

FORMATION OF CULTURAL IDENTITY: THE ROLE OF YOUTH IN PRESERVING KAZAKH TRADITIONS IN THE CONTEXT OF GLOBALIZATION

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ABSTRACT

This article discusses the pressing issue of forming cultural identity, emphasizing Kazakh tradition and the decisive role of youth in its preservation amidst globalization. It examines how globalization trends challenge the integrity of cultural heritage and the active participation of Kazakh youth in defending their cultural distinctiveness. The article focuses on the multifaceted problems facing Kazakh traditions in the modern world and underscores the importance of youth involvement in revitalizing and supporting these traditions. It unveils how preserving Kazakhstan's cultural heritage relies on youth amid global challenges. The Kazakh people's social consciousness has radically shifted since gaining independence, marked by a systematic revival of forgotten national traditions and culture. The revival of national culture, which has undergone cultural degradation and transformation under the influence of colonialism and totalitarianism for several centuries, sets the following tasks at the state level: first of all, to restore fundamental values that form the basis of national culture, that is, to revive the national language and traditions that spiritually awaken people; the restoration of the hitherto banned historical past of the people through comprehensive study and liberation from the situation of ignorance through the formation of historical consciousness; finally, active exploration of the rich cultural and spiritual heritage of the Kazakh people, which has been formed over centuries.

Key words: Globalization, Culture, Youth, Kazakh, Independence, National Tradition, Society.

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Мәдени бірегейлікті қалыптастыру: жаһандану жағдайында қазақ дәстүрін сақтаудағы жастардың рөлі

Аңдатпа. Бұл мақалада қазақ дәстүріне және жаһандану жағдайында оны сақтаудағы жастардың шешуші рөліне баса назар аударып, мәдени бірегейлікті қалыптастырудың өзекті мәселесі қарастырылады. Ол жаһандану тенденциялары мәдени мұраның тұтастығына қалай дау туғызатынын және қазақстандық жастардың өздерінің мәдени бірегейлігін қорғауға белсенді қатысуын зерттейді. Мақалада қазіргі әлемде қазақ дәстүрлерінің бетпе-бет келіп отырған сан қырлы мәселелеріне тоқталып, бұл дәстүрлерді жаңғырту мен қолдауға жастардың атсалысуының маңыздылығы атап өтілген. Бұл жаһандық сын-қатерлер жағдайында қазақстандық мәдени мұраның сақталуы жастарға қаншалықты тәуелді екенін көрсетеді. Тәуелсіздік алған жылдардан бері қазақ халқының қоғамдық санасы түбегейлі өзгерді, ол ұмыт бола бастаған ұлттық дәстүрлер мен мәдениеттің жүйелі түрде жаңғыруымен ерекшеленді. Бірнеше ғасыр бойы отаршылдық пен тоталитаризмнің ықпалымен мәдени деградация мен трансформацияға ұшыраған ұлттық мәдениетті қайта өркендету мемлекеттік деңгейде төмендегі міндеттерді жүктейді: ең алдымен ұлттық мәдениеттің негізін құрайтын түбегейлі құндылықтарды қайтару, яғни адамдарды рухани тұрғыда оятатын ұлттық тіл мен дәстүрді қайта жаңғырту; осы уақытқа дейін тыйым салынып келген халықтың тарихи өткенін толығымен жан-жақты зерттеулер арқылы қалпына келтіру, тарихи сананы қалыптастыру арқылы мәңгірттік жағдайдан арылу; ғасырлар бойы қалыптасқан қазақ халқының асыл қазынасы – мол мәдени-рухани мұрасын белсенді түрде меңгеру.

Түйін сөздер: Жаһандану, мәдениет, жастар, қазақ, тәуелсіздік, ұлттық дәстүр, қоғам.

Формирование культурной идентичности: роль молодежи в сохранении казахских традиций в условиях глобализации

Аннотация. В данной статье рассматривается актуальная проблема формирования культурной идентичности с основным акцентом на казахской традиции и решающей роли молодежи в ее сохранении в условиях глобализации. Обсуждается, как тенденции глобализации представляют вызовы для сохранения культурного наследия и активного участия казахстанской молодежи в защите своей культурной самобытности. Статья подчеркивает многогранные проблемы, перед которыми стоят казахские традиции в современном мире, и выделяет важность участия молодежи в их обновлении и поддержке. В нем показано, как сохранение культурного наследия Казахстана зависит от молодежи в условиях глобальных проблем. Общественное сознание казахского народа радикально изменилось с момента обретения независимости, ознаменовавшегося систематическим возрождением забытых национальных традиций и культуры. Восстановление национальной культуры, подвергшейся культурной деградации и трансформации под влиянием колониализма и тоталитаризма

на протяжении нескольких столетий, включает в себя ряд задач на государственном уровне: прежде всего, восстановление фундаментальных ценностей, составляющих основу национальной культуры, включая возрождение национального языка и традиций, восстановление запрещенного исторического прошлого народа, активное освоение богатого культурного и духовного наследия казахского народа, накопленного за века.

Ключевые слова: Глобализация, культура, молодежь, казах, независимость, национальная традиция, общество.

Introduction

The study of Kazakh culture's past, its profound spiritual intricacies, essence, contradictions in the modern cultural landscape, and future challenges poses important tasks for domestic philosophy. While Western philosophy dominates professional discourse in universities, traditional forms of artistic and religious texts, as well as the works of poets, orators, and educators, embody the national worldview of Kazakhs. This raises questions about the future of Kazakh philosophy, liberated from Eurocentric thinking. To restore the richness and competitiveness of Kazakh culture and to grasp the authentic history of the people, there is a need to deeply shape its ideological foundation and methodological toolkit.

For any nation's culture to flourish, it must be nourished by spirituality. Throughout the long and illustrious history of the Kazakh people, numerous philosophical and ethical thoughts and conclusions have emerged, demonstrating unique insights into understanding and exploring the world, which serve as prime examples of wisdom. The foremost task is to recognize the value of these spiritual pearls and effectively transmit this knowledge to each successive generation, safeguarding their essence amidst the complexities of globalization in the present era.

It is unsurprising that the concepts of freedom and independence constitute the core of the Kazakh people's way of life, as they aspire to independence and regard it as their foundation. What conclusions can be drawn from the fact that over the past two to three centuries, there have been more than three hundred uprisings against colonial policies? We have finally achieved the long-awaited national independence of our people, gaining respect from the international community as a sovereign country. However, in today's era of globalization, the struggle with competition poses significant challenges. In this regard, we must not only uphold our lofty national ideals within our own borders but also imbue and showcase them to the world. The development of a personality capable of independent thinking, and the issue of freedom in all its nuances, form the core of modern Kazakh philosophical thought [1].

Justification and Relevance of the Topic.

In justifying the choice of topic, we draw from the experiences of our predecessors and the presence of a problematic situation, such as the lack of comprehensive research or the emergence of new objects of study. The relevance of our topic is determined by the general interest in the study of Kazakh culture and philosophy, coupled with the lack of comprehensive answers to existing questions. Theoretical and practical significance further underscore the importance of our inquiry.

The aim of the work is to provide a comprehensive analysis and understanding of the pressing issue of forming cultural identity, particularly emphasizing Kazakh tradition, and to highlight the decisive role of youth in its preservation amidst globalization. The work aims to examine how globalization trends challenge the integrity of cultural heritage and to explore the active participation of Kazakh youth in defending their cultural distinctiveness.

Object of Research: The object of this research is the cultural identity formation within the context of Kazakh tradition and the challenges posed by globalization.

Subject of Research: The subject of this research is the role of Kazakh youth in preserving and revitalizing Kazakh cultural heritage amidst globalization.

Objectives of Research are as follows:

1. To analyze the impact of globalization trends on the integrity of Kazakh cultural heritage.
2. To examine the active participation of Kazakh youth in defending and promoting their cultural distinctiveness.
3. To identify the multifaceted problems facing Kazakh traditions in the modern world.
4. To highlight the importance of youth involvement in revitalizing and supporting Kazakh cultural traditions.
5. To investigate the dynamics of preserving cultural heritage within the context of Kazakhstan.
6. To demonstrate the indispensable role of youth in shaping the future of Kazakhstan's cultural heritage in the face of global forces.

Methodology

The research conducted in this article adopts a qualitative approach to investigate the role of youth in preserving Kazakh traditions within the context of globalization. Qualitative methods were chosen to delve into the intricate dynamics of cultural preservation and youth engagement.

Methodological Approach. Our methodology involved a systematic review and synthesis of existing literature related to tradition preservation, youth engagement, and globalization in the context of Kazakhstan. Through this approach, we aimed to critically evaluate and integrate diverse perspectives and findings presented in the literature.

We employed a literature review methodology, which involved identifying relevant sources, analyzing their content, and synthesizing the key themes and insights presented in the literature.

The article addresses following questions:

1. How have globalization trends impacted the preservation and integrity of Kazakh cultural heritage?
2. What are the various forms of active partic-

ipation exhibited by Kazakh youth in the defense and promotion of their cultural distinctiveness?

3. What are the primary challenges and complexities confronting Kazakh traditions in the contemporary globalized world?

4. In what ways does youth involvement contribute to the revitalization and sustenance of Kazakh cultural traditions?

Research Results: The findings of our study offer insights into the multifaceted nature of tradition preservation among Kazakhstani youth, highlighting the significance of cultural identity, intergenerational dynamics, and socio-economic influences.

Main part

The essence of spirituality throughout human history is rooted in the practice of rational independence and critical thinking, which finds its origin in the human mind. It's widely acknowledged that the systematic organization of thought represents a significant aspect of our global philosophical heritage. Education, as a measure of human progress, greatly contributes to the development of personal qualities, a truth that holds across diverse cultural contexts. Considering this, cultural transformations have left their mark on every society throughout history, spanning from elaborate systems of philosophical reasoning to distinct chains of conclusions and concepts. Both philosophical comparativism and hermeneutics play pivotal roles in understanding and analyzing these cultural shifts. The humanities and social sciences have the religious duty to assess each of these aspects individually and analyze them using distinct standards. Nonetheless, our overarching interest lies in understanding the universal human principles of thought. It's essential to acknowledge that each culture possesses its own expressions and distinctive qualities. Consequently, individuals in our country exhibit unique patterns of thought and intellectual culture.

The philosophy of return entails a reversion of philosophy to its spiritual roots, embracing ancient Turkish values for profound philosophical contemplation and inquiry. In Kazakhstan, post-Soviet philosophical discourse on spiritual wealth signifies a process that emerges within the depths of Kazakh culture, shaping personal philosophical perspectives.

In today's complex and globalized society rife with conflicts, there is a pressing need for appropriate spiritual and moral guidance. The foundation of contemporary spiritual experiences rests upon the grand achievements of the past, as well as those of the present and future. By delving into the ancient Turkic spiritual and religious-mythological origins of the Kazakh people, we embark on a journey of comprehensive self-discovery. This journey unveils the profound secrets and treasures of Kazakh spirituality, the Kazakh worldview, and both Kazakh and Turkic philosophies [2].

As a result, aligning with our historical and cultural roots, we aim to reconnect with the founda-

tions of our traditions, values, and the original Kazakh philosophy. However, it's crucial to establish a link between this spiritual renaissance and the ongoing revival of human spirituality and the accomplishments of our species. Simultaneously, we must reassess our traditional worldviews, selecting aspects that align with a profound humanistic understanding of modern reality. Conducting a comprehensive hermeneutical and comparative philosophical analysis of our ancestors' spiritual and cultural heritage is imperative. Moreover, it's important not to overstate the significance of the past.

Specialists recognize that during the ancient Turkic period, Kazakhs held a traditional worldview. It's evident that if the meaning, content, and expression of any social or spiritual phenomenon do not contribute positively to individuals or the entire nation, its original significance for the social subject diminishes. These conclusions undoubtedly represent a comprehensive and positive evaluation of the social process and practice, both past and present.

The wisdom of our Turkic ancestors guides not only the Kazakh people but also Turkic-speaking communities and humanity at large. The Orkhon-Yenisei monuments, Abai's philosophy, and Shakarim's principles of honor and respect still await comprehensive philosophical exploration. For example, the interaction between religious beliefs and the national language needs careful examination. The Kazakh worldview, distinct from Western perspectives, emphasizes music, speech, and education, offering rich ground for study. This unique culture preserves its historical model and paradigm. Thus, the fate of the Kazakh people is tied to the well-being and worldview of each individual. To achieve happiness, individuals must engage with the spiritual wealth and wisdom of their heritage. Studying each scientific problem is a sacred duty for our colleagues.

In the traditional worldview, individuals possess limited independence but adhere to common norms and values, with collective viewpoints prevailing over personal perspectives. Throughout the course of human history, religions, customs, principles, and religious beliefs have emerged, contributing to the formation of the world as we know it. These systems have been instrumental in instilling principles of decency, wisdom, and virtuous conduct within societies [3].

A sovereign state's full potential hinges on a strong cultural, spiritual, and moral foundation. Our past resonates in oral literature and epics, shaping our collective consciousness. Kazakhstan's socio-cultural landscape bridges East and West, with influences from ancient China leaving a lasting imprint on our values and worldview. Culture surpasses mere economic and political systems in importance. Exploring traditional Kazakh culture unveils deep philosophical insights, providing a lens for scholarly inquiry. Kazakh history, literature, and philosophy are intricately linked, guiding both theory and practice in scientific pursuits.

After the collapse of the Soviet Union, strengthening the philosophical and cultural ties between

Kazakh and Turkish consciousness became a pressing issue awaiting resolution. It is crucial to embrace new methods of philosophical thinking and reasoning that have become prevalent in the 20th century due to the dissemination of various cultural traditions. These methods have yielded significant experiences in developing democratic culture, civil society, and logic. Such practices enable the creation of our national philosophy and culture as a theoretical and methodological foundation in our homeland and facilitate effective dialogue with other cultural contexts, considering our national peculiarities [4].

Specifically, the goals of political, social, cultural, and spiritual development of our people, aimed at strengthening the country's sovereignty and ensuring its stability and sustainable development, are directed towards modernizing and enriching our national identity. These objectives were addressed within the framework of the country's orientation towards strengthening its independence. In this regard, the realm of scientific research and cognitive space articulates fundamental concepts and positions. Undoubtedly, the institution of traditions holds a significant place within the wide spectrum of spiritual and historical foundations of our people. The Kazakh people have devoted particular attention to two aspects of their civilization since becoming a country: their language and their traditions.

The modern world's diversity and conflicting values deeply affect the spiritual growth of Kazakh society. Throughout history, humanity has sought understanding in the realm of spirituality, driven by a quest for beauty, justice, order, and harmony. This journey involves exploring the gap between reality and idealism, necessitating a deep inquiry into both external and internal phenomena. With the advancement of science and technology, humanity's artificial constructs have contributed to a sense of detachment from oneself.

In today's society, there's been a shift towards materialism, diminishing the importance placed on spirituality. This imbalance threatens societal consciousness, affecting individuals' worldviews. It's crucial to reevaluate the significance of spirituality amidst material concerns and engage in profound philosophical inquiry. As we enter a new millennium, global communities are experiencing transformative shifts in spiritual values, reflecting changes from industrial to post-industrial societies [5].

In the past, individuals were part of the technological, economic, and political systems, but this rigid influence is diminishing. Current socio-economic development will now focus on understanding human beings, their spiritual worlds, development, and socio-cultural aspirations. This shift towards individuality will delay global problems of the past century and lead to a universal order and a new form of humanism. Futurology forecasts suggest a global reassessment of artistic culture, art, and religion. Unlike the oral and book cultures of pre-industrial and industrial societies, a "screen" culture is emerging, centered

on audiovisual technology and computers. This new information technology, along with scientific and technical advancements, could fundamentally change cultural services, spiritual processes, cognition, and thought patterns. After the Soviet totalitarian system collapsed and global conflicts ended, our country's recent sovereignty has profoundly reshaped public spirituality [6].

Results and discussion

Profound changes in the spirituality and social consciousness of the Kazakh people during the first decade of independence were marked by the resurgence of national traditions and culture, long forgotten due to historical vicissitudes. The revival of national culture, which had suffered cultural degeneration and transformation under the influence of colonialism and totalitarianism for centuries, necessitates the resolution of several key tasks at the state level: restoring the once forbidden historical narrative of the people through comprehensive research, dispelling ignorance by fostering historical consciousness, and foremost, reinstating fundamental values that underpin national culture, such as reviving the national language and traditions to spiritually reinvigorate the populace, and embracing the rich cultural and spiritual heritage of the Kazakh people, accrued over centuries. Several significant events have propelled progress in this realm. Undoubtedly, numerous initiatives stemming from the recognition of our native language, the commemoration of the 150th anniversaries of Abai and Zhambyl, the "Year of Remembrance of the Victims of Social Cohesion and Political Repression" in 1997, the "Year of National Unity and National History" in 1998, the "Year of Unity and Continuity of Generations" in 1999, the "Year of Support for Culture" in 2000, and the "Year of Independence" of Kazakhstan in 2001, have greatly influenced the shaping of our country's cultural heritage over the past decade. Nonetheless, the disparity and incongruity between cultural development and political, socio-economic progress underscore another facet of this issue.

The restoration of the nation's history and traditional spiritual foundations coincided with the ethically questionable adoption of advanced Western values and innovations. Politics was dominated by liberal democrats pushing for a democratic society aligned with Western principles, alongside nationalist and patriotic groups supporting the titular nation's interests. The struggle between "traditionalism" and "Westernism" became a central issue in political discourse. Kazakh spirituality, rooted in historical, philosophical, and ethnocultural foundations, persisted even as state and public property were plundered during the economic transition to a "civilized market" of flea markets and stalls.

The cultural awakening driven by the quest for independence faced a crisis due to market dynamics in societal life. This created a divide

where some amassed wealth by aligning with market values, while the majority faced poverty. This "traditional capitalism" negatively impacted the spiritual and cultural identity of Kazakhstan. The contemporary cultural identity crisis stems from heightened sensitivity to cultural shifts, a persistent totalitarian mindset, the clash between old and new values during the market transition, and the republic's profound cultural diversity. This diversity, marked by the multi-ethnic and multi-confessional makeup of Russians and Kazakhs, Muslims and Orthodox Christians, underscores the need for internal political stability and civil harmony. Advocating for cultural pluralism in public policies is crucial to preventing interethnic tensions and fostering unity.

At the third session of the Assembly of the People of Kazakhstan, established in 1995, President Nursultan Nazarbayev emphasized that the people of Kazakhstan constitute not merely a new ethnic community, but rather a political community comprising citizens of diverse nationalities. He underscored that framing the issue in this manner is the most appropriate direction at the current stage of development. The prevailing political orientation arising from these objectively created conditions gave rise to the concept of the "people of Kazakhstan," prioritizing civil and political unity and state identity over ethnic unity. Public discourse concerning the necessity of a national idea as a cultural and ideological framework for shaping individual identity in spirituality was widely deliberated. Various perspectives were articulated, including "Eurasianism," "Kazakhstan as our collective home," "Unity as the foundation of freedom," "Ishtesu," "Atameken," among others. Reflecting on Dostoevsky's words: "Neither a person nor a nation can live without a high idea," it became evident that a unifying idea, which meets contemporary needs, resonates with the inner spiritual essence of people, and garners widespread support, was lacking. It is noteworthy that no single ideology, symbol, institution, or value could serve as a unifying element of the social fabric. During this period, the spectrum of changes in sentiments and attitudes among the citizens of the republic ranged from hope to skepticism regarding the future [7].

Kazakhstan faces challenges like corruption, conformism, familialism, protectionism, and tribalism, casting doubt on whether its political values will form a civic identity. Samuel Huntington predicted the new century would be marked by 'civilizational conflicts.' For a transitional society, future development depends on the ideological context reflecting the nation's deep spiritual essence, rather than external political and economic changes. At the turn of the century, the 2000 Presidential Decree declaring the 'Year of Support for Culture' emphasized the importance of culture and education. The decade of independence highlighted the need to preserve cultural heritage. Independence should drive Kazakhstan's historical development and overall progress, fostering a commitment to serve the state. Patriotism, defined by love for the

Motherland, respect for the state language and traditions, and safeguarding sovereignty, is the core principle of independence [8].

The state program "Cultural Heritage", initiated by the President in 2004, is crucial in preserving our rich spiritual heritage and passing it to future generations, ensuring the country's future and solidifying its independence. In today's globalized world, efforts to revive spiritual virtues and cultural values should be seen as essential to cultural evolution rather than overshadowed by transient trends. Since the early 1990s, Kazakhstan's cultural policy has required scholarly validation and careful assessment of how integrating science affects national culture. This poses significant challenges to the social sciences and humanities. Nowadays, the notion of an "educated person" has shifted towards being merely "informed", with education focusing more on functional and vocational aspects than holistic development. This shift disrupts the coherence of scholarly disciplines, risking them becoming mere "conveyor belts of spiritual production." In this context, cultural studies play a crucial role, addressing age-old questions that hold the promise of resolution in this century, fostering positive cultural development.

If we schematically consider culture as comprising three layers: ethnic (oral), national (written), and mass (screen), then each layer is studied within distinct fields of science, employing specific methods. These fields include cultural anthropology (encompassing ethnology and ethnography), philology (including linguistics), and sociology. The philosophy of culture examines cultural self-awareness and the value orientations of individuals in modern society. This overall structure and breadth of scientific knowledge about culture form the essence of cultural studies.

In the process of reforming the sociocultural landscape of a nation, state policies articulate several objectives for the theory of culture, fostering cultural research consciousness:

1. Investigating the cultural and psychological dimensions of historical memory among the people of Kazakhstan.
2. Establishing the philosophical and methodological underpinnings of the cultural and political paradigm for Kazakhstan's development.
3. Cultivating cultural orientations that uphold national priorities.
4. Providing practical recommendations on how culture can fortify the social cohesion of the country using indigenous resources.
5. Initiating and executing projects aimed at creating social and cultural conditions conducive to the operation of new social mechanisms.

In a transitional society, characterized by emerging scientific demands and evolving social needs, along with widespread criticism of the Eurocentric approach, various trends manifest, such as engagement with the exoticism of ethnoculture, the tendency towards maximalism, and the exaltation of particular ideals or spiritual phenomena [9].

The relevance of studying real-life processes within the sphere of spirituality in post-independent Kazakh society, along with the unique development of spiritual culture, is determined by several factors: the necessity to choose a cultural orientation and forge a distinct path in a transitional society; the cultural and philosophical dimensions influencing the evolution of Kazakh spirituality during the Soviet era and modern times, as part of the global cultural community, necessitating precise responses to contemporary demands; the quest to strike the right balance between tradition and innovation in developmental endeavors; and the endeavor to propose original insights concerning the contemporary cultural landscape. Understanding the current cultural landscape necessitates a thorough examination of its foundational elements.

The nomadic lifestyle lies at the core of traditional Kazakh culture. However, cultural studies have often been Eurocentric and biased, struggling to fit nomadism into established socio-economic models, especially under Soviet influence. Traditional practices were marginalized, seen as outdated and incompatible with socialist ideals. This obscured Kazakhstan's national identity. Since independence, domestic scholars have revived interest in exploring Kazakh traditions, culture, and history. They focus on spiritual dimensions, contemporary challenges, and future prospects. Studies across disciplines have helped preserve and develop Kazakhstan's cultural legacy.

Kazakh researchers have explored the interplay between tradition and innovation in cultural development by delving into the earliest layers of national history and culture. They've gone beyond the Turkish tradition, prevalent in Central Asia, to examine the influence of the Iranian component on traditional culture. This scrutiny includes the origins of divine and shamanic religions, their significance, and the impact of Russian culture on traditional norms. Discussions also encompass the interplay between Islamic religion, its dissemination, ideological syncretism, and Russian imperial colonial policy. Key questions addressed include national harmony, the cultural blueprint of modern Kazakhstan, foundational elements of national consciousness, and strategies for preserving national qualities amidst contemporary changes. Nursultan Nazarbayev's works, particularly "At the Crossroads of Centuries" and "Waves of History," hold cultural significance, reflecting both historical depth and contemporary relevance [10].

In the 1990s, scholarly focus in Kazakh culture centered on understanding its development amidst diversity, the interplay of tradition and innovation, and the clash between global and indigenous values. Key questions emerged: identifying the core of Kazakh ethnoculture, analyzing its peace-oriented worldview, and tracing its evolution under internal and external pressures alongside modern needs.

To understand the state of contemporary Kazakh culture, we need to analyze the relationship

between tradition and innovation, assess the impact of Western influences and mass culture on traditional values, and examine the characteristics and contradictions within modern Kazakh culture. This includes identifying cultural diversity and outlining directions for state cultural policies, as well as evaluating the prospects for advancing national culture in a post-industrial information society.

A thorough understanding requires delineating the features of traditional ethnoculture and tracing its evolution over time. In this transitional phase, it is crucial to explore the interplay between future cultural paradigms, entrenched values, historical traditions, innovations, and the demands of the times. Kazakh culture, as part of global civilization and human heritage, developed in the vast Steppe region of Eurasia, historically connecting Western and Eastern civilizations. The cultural legacies of early Central Asian peoples evolved under nomadic pastoralism and assimilated diverse influences, resulting in a cohesive traditional ethnoculture that merits contemporary study.

The current situation highlights the precarious status of our national traditions, which have eroded over centuries due to profound cultural shifts. The subtle influence of Western mass culture, particularly among the youth, exacerbates this concern. The pervasive impact of screen culture, a byproduct of technological progress, is damaging. Moreover, the revered institution of the book faces threats from the push for integration into the "civilized community" and the rise of electronic media. Today's reality includes troubling phenomena such as social apathy, cultural nihilism, and anomie, affecting both society and individual psyches. The contemporary generation, familiar with pop culture icons, often disconnects from ancestral legacies. Names like Schwarzenegger and Stallone are well-known, while historical figures like Bogenbai, Kabanbai, and Kenesary are forgotten. Western musical genres like hip-hop, rap, rock, and heavy metal overshadow traditional melodies performed by artists like Bekbolat Tilekhanov. The spread of Western show culture perpetuates a cycle of noise culture, distancing individuals from their cultural roots. In transitional societies, the interplay between tradition and innovation is complex, presenting three approaches: opposing innovation in favor of tradition, abandoning tradition for innovation, and balancing innovation with tradition to effect change [11].

Empowering youth with a greater social and political role during periods of significant reform is a common phenomenon across nations. This trend stems from the inherent adaptability of young people to embrace societal changes and innovations. The trajectory of societal development hinges significantly upon how youth are perceived and integrated into the sociocultural fabric. In various regions, such as East Asia, emphasis is placed on venerating older generations, whereas in North America and Western Europe, attention tends to be directed towards the young-

er demographic [12]. Consequently, instilling the concept of "value" among young minds becomes pivotal for shaping the nation's future. The vitality of human civilization often rests upon the active engagement of its youth. Therefore, the quality of youth maturation and the cultivation of a new perspective towards youth are intertwined with several key factors. These include the sociocultural underpinnings of youth activism and policy, the complexities surrounding cultural deficits, and the sociocultural dynamics defining contemporary youth initiatives. The extent of youth activism is contingent upon the prevailing social and political landscape, ongoing reforms, democratic transitions, cultural values, and national ethos. It underscores the imperative of defining the cultural bedrock that underpins youth engagement. Youth activism, in essence, arises from a desire to bridge societal- governmental discrepancies, assert rights within evolving sociocultural contexts, and carve out meaningful roles within the new societal framework. Understanding and fostering youth activism represent pivotal facets of interpreting both external and internal sociocultural dynamics within youth communities.

Many factors contribute to the social and cultural values embraced by young people. The cultural orientation of the younger generation is influenced by a variety of elements including their interests, environment, religious beliefs, and the traditions of their community, as well as the stance of the state. In today's market-driven environment, conflicting concepts and orientations regarding values often arise, resulting in a narrowing gap among young people. This can be attributed to the deviation of youth models from prevailing civilizational and cultural norms. Simultaneously, the erosion of the foundational elements of our native culture and values facilitates the proliferation of behaviors that diverge from our cultural heritage. Consequently, preserving interethnic, interreligious, and interfaith harmony and tolerance within the country emerges as a paramount concern.

If cultural innovations are deeply rooted in society and the state preserves tradition, conflicts will not favor the state. The revival of national tradition in Kazakh society has not gained widespread support. As a result, many people disregard traditions and embrace anything new or unconventional. Meanwhile, the middle and older generations resist reform, longing for the past and disdaining traditionalism. Urban youth adapt quickly but often diverge from traditional forms. Society is experiencing gentrification, and technological integration has unique cultural impacts. Information and communication services can negatively affect national culture. The government's power lies in its cultural hegemony: controlling minds means controlling people. Technological communication, including new production methods, transportation, telecommunications, and media, significantly influences mass consciousness, social and individual behav-

ior, and value orientations. Stereotypical lifestyles and clichés in relationships, expressions, behaviors, and clothing styles reflect the psychological dynamics of cultural communication processes.

The consequences of humanity's utilization of technological advancements often lack reflection, prudence, and wield destructive force. Various technological communication mediums such as advertising, films, videos, corporate entities, and automotive equipment exert a deleterious influence on individual and societal cultural dynamics, particularly impacting young people. Every piece of information carries an underlying philosophy, shaping certain perceptions. What holds significance on the TV screen tends to translate into real-life relevance, imprinting upon the viewer's consciousness. Television journalists and advertisers often present gratuitous content solely for financial gain, directly influencing the minds of the youth.

When earlier cultural installations shed their ideological weight, they were replaced by an array of commercial advertising and video libraries. Consequently, modern mass consciousness is susceptible to psychological manipulation on various destructive fronts. Nowadays, even a village boy knows about the technological boom that has permeated every corner of the country, extending into rural areas. Nevertheless, the primary source of our national pride undoubtedly lies within the villages.

The bulk of those unable to cope with the social upheavals at the century's end and adapt to new relationships comprised the rural population. Seeking work and livelihoods, rural youth migrated to the city in significant numbers. They joined others delivering goods to train stations and flea markets in the southern capital, searching for apartments in child-friendly neighborhoods, seeking employment along Seifullin Avenue, or even resorting to selling their bodies at the intersection of Abai-Sain streets. These economic ramifications are bound to adversely affect the national identity of the Kazakh people in the foreseeable future. It appears that the state is now endeavoring to revive agriculture, perhaps recognizing the repercussions of inept privatization.

Thanks to the declaration of 2000 as the Year of "Support for Culture", cultural centers such as libraries and clubs, which had been reduced to stalls and stables in rural areas, resumed their activities. Additionally, the economy experienced a revival, and rural youth seemed to cease flowing into the city. This situation fostered hope for the preservation of national culture. In contemporary global studies, particularly in the discipline of megatrends, there exist two prevailing views regarding the fate of culture: optimism and pessimism. According to the optimistic perspective, world culture is evolving positively, with the future intertwined with advancements in science, technology, and information, alongside a rationalized economy. Western cultural values, such as success, power, and freedom, are considered archetypal, and the Western lifestyle is deemed superior. Conversely, pessimists, starting with Spengler, argue

that modern world culture is in decline. The eminent Russian thinker Berdjajev [13] articulated this sentiment: "We live in an era reminiscent of the collapse of the ancient world. Individualism, societal atomization, unbridled pursuit of pleasure, unchecked population growth, consumerism, loss of faith, and diminished spiritual vitality - all have reshaped human existence, altered its essence and gave rise to an industrial-capitalist system that disrupts the natural rhythm of life. Machinery and technology, with their immense power and rapid progression, have instigated two world wars, social upheavals, famine, unprecedented diseases, the specter of atomic warfare, environmental and anthropological crises, as well as crises of humanity, morality, and universal spirituality".

Conclusion

During the transition to a new educational model within our society, the inclusion of subjects such as ethics, aesthetics, and national worldview in secondary schools emerges as a pivotal initiative. These subjects broaden students' comprehension of spiritual and artistic values, as well as their position in the historical narrative of global cultural progression and the cultural heritage of our homeland. The paramount objective in Kazakhstan's development as an independent nation lies in nurturing the future citizens of the republic, equipping them with profound professional expertise, fostering a sense of general culture, genuine intelligence, and moral integrity. Undoubtedly, social research assumes a significant role in this domain. Delving into the moral and aesthetic dimensions of both global and domestic cultures could bridge the gap between secondary and tertiary education. The integration of such subjects within the educational framework establishes a discernible hierarchical system, thereby facilitating an elevation in the overall standard of humanities education. In contemporary socio-scientific and technical landscapes, enhancing the intellectual and aesthetic creative facets of the education sector surpasses the significance of technicalization and specialization. Regrettably, the accomplishments and priorities of the former USSR's educational sphere have been relegated to oblivion. As noted by the esteemed scholar Kasimzhanov, "For Central Asia and Kazakhstan, there exists a distinct possibility that the inclination towards the so-called 'world standards' system will exacerbate the disparities between life's exigencies and educational provisions" [14, p. 186].

The work of Nysanbaev addresses the current state of social and human sciences within modern market conditions and explores future opportunities for its development. Nysanbaev observes a decline in the prominence of humanities subjects within the republic's universities, attributing it to a lack of respect for the social sciences. To expedite the reform of domestic science and the training of high-level specialists, the renowned scientist proposes several recommendations:

1. Prioritize social and humanitarian research across all financial, personnel, and material-technical aspects within the republic. This includes revising attitudes towards these disciplines, refining their methodologies and technologies, and reformulating strategies for the formation and financing of scientific programs.

2. Extend comprehensive support for the establishment of a non-state sector in the social and humanitarian sphere, exemplified by institutions like the Institute for Development of Kazakhstan. This support should encompass additional government orders, provision of premises, and technical resources to foster competition in the realm of social and human sciences and entrepreneurship.

3. Develop new educational programs, teaching materials, and textbooks in both Kazakh and Russian languages that focus on social and humanitarian subjects. This initiative is crucial for higher educational institutions and for nurturing the development of an advanced national elite within the republic [15].

In conclusion, the youth are the future and essence of our sovereign nation. Kazakhstanian youth, central to our nation's future, are a primary focus, especially in education and development. Nurturing the younger generation involves various methods, with a key objective being the cultivation of patriotic ideals and values. Amidst Kazakhstan's socio-economic evolution, instilling patriotism in the youth aligns with the government's strategic agenda. Addressing the challenges in youth socialization is a priority in state policies, requiring efforts from governmental bodies, corporations, and civil society. Education should aim to foster a well-educated, morally upright, and intellectually sound generation. This includes developing textbooks and resources to instill patriotic virtues and historical consciousness. Promoting social, moral, and spiritual values from our heritage is essential for societal benefit. Education should nurture virtues, purity, faith, morality, common sense, beauty, and decency, contributing to character formation and encouraging society to act with reason and purpose.

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