

Issues Of Inclusive Tourism And Architectural Heritage In Kazakhstan

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Abstract

This article discusses the development of inclusive tourism in Kazakhstan. Based on the study of the world experience in the organization of inclusive tourism, specific requirements and trends in the development of inclusive tourism are determined. The factors of formation and development of tourism in Kazakhstan and natural landscape, economic potential of the country are analyzed. Special attention is paid to the role of sacred monuments of architectural and natural-cultural heritage in the development of inclusive tourism.

Keywords: inclusive tourism, tourists, architecture, Kazakh people, ethnic culture

The history of development and motives of tourist trips in different countries were manifested in different ways. The history of tourism development in «Kazakhstan until the 90 - ies of the 20th century was not considered as a branch of the economy. People traveled mainly for the purpose of rest, knowledge and treatment. The most developed sector was domestic tourism, and the closeness of borders, the complexity of visa regimes made it difficult to develop international, i.e., inbound and outbound tourism.

Kazakhstan's transition to sovereignty was accompanied by reformist transformations in all spheres of activity, including tourism. In the Republic, with the transition to a market economy, the economic and social aspects of the tourism industry began to develop. In Kazakhstan, as in other countries of the world, the classification of types of tourism is as follows.

According to the purpose of travel tourism is most often classified into:

- recreational, including trips for recreation and treatment;
- excursion (educational) tourism, involving acquaintance with natural, historical and cultural attractions;
- business travel — travel performed for the conduct of business negotiations;
- scientific tourism-acquaintance with the achievements of science and technology, participation in congresses and conferences;
- ethnic tourism-visiting the homeland of their ancestors and relatives.

Classification of types of tourism is manifested in all its diversity, you can use a variety of criteria and consider them from different angles. For example, by the form of organization, by the number of participants, by the degree of mobility, by age, by seasonality, etc.

Currently, the theme of inclusive tourism is actively developing. The social significance of inclusive tourism for people with disabilities is constantly growing every year. We are particularly concerned about the development of inclusive tourism for children with special health needs. Modern society seeks to create conditions for the development of the child, regardless of the initial state of his health. Socialization is considered both as a process and as a result of mastering the rules, knowledge and skills of social communication, development of generally accepted behavior stereotypes and value orientations inherent in this society, allowing full participation in social interaction. A categorical condition for full-fledged socialization and social integration is the development of social communication skills [1,2].

"The role of inclusive tourism is to expand the environment. To a large extent, it is the development of new natural conditions and new types of life. An important factor is the health-improving effect of the natural environment and psychophysical activity in the fresh air.

Children with OVD in the framework of the social model are characterized by behavior that does not correspond to social norms. Therefore, there is a deformed process of social experience, so there was a need for targeted impact and correction of social interactions of children with ovz. The structure of tourist activity should be based on the peculiarities of children's health, their medical and vale logical indications and contraindications to the use of certain types of tourist activities [2].

The development of inclusive tourism in the framework of interaction with the natural environment is a topical tourist-local history approach. In the process of communication, children with OVD change their own behavior, and the environment forms a more civilized and tolerant attitude to healthy children and children with other developmental features. Natural and recreational resources of Kazakhstan, as well as national traditions and features, mentality, customs are attractive not only for people with disabilities, but also for foreign tourists. Four cities of Kazakhstan are popular among foreign tourists. These are: Almaty, Atyrau, Astana and Aktau. Another strong factor that encourages foreigners to come to Kazakhstan is their employment in the country, which is about 85% of the total.

The territory of Kazakhstan is vast and diverse. The beauty of wild nature, natural landscape, introduced after the international exhibition EXPO visa-free regime for tourists from dozens of countries around the world, is becoming more attractive to the attention of ecotourists from all over the world. Therefore, interest in eco-tourism in Kazakhstan and Central Asia due to its transport and logistics convenience, natural and climatic conditions and cultural and historical attractiveness are becoming more interesting to foreign tourists. According to the results of a survey of researchers on the development of ecological tourism in Kazakhstan conducted at the largest international tourist exhibitions in London and Berlin, foreign tourists are interested in Kazakhstan: mountaineering, horse tracks, Hiking, ski tourism, health, hunting and fishing, cultural, historical and archaeological, ornithological tourism, Botanical, esoteric and extreme tours and so-called rural tourism, based on ethnic traditions and environmental principles of tourism.

Speaking of rural ecotourism, we mean guest houses located near objects that have a tourist attraction. Among them are ethnic villages – small villages that recreate the life and life of the Kazakhs, in which there are, for example, potters who create ceramic products on the eyes of the most ancient technologies of firing clay, zergers-jewelers, minting silver products. There are workshops for sewing national clothes and traditional Kazakh carpets Alash.

In the Kazakh ethnic villages, tourists can taste and prepare their own food, having received a master class, treats of national cuisine, stay in a real Yurt with the interior decoration of the nomadic era, watch an ethnographic horse show with the participation of jigitovka masters. Thus, a trip to Kazakhstan helps tourists to discover a new world of hospitable country. To date, there are 71 guest houses and nine SVT, or Community based tourism, which means a special type of organized ecological rural tourism, in which residents of one village become providers of tourist services and unite in organized groups-communities. For example, in the village of Saty, Almaty region, a project of guest houses, implemented by AZIMUT travel LLP, has been operating since 2014. According to Natalia Shatogina, Director of Azimut travel, a participant of the round table, at first the residents of the village were reluctant to participate in the process of creating a new sphere of activity for them. Then gradually came the understanding of their own benefits from participating in the project, houses were equipped, purchased basic equipment, plumbing, villagers were trained and master classes:



Figure 1. Kolsay lake, Almaty region

– As a result, today in SATA dozens of guest houses and each has its own tour operator. Moreover, the country's first organic village – cooperative "Kolsay organic product" was opened here. That is, guest houses are not only a convenient type of ecological and ethnic tourism, but also a cost-effective service sector for the development of the villages themselves and improving all living standards of its population. In this aspect, taking into account the barrier-free space for inclusive tourism. To address these issues, the researchers recommended that the certification of guest houses, consider funding and creating camping sites for inclusive tourism. It is necessary to take into account the requirements of non-barrier space in the organization and arrangement of catering points for tourists, to include representatives of the owners of guest houses in the group of developers of professional standards, to make proposals to the draft program of tourism development of the Republic of Kazakhstan on the introduction of Smart tourism in national parks, medical workers, psychologists.

One of the options for inclusive tourism is medical and health recreation combined with tourism activities. It should be noted that every year the sphere of medical and health institutions is expanding, where individual trajectories of rehabilitation are organized. Among the various types of diseases, the main focus is on rehabilitation of the musculoskeletal system. The following typologies are included in the system of inclusive tourism:

- by purpose (functions) - health, educational, sports;
- on the main occupation - a hike, travel by transport;
- according to the method of transportation - pedestrian, water, ski, using animals (horses, etc.), railway, bus, car;
- сезон by season - summer, winter, off-season;
- according to the composition of tourists - youth, school, family;
- by duration - tourism weekend or vacation period;
- by the nature of loads - passive, active.

Speaking about the natural and landscape environment of Kazakhstan, which has a positive effect in the development of inclusive tourism, it is necessary to recall the folk medicine of the Kazakhs.

Folk medicine of the Kazakhs has preserved a lot of useful and effective means to help facilitate or even save a living being from a particular disease or injury.

The Kazakh people have long and successfully used kumis, shubat, which helped to improve the health of patients. The medicine was most often prepared from various plants. Kazakh healers had some empirical ideas about therapy and surgery. Of the surgical methods, bloodletting was common, usually from the subcutaneous veins of the elbow. Bloodletting was performed by means of deep cutaneous incisions. Leeches were also used for the same purpose. Koumiss and shubat are valuable food products, known from ancient times in folk medicine and as medicinal products for many peoples. A. Yagmin pointed to the widespread use of kumys among the Kazakhs as a nutritional and therapeutic agent for tuberculosis, scurvy, anemia, digestive disorders. Treatment was carried out according to a certain method: first, patients were given 5-6 glasses of koumiss per day, then gradually increased the dose to 10-20 glasses. The peace of mind of the patient, the correct way of life and a complete adherence of the day was considered essential in the koumiss. The method of treatment with kumys was described by a Russian doctor, ethnographer, friend of the Kazakhs V. I. dal. He noted that the gaunt, high-cheeked faces of the nomads changed so much in the first weeks of spring for the better that it was impossible to recognize even their acquaintances. Drink shubat, which is considered to be the birthplace of Mangyshlak, produced from camel milk, Kazakhs have long been used as a therapeutic and tonic. In Kazakh folk medicine, shubat is used for pulmonary, especially tuberculosis, and gastric diseases, as well as poisoning, rickets. For the first time in Kazakhstan, the nutritional and medicinal properties of camel milk were studied by Professor I. U. Urazakov, who came to the conclusion that camel milk and shubat significantly surpass cow's milk and koumiss in the most important indicators of chemical ingredients. He found that the protein in shubat contains one and a half times more than in cow's milk, and twice as much as in koumiss. At the suggestion of I. U. Urazakov in 1956 in the Mangistau district (village Shetpe) was opened for the first time in the history of specialized shubatolechebnitsa "Tushibek". The basis of treatment in the sanatorium-shubat, used here in the climatic conditions of the

steppe, in combination with anti-TB drugs. Shubat is prepared by a specialized camel farm farm under the supervision of a medical worker. The therapeutic dose of shubat-starting from 0.5 l and up to 2 l per day.

In the organization of inclusive tourism as sacred monuments are natural and landscape objects, such as "sacred" mountains, caves, rivers, tracts, ancient settlements, places of unusual natural phenomena, ancestral shrines, burial mounds and objects of religious worship, places of memorable battles and exploits, places of life of great people, saints, mausoleums, temples and other monuments of natural cultural and historical heritage, where worship is one of the foundations of the spiritual traditions of our people.



Figure 2. Koshkar-ATA spring, Shymkent region

The crystal clear spring Koshkar-ATA is located in the center of Shymkent. The first local residents considered the river and its coastal lands Holy, coming here to perform prayer and national rites. As the legend goes, once in these parts, by the river, lived the sage Koshkar-ATA. He was a healer who treated many diseases not only with medicinal herbs, but also with amazing river water, which had medicinal properties. The folk healer tended the springs from which the river began. After his death, the elder was buried on the Bank and the river was named after him. Surprisingly, the water temperature at all times of the year is kept absolutely the same here and is +11 degrees.

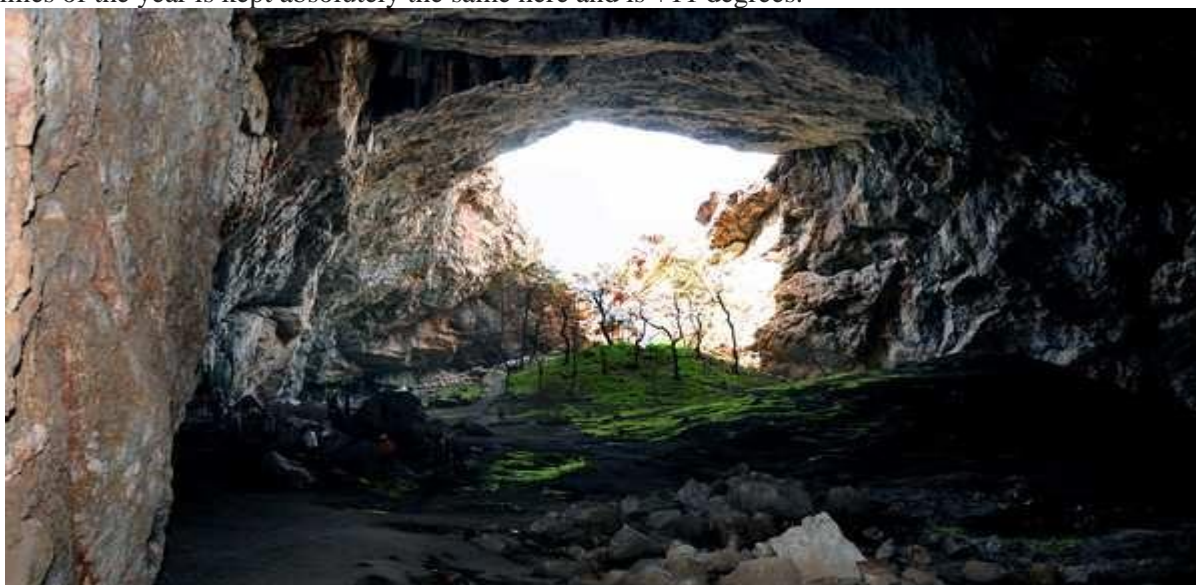


Figure 3. Caves, Shymkent region

In the vicinity of the city of Shymkent is one of the most mysterious and fascinating places in our country-a shelter with a natural Shanyrak above your head, where you can see the blue sky during the

day, and at night millions of twinkling stars. The peculiarity of the cave is its own microclimate. It is warmer in winter than outside, and cooler in spring. In ancient times, this place was a large underground mosque. As a result of the cataclysm, the underground passages were blocked, and access to the cave became impossible. Only in the early twentieth century, when the collapse of the dome, opened the passage to the cave. The entrance to the dungeon was eventually equipped, and now pilgrims come here to pray for themselves and their loved ones.



Figure 4. Sacred mound-Kazygurt, Shymkent region

Kazygurt is a Sacred mound located 40 km from Shymkent. It was here that The great silk road once passed. To this day, there are many legends about Kazygurt, and the most famous of them tells that Noah's ark landed at the top of this mountain. In recognition of this history, today at the peak of the mountain, a mock-up of the ark is installed, illuminated in the night by lights and allowing you to plunge into the atmosphere of the history of the universe. The mysterious mountain is also said to have healing properties that attract thousands of pilgrims and tourists from all over the world.



Figure 5. Adam and eve rock, Shymkent region

Adam and eve rock, 4 m high and about 5-6 m long, is one of the most mysterious places in the South. It is divided into two halves, known as the symbol of man and woman, father and mother. People say that only sinless people with pure souls and good thoughts can pass through this rock. Surprisingly,

sometimes not every person with a thin build can squeeze through the passage, while some stout people have no difficulty in passing through a crevice in the rock.

The cult of saints is one of the most characteristic features of everyday Islam in southern Kazakhstan. The Muslim cult of saints, which occupies an important place in the religious life of many peoples, was formed under the influence of archaic ideas that preserved the idea of numerous deities, which in Islam took a new interpretation in accordance with the spirit of the new religion. Preserving the General Muslim features, the cult of saints among different peoples acquired a specific content.

In southern Kazakhstan, it generally does not go beyond the General Muslim tradition, but, as in other regions of the spread of Islam, it is marked by peculiar features. As with other peoples of Central Asia, the cult of saints in southern Kazakhstan can distinguish the following categories of saints: 1- saints whose images are borrowed from the Koranic tradition (Musa, Nuh, Suleiman, Daul). Their names are often mentioned in local legends and traditions. The same number includes people associated with the early history of Islam-the first caliphs (Abubakr, Omar, Osman, Ali), members of their family (Muhammad Hanafiya, Fatima), descendants (Ishaq Baba), companions and successors of the prophet Muhammad (Sad Waqqas). Saints-warriors perished 6E for faith (Zhalanayak Azer Aulie,).

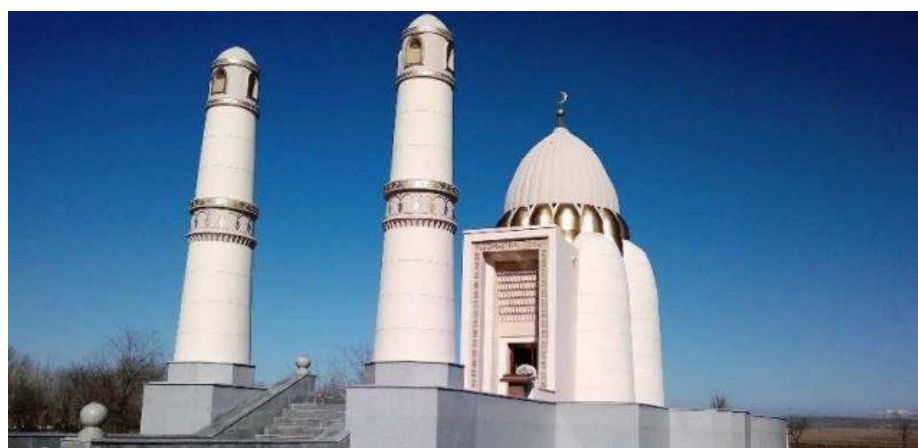


Figure 6. The mausoleum of Domalak Ana, Shymkent region

Domalak Ana is the mother of the peoples living in Semirechye, Aulie-ATA, Shymkent, Tashkent. She became famous for her intelligence and purity of soul. With her wise decisions, she could try on and stifle eternal resentments. There are legends that she had the gift of foresight. Today, the Domalak Ana mausoleum is included in the list of the main attractions of the South Kazakhstan region and is very popular among tourists and pilgrims.



Figure 7.

Kirghizbay Doskanuly is a Saint who lived in the period of 18-19 century. It is known that Yrgyzbay was a doctor, and historical documents indicate that he was able to cure Abay Kunanbayev's

father, which earned him even more respect and respect. After his death, many people come to his grave, where they are cured of various diseases. To work the power of the miracle worker, you need to pray, spend the night there, and if the spirit of Kirghizbay appears in a dream, the person will be cured.



Figure 8. Beket ATA underground mosque

The underground mosque itself is an unusual place for pilgrimage. Beket-ATA built it in the tract Oglandy, in one of its last outposts. He was known for helping disadvantaged and seriously ill people. After visiting the mosque, many people receive the long-awaited healing. The sacred place is located in the Northern Balkhash region. One of the fabulously beautiful mountains is called Bektau Ata.



Figure 9. Bektau Ata cave

An ancient legend says that an aul was located at its foot. Once the inhabitants were attacked by enemies. An old man named Bek led the people into the mountains to hide them from persecution. A wide river blocked their way. The wise man waved his hand, and a miracle happened-the streams of water parted. When the people were safe, the old man settled in the cave of the mountain. He spent the rest of his life there in prayer. The rock and the cave were named after the Saviour. The sage gave people advice, prepared healing tinctures. Women who could not give birth to a child, came to him with their suffering, crying from heartache. Their tears turned into healing springs, which are many on the slopes of the mountain.



Figure 10. Healing springs at the bektauata Cave

Conclusion

Problems of birth and upbringing of healthy offspring is an urgent problem at all times. Nowadays, folk knowledge in this area is preserved and actively functioning as a means to make up for the imperfections of official medicine. The traditional method accumulates the experience of neighboring peoples on the territory of residence and, while maintaining a single basis, gives local varieties that indicate the processes of mutual influence, which is reflected in the terminological apparatus and sets of medicines.

Thus, traditional medicine in combination with sacred monuments can indicate the ways of development of inclusive tourism at the present time.

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