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# Influence of Globalization on the Transformation of Kazakh Traditions and Culture: A Case Study of Southern Kazakhstan

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## ABSTRACT

This study aims to explore the complex evolution of Turkic cultural identities within the framework of Soviet ideology, emphasizing the impact of Marxist–Leninist principles on historiography and cultural policies. The authors analyze the views of scholars and the public on traditional and innovative culture in the context of globalization and digitalization. The study consists of an analysis of scientific literature and a public online survey. The issues of traditional and innovative culture hold a special place in modern developing society. A harmony between traditional and innovative culture, on the one hand, guarantees development and, on the other hand, preserves the most important time-honored values for society. This paper addresses this issue from the standpoint of a multinational society where the preservation of traditional norms is vital for preserving national identity. Ultimately, the study concludes that the traditional culture of southern Kazakhstan faces deterioration and therefore needs to be supported by state and public means.

## KEYWORDS

traditions, innovations, multinational society, sociocultural development

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## Introduction

In the modern world, globalization has significantly transformed cultural identities and traditions (Gabidullina & Sattarova, 2015). The continuous interaction between global trends and local customs in different regions presents both challenges and opportunities. The rapid modernization process driven by technological advancements, migration, and global cultural exchanges has resulted in the reconfiguration of traditional values (Ukolova, 2022). While globalization promotes international collaboration, economic growth, and social development, it also introduces external influences that may disrupt or overshadow local traditions and values (Bekbayeva et al., 2022; Zein et al., 2022).

One of the key issues faced by contemporary societies is balancing the preservation of traditional culture with the adoption of innovative practices (Gizatova & Ivanova, 2023). This is particularly crucial in Kazakhstan, where cultural identity is deeply intertwined with the history and collective memory of its people (Kokorina et al., 2023). The remnants of Soviet-era ideological suppression have had a lasting impact on how history, traditions, and ethnic identities are perceived and understood today (Butorov et al., 2022). Consequently, the modernization process often clashes with efforts to revive and protect cultural heritage (Volkova et al., 2024). One of the key factors shaping ideology is culture, which encompasses social behavior, institutions, and norms in human societies, along with the knowledge, convictions, art, laws, customs, abilities, and habits of people in these groups (Burova et al., 2023; Uralbaeva et al., 2023).

In this study, we seek to investigate the impact of globalization and modernization on the traditional and innovative values of southern Kazakhstan. The main research goal was to determine how global forces such as digitalization and Western cultural integration are reshaping the sociocultural fabric of Kazakh society. Nevertheless, it is important to admit that Kazakhstan's engagement with Western cultural elements does not imply a wholesale adoption of these norms but rather the selective incorporation of ideas and practices that complement Kazakhstan's unique cultural context. This process can enhance Kazakhstan's global participation while safeguarding its distinct cultural identity and foster a pluralistic cultural landscape where different traditions coexist and enrich the national identity.

To define the focus of the study, it is necessary to explore how Kazakhstan's cultural identity has been shaped historically. This study explores the transformation of traditional Kazakh culture under Soviet rule and in the modern globalized era. On the one hand, throughout the tenure of the Russian Empire and subsequently, within the Soviet Union, the Turkic peoples experienced a significant evolution in their cultural and historical discourse. The historiography of these peoples, influenced by the overarching Marxist–Leninist ideology of the Soviet era, underwent a stringent process of alignment with the state's official narratives. This rigid ideological control stifled the organic development of cultural identities. Deviations from the ideological canon, particularly those that could not be reconciled with Leninist principles, were systematically suppressed. Researchers exploring

such forbidden themes often faced persecution, underscoring the regime's efforts to mold historical scholarship according to its ideological imperatives (Iskakova et al., 2023).

This period saw the national cultures of the Turkic republics, both union and autonomous within the USSR, being developed within the confines of socialism. Any cultural expressions or phenomena that stray beyond socialist doctrine were dismissed as anachronistic, remnants of a nationalist and feudal past (Zavershinskiy & Koryushkin, 2022). The discipline of historiography during this time was tightly tethered to Marxist–Leninist ideology, further cementing the state's control over the narrative of history.

On the other hand, the collapse of the Soviet Union and the subsequent emergence of independent Kazakhstan introduced a new set of challenges. The advent of *perestroika* marked a pivotal shift, initiating widespread changes across the spectrum of social sciences and impacting collective consciousness. These reforms, which emerged during the *perestroika* period, were instrumental in preparing the groundwork for the eventual dissolution of the Soviet Union in 1991. This dissolution heralded the emergence of independent states, each embarking to rediscover and assert their unique historical narratives and cultural identities, previously imposed by Soviet ideology. The absence of a unified ideological framework has left a vacuum in which Kazakhstan's national identity is yet to fully assert itself in the face of global influences. This “ideological deficit” in modern Kazakhstan has led to confusion and uncertainty regarding the preservation of traditional values and the adoption of new, innovative practices. Unlike Soviet times, when there was a dominant guiding ideology—albeit restrictive—the current period was characterized by a lack of clear direction in cultural policy. This has led to a fragmentation of cultural identity, as external forces such as globalization and Westernization continue to permeate Kazakh society.

In the current age of ubiquitous globalization and modernization of all development processes, the priority of all states and societies is effective implementation and elaboration of genuinely open cultural policy geared toward reviving the national (ethnic) uplift for the people (Temerbayeva et al., 2023). Moreover, this revival needs to incorporate the critical elements of globalization and modernization (Aipova et al., 2023; Sinitsyn & Hentonen, 2023). Amid the burgeoning global trends of humanitarian dialog encompassing the entire civilization, Kazakhstan has to take its rightful place as an equal partner that knows its own culture (including the culture of other ethnic groups that are part of the unified Kazakh society) and maintains a constant dialog and exchange of cultural heritage (Mitrofanova et al., 2023; Osadchaya et al., 2023).

For example, in 2017, the First President of Kazakhstan Nursultan Nazarbayev launched the Rukhani Zhangyru program (Shekenov, 2017). This program was designed to accompany the country's broader political and economic modernization efforts by focusing on spiritual and cultural development. It emphasizes the importance of cultural heritage, intellectual growth, and the adaptation of traditions in the face of globalization. In this context, Kazakhstan's engagement

with the global community is seen as a way to enhance its cultural dialog while preserving its unique identity. However, despite the clear objectives of programs such as Rukhani Zhangyru, there remains a significant gap in understanding how effectively these initiatives are being implemented and whether they are achieving their intended outcomes.

The evolving attitudes of younger generations toward tradition and modernity need to be explored in greater detail. Younger Kazakh citizens are increasingly exposed to global cultures, which can sometimes conflict with their native traditions. It is crucial to study how these influences shape their values, behaviors, and sense of national identity, particularly in light of Kazakhstan's strategic goals of cultural preservation.

The relevance of this research is determined by two factors. The first factor is the recent wave of ethnographic publications that do not hold up to any criticism. The principles and objective of the Soviet system, which meant the absence of cultural ties to the “negative” outside world, a policy of endless dis-adaptation, and Russification and Sovietization, led the Kazakh people (like other peoples in the Soviet Union) to stray from its cultural and ethnic roots, the native language, ethnic mentality, and the foundations of Islam. The core of Kazakh culture has undergone numerous alterations (Smagulov et al., 2023).

The second factor shaping the relevance of our research is the inability of the government structure to properly forecast and comprehend the future. The national culture of a multinational state is the most prominent factor in social and political life and one of the components of the state's growth in all spheres.

Research into the roots and stages of development of the history, origins, and possibilities of Kazakh people and other peoples of Kazakhstan has recently gained significance. Interest in this topic initially had a substantial upswing in a period of certain ideological deficit, which emerged in the 10–15 years after the collapse of the Soviet system and remains to this day. The national traditions of the people have become a vital issue in the process of preserving cultural identity. After all, many rural and urban residents find spiritual support in these folk traditions, feeling their involvement in history and the principal sources.

The purpose of the present study is to analyze changes in the traditions and culture of Kazakhstan in the context of the modern world and the process of globalization.

## Literature Review

Various facts about Kazakhs and the Kazakh steppe were published in Russian literature and pressed back in the 18<sup>th</sup> century, starting from the academic encyclopaedia of 1768–1774. These publications particularly touched upon Kazakh culture and life in the second half of the 20<sup>th</sup> century. The accumulation of a significant body of materials about “the Kyrgyz” and “Kyrgyz steppes” (Alektorov, 1900/2013) led to the compilation of biographical and, in some respects, informative indicators on this topic. Efforts in this direction resulted in the first experience of ethnographic publications—*Ukazatel' Knig, Zhurnal'nykh i Gazetnykh Statei*

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*i Zametok o Kirgizakh (o Kazakhakh)* [Index of books, journal and newspaper articles and notes on the Kyrgyz (about Kazakhs)]—with extensive annotations by A. E. Alektorov (1900/2013).

It is highly important for every state that its historical culture is accompanied by modern traditions of the age of globalization (Barnett & Woods, 2021; Bekbayeva et al., 2022). However, the culture of the people has undergone transformations since time. These issues are among the topical problems raised in the writings and research of many scientists. In the conclusions drawn by different scholars, culture has different meanings. By the definition offered by E. B. Tylor (1882), culture is a complex unity that includes knowledge, beliefs, art, morality, law, traditions, and any other abilities and habits that a person acquires as a member of society. F. Boas, a representative of the modern approach, suggests that tradition is formed in culture as a response to specific historical conditions, which include cultural features from other cultures rather than corresponding to evolutionary periods (Moore, 2009).

In the first half of the 20<sup>th</sup> century, much of the debate about culture centered on the way of cultures' integration. The works of E. Durkheim and A. Radcliffe-Brown suggest that Brown's functionalism emerges and flourishes depending on the usefulness of the particular cultural form for achieving social integration (Calhoun, 2002). A theory put forward by E. Gellner (1994), a key representative of the modernist stance, states that contemporary societies need to be mobile, literate, and technologically mature to thrive. In turn, a states that contemporary state is the only structure able to shape the respective labor force through the system of mandatory public and standard education. Industrialization and modernization spread from the main hearth in the West, changing the traditional structures and cultures of many countries.

Differences in language, customs, and expressive behaviors are often the result of social orientation rather than inherent aspects. After Kazakhstan, as one of the developing states in Middle Asia, became a multinational state, traditional cultures experienced many changes. Currently, the intermingling of different cultures around the world is not a novel phenomenon. However, this phenomenon can lead to the destruction of the traditional culture of people.

Culture is common to a large group of people and is transmitted from generation to generation through ideas, attitudes, behaviors, customs, and traditions. Cultures, such as biological beings, change and compete for resources. H. Markus and A. Conner (2014) suggest that culture develops through a culture cycle: first, people create culture and then adapt to it themselves; second, culture affects people's ability to preserve itself.

The future of institutions and countries depends on the preservation and exchange of their cultural values and heritage. The most fundamental element is traditional values, as well as the norms, histories, and cultural ties that constitute them. In the formation of cultural ties, the process of communication, interaction, and exchange of information must be effective and understandable to all participants (Adam-Troian et al., 2021). A culture can be formed only through conversations and communication between people, which can occur in a social order, organization, or relationship (Hendrieth, 2018). This is especially pertinent to the present world and its dependence

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on the Internet. Cultural events and information exchange can have exceptionally strong influences on the youth (Hastings, 2018). The Internet Age is also referred to as the periodic information age (Chiulli, 2020), which can be attributed to the Internet, albeit not entirely. This is connected with the fact that digitalization is advancing in society every day.

Although cultures are stable in the short term (Pliskin et al., 1993), they are affected in the long term by such phenomena as international mass media, immigration, and technological and social models (Ford et al., 2003; Gallivan & Srite, 2005; Salehan et al., 2018; Slimbach, 2005). Thus, modern cultures entering Kazakhstan are realized through information technology, the Internet, and even people, particularly international students.

As described by R. Heilbroner (1994), the theory of technological determinism suggests that the technology of any society shapes the development of its cultural values, heritage, and social structure. In the age of digital technology, the role of family and educational institutions in education is more volatile and less visible since the role of teachers is no longer limited to their regular duties (Altinay et al., 2016; Grand-Clement et al., 2017).

Several studies, including those by N. N. Mabovula (2011), I. C. Nicu et al. (2020), and E. O. Wahab et al. (2012), confirmed the rapid erosion of culture and national identity. One solution to this problem involves the younger generation in the study of their cultural values and heritage (Spencer-Oatey, 2012). Cultural intelligence, which is described by B. Peterson (2010) as a skill used for work and communication in various cultural settings, has been recognized as a skill critical for work in the 21<sup>st</sup> century (Cultural Intelligence, 2015). E. Harvey (2019) focused on the erosion of cultural values and heritage from a climate change perspective, arguing that most debates on contemporary environmental issues are focused on physical consequences such as destruction caused by hurricanes, rising sea levels, higher insurance tariffs, and deteriorating agricultural conditions. At that, the immaterial consequences of climate change, including cultural consequences, remain outside of the discussion. Harvey (2019) further suggested that the loss of lifestyles and customs may diminish social cohesion and lead to general mental health problems in society. This conclusion stems from the fact that a person's way of life (i.e., culture) is closely connected with the person themselves and their place in society, and all of these factors are strongly associated with the place of residence and habitat. This implies that empirical research should focus on the transmission of cultural values and heritage from one generation to the next.

If a culture can be learned (Spencer-Oatey, 2012), then it can be taught, and one of the strategies for teaching and transmitting culture is conversation. Given that most contemporary students perceive information mainly from digital sources, it is important to integrate technology into the process of teaching to preserve cultural values and heritage through storytelling (Frank, 2024; Robin, 2008; Taylor & Parsons, 2011). Following the conclusion of L. Wittgenstein (2013) that language has a strong influence on culture, B. Benjamin (2006) asserts that storytellers create and support culture in every society. In this article, culture consists of various elements,

such as language, religion, social practices, and ethical norms. While there is no singular definition of culture, this paper focuses on these elements, as they form the core of the traditional Kazakh way of life. Society must share and multiply its existing values to stabilize its political and economic power and strengthen its cultural values and heritage (Mariati, 2021).

Intellectual capital, employment opportunities, motivation for work and life, and opportunities for self-realization and development are essential both for the individual's happiness and for the country's global recognition. Dignity and respect, which are inherent in every person and guide society into the future, are the true mirrors of society. Therefore, every person living in a society should see the culture, traditions, and values of the country as part of their own well-being and recognize its historical, social, and cultural values to create a future with stable cultural values.

According to H. Spencer-Oatey (2012), we learn culture from the people we communicate with. For example, observations of adults interacting with children are a great way to observe the true symbolic transmission of culture between people. K. Ishii and C. Eisen (2016) add that cultural values and heritage are rooted in everyday practices, daily routines, communication styles, conversations about relationships, and social symbols with which people unwittingly and constantly interact. The transmission of cultural values, heritage, and standards from one generation to another through this process guarantees the continuity of customs in a group of people (Jegatheesan, 2019). A person learns culture (Spencer-Oatey, 2008, 2012), and culture, in turn, shapes the convictions, traditions, and values of the entire society (Jegatheesan, 2019). A study by P. Martins et al. (2022) suggested that cultural heritage is an effective means of the reconstruction and creation of value. Furthermore, R. N. Lawton et al. (2022) demonstrated how digital tools and the internet assist in the preservation of cultural values.

These conclusions suggest that the multifaceted views of scholars on ethnic identity reflect the complex nature of identity formation. From a social constructivist perspective, ethnic identity can be defined as the product of social, historical, and cultural processes. These perspectives contribute to a better understanding of the problems associated with the formation and discussion of ethnic identity in different social and cultural contexts.

## Methods

The collection of raw data was carried out through an online survey in the Kyzylorda, Turkestan, Zhambyl, Zhetysu, and Almaty regions, as well as the cities of Almaty and Shymkent, which make up the southern region of Kazakhstan. The survey was conducted using the Google Forms platform ( $n = 597$ ) in May and June 2023.

The study used a multistage stratified model with quota sampling to select control units. The sampling error with a 95% confidence interval does not exceed  $\pm 5\%$ . The resulting sample represented the adult population of Kazakhstan over 18 years of age by place of residence, administrative-territorial status of the settlement,

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sex, and age of the respondent. The survey included questions to assess dynamics in traditional Kazakh culture among the population of southern Kazakhstan in the context of globalization and personal self-determination in view of the sociocultural conditions of modern society and the economic significance of the system of family values, as well as to show the negative habits persisting in the nation's psychology. The data were analyzed by string coding to create headers.

The survey consisted of the following questions: "What are traditional values?", "What is innovative value?", "What specific factors influence the change in traditional values in society?", "What innovations introduced into tradition do you consider necessary?", "What do you believe was the reason behind the innovations that have been incorporated into this tradition?", and "What do you expect the future of traditional culture to be like in the context of globalization?". The respondents were offered several answer options.

In addition to primary data collection through an online survey, a comprehensive literature review was conducted to provide a theoretical foundation for the study. The literature review focused on identifying relevant academic sources that explore the transformation of cultural traditions and the impact of globalization on Kazakh society. We utilized several academic databases, including Scopus<sup>1</sup> and Web of Science<sup>2</sup>, to search for peer-reviewed articles, books, and reports that address these topics.

To conduct the literature search, we employed a strategic set of keywords and search terms, including "Kazakh traditions," "cultural transformation in Kazakhstan," "globalization and national identity."

The search was limited to articles published in English and Russian, focusing primarily on studies published between 2000 and 2023 to capture both historical and contemporary perspectives. After screening the search results for relevance, we reviewed a total of 78 articles and 12 books, which formed the basis for the literature review section of this paper.

The literature review methods were also used to study various cultural policies, such as Kazakhstan's Rukhani Zhangyru program, and their impact on the preservation of national traditions and the integration of global cultural norms.

## Results

The results of our investigation indicate that the most popular approach in humanities education in Kazakhstan and globally is the positive approach to the potential and influence of cultural tradition on modernization processes. A systemic approach enabled us to examine innovations and traditions as a system whose elements are a single whole. Whatever factors are predominant, we concur with the opinion of Bogdanov that traditions play a "salvific" function that manages society's "existential

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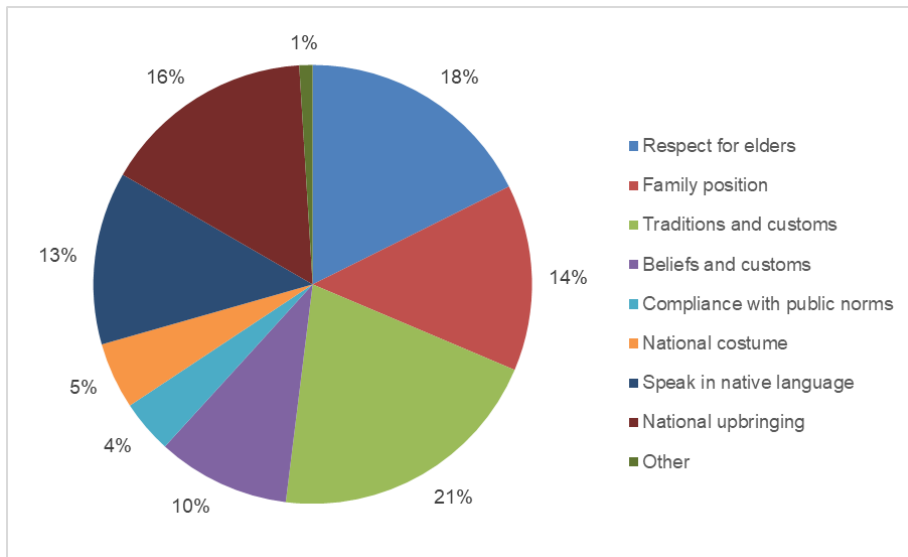
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anxiety,” which allows extracting from it the meaning needed to make daily life meaningful (Kazakhsko-russkie otnosheniia, 1964, p. 22). In the current age of globalization, we can observe that the traditional cultures of developing states are undergoing many changes. In particular, the Kazakh people have forgotten several traditions, which have been replaced by emerging innovative traditions.

In the course of the study, the features and significance of traditional and innovative traditions in contemporary society were identified. Research has demonstrated that traditional and innovative culture is experiencing partial changes. Figure 1 summarizes the respondents’ answers to the survey question concerning their understanding of traditional values.

**Figure 1**  
*Answers to the Survey Question “What Are Traditional Values?”*



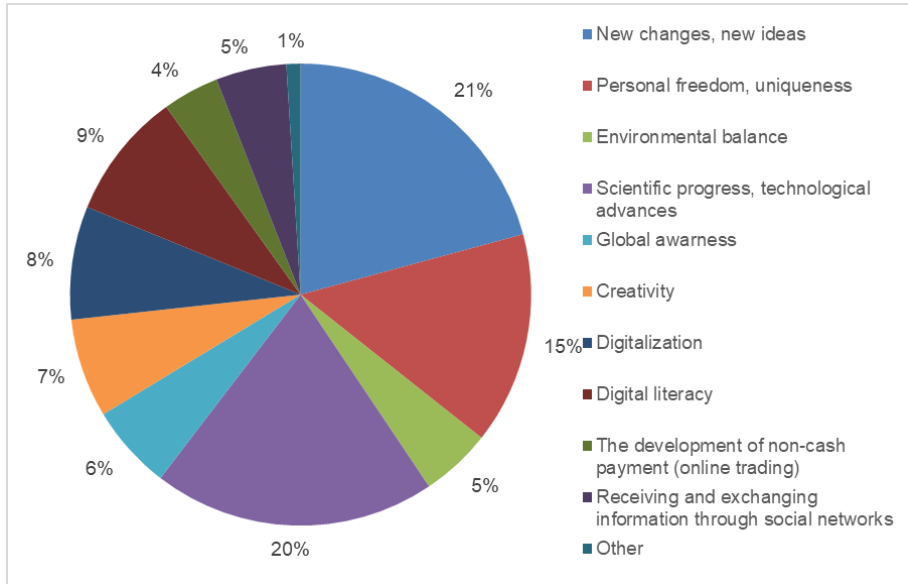
As shown in Figure 1, the majority of the respondents understood traditional values as traditions, respect for elders, and national upbringing, which may testify to the preservation of Kazakh traditions in southern regions.

Factors such as “family position” and “speaking in the native language” are noted by only 14% of the respondents. These answers show that residents of Kazakhstan attach more importance to the “traditional logic of life.”

Only 1% attempted to explain the meaning of a traditional value with definitions such as “the presence of a national idea” and “adaptation of principles inherent in the national tradition to the requirements of the time.”

The answers to the second question concerning the understanding of innovative value are summarized in Figure 2.

**Figure 2**  
*Answers to the Survey Question “What Is Innovative Value?”*



The concept of innovative value emerged relatively recently. All convictions, lifestyles, and family values undeniably undergo changes corresponding to modernity. The current period is a special time for innovation. Technological change is driving societal change at an accelerated pace. Digital information networks connect people, organizations, and nations in an unprecedented situation. As the opportunities to share ideas outside the organization and cross-fertilize innovative impulses increase, we must also focus on reviving something traditional.

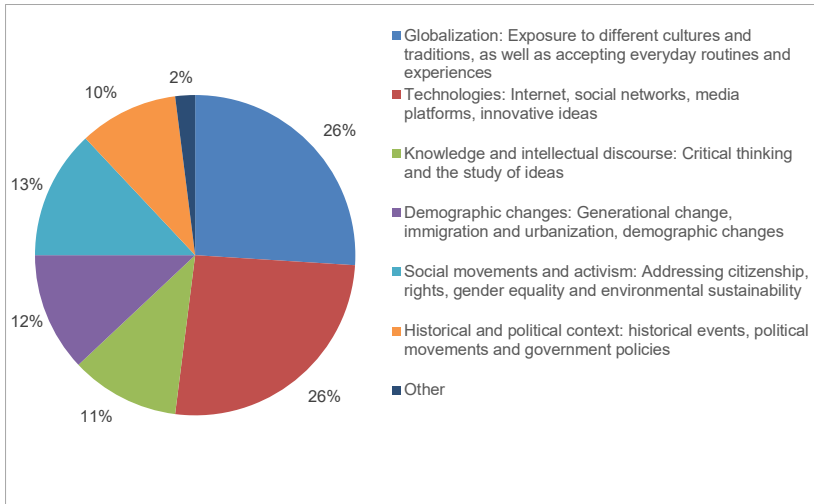
This opinion is corroborated by the respondents' answers. Our hypothesis that the majority of respondents would choose digitalization, digital literacy, and receiving and sharing information through social networks has not been confirmed. Some of the respondents understood improving their quality of life as an innovative value.

Currently, some directions of family cultural trends in Kazakhstan tend to imitate Western models. This weakens the national tastes of the younger generation and can gradually drive the nation away from the traditional culture of native peoples. This imitation has a negative impact on national culture, especially on the consciousness of youth, and diminishes the ethical and aesthetic value of national upbringing. The reasons behind this confusion are the underdevelopment of the differentiation of values in culture and the arts under the aegis of public interest; the lack of control by cultural groups and government organizations over the infiltration and distribution of foreign cultural products; and the alienation of public organizations and political parties from cultural development. In this context, in Kazakhstan, there is a great emphasis on the development of youth policy and the involvement of young people (Akimat of West-Kazakhstan region, n.d.).

For the final survey question, we asked the respondents to specify particular factors that affect changes in traditional and innovative values in society. The obtained responses are presented in Figure 3.

**Figure 3**

*Answers to the Survey Question “What Specific Factors Influence Changes in Traditional Values in Society?”*



The leading factors influencing changes in traditional and innovative societal values include “Technologies: Internet, social networks, media platforms, innovative ideas” and “Globalization: Exposure to different cultures and traditions, as well as accepting everyday routines and experiences,” which are chosen by 24%. Changes in innovative and traditional values are affected by the Internet and globalization. Globalization, the Internet, demographic change, and technological achievements are among the leading drivers of modernity, and these phenomena shape our future. Youths need to be ready to face these challenges and utilize the opportunities offered by the modern world (Aitymbetov & Nyshanbayev, 2021). The process of globalization and the crisis of values in the world call for a re-examination of the value upbringing and upbringing work with young people.

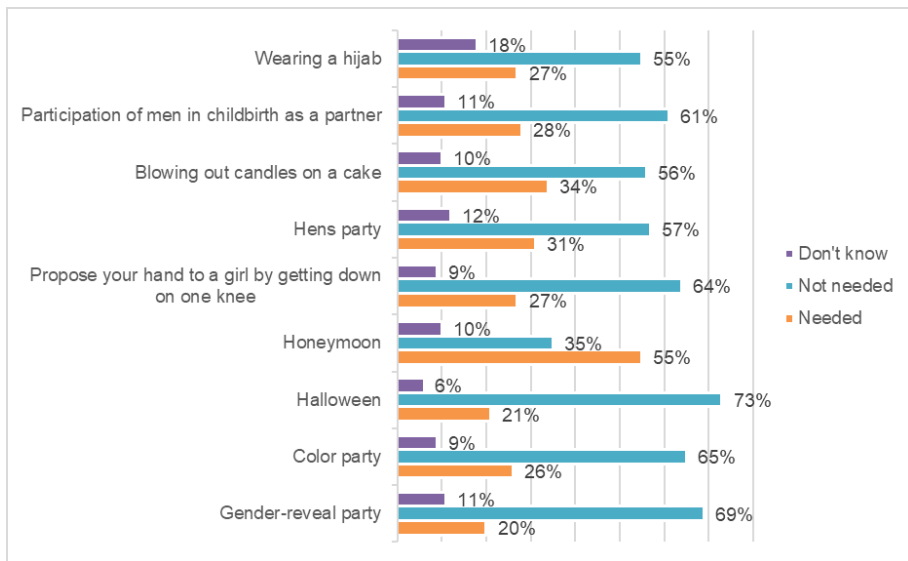
As Kazakhstan continues to modernize, these forces are shaping the cultural landscape, particularly among young people, who must be equipped to navigate and harness the opportunities of the digital age. For example, the Ministry of Digital Development is working to introduce new technologies into modern education in Kazakhstan in collaboration with the Ministry of Science and Higher Education. Currently, a large language model is being developed to advance cultural and linguistic heritage. As part of the project, a consortium has been formed, consisting of several educational organizations—the Institute of Information and Computational Technologies, Satbayev University, Nazarbayev University, the Sh. Shayakhmetov National Scientific and Practical Center “Til-Qazyna,” the A. Baitursynov Institute of

Linguistics, and KazNU (Digital Kazakhstan, 2024). The formation of a consortium of leading educational institutions to advance this project exemplifies the proactive approach needed to ensure that traditional values can evolve in harmony with technological advancements.

The widespread use of the Internet has brought screen culture to a new level, replacing the “cassette culture” with video cassettes, video recorders, and radio and bringing originality to the production, distribution, and consumption of spiritual values. It has changed attitudes toward various aspects of life, such as work, education, recreation, and creativity. Choice or consumption is decided by the will of the person. There emerges a special type of “home culture,” in which national and global ideas are mixed. The views of survey participants on the necessity of certain innovations in global culture are presented in Figure 4.

**Figure 4**

*Answers to the Survey Question “What Innovations Introduced Into Tradition Do You Consider Necessary?”*



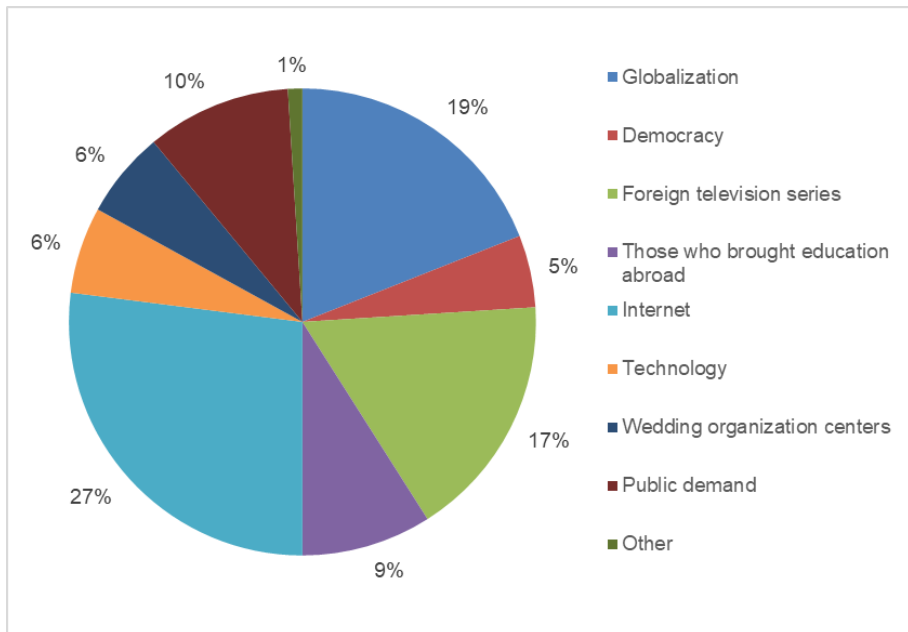
As part of the study, we asked the respondents to establish whether they find innovations incorporated into currently existing traditions necessary. The results show that, for example, the tradition of gender-reveal parties is considered unnecessary by 69% of the respondents, 20% believed that this innovation was necessary, and 11% had difficulty answering. Although this innovation corresponds to a tradition in Kazakh society which is called *abdyk toi* (Abdimaulen et al., 2022), it can be concluded that the residents of southern Kazakhstan generally do not support new traditions.

The relationship between tradition and novelty and clear harmonious communication between cultural worlds is a very complex process, and its implementation requires great investment. A return to tradition, a religious revival,

and an inventory of scattered values take place in the zone of active modernization and mass Westernization. National culture is the most well-established system, yet globalization is starting to pose risks to its development potential. In the present study, we also endeavored to identify the main factors that led to these innovations entering society (Figure 5).

### Figure 5

*Answers to the Survey Question “What Do You Believe Was the Reason Behind the Innovations That Have Been Incorporated Into This Tradition?”*



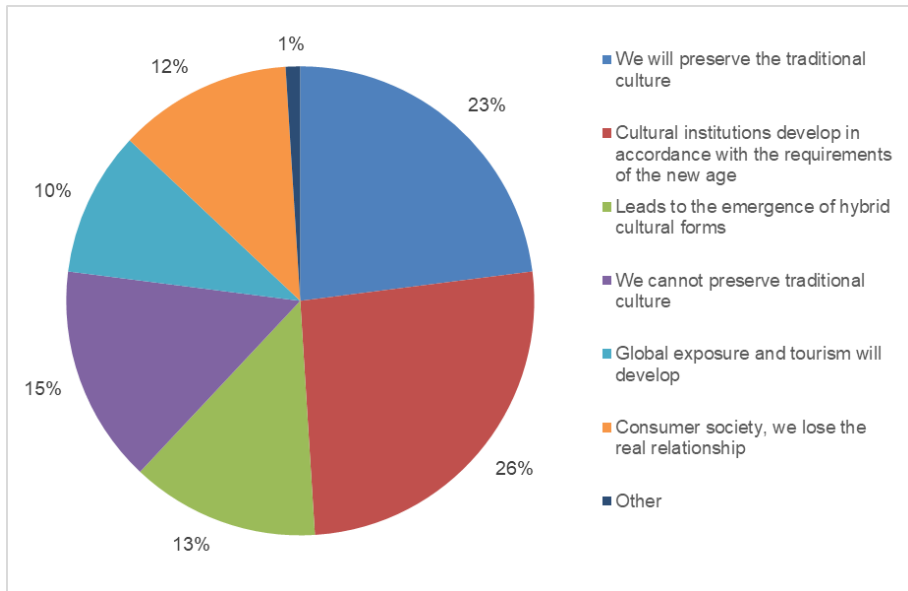
Twenty-seven percent believe the Internet to be the source of innovations that have entered tradition. This leads to the conclusion that the Internet has a significant influence on the distortion of traditions. At present, all states are adapting to the conditions of globalization. This means that on the path to mastering Western civilization, there is a risk of losing the unique history and culture of the nation. Western education, science, and technology are devoid of the nation of the much-needed traditional norms of upbringing and morality. The only way globalization can be safe for national identity is if each nation or state is able to adapt to the new reality.

In the process of globalization itself, increased attention must be given to national upbringing in Kazakh society, especially to ensure that the next generation continues to propagate tradition. Today, the world community is involved in a single system of universal cultural rules. This integration is unavoidable. It is only globalization, albeit with preservation of local national traditions and features, that allows choosing and extracting the necessary aspects from other cultures and thus shaping a uniform unique national cultural space that has its place in world culture. The future of national

culture and language is still obscure. The opinions of survey respondents on this matter are shown in Figure 6.

**Figure 6**

*Answers to the Survey Question “What Do You Expect the Future of Traditional Culture to Be Like in the Context of Globalization?”*



## Discussion

Russian philosopher S. A. Arutyunov (2023) argues that innovations, seen as a process that leads to the development of society, even those believed to be omnipotent, acquire an important role in societal development once they become traditions. Thus, traditions and innovations are equally necessary for cultural advancement. Prioritizing only one of the two results in the opposite effect. Cultural evolution and the cultural renewal of society depend on how well they fit together. Whether traditions and innovations are opposite or complementary to one another is a major question in the theory and practice of renewal. Nevertheless, the industry of culture ensures the survival of capitalism, creating the illusion of freedom and enabling control over the consciousness of individuals. The problem of the cultural industry has not yet lost its relevance. Western countries are once again seeing the cultural industry as a source of economic development. As noted by A. Nysanbayev (2004), the influence of the values of a liberal democratic society is growing in the sphere of culture and science. The traditional values and inherent cultural ideals of Kazakh people are under tremendous pressure, which is why their spiritual heritage needs to be preserved. However, national traditions also need to interact and cross-pollinate with the norms of Western culture. This implies a reevaluation of values and a revival of Kazakh

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culture for it to be competitive alongside Western culture. Amid dynamic globalization, a constructive dialog between the traditional values of Kazakh people and liberal-democratic values is critical. There is a need for laws to regulate the complex cultural relations of a transitional society and to secure the uniqueness and cultural identity of our people. T. K. Gabitov (2012) stresses the following:

Preserving national identity is one of the key problems in the face of globalization of the modern world. An open society and economy, the integration of cultures, and other ideas are the leading problems. In this respect, the preservation of national identity begins with protecting the components of citizens' inner lives: culture, language, religion, etc. As globalization becomes increasingly problematic, more attention is being given to national art, culture, language, and religion. There is growing interest in studying the origins of culture, linking its roots to national values. Thus, the most rational way to preserve national identity is the path of upbringing and education aimed at the development of national spirituality in the younger generation. (p. 212; Trans. by Makhpal Syzdykova, Zharkynbek Abikenov, Aigul Abdiramanova, Elmira Ilyassova)

As suggested by K. Zatov and N. Ismail (2016), present Kazakh society is faced with the problem of choosing its unique way of improvement that will also adequately meet the demands of globalization. In their view, Kazakhstan has all the prerequisites necessary to do so, and there is no doubt that in the 21<sup>st</sup> century, Kazakhstan will join the global cultural space as a civilization that has defined its form, interweaving many cultures within itself.

In the age of globalization, it is only natural for the culture of every person to undergo changes. There are cases where old traditions hinder the country's development. Nevertheless, the erasure of history is one of the central factors leading to the disappearance of national identity and the people as a group. For this reason, preserving the traditional culture of the people and passing it on from generation to generation is highly important.

## Conclusion

Our study reached several important conclusions and illuminated prospective directions for further research. First, we note a clear decrease in the popularity of traditional cultural values amid globalization. Our analysis suggests that digital storytelling may become an effective tool to protect, preserve, and transmit cultural heritage to the next generations. In this context, we argue for the importance of active participation in digital platforms and the development of collaborative projects on cultural heritage. Second, the study confirms that traditions and innovations play significant and interconnected roles in societal development. Their interaction should be interpreted as a mutually beneficial complementarity that facilitates comprehensive and sustainable development. We believe that it is vital to ensure that national cultural values are preserved and transmitted, although they should

also interact with and draw from the values of a liberal democratic society. To this end, relevant laws need to be created to regulate cultural relations and protect the inimitability and originality of culture.

A limitation of this study is that it does not offer a comparative analysis between Kazakh traditions and those of other ethnic groups within Kazakhstan. Focusing solely on Kazakh traditions without exploring the interplay with other ethnic cultures limits the study's ability to generalize the results. Future research could benefit from examining how modernization and globalization impact the cultural identities of different ethnic communities in the country.

Prospects for further research include the analysis of the impact of globalization on traditional cultural values, the development of digital storytelling tools for the protection of cultural heritage, the study of the interaction of traditional and innovative cultural processes, and the development of strategies to preserve national identity in the face of globalization.

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