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FROM THE EXPERIENCE OF STUDYING THE IMAGE OF THE STATE IN THE LINGUISTIC CONSCIOUSNESS

The article considers the reflection of ethnostereotypes in mass media publications in the language consciousness, the place in the formation of the image of the state. Along with the unity of origin, language, mentality, historical and spiritual values, from the point of view of the spirit of patriotism, in preserving national identity and identifying the whole country with one nation, among the above images, the image of the nation occupies a central place. The positive image of the nation and the state, its place on the world level not only evoke a sense of pride of its people, but also contribute to its internal unity and integrity. The object of the study was negative stereotypes formulated in the publications of specific authors on ethnic topics. A special place of mass media in the promotion of a number of social, economic and cultural indicators that serve the image of the state and the nation is occupied by a sociological survey to study the manifestations in the language consciousness of ethnostereotypes obtained from mass media products. Quantitative and qualitative analysis of the questionnaire data obtained from respondents is carried out. As a result of the study, the structure of ethnostereotypes in the language consciousness, cultural and mental features, transience (temporality), mythical features are revealed. Discussion on the content of ethnic stereotypes in the mass media product in social linguistic consciousness is ambiguous. The influence of stereotypes contained in the content of information on ethnic topics, on the image of the state, the consolidation of the nation is formulated.

Key words: image of the state, mass media, language consciousness, sociological survey, quantitative analysis, qualitative analysis, national consolidation.

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Мемлекет имиджінің тілдік санадағы көріністерін зерттеу тәжірибесінен

Мақалада масс-медиа жарияланымдарындағы этностереотиптердің тілдік санадағы көрінісі, мемлекет имиджі қалыптасуындағы орны қарастырылады. Тегі, тілі, менталитеті, тарихи, рухани құндылықтары бірлігімен бірге отаншылдық рухы тұрғысынан да тұтас елдің өзін бір ұлтпен сәйкестендіріп, ұлттық бірегейлікті сақтауында жоғарыда көрсетілген имидждер ішінде ұлт имиджі басты орын алады. Ұлттың я мемлекеттің жағымды образы, әлемдік деңгейдегі орнының болуы оның халқының мақтаныш сезімін тудырып қана қоймай, оның ішкі бірлігіне, тұтастығына ықпал етеді. Зерттеу нысанына нақты авторлардың этникалық тақырыптағы жарияланымдарында тұжырымдалған жағымсыз стереотиптер алынды. Мемлекет я ұлт имиджіне қызмет ететін әлеуметтік, экономикалық және мәдени көрсеткіштер қатарының насихатталуында масс медианың орны айырықша деуге болады. Ол қайсыбір этникалық қауымдастыққа байланысты көпшілік санасында туындайтын бірдей ассоциациялар мен біршама тұрақты стандартты түсініктер ретінде қарастырылады. Мемлекет имиджі мен осы мемлекетке ұйытқы ұлт имиджі өзара астасып жататыны мақалада келтірілген зерттеушілер пікірлері мен мысалдардан айқын көрінеді. Әсіресе, мемлекет атауы оны құрайтын ұлт атауы – этнониммен сәйкестікте табылғанда олар бірін-бірі толықтырып тұрады.

Масс медиа өнімінен алынған этностереотиптердің тілдік санадағы көріністерін зерттеу үшін әлеуметтік сауалнама жүргізілді. Респонденттерден алынған сауалнама мәліметтеріне сандық және сапалық талдау жасалады. Зерттеу нәтижесінде этностереотиптердің тілдік санадағы құрылымдануы, мәдени және менталдық ерекшеліктері, өткіншілік (уақытша), мифтік сипаттары анықталады. Масс медиа өніміндегі этностереотип мазмұнының әлеуметтік тілдік санада талқылануы бірдей емес. Этникалық тақырыптағы ақпараттар мазмұнында қамтылатын стереотиптердің мемлекет имиджіне, ұлттың ұйысуына әсері тұжырымдалады.

Түйін сөздер: мемлекет имиджі, масс медиа, тілдік сана, әлеуметтік сауалнама, сандық талдау, сапалық талдау, ұлттық ұйысу.

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Из опыта исследования имиджа государства в языковом сознании

В статье рассматривается отражение этностереотипов в публикациях масс-медиа в языковом сознании, место в формировании имиджа государства. Наряду с единством происхождения, языка, менталитета, исторических, духовных ценностей, с точки зрения духа патриотизма, в сохранении национальной идентичности и отождествлении всей страны с одной нацией, среди вышеуказанных образов имидж нации занимает центральное место. Позитивный образ нации и государства, его место на мировом уровне не только вызывают чувство гордости его народа, но и способствуют его внутреннему единству, целостности. Объектом исследования стали негативные стереотипы, сформулированные в публикациях конкретных авторов на этническую тематику. Особое место масс-медиа в пропаганде ряда социальных, экономических и культурных показателей, служащих имиджу государства и нации, занимает социологический опрос для изучения проявлений в языковом сознании этностереотипов, полученных из масс-медиа-продукции. Проводится количественный и качественный анализ анкетных данных, полученных от респондентов. В результате исследования выявляются структура этностереотипов в языковом сознании, культурные и ментальные особенности, мимолетность (временность), мифические черты. Обсуждение содержания этностереотипа в масс-медиапродукте в социальном языковом сознании неоднозначно. Формулируется влияние стереотипов, содержащихся в содержании информации на этническую тематику, на имидж государства, консолидацию нации.

Ключевые слова: имидж государства, масс медиа, языковое сознание, социологический опрос, количественный анализ, качественный анализ, национальная консолидация.

Introduction

It is clear that the preservation of a national identity is indisputable in the current globalization process based on the creation of a global space in all areas of public importance, such as information, economic, political, cultural, education. In general, science there is a concept of country, people, state, ethnos, nation formed in the process of historical development from time immemorial, as a result of scientific research in various areas (anthropological, psychological, ethnographic, cognitive-mental, cultural studies, etc.). The creation of a pure universal unity leads to the confrontation of objective concepts, the foundations of which are well-established, and the denial of one another. In addition, despite the factors that promote the process of globalization, such as the cultures' dialogue, cross-cultural, political, economic, international relations, national identity, the image of an individual state or country, the national mentality are becoming more important.

The importance of national identity (conformity) for any country or nation in the process of globalization can be considered in terms of its properties, which are shown by its researchers: «National identity, of course, can be changed due to the external factors only externally, but its core, main root can be left unchanged. In this way, it has its own impact. In this case, the uniqueness serves

as a protection. This uniqueness that facilitates the adaptation of the nation to the demands of the times» (Kolumbayev, Shumatova, 2013: 97).

We can firmly say that the positive image of the nation or state has a special place in international relations along with other factors in the preservation of national identity, which is closely linked with the identification of the whole country with a nation on the basis of unique roots, language, mentality, spiritual values, history, etc. After all, a positive image of a nation or a state, the presence of a world-class position not only creates a sense of pride of its people, but also contributes to its internal unity and integrity.

In general, the definition of *image* is as follows: «In English, the word «image» has many meanings: image, appearance, and according to the meaning of these words, image is understood as a visual phenomenon, but the social and psychological nature of the image is not a prominent phenomenon. It also means *prestige, authority, image, character*. When considering the first historical concepts of the definition of the word *image*, it is shown that it belongs to the category of «the phenomenon of influence, impact» (Yeliseeva, Vershinina: 2015, 270).

However, E.N. Remchukova, B.A. Omelyanenko distinguish between «*image*» and «*prestige*» based on the opinions of several researchers. The peculiarity

of the image is the «spontaneous formation of the object's concept», «the prestige is the purposeful introduction of the object image in the public consciousness», i.e. the result of purpose-directed action (Remchukova, Omelyanenko: 2017, 343).

As above mentioned by authors, the concept of image has many definitions and concepts, which shows its universal, multifaceted nature. After all, in today's competitive society, the image includes a hierarchy from the individual (image of a specialist, individual company, educational institution, etc.) to the state, depending on the objectivity, the influence of the object on appearance, image attractiveness, function and other properties, honor and prestige. From this point of view, the presence or formation of the image requires that the object has only positive, influential qualities.

Among the above-mentioned opinions, the image of the nation plays the key role in the identification of the whole country with one nation and the preservation of national identity, as well as in the spirit of patriotism, along with the unity of origin, language, mentality, historical and spiritual values.

Theoretical conceptualizations in the social sciences have turned it into an important and complex notion that refers not only to its geographical meaning. A sociological and anthropological dimension considers cultural, social and personal imprints on places (Cuba & Hummon, 1993); a psychological approach focuses on the cognitive and emotional relationships that individuals establish with their environment (Stokols, 1995), also on the identities and attributions that influence people's perceptions and how they construct significance around places.

It is well-grounded to say that the image of the nation, on the one hand, is a positive image of the nation in the public consciousness in terms of achievements and values in various fields (culture, economy, politics). In the current process of globalization, when the interaction of different cultures is widespread, raising the image of the nation, first of all, has a positive impact on national identity, that is, the identification of the whole country with this nation. The lack of the nation's image, as well as the frequent coverage of negative information about the nation in the media, in our opinion, leads to the situation shown by researchers: «The nation's inferiority to any other nation prevents its bold development and revival» (Kaba: <https://aikyn.kz/2017/05/20/13938.html>).

Country is not one static political entity with defined borders but it is also formed by smaller differentiated units with their own characteristics.

Any of these could constitute a decisive element for the creation of a unique brand and affect the performance of the whole. While a brand is part of the deliberate creation of a product (Nikolova & Hassan, 2013), perceptions of it take place at the personal level, depending on the capacity, competence and adopted conventions of each individual. Attitudes are formed therefore far from the direct control of brand experts or managers. Appreciations of meaning and value are subjective and multifaceted processes, difficult to trace and verify. This is how perceptions about countries are embedded with beliefs and why emotions turn into attitudes, in the same way it happens about other people, products, ideas, or companies. Kotler and Gertner (2002, p. 249) assure that «brands incite beliefs, evoke emotions and prompt behaviours.» It is also noted that the formation of the nation's portrayal or the image of the state has a special place ethnic stereotypes about the nation that makes up that state: «The image of the state, its reputation is often based on the elements of myth, generalized stereotypes about the ethnos. The share of similar «myths» in the politics is great. Thinking by stereotypes is the characteristic feature of human psychology, the use of the cliché allows a person to save effort in the orientation of the surrounding activity, simplifies the process of cognition. Nevertheless, stereotypes cause the great damage to the image of the country» (Panasyuk: 2008, 30).

Moreover, a nation's brand image is not based solely on people's experiences. It is also influenced by previous knowledge and beliefs, stereotypes of its people, the prevailing social, political and economic conditions (Fan, 2010; see also Beerli and Martin, 2004).

Mass media of ethno-stereotypes, which are considered to be the same associations and more stable standard concepts that arise in the public consciousness in relation to a particular ethnic community, or defined as «more stable notions of moral, mental, physical characteristics of different ethnic communities». It is undisputable that the information created by the media affects the image of the country. Even in many scientific studies, the close connection between the concepts of ethno-stereotype, image and identity, and the fact that they are inseparable from each other, E. Hoffman shows in the analysis of the works of several scientists: «Existing positive and negative stereotypes are the basis that can be used at any time depending on specific political or economic interests. The historical development of the contradictory image of Russia is described in detail by Gavrilova. She unites in one group the constants of this image as

stereotypes about Russia and cites as examples of vodka, the Russian threat, Russia as anti-Europe, people's ability to endure and suffering and the Russian soul. This stereotypical picture often deters journalists from presenting balanced and comprehensive information about Russia. Instead, journalists seek and find stereotypes and stage events around them.» (Hoffman: 2017, 13).

Thus, from an insightful point of view, the image is defined as «information about the description, structure of the object, the reproduction of the object in the mind» or «existing subjective notions formed voluntarily or spontaneously in the minds of the masses» and «goal-oriented and consciously constructed notions». The integration of ethno-stereotypes into the image is inevitable.

The role of the mass media in the promotion of a number of social, economic and cultural indicators that serve the image of the state or nation is significant. In this regard, Andrei Polonsky has proposed the following idea: «The mass media have a unique ability to generate intense information-semantic (cognitive) flows and rigidly control them. Included in the production of meanings, images and metaphors, in the production of mass information (content), mass consciousness and mass audience, mass media have a strong influence on the nature of public consciousness, on the nature of its dominant intentions and the features of its content forms. Mass media, thus, act as an intermediary not only between social subjects, ensuring their interaction, but also between social reality and society, each time showing its subjective, that is, worldview, value-oriented position» (Polonsky: <http://discourseanalysis.org/ada6/st43.shtml>).

Experiment

The image of the ethnos should also be considered as «a way of psychological influence on the motivation of social behavior, a mechanism for managing individual and public consciousness».

We see the emergence of proverbs and stereotypes that illustrate the negative conditions and qualities that are often expressed by individuals of the ethnic group, and it is assessed as a negative behavior in the mentality of the modern Kazakh ethnicity: 1) «Kazakh without show offs-crumby Kazakh», 2) «I am from Bakei (Sakei, Makei, etc.)», (Eldar Zhumagaziev. Who are you, a modern Kazakh? // Kazakh newspaper, January 5, 2015).

The meaning of the first proverb about the arrogant behavior of modern Kazakhs is explained in the context of the following events which have

become commonplace in this article: This is where we buy very expensive Jeep cars and drive them to the city to demonstrate their «coolness». We buy expensive smartphones, and then we do not even use them at 20% of their capabilities, because the services that offer these gadgets are inaccessible and irrelevant in our country. You know, probably, the picture is a rural cemetery, brick or stone mazars, shining domes and neat graceful paths, and within half a kilometer – an indescribable dirty village, steep walls, curved fences, no roads. That is our «show offs».

The cliché «I'm from Bakei (Sakei, Makei, etc.)» is rooted in solving a problem, getting a job, in particular, in terms of mediating an acquaintance in a certain position. *Bakei, Sakei, Makei*, etc. in this cliché – are abbreviated as personal names. According to the traditional Kazakh culture, abbreviations of some sounds or syllables in a person's name are considered as a tribute to an older or respected person, and in later times, as mentioned above, in the case of employment, solving a problem, this form of a person's name is also used to express his authority or the usage of his name in influencing on something.

The author also notes that in the context of this cliché there is a joke: «The quintessence, so to speak, of mentality. A completely separate topic is the situation «I am from Bakei (Sakei, Makei, etc.)». As we joke, «the Kazakh resume is the shortest in the world.» It's also a piece of mentality. This is a huge problem. I just know a lot of people who have become successful just because they are from Bakei or from Sakei. Businessmen, politicians, artists, etc. succeed in this way. Not everything, of course, is so sad» (Eldar Zhumagaziev. What are you, a modern Kazakh? // Kazakiya newspaper, January 5, 2015).

Positive self-stereotypes of one nation's own hospitality, kindness, generosity are being replaced by hetero-stereotypes of another nation, especially in developed countries, which value it as a negative trait, such as wastefulness and pride. It is no coincidence that such characteristics of ethnic groups are assessed by developed and developing countries in two different and, most importantly, contradictory ways. The following examples show the transition from a positive self-stereotype about the Kazakh people to a negative self-stereotype of the above nature: 1) We are always interested in the lives of others, we imitate others; 2) We are obedient to others, or at least we tolerate; 3) We are proud of this character: «We are as generous as the steppe, as wide as the lake»; 4) We do not want to know that behind generosity there is disgrace behind arrogance and benevolence (S. Baibosynov. Kazakh

and slavery consciousness//Kazakh newspaper). Here, the negative self-stereotypes in 1st and 2nd sentences are due to the lack of full confidence in the high status of the ethnos, which has not risen to the level of a developed country, and the last 3rd, 4th sentences and the following sentence. We are kind people, sometimes to the point of naivety; hospitable and generous, sometimes to the point of comic. (Eldar Zhumagaziev. Who are you, a modern Kazakh? Kazakh newspaper, 05.01. 2015).

Results and discussion

Eldar Zhumagaziev’s «Who are you, a modern Kazakh?» (Kazakh newspaper, January 5, 2015) on the content of the issue, in particular, as we joke: «Kazakh resume – the shortest one in the world». After all, it’s a piece of mentality. This is a huge problem. I just know a large number of people who became successful only because they were from Bakei or Sakei. For example: businessmen, politicians, artists and so on. In order to study the manifestations of the problem in the linguistic consciousness, a survey was

conducted among various social groups. Quantitative analysis of the questions in the questionnaire and their answers allowed us to determine the data in the diagrams below.

According to the numerical indicators of the diagram, in E. Zhumagaziev’s article, it was found that the phrase «Kazakh resume is the shortest resume in the world», «I’m from Bakei (Sakei, Makei, etc.)» as a standard notion of employment of Kazakhstan, i.e. stereotype, means the following: «Employment in Kazakhstan is based on acquaintances, but very rare (56.8)»; «Employment in Kazakhstan is based on acquaintances (24.3%)»; «There are three types of employment: acquaintance, resume and special search through acquaintances (2.7%); «Bakei, Sakei», localism, family relations – predominant in the Kazakh environment (2.7%); «There is a job placement using acquaintances, most people choose this path to get a career faster (2.7%)»; «I can’t say no (the employment based on acquaintances). In particular, I believe that high positions will be filled with such «respect» (2,7%)»; «There are such cases, but I do not say that in all (2.7%)».

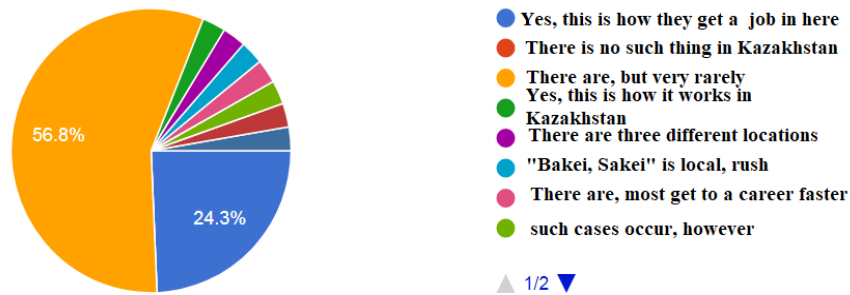


Diagram 1 – A real-life manifestation of the stereotype «Kazakh resume – the shortest resume in the world», «I’m from Bakei (Sakei, Makei, etc.)» (the beginning).

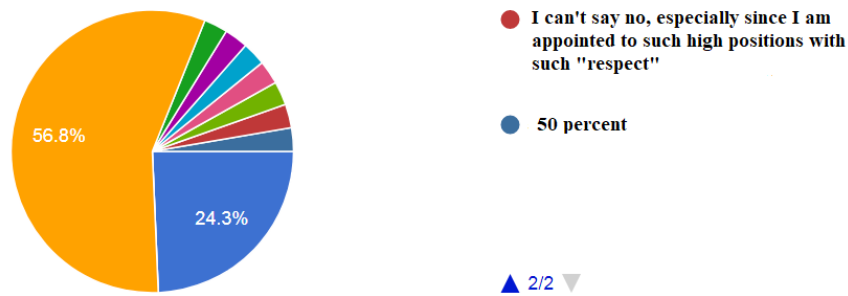


Diagram 1.1 – A real-life manifestation of the stereotype «Kazakh resume – the shortest resume in the world», «I’m from Bakei (Sakei, Makei, etc.)» (continued).

Qualitative analysis of these quantitative data allowed to draw the following conclusions:

First, the implicit ethno-stereotype «I am from Bakei (Sakei, Makei, etc.)» is mythical. Although this ethno-stereotype means «employment with the use of acquaintances, an influential person», it turns out that, in general, employment does not only take place in this way. Because from the point of view of the myth, which is defined as «to some extent bordering on the truth» (Khorgosbek, 2020: 5), the above ethno-stereotype, which is widespread in society, is not a complete truth or a lie. Rarely, in the semantics of the stereotype «I am from Bakei (Sakei, Makei, etc.)» is about the occurrence of employment through a reputable relative or acquaintance, is appointed «with such

respect to high positions», chooses this path to a quick career, local, family-dominated in the Kazakh environment.

Secondly, the phrase «Kazakh resume is the shortest resume in the world», «I'm from Bakei (Sakei, Makei, etc.)» is characterized by a stereotypical character, while it is a transient phenomenon, i.e. a temporary stereotype. This conclusion was formulated in this type of study. A computer Google-form web page was also used to determine whether this stereotype was perceived and understood by the addressees or language speakers as a symbol. In connection with the semantic understanding and acceptance of this stereotype, the following responses were received from respondents.

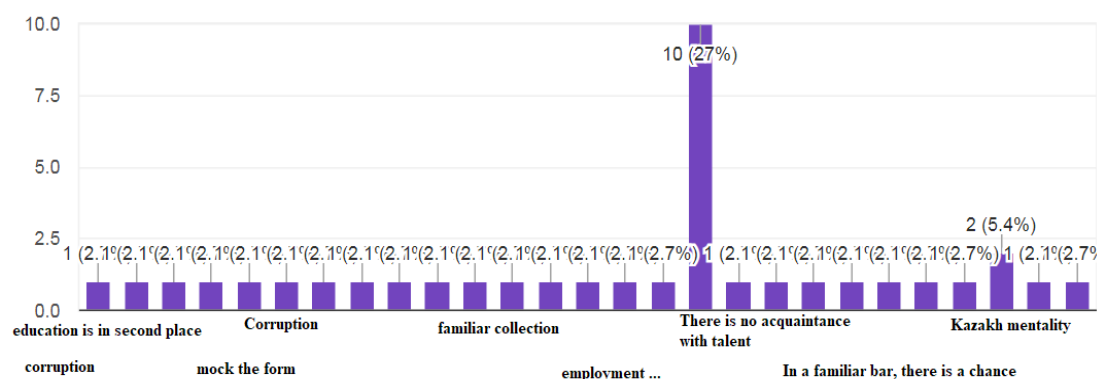


Diagram 2 – Interpretation of the stereotype «I am from Bakei (Sakei, Makei, etc.)»

The data of the diagram show that the phrase «Kazakh resume – the shortest resume in the world», «I'm from Bakei (Sakei, Makei, etc.)» was formed in society as a stereotype. For example, in the diagram, the metaphors «when there is an acquaintance, there is a chance», «there is talent, there is no acquaintance» are based on this stereotype, which reveals its content. The majority of respondents' answers are about the main topic of «employment using acquaintances» and its peripheral areas: «(there is talent, there is no acquaintance)» (27%), «(education is secondary)» (2.1%), «(corruption)» (2.1%), «(gathering acquaintances)» (2.1%), «(there is a chance when there is an acquaintance)» (2.1%). It is time to accept the stereotype as a national behavior in the context of employment, i.e. «Kazakh mentality» (5.4), and to act in accordance with this standard, and not in terms of «employment, corruption or bribery using acquaintances». There is also a notion

in the society that «time is changed, and now it is unlikely that Bakei will take to the service of a stupid relative.» These last two opinions or views show that this stereotype is a transient phenomenon.

Third, the perception of the stereotype «I'm from Bakei (Sakei, Makei, etc.)» is accepted not in terms of «employment, corruption or bribery using acquaintances», but in terms of national behavior in the context of employment, i.e. «Kazakh mentality» We believe that this is consistent with the notion of «informal employment recommendations» given in the chart below.

Figure 3 above, which allows us to get information about the semantic layers of the considered stereotype, shows its «informal employment recommendations» (33.3%), «employment of disabled people using acquaintances» (8.3%), «influence of an authoritative person», employment through prestige »(54.2%), (I think all the answers are true, 1.42%).

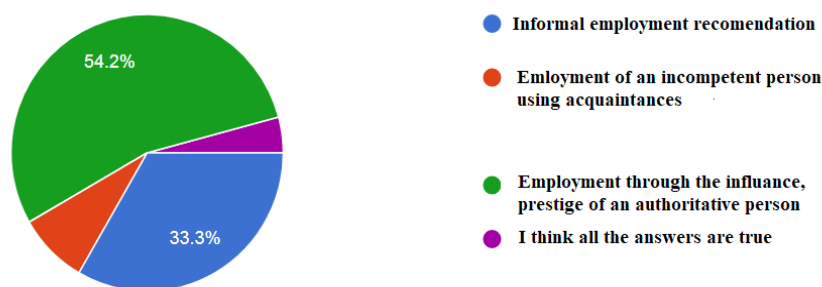


Diagram 3 – The corresponding meanings of the phrase «Kazakh resume – the shortest resume in the world», «I’m from Bakei (Sakei, Makei, etc.)»

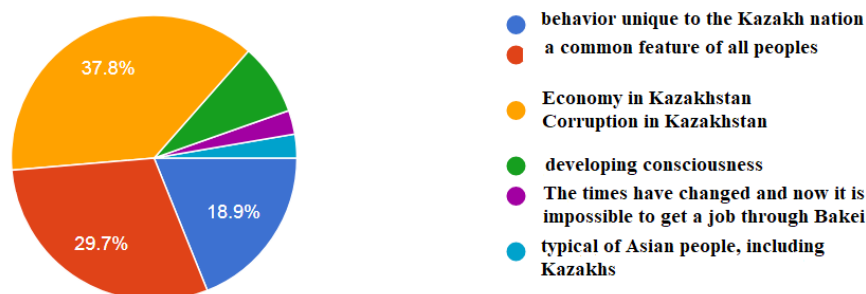


Diagram 4 – The national character of the stereotype «Kazakh resume – the shortest resume in the world», «I’m from Bakei (Sakei, Makei, etc.)».

Fourth, the stereotype «Kazakh resume is the shortest resume in the world», «I’m from Bakei (Sakei, Makei, etc.)» does not apply to a particular ethnic group. If we solve the question of the ethnic nature of the considered stereotype through the data in the diagram, then we see that this stereotype does not apply only to the Kazakh ethnos. Among these stereotyped respondents, only 18.9% said that «characteristic is applied to the Kazakh nation», 29.7% said that it is «characteristic of all people», and 2.7% said that «Asian people, among them are more typical to Kazakhs», 37.8% indicated that it is in terms of «Economy in Kazakhstan, corruption in Kazakhstan», 8.1% «Developing consciousness».

Eldar Zhumagaziev’s «Who are you, a modern Kazakh?» the next ethno-stereotype in the article (Kazakh newspaper, January 5, 2015) is «Kazakh without show offs – crumby Kazakh.» Although the general condition of the person is not significant, he takes out a loan for a lavish wedding, drives expensive cars, keeps expensive gadgets, etc. The Kazakh nation has a «proud» attitude that seeks to present itself as «wonderful». In response to

the stereotype, the survey showed that the notion of «pride» and «Kazakhstani corruption» in the ethnic mentality was predominant in the language consciousness of the respondents. Qualitative analysis of survey responses often links the negative attitudes about Kazakhstan or the Kazakh ethnos, such as «glory, pride, external brilliance,» to low public awareness and economic development. In general, these stereotypes have a negative impact on the formation of its internal image (the image of the state within itself, in front of its people).

While the image of the state is important in the organization of its people, in its relations with other countries it is the purposeful introduction of its image in the minds of the outside world, i.e. the result of purposeful action (Remchukova, Omelyanenko, 2017: 344).

The national image is one of the factors in the formation of the state image, as evidenced by the following opinion of researchers: «The concept of the state image is understood by the majority of the nation, the nation represents the state, its image. The image of the country is an emotionally

colored image formed in the public consciousness by various means, which is based on the national image-symbols» (Anholt, 2007: 60).

Conclusion

It is clear from the comments and examples of the above researchers that the image of the state and the image of the nation is the source of this state that are intertwined. Especially when the name of the state is found in accordance with the name of the nation that makes it up – the ethnonym, they complement each other.

From this point of view, the content analysis of the information of the above-mentioned authors on ethnic issues proves that mass media resources can also be a factor in the formation of negative ethno-stereotypes. At the same time, a qualitative analysis of the survey data showed that it is not always correct to formulate «absolutely» the characteristics of a corrupt nature, as reflected in the mass media product discussed in this

article, as a phenomenon unique to the Kazakh ethnos. After all, the phrases «Kazakh resume – the shortest resume in the world», «I'm from Bakei (Sakei, Makei, etc.)», «Kazakh without show offs – crumby Kazakh» are not common in the minds of some respondents, but in some cases are typical of many other countries. Some respondents now interpret this «resume» as a legal guarantee or recommendation for employment in the Kazakh environment, namely, an «informal employment recommendation». Therefore, it is inefficient to advertise negative ethno-stereotypes in the mass media which have a negative impact on the internal organization of the population, the nation, the image of the state are not formed in the public consciousness as a whole. The optimal formation of the image of the state, which is important for the unity and uniqueness of the Kazakh people, as many ethnic groups in Kazakhstan identify themselves with this country, unity in the Kazakh ethnonym depends on the content of ethnic information in the media.

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