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DIGITAL CULTURE IN THE KAZAKH CONTEXT: CONTEMPORARY ISSUES

Annotation. The article formulates the contemporary digital culture of Kazakhstan based on the concepts of the “third space” and “hybridity” of Homi Bhabha, one of the founders of postcolonial theory. The hybrid nature of Kazakh digital culture in the “third space” informs the goal of this work, which is to interpret traditional Kazakh identity, considering the consequences of the Soviet era and the intersection of global digital trends. The Internet and social media have created a unique hybrid space in which Kazakh, Russian, and international digital cultures intersect, giving rise to new forms of identity, language, and self-expression, as well as mixed linguistic hybrid digital communication. Social media users often switch between languages when exchanging comments, opinions, captions, posts, and memes. Memes and Internet slang are mixed with Russian phrases, Kazakh proverbs, and English Internet terms, creating a unique hybrid digital dialect. This digital third space challenges the notion of linguistic purity by illustrating how Kazakh identity is evolving in online communication. Artificial intelligence (AI) technologies will further exacerbate global linguistic inequality and reinforce the dominance of English and other European languages. As a result, medium- and low-resource languages, such as Kazakh, receive limited support in AI systems and are marginalized in the digital space. The lack of AI projects for the Kazakh language, combined with the scarcity of large-scale data and the commercial priorities focused on English- or Russian-speaking markets, constrains the technological development of the Kazakh language. It is these points that determine the relevance of the work. The article examines the role of the Kazakh language in artificial intelligence systems, digital activities, and emerging artificial intelligence projects, as well as linguistic hybridity in the digital space. It also explores issues of rethinking Kazakh identity through online activity, which contributes to the novelty of the work.

Keywords: Homi Bhabha, Kazakh digital culture, Kazakh language, Kazakh AI projects.

Introduction. Today, digital media have become a powerful and transformative force in the world, transforming communication, culture, and society. Thanks to technological progress, digital media have eliminated geographical boundaries and provided real-time interactive communication from anywhere in the world. The Internet and social networks create a unique “third space” where Kazakh, Russian, and global digital cultures intersect, developing a new linguistic hybrid of digital communication that is unique, rich in language, and expressive of self. The hybrid nature of Kazakh digital culture in the “third space” is explained by the interaction of the Soviet era’s influence on traditional Kazakh identity and the intersection of global digital trends. Postcolonial theory is an interdisciplinary field of study that analyses the cultural legacy of colonialism. Since the 1970s and 1980s, a scientific segment has critically examined bipolar parallels, such as colonizer/colonized, white/black race, metropolis/periphery, and dominant language/counter language. The objects of criticism are the actions of economic and social institutions, dominant features of imperial thinking, and imperial attitudes. Postcolonialism has three main goals: 1) to question prevailing ways of thinking about the relations between the West and non-Western countries and between the West and non-Western peoples; 2) to combat

economic inequalities between these regions and their inhabitants; 3) to recognise the legitimacy and value of non-Western cultures and their unique ways of thinking and comprehension [1, 285]. Since the term “postcolonialism” came into use, it has been subject to various criticisms, and scholars have offered multiple definitions for it. If Homi Bhabha stated that “postcolonialism was a necessary warning about the persistence of neocolonial relations in the new world order” [2, 9], then the next scholar referred to the epochal period of the Eurocentric myth as “the postcolonial era” [3, 605-622]. He offers an interstitial space of interaction between colonising and colonised cultures, thereby creating hybridity in culture. This new kind of culture disrupts colonial domination by challenging essentialist identities and contradicting the opposition between colonizers and colonization, or East and West. In this case, the intermediate third space resists colonial oppression by analysing colonial discourse and reconstructing the cultural identity of the colonised people [2, 9]. As concerns about political and economic exploitation by colonisers recede, the third space in the Kazakhstani context seeks to move beyond a cultural project promoting mental and psychological freedom, hoping to harness the opportunities and resources created by social media to leverage intercultural and international negotiations in its favour. Among the cultural projects, the following areas predominate, having both positive and negative impacts on the Kazakh context: digital activism and new projects in the field of artificial intelligence, linguistic hybridity in the digital space, and redefining the Kazakh identity through online activism. Thus, the main goal of this article is to summarise the possibilities of the theory of postcolonial discourse, based on the concept of the “third space” of H. Bhabha, to highlight the steps taken in the Kazakh context regarding technological progress, and to give recommendations that will help protect and develop the language in a technological environment. The study’s scientific novelty lies in applying postcolonial theory (Bhabha, Phillipson, Marini) to analyze digital Kazakhstani identity, highlighting digital language as a key factor of nation and culture, while considering AI as both a technological tool and an ideological one.

Methodology and research methods. The purpose of this article is to explore Kazakhstan’s digital culture as a hybrid phenomenon that emerged at the intersection of the Soviet legacy and global digital trends. To accomplish this, the study employs various qualitative methods, including content analysis of digital texts and discursive analysis of online interactions. The empirical basis includes scientific articles and developers of local AI projects, where authors share research results using Kazakh, Russian, and English, comparing major language models in mixed forms. Kazakhstan’s online space is considered the third space (according to Homi Bhabha), where Kazakh, Russian, and global digital cultures converge. This is demonstrated through linguistic mixing (Kazakh, Russian, and English), forming a new hybrid digital dialect. A unique form of digital identity emerges, based not on purity but on mixing.

The primary scientific source of data for this work is the works of the postcolonial theorist H. Bhabha. The analysis and systematization of Bhabha’s works were carried out. To substantiate the theory, methods for collecting linguistic data and conducting contextual analysis, as well as comparative and descriptive methods, were employed. The transformational changes that have occurred in the Kazakh context are classified as linguistic and cultural. This article analyzes and summarizes the main scientific works published in English and Kazakh on the topic of IA. Through the analysis of literature related to the discourses of colonialism, postcolonialism, and decolonialism, the main problems, achievements, and gaps of digital activity, linguistic hybridity in the digital space, and new AI projects within the framework of the concept of the “third space” of Kazakhstan’s linguocultural transformation were identified. A comparison of data was carried out.

The meaning of the term “Third Space”. The globalised world is characterised by a wave of influential processes that have caused hybridity, cultural change, and numerous instances of cultural boundary blurring. In today’s rapidly changing world, more attention is being paid to the phenomenon of self-awareness, which is becoming increasingly important in relation to the growing diversity of identities that define a person. The problem of self-identification often arises during cultural exchange, as the position of ambivalence and uncertainty usually prevails

at the border between two cultures. Despite the relative novelty of studying the phenomenon of transculture, the topic remains of interest in the context of two or more cultural environments. At the beginning of the 21st century, H. Bhabha became interested not only in the role of cultural hybridity in society but also in the processes occurring in border regions, where cultures intersect and transform. In his book "The Place of Culture," the scientist describes the concept of "third space" as an "intermediate space" [2] in which a person begins to search for a new identity distinct from their previous ones. He considers it a zone of creativity and cultural innovation. According to the scientists, this region is "marginalised", and it is here that interaction and transition to a new culture begin. As a result, the concept of hybrid identity comes to the fore here – "a mobile construct that represents a combination of two or more cultural codes" [4,41] or "a mixture of traditions, beliefs, cultural practices, languages and social practices" [5,16]. The historical process, according to H. Bhabha, is accompanied by continuous intercultural conflicts, resulting in the formation of new identities within a metaphorical field called the "third space" [6, 928]. Cultural changes in the sphere of cultural contact in the "third space" give birth to new identities, creating innovative spaces for cooperation and competition [2]. The development of the Internet world forms the dominance of technologies and generative AI in innovations and digital progress in historically colonial countries, while developing countries, just emerging from the clutches of colonialism and beginning to recover, use ready-made products of new information technologies in the socio-cultural environment of the "third space", often only as consumers. The article examines the concept of "third space" as a modern, new socio-cultural environment that has influenced the cultural identity of the Kazakh people. Here, a hybrid form of linguistic identity is formed. At the same time, a new digital innovation for Kazakhstani identity is emerging - the adoption of AI products and the tendency to contribute to this area with their products. Overcoming the cultural differences between colonisers and the colonised creates a new form of cultural identity. Bhabha [2] emphasises that the new form of cultural identity unites and transcends the past and the present in an innovative act of cultural transformation. He says:

Such an act does not merely recall the past as a social cause or aesthetic precedent; it renews the past, refiguring it as a contingent 'in-between' space that innovates and interrupts the present performance. The past and present become part of the necessity, not the nostalgia, of living [2,4].

H. Bhabha, considering the "border" zone of cultures as a territory of their productive interaction, dwells on the processes of globalisation of local culture and localisation of global culture, noting that in any exchange of cultures – both cultural and linguistic – there can be both losses and gains.

Discussion and observation. Linguistic hybridity in the digital space. The advent of computers and the Internet has radically transformed human life, and artificial intelligence is now gradually entering many areas of our lives. The Internet and social networks have created a hybrid space where Kazakh, Russian, and global digital cultures intersect, resulting in new forms of identity, language, and self-expression, as well as mixed linguistic hybrid digital communication. Social media users often switch between languages when exchanging comments, opinions, captions, posts, and memes. Memes and internet slang are made up of Russian phrases, Kazakh proverbs, and English internet terms, creating a unique hybrid digital dialect. This digital third space challenges the "idea of linguistic purity" by showing how Kazakh identity is evolving in online communication. In addition, AI technologies have exacerbated global linguistic inequality and reinforced the dominance of English and other European languages. As a result, languages with medium and low levels of resources, such as Kazakh, receive limited support in AI systems and are marginalised in the digital sphere. Phillipson said: "Britain once ruled the seas, but now the English language rules the other countries," "The British Empire has given way to the empire of the English language" [7,1]. According to Phillipson, in addition to gender, national, racial, and class inequality, there is also linguistic inequality in the modern era. The most visible form of the latter is linguistic imperialism. Linguistic imperialism is a social system characterized by the dominance of the English language as a means of communication in various spheres

of human social life and the privileges accorded to those who are fluent in English in terms of access to power and resources. First, this advantage is enjoyed by representatives of peoples whose native language is English. Under linguistic imperialism, other languages are oppressed, and people whose native and/or primary language is another language are disadvantaged; that is, they have limited opportunities to satisfy their economic, political, social, and cultural needs. However, in the context of globalization, it is not only the English language that puts pressure on other languages of the world, but also the languages of the large nations. In this regard, it is necessary to recall the concept of sub-imperialism, as proposed by the Brazilian scholar Rui Mauro Marini. Marini characterized developing countries with relatively large economies and powerful armed forces as sub-imperialist: on the one hand, they were dependent on the leading capitalist countries (USA, Great Britain, France, etc.) and were exploited by them, and on the other hand, they sought to subjugate weaker, less developed countries. For Marini, an example of a sub-imperialist country was Brazil, which was dependent on the United States but tried to subjugate Colombia, Bolivia, Paraguay, etc. He also included Argentina, Israel, Iran, Iraq, South Africa, and other sub-centres of the world capitalist system among the sub-imperialist countries [8,34-47]. Based on Phillipson's concept of linguistic imperialism and Marini's concept of sub-imperialism, the idea of linguistic sub-imperialism was formed. Linguistic sub-imperialism is a phenomenon in which the languages of large nations are subjected to pressure from the English language, and these languages, in turn, exert pressure on the languages of small countries, subjugating their socio-cultural space and capturing their human resources. What is happening here is like linguistic imperialism, albeit on a limited scale. Because of this postcolonial legacy, Russian and the languages of the post-Soviet space are often code-swapped by Kazakh-speaking social media users in comments, posts, and memes. For example: "I'm watching a stream right now, the content is great!" This sentence combines Kazakh grammar, English digital terms ("stream", "content"), and Russian phrases. This reflects the transformation of Kazakh-language written culture in the "third space" of the modern Internet world. The digital "third space" challenges the notion of language purity, illustrating how the culture of Kazakh writing evolves in online communication. Another example of the influence of social interaction is that Kazakh youth, influenced by English and global digital platforms, have introduced the practice of writing Kazakh in the Latin script. However, it has not been officially adopted. For example, *Sen senbide party-ge barasyn ba?* - *Yeah, baramyn* (Are you going to the party on Saturday? - Yes, I am). Memes and internet slang are intertwined with Russian phrases, Kazakh proverbs, and English internet terms, creating a unique hybrid digital dialect [9;10].

Results. There are two main types of code-switching: inter-sentence and intra-sentence code-switching. In the former, language switching occurs at sentence boundaries, whereas in the latter, it occurs within sentences, creating a more complex problem. Multilingual AI models can only handle inter-sentence situations. However, intra-sentential code-switching is often used in Kazakhstan, especially between Kazakh and Russian. Therefore, a group of scientists studying AI in the Kazakh language aimed their future research at recognizing words with code-switching in sentences by collecting code-switching data or using special methods developed for using monolingual data [11, 2160-2164]. Several difficulties are associated with performing speech synthesis tasks in the Kazakh language. The first problem is code-switching since most Kazakhs speak two languages: Kazakh and Russian. Although languages are not typically mixed in most formal situations (e.g., news, books, law), code-switching within a sentence is common in informal communication. Moreover, code-switching can occur even within a single word (e.g., Kazakh words may have Russian suffixes or vice versa), which can further compromise the quality of text-to-speech (TTS) systems. Additionally, the Kazakh language has a substantial number of words borrowed from Russian, which, as a rule, retain the spelling and phonetic characteristics of the native language. This is especially true for text-to-speech applications since the Russian language differs from Kazakh in many aspects. For example, in most Kazakh words, the stress falls on the last syllable, whereas in the Russian language, the word stress can fall on any syllable of the word [12, 605-619]. Additionally, the spelling of Kazakh words corresponds to

their pronunciation, unlike Russian words. For example, the letter “o” is sometimes pronounced as /a/. It is essential to note that, due to globalization, the borrowing of other languages, particularly English, is also increasing, which poses an additional problem [13,2786]. Another problem is that the Kazakh language is an agglutinative language with a vibrant vocabulary and many signs in each word. It is also subject to morphophonemic changes that occur during word formation. It would be beneficial to expand the Kazakh speech corpus by incorporating additional word formation variants. Overcoming these problems for the Kazakh language is considered an interesting direction for future research. To effectively harness the potential of AI, policies and plans are needed to preserve and develop indigenous cultures, as well as dialogue and open discussions with Kazakhstani society to shape a new perspective.

Conclusion. AI projects focused on the Kazakh language are advancing successfully. Recent research has examined various aspects of digital media, emphasizing their importance as a catalyst for innovation, cultural exchange, and the democratization of information in the digital age. The artificial intelligence being developed today is closely linked to preserving our national language, ensuring its complete conservation, and transmitting its essence to future generations [14,164]. Hoping to harness the opportunities and resources to capitalise on the intercultural and international space created by social media, the “third space” in the Kazakhstani context aims to go beyond the cultural project that merely promotes mental and psychological freedom. This part examines new projects in the Kazakh context, highlighting the evolution of digital AI development as a modern achievement of decolonisation progress in the fields of modern communications, culture, and large-scale cultural and technological development in Kazakh society. In recent years, it is worth noting the achievements of artificial intelligence for the Kazakh language. For example, the KazSAnDRA dataset, which enables the accurate and sensitive analysis of Kazakh language sentiment and opinion exchanges, is a valuable resource in the field of natural language processing [15,9657–9667]. Yeshpanov and colleagues [16,9633–9644] developed a parallel corpus, “KazParC,” to improve machine translation between Kazakh and other languages. Corpus helps to enhance the quality of translation models. Abilbekov et al. [17, 9626–9632] presented the “KazEmoTTS” dataset for emotional text-to-speech translation in Kazakh. This collection represents a significant advancement in the field of speech synthesis for the Kazakh language. A group led by Mussakhoyayeva [18,1-12] developed an open dataset, “KazakhTTS”, for text-to-speech synthesis in the Kazakh language. The resource makes a significant contribution to the development of speech technologies in the Kazakh language. The natural language processing (NLP) model “Tilmash” can translate between Kazakh, English, Turkish, Russian, Tatar, and Uzbek languages while preserving the meaning of the text, and it is a machine translation model with high performance compared to other competitors in the market [19, 81-91]. The model can make a significant contribution to the development of Large Language Models (LLMs) in the future. At this event, the scientific results and developments of the Akhmet Baitursynuly Institute of Linguistics, the National Corpus of the Kazakh Language, its subcorpora, and intellectual products such as the “Universal Electronic Dictionary of the Kazakh Language,” “Linguistic Electronic Library,” “Automatic Kazakh Text Recognition System,” and “Smart Text Editor” will also be evaluated as valuable innovations in the digital portfolio of the Kazakh language.

The development and proliferation of AI have led to significant social and cultural changes that have had a profound impact on Kazakhstani society, as well as the global community. These changes primarily concern the positive or negative effects of AI on Kazakh culture, ranging from the use of technology to how society perceives and adapts to it. Today, developed world countries and former colonial powers are manipulating the intercultural and international negotiations on the third space created by the World Trade Organization and social media to their advantage. Decolonial processes and globalization have fostered ongoing cultural contacts and interactions between countries, resulting in a hybrid third space. This creates a two-way struggle for self-preservation for both the colonizer and the colonized in this space, undermining the dominance that the colonizers maintained over the colonized. In a globalized world, dependence on new

technologies and unequal access to resources and opportunities warn of the need to take measures to resist new forms of colonial and neocolonial domination. In this situation, Kazakh culture, with its deep roots, must reach a level where it can express its own uniqueness and distinct voice in the global space. In this regard, the achievements of Kazakh scientists in the field of AI are considered a practical step towards decolonisation.

In conclusion to the work, the following recommendations are provided:

1. Develop and expand the language corpus; increase the Kazakh language repository, including an open data corpus, to make an extensive collection of Kazakh texts and audio materials accessible to communities and researchers.
2. Create AI tools for the Kazakh language; develop tools for teaching Kazakh, level-based language learning, grammar, and academic writing.
3. Enhance the quality of machine translation from and into Kazakh.
4. Implement grammatical and stylistic corrections: develop AI tools for spelling, punctuation, and grammar checking.
5. Encourage the use of Kazakh in all digital environments. Provide access to the Kazakh language corpus <https://qazcorpus.kz/> for foreign researchers.
6. Preserve linguistic heritage: create digital archives and lexicographic resources.

These steps will not only help adapt the Kazakh language to the AI era but also protect it from being overshadowed by other language technologies.

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ҚАЗАҚСТАНДЫҚ КОНТЕКСТЕГІ ЦИФРЛЫҚ МӘДЕНИЕТ: ЗАМАНАУИ МӘСЕЛЕЛЕРІ

Аңдатпа. Мақалада Қазақстанның заманауи цифрлық мәдениеті – постколониялық теорияның негізін салушылардың бірі Хоми Бабаның «үшінші кеңістік» және «гибридтілік» концептілері негізінде тұжырымдалады. Қазақи цифрлық мәдениеттің «үшінші кеңістікте» гибриді сипатта болуы дәстүрлі қазақ болмысының кеңестік дәуірден сіңірген салдары мен жаһандық цифрлық трендтер тоғысындағы қатынаста түсіндірілуі жұмыстың мақсатын анықтайды. Интернет пен әлеуметтік медида қазақ, орыс және жаһандық цифрлық мәдениеттер өзара әрекеттескен бірегей гибридік кеңістік құрып, бірегейліктің, тілдің және өзін-өзін танытудың жаңа формалары, аралас лингвистикалық гибридік цифрлық коммуникация дамыды. Әлеуметтік желі қолданушылар жазба, пікір, түсініктемелерде, субтитрлерде, пост және мемдермен алмасқанда тілдер арасында жиі код ауысады. Мемдер мен интернет сленгіне орыс тіліндегі сөз тіркестері, қазақ мақал-мәтелдері және ағылшын тіліндегі интернет терминдері еніп, бірегей гибридік цифрлық диалект жасалады. Бұл цифрлық үшінші кеңістік онлайн қарым-қатынаста қазақ болмысының қалай дамып жатқанын көрсету арқылы тіл тазалығы идеясына қарсы шығады. Бұдан жасанды интеллект (ЖИ) технологиялары әлемдік тілдік теңсіздікті күшейтіп, ағылшын және басқа да еуропалық тілдердің үстемдігін нығайтады. Соның әсерінен қазақ тілі сияқты орта және шағын ресурсты тілдер ЖИ жүйелерінде шектеулі қолдауға ие болып, цифрлық кеңістікте маргиналдануға ұшырайды. Қазақ тіліне арналған ЖИ жобаларының аздығы, ірі көлемдегі деректердің жетіспеушілігі және коммерциялық басымдықтардың ағылшын не орыс тілді нарықтарға бағытталуы қазақ тілінің технологиялық дамуына кедергі келтіреді. Бұл аталғандар – жұмыстың өзектілігін негіздейді. Мақалада қазақ тілінің ЖИ жүйелеріндегі орны, цифрлық белсенділік және жаңа ЖИ жобалары, цифрлық кеңістіктегі лингвистикалық гибриділік және онлайн белсенділік арқылы қазақтың бірегейлігін қайта анықтау мәселелері жұмыстың жаңалығын анықтайды.

Түйін сөздер: Хоми Баба, қазақтың цифрлық мәдениеті, қазақ тілі, қазақстандық ЖИ жобалары.

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ЦИФРОВАЯ КУЛЬТУРА В КАЗАХСТАНСКОМ КОНТЕКСТЕ: СОВРЕМЕННЫЕ ПРОБЛЕМЫ

Аннотация. В статье формулируется современная цифровая культура Казахстана на основе концепций «третьего пространства» и «гибридности» Хоми Бабы, одного из основоположников постколониальной теории. Гибридный характер казахской цифровой культуры в «третьем пространстве» определяет цель работы, которая заключается в интерпретации традиционной казахской идентичности в терминах последствий советской эпохи и пересечения мировых цифровых трендов. Интернет и социальные сети создали уникальное гибридное пространство, в котором взаимодействуют казахская, русская и мировая цифровые культуры, создавая новые формы идентичности, языка и самовыражения, а также смешанную лингвистическую гибридную цифровую коммуникацию. Пользователи социальных сетей часто переключаются между языками при обмене комментариями, мнениями, подписями, постами и мемами. Мемы и интернет-сленг смешиваются с русскими фразами, казахскими пословицами и английскими интернет-терминами, создавая уникальный гибридный цифровой диалект. Это цифровое третье пространство бросает вызов идее языковой чистоты, показывая, как казахстанская идентичность развивается в онлайн-коммуникации. Технологии искусственного интеллекта (ИИ) еще больше усугубят глобальное языковое неравенство и усилят доминирование английского и других европейских языков. В результате языки со средним и низким уровнем ресурсов, такие как казахский, получают ограниченную поддержку в системах искусственного интеллекта и маргинализируются в цифровом пространстве. Недостаток проектов ИИ для казахского языка, нехватка масштабных данных и ориентация коммерческих приоритетов на англо- или русскоязычные рынки сдерживают технологическое развитие казахского языка. Именно эти моменты определяют актуальность работы. В статье рассматриваются место казахского языка в системах искусственного интеллекта, цифровая деятельность и новые проекты искусственного интеллекта, языковая гибридность в цифровом пространстве, а также вопросы переосмысления казахской идентичности посредством онлайн-активности, что обуславливает новизну работы.

Ключевые слова: Хоми Баба, казахская цифровая культура, казахский язык, казахстанские ИИ-проекты.

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