post-pandemic. Fourthly, cultural heritage and cultural landscapes as fundamental components of cultural tourism. Fifthly, the role of natural and cultural-historical sites as leading elements of cultural tourism, prerequisites for cognitive direction, and key factors in enhancing tourism services. Sixthly, the importance of considering cultural heritage as a direct and significant component of national cultural heritage when using it for cultural tourism purposes.

Next, the positive impact of cultural tourism on improving the welfare and quality of life of local populations, as well as on preserving cultural heritage and increasing the popularity of cultures.

Then, opportunities for creating a cultural tourism brand and enhancing tourist interest in Kazakhstan through the rich natural resources, architectural, archaeological, and historical monuments, and recreational resources of Lake Alakol's cultural landscape potential.

After that, the strengths of Lake Alakol's landscape potential in promoting cultural tourism development in the region.

Finally, barriers and factors hindering the effective and comprehensive use of Lake Alakol's cultural landscape opportunities and the development of cultural tourism in the Alakol lake.

Conclusion

Summing up what has been discussed, this study highlights the crucial role of cultural heritage and cultural landscapes as fundamental resources for tourism, positioning natural and cultural-historical sites as key elements in the development of cultural tourism. Beyond

their role as symbols and meanings of human culture, these landscapes hold immense value when integrated into tourism, serving as both a means of preserving cultural identities and a catalyst for regional economic and social development. The recognition of cultural landscapes as essential components of national cultural heritage, particularly within the context of cultural tourism, underscores their potential to enhance the appeal and sustainability of tourism destinations.

From a philosophical-cultural perspective, the research emphasizes the importance of an interdisciplinary approach that combines historical, regional, and cultural studies to offer a richer understanding of cultural landscapes. By integrating heritage philosophy with the philosophy of cultural landscapes, the study expands traditional disciplinary boundaries and provides a broader framework for assessing the value of cultural heritage in the context of tourism. This interdisciplinary lens allows for a deeper exploration of how local knowledge, cultural meanings, and historical contexts shape the tourism potential of regions like Alakol lake.

The analysis also demonstrates the positive impact of cultural tourism on local communities, particularly in terms of improving the well-being and quality of life for residents. Cultural tourism fosters the preservation of cultural heritage while simultaneously promoting a deeper appreciation of diverse cultural expressions. It also plays a crucial role in maintaining and revitalizing local traditions, offering a sustainable pathway for enhancing both cultural and economic vitality.

The study concludes that Alakol lake, with its unique blend of natural beauty and cultural significance, holds substantial potential for tourism development. By considering the universal value arising from the interaction of nature and human culture within specific cultural, historical, and geographical contexts, Alakol can harness its cultural landscape as a strategic asset. The application of UNESCO's methodology for cultural landscape description, coupled with philosophical approaches to heritage, can enhance Alakol's appeal as a destination for cultural tourism.

Ultimately, transforming Alakol lake into a central hub for cultural tourism, centered on its rich cultural landscapes and local heritage, offers a promising regional strategy. However, this transformation requires ongoing economic, institutional, and social development, informed by an interdisciplinary perspective that recognizes the deep connections between culture, heritage, and tourism. By leveraging its cultural resources, Alakol has the potential to become a leading cultural tourism destination, competing on a global scale while fostering sustainable development and cultural preservation.

Authors' Contributions:

Kishkenbayeva Zh.K. – established of the conceptual foundations and clarified the logical framework of the article.

Baisarina Zh.S. – refined the idea of the article, determined its development direction, and was responsible for its editing.

Conflict of interest

The authors declare no relevant conflict of interests.

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Мәдени мұра, мәдени ландшафт, мәдени туризм категорияларының құндылық деңгейін пәнаралық тұрғыдан бағамдау (Алакөл алабының негізінде)

Аңдатпа. Мақалада Алакөл мәдени ландшафты мысалы негізінде жергілікті ұғымның теориялық аспектілері эпистемологиялық тұрғыдан қарастырылады. Алакөлдің мәдени ландшафттық әлеуетінің тарихи өлке танулық, мәдениеттанулық аспектілерін философия-мәдениеттану тоғысында негіздеу арқылы пәнаралық зерттеуде ізденістер жасалынады.

Дәл осы мәдениет философиясы тәсілі эмпирикалық нысанның дәстүрлі аймақтық сипатына қарағанда оның пәнаралық аясын анағұрлым кең ауқымда көрсетуге мүмкіндік беретіні атап өтіледі.

Айталық мақалада туристік қызығушылықты арттыруда ЮНЕСКО-ның институттарында белсенді қолданылатын теориялық әдіснамалар мен мәдени ландшафтты сипаттаудың әдіснамаларын қалай қолдануға болатыны қарастырылады.

Мақалада мұра философиясы және мәдени ландшафт философиясы ұғымдары қолданылады. Мәдени мұраның құндылық деңгейін бағамдаудың жаңа үлгілерін жасауға, оның ерекшеліктерін анықтауға және оны біртұтас жүйе ретінде қабылдау аясын кеңейтуге мүмкіндік беретін тенденцияларға талдау жасалынады.

Осыған байланысты мақала «мәдени мұра», «мәдени ландшафт» және «мәдени туризм» категорияларының құндылық деңгейін бағалауға, сондай-ақ Алакөл алабының мәдени ландшафттық әлеуетін пәнаралық ғылымдар тоғысында талдауға бағытталады.

Алакөлдің мәдени ландшафттық әлеуетін талдау арқылы зерттеу жүргізу елімізде мәдени туризм брендині құру және туристік қызығушылықты арттырудың мүмкіндіктерін көрсетеді, сонай-ақ мәдени туризмді дамыту үшін мәдени ландшафттық әлеуеттің мықты және осал тұстарын анықтайды.

Түйін сөздер: мәдениет философиясы; мұра философиясы; мәдени мұра; мұра; мәдени ландшафт; мәдени туризм; Алакөл алабы; тарихи туризм.

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Оценка уровня ценности категорий культурного наследия, культурного ландшафта и культурного туризма с междисциплинарной точки зрения (на основе озера Алаколь)

Аннотация. ВВ статье на примере культурного ландшафта Алаколь рассматриваются эпистемологические вопросы того как можно интерпретировать локальное знание с точки зрения его теоретического оформления. Предпринимается попытка посмотреть на культурный ландшафт Алаколь в контексте междисциплинарной проработки, когда исторические, краеведческие, культурологические аспекты могут быть объединены философско-культурным обоснованием.

Отмечается, что именно подход с позиции философии культуры, позволяет расширить дисциплинарные рамки ради того, чтобы эмпирический объект смог быть представлен шире, чем традиционные региональный кейс.

Например, в статье рассматривается как для развития туристической привлекательности можно использовать теоретическую методологию активно используемую в институтах ЮНЕСКО, методологию описания культурного ландшафта.

В статье используются концепции философии наследия, философии культурного ландшафта. Делается анализ тенденций позволяющих создать новые модели оценки уровня ценности культурного наследия, определить его особенности и расширить рамки его восприятия как единой системы.

В этой связи статья направлена на оценку уровня ценности категорий «культурное наследие», «культурный ландшафт» и «культурный туризм», а также на анализ культурного ландшафтного потенциала бассейна Алакол в контексте междисциплинарных наук.

Анализ культурного ландшафтного потенциала Алаколя в качестве исследовательского случая показывает возможности для создания бренда культурного туризма в нашей стране и увеличения туристического интереса, а также выявляет сильные и слабые стороны культурного ландшафтного потенциала для развития культурного туризма.

Ключевые слова: философия культуры; философия наследия; культурное наследие; наследие; культурный ландшафт; культурный туризм; озеро Алаколь; исторический туризм.

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