

Analysis of Traditional Values and Social Dynamics in Modern Society

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Abstract

This research examines the perceptions of traditional values among ethnic minorities of southern Kazakhstan, the changes these values undergo, and the societal challenges and tensions associated with cultural values. It explores stable understandings of cultural values, analysing their influence on social attitudes and institutions. In doing so, the research examines the socio-economic, cultural, and institutional dimensions of traditional values, identifying key issues and mechanisms that influence their development. Additionally, it examines the influence of traditional values on the social dynamics of contemporary society, providing a nuanced understanding of their intricate interrelationships.

The study explains how traditional values shape the formation of social institutions by analysing theoretical frameworks and empirical data. A scholarly literature review provides the theoretical basis, while empirical data were gathered through an online survey. The findings reveal a close relationship between traditional values and societal customs.

In southern Kazakhstan, traditional values are shown to strengthen social stability, even as the country undergoes transformations influenced by globalisation, technology, and media. While the younger generation embraces innovation, older generations emphasise preserving traditional practices. Although certain emerging traditions are deemed unnecessary, core traditional values are vital for reinforcing national identity.

The study concludes that preserving traditional values is essential for maintaining cultural identity and social stability while embracing modern innovations. This balanced approach fosters a resilient and harmonious society that respects its heritage while adapting to the challenges of the contemporary world.

This research contributes to a deeper understanding of the role of traditional values in modern society.

Keywords: Traditional Values; Social Dynamics; Culture; Society; Social Institutions; Social Tensions; Empirical Research; Value Transformation; Kazakhstan

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Introduction

Traditional values form a society's cultural, spiritual, and moral foundation, representing a system of principles and norms passed down from generation to generation. However, these values evolve over time, adapting to historical, social, and technological changes. In the current era of globalisation, the transformation of traditions and traditional values is one of the key issues.

Globalisation is the process of intensifying economic, cultural, technological, and informational connections between different parts of the world. This phenomenon enhances interaction between countries and societies, fostering common standards and shared values. Through globalisation, traditional cultures and values engage with new ideas, innovations, and lifestyles, leading to transformation. Consequently, some societies face challenges in balancing the relationship between tradition and modernity.

The growing influence of global cultures impacts national cultures and traditions, necessitating the study of societal attitudes toward traditional values and the changes within them. The main objective of this research is to study traditional values in society and to understand the complex relationships between intricate spiritual relations and social dynamics. The research aimed to address the following key questions:

- Conduct a critical analysis of the potential negative impacts of traditional values on society.
- Identify the key factors influencing traditional values (such as globalisation, technology, and demographic changes).
- Examine the current value orientations of society and describe the transformations they are undergoing.
- Systematically analyse socio-economic, cultural, and institutional dimensions.
- Develop practical recommendations for preserving and adapting traditional values to contemporary realities.

To achieve the research questions, the study focuses on ethnic minorities of the southern regions of the Republic of Kazakhstan, selected based on their distinct socio-demographic and territorial characteristics.

The southern regions were chosen as the research area due to their unparalleled historical and cultural significance as the heartland of ethnic minority's heritage. These regions serve as key spiritual and traditional centres where the preservation of ethnic identity and values is particularly prominent. Traditional rural lifestyles and deeply rooted family structures prevail, creating a social fabric in which cultural continuity is more apparent than in other parts of the country. Ethnic minority traditions maintain a unifying role. However, the forces of globalisation, urbanisation, and technological progress are increasingly influencing and reshaping these traditions. These dynamics make the southern regions ideal for studying the interplay between cultural preservation and transformation, as they epitomise the tension between maintaining traditional values and adapting to modern societal changes.

Overall, the research results indicate that ethnic minorities in the southern regions of Kazakhstan tend to be less supportive of newly introduced traditions. One main reason for this is the continued preservation of traditional family values in these regions.

The ethnic minorities of southern Kazakhstan are generally inclined to uphold their cultural values strictly, passed down from generation to generation and remain a significant part of social life. New traditions and changes can often be difficult to accept if they do not align with these deeply rooted traditional values. For many, preserving and protecting these customs and values is very important. This, in turn, directly influences the cultural engagement and behaviour of the younger generation. Therefore, the relevance of studying this phenomenon extends beyond theoretical considerations and has practical significance as well. It allows for a better understanding of the transformation of traditions and the emergence

of new cultural values and offerings. The study offers insights into the evolving dynamics of cultural interaction and influence between different cultures.

Methodology

The theoretical foundation of this research involves a review of scholarly works that examine the characteristics of public consciousness and cultural typologies. The study draws upon various academic perspectives and insights on these topics. In conducting the research, key conceptual approaches such as the principles of integrity, historicism, formal-logical analysis, abstraction, analogy, cultural-sociological, historical-sociological, and systematisation methods are employed.

The empirical basis of the research consists of the results from an online survey.

The survey was conducted using the Google Forms platform (n = 1999) in the southern regions of Kazakhstan: Kyzylorda, Turkestan, Jambyl, Zhetysu, and Almaty regions, as well as the cities of Almaty and Shymkent. The survey was administered in both Kazakh and Russian languages. Targeted advertisements were posted on social media to recruit participants, and the survey link was shared within private online communities. The sample was drawn from adult residents of both urban and rural areas, with respondents selected based on various demographic parameters, including gender, ethnicity, age, status, and social standing.

The survey participants responded through various methods, including face-to-face, telephone, and online formats. The average

duration of the survey was 10-15 minutes. A sample of 500 respondents was selected from the total population of 6,004,158 residents in the southern regions of Kazakhstan. Of the respondents, 68% were male and 32% female. In terms of age distribution, 39% were between 18-28 years old, 41% were between 29-45, 17% were between 46-60, and 3% were over 61 years old.

Regarding residence, 58% of the respondents were urban dwellers, while 42% lived in rural areas. Regarding marital status, 41% of the respondents were single, 52% were married, and 7% chose not to disclose their marital status.

As for educational background, 84% of the respondents had higher education, 9% had vocational or technical education, and 7% had completed secondary education. Regarding socio-professional status, most respondents were employed in the public sector, with 29% working in budgetary organisations and 27% in government service, while 14% were unemployed. In Kazakhstan, budgetary organisations refer to institutions funded by the state budget, such as schools, cultural institutions, and social sector organisations. On the other hand, civil servants are individuals employed in public administration bodies, ministries, and local authorities (*akimats*), responsible for carrying out the state's administrative and functional duties. The data was collected from 17 February to 09 April 2024. An analytical report with conclusions and recommendations based on the online survey results has been prepared.

Table 1. Socio-Demographic Characteristics of Respondents							
№	Regions	Sample			General Population		
		Sample of 500 Respondents	City	Village	Number of Residents aged 18 and above	Urban	Rural
1	Almaty	78	10	68	948139	154201	793938
2	Zhetysu	37	16	21	457530	201689	255841
3	Jambyl	62	27	35	752622	331861	420761
4	Kyzylorda	40	19	21	500215	234667	265548
5	Turkestan	105	23	82	1189279	286240	903039
6	Almaty City	122	122	0	1463152	1463152	0
7	Shymkent City	56	56	0	693221	693221	0
Total		500	275	225	6004158	3365031	2639127

Source: National Bureau of Statistics, 2024

Literature Review

The study of tradition provides valuable insights into understanding intercultural relationships, social structures, and values. This review examines key research on the topic of traditions. Many thinkers and scholars have conducted extensive studies on this subject. The exploration of tradition as an academic concept is primarily associated with Johann Gottfried Herder (2024). In his renowned work, *Ideas for the Philosophy of the History of Humanity*, Herder was among the first to approach tradition as a philosophical concept. He argues that where there is humanity, there is tradition, considering it a value that arises from humanity's relationship with the world.

Similarly, Eric Hobsbawm and Terence Ranger's *The Invention of Tradition* analyses how and why traditions are 'invented'. This study reveals that many traditions, which are often considered ancient, were actually created in more recent times. The authors introduce the concept of 'invented tradition', highlighting how these newly established practices are often presented as age-old customs (Bharucha, 1989).

Eric Hobsbawm (2017) defines the concept of 'invented tradition' as a set of practices governed by explicit or implicit rules that are

ritualistic or symbolic in nature. These practices aim to instil certain values and norms of behaviour while striving to establish a sense of continuity with the past. Invented traditions emerge in response to new circumstances and seek to present specific aspects of the modern world as stable and immutable.

According to Hobsbawm (2017), the capacity of traditions to adapt and acquire new meanings is more significant than their perceived immutability. He emphasises that traditions are often deliberately constructed by elites to achieve particular political and social objectives.

Hobsbawm's research helps to understand that traditions are not naturally occurring but are rather deliberately constructed phenomena (Handler, 1984).

Many philosopher-scholars have either directly or indirectly made tradition a research subject. Specifically, figures such as Plato (1972), Aristotle (2019), John Locke (1998), G.W.F. Hegel (2019), E.B. Tylor (2021), and Rene Guenon (2000) have all explored the concept of tradition in their works. They viewed tradition as a value closely linked to human life, offering deep reflections and comprehensive conclusions on its significance.

In exploring the role of continuity in forming tradition, scholars such as E. Baller (1987) and I.V. Sukhanov (1976) viewed tradition as an established entity, emphasising its consistent transmission across generations through continuity.

To understand the connection between tradition and well-being, the works of Michel Foucault (1997) are noteworthy

His theories on power, subjectivity, and social institutions provide a framework for analysing the role of traditional values in society and their impact on people's quality of life. From Foucault's perspective, tradition is not merely a form of cultural heritage but also a mechanism that shapes social norms and order. Seemingly, Max Weber (2019) recognised values as important norms for social subjects, considering them as modes of existence and key categories that define the meaning of things in the world.

To this day, the spiritual phenomenon of tradition has been thoroughly examined by scholars such as B. Anderson (2016), Anderson et al., (2002), E. Hobsbawm (2017), F. Fukuyama (2014), E. Makaryan (1973), K. Chistov (2005), and P. Ricoeur (1995), among others. Sociologists and philosophers like Emile Durkheim (1998) extensively explored moral aspects of laws related to tradition and societal needs during the medieval period. Polish sociologists Jerzy Szacki (1990) and Piotr Sztompka (1996), along with French philosopher and art historian Michel Foucault (1997), highlighted tradition as a key factor in the progressive development of society in their works.

E. Shils (2019) linked the formation of tradition to experience. In this study, the concept of 'experience' refers to everyday life experiences. In other words, traditions are formed and transmitted through people's daily activities, social interactions, and cultural practices. Shmuel Eisenstadt (2004:315) viewed tradition as an inseparable part of society, as it functions as a mechanism for transmitting cultural values, equating it with the core function of culture itself.

This brief literature review demonstrates the richness of research that sheds light on various aspects of our topic. However, since these studies do not directly address the specific subject of our research, there is reason to consider the focus of this study as novel. To date, no research has been conducted on how ethnic minorities of southern Kazakhstan evaluate traditional values, assess their level of satisfaction, or explore changes in traditional values. Additionally, there is a lack of studies examining this region's societal issues and social tensions related to cultural values. The shortage of comprehensive scientific research on these topics is evident.

The Main Theory

The theory of tradition explains the role of traditions in the development of society. It explores how traditions influence a society's culture, values, norms, and behaviours. This theory also acknowledges that traditions can change and evolve as societies develop and adapt to new circumstances. Scholars such as Edward Shils, S.N. Eisenstadt, and E. Makaryan have researched the theory of tradition. Each of them has expressed unique perspectives on the role of tradition in society and how it transforms over time. Several key aspects unify their theories:

- **The Importance of Tradition in Society:** The aforementioned scholars that tradition is a key institution in maintaining societal stability. Indeed, traditions are viewed as a set of rules that regulate the behaviour of members of society and contribute to the preservation of social order.
- **The Dynamic Nature of Tradition:** The scholars emphasise that traditions are not static; they change over time. In every society, traditions are reinterpreted and renewed to adapt to new circumstances and changing conditions.
- **Renewal and Modernisation of Tradition:** Shils, Eisenstadt, and Makaryan explored the role of traditions in the process of

modernisation. They explain that traditions do not disappear entirely during periods of societal renewal; rather, they adapt to changes and take on new forms.

The English sociologist Edward Shils (2019) viewed tradition as a social foundation, a unique 'civilization'. His approach was classical, emphasising the continuity of tradition through the interpretation and transformation of practices accepted by previous generations. For Shils, tradition is not a self-sustaining or self-nurturing phenomenon. Its vitality depends on humans' ability to recognise, internalise, accept, and modify it.

According to Shils (2019:17), "even though people may feel dissatisfied with certain traditions, they cannot live without them. Tradition is a social foundation, much like a unique 'civilization'. Tradition is constantly engaged in an underlying struggle, a conflict between the familiar and the new. Sometimes this struggle even takes on a revolutionary character. However, all transformations within society ultimately occur within the framework of tradition".

Similarly, Shmuel Eisenstadt (2006:91), "tradition is an inseparable element of any socio-cultural system: whether viewed as a whole or in its individual components, it always functions as a social collective". Eisenstadt (1973) thoroughly examines the relationship between tradition and charisma in society, analyzing 'charismatic attraction' and the social conditions that make the public particularly receptive to such influence. He explores how charismatic actions and behaviour that occur within the framework of tradition often transition from the charismatic realm into established cultural norms, where they stabilise and become institutionalised. In this way, creative, charismatic, and stabilising elements are tightly interwoven within the tradition.

Further, the issue of tradition fascinated Eisenstadt in the context of the 'tradition-modernization' dichotomy. Eisenstadt (2004) argued that it is incorrect to present tradition and modernisation as opposites. Otherwise, one

would have to isolate specific components of tradition, declaring one as belonging to a 'traditional society' and another as part of modernisation. For Eisenstadt (1992), the modern era represents a unique condition of tradition, with certain internal contradictions embedded within it.

Macro-social society is divided into subsystems, each of which carries its own form of tradition, presenting itself as a system of traditions. The integration of various traditions forms their overarching worldview foundation. Eisenstadt sees this as important and a phenomenon that reflects wider social and cultural order issues. When comparing Eisenstadt's argument with Shils' concept of the cultural centre, one can conclude that all the variations of tradition within a macro-social society are consolidated around this central concept. Traditions can be transmitted from one group within society to another, undergoing certain changes in the process. The institutions that form the core of society play a key role in transmitting tradition from generation to generation.

Seemingly, in the work of cultural theorist Eduard Markaryan (1992:27) viewed tradition as a mechanism for organising social life, considering it highly mobile. He understood tradition as "the laws and mechanisms of traditional phenomena and dynamic changes". Tradition, thus as defined by Markaryan, (1992:72), is "any collective stereotype based on knowledge". He emphasised that culture is a unique method for organising people's social lives, with cultural tradition serving as a tool of culture.

Markaryan (1992:78) argued that cultural tradition "encompasses the entire cultural system". As universal stereotypes of human activity, cultural traditions should be examined through their dynamic nature, emerging as carriers of one of the most essential and universal functions of social evolutionary self-organisation. Thus, tradition is always in motion and constantly evolving, with the source of this movement being tradition itself. It acts as "the foundation for the process of social self-organization" (Markaryan, 1992:98).

The perspectives of these scholars on tradition help us understand how societies adapt to changes while maintaining stability.

Results

The empirical foundation of this research is based on an online survey conducted in the southern regions of Kazakhstan, specifically in the Kyzylorda, Turkistan, Jambyl, Zhetysu, and Almaty regions, as well as in the cities of Almaty

and Shymkent. The purpose of the survey was to explore the perceptions of traditional values among the residents of these southern regions. The survey results provide significant insights into the transformation of the traditional value system and the identification of associated social issues. These findings serve as a basis for analysing shifts in the value systems of southern Kazakhstan's population.

Table 2: What are Traditional Values?

		Almaty city	Almaty region	Zhetysu region	Jambyl region	Shymkent city	Turkestan region	Kyzylorda region	Total
1	Respect for Elders	11%	14%	23%	16%	13%	16%	18%	16%
2	Family Values	12%	11%	15%	14%	13%	15%	17%	14%
3	Traditions	21%	20%	25%	17%	21%	20%	25%	21%
4	Beliefs and Customs	11%	10%	7%	9%	10%	10%	10%	10%
5	Adherence to Social Norms	4%	4%	2%	4%	4%	3%	7%	4%
6	National Clothing	5%	6%	6%	6%	6%	3%	7%	5%
7	Speaking in the Native Language	16%	15%	11%	15%	16%	15%	1%	13%
8	National Upbringing	19%	19%	11%	18%	16%	17%	14%	16%
9	Others	1%	1%	0%	1%	1%	1%	1%	1%
Total		100%	100%	100%	100%	100%	100%	100%	100%

Source: Author’s own Survey, 2024

As demonstrated in Table 2, the majority of respondents from the southern regions—21%—identified ‘tradition’ as the primary concept of traditional values. Additionally, 16% defined traditional values as ‘respect for elders’ and ‘national upbringing’, while 14% associated them with ‘family values’. Accordingly, this confirms that the traditional ethnic identity is still preserved in the southern regions and highlights the importance of traditional values in people’s lives. Only 13% of respondents mentioned factors such as

‘speaking in the mother tongue’. These responses suggest that, overall, public opinion in the country places more emphasis on the ‘traditional way of life’ than on new technologies and liberal values in modern civilised society. It was revealed that 10% of respondents view ‘beliefs and customs’ as traditional values, while 5% pointed to ‘national clothing’, and 4% highlighted ‘adherence to social norms’. Furthermore, 1% of respondents sought to explain traditional values through concepts such as ‘the absence of a national idea’ or ‘adapting

principles inherent in national traditions to contemporary demands’.

Table 2 demonstrates that associating traditional values with customs is common across all southern regions. The survey results presented in Table 2 highlight the continued dominance of traditional values and their significant role in the country's social fabric. The

long-standing values of the ethnic minorities, rooted in tradition and religion, represent a unified spiritual heritage of the nation. These traditional values play a crucial role in shaping the national psychology of the younger generation, ensuring its development in the right direction.

Table 3: Specific Factors Influencing Changes in Traditional Values in Society

		Almaty city	Almaty region	Zhetysu region	Jambyl region	Shymkent city	Turkestan region	Kyzylorda region	Total
1	Globalisation	27%	22%	26%	22%	25%	24%	23%	24%
2	Technologies and Media	24%	27%	25%	22%	23%	23%	27%	24%
3	Education and Intellectual Discourse	19%	16%	22%	24%	21%	19%	19%	20%
4	Demographic Changes	10%	13%	7%	9%	11%	11%	11%	10%
5	Social Movements and Activism	12%	13%	12%	13%	10%	13%	10%	12%
6	Historical and Political Contexts	8%	9%	8%	9%	9%	10%	9%	9%
7	Others	0%	0%	0%	1%	1%	0%	1%	1%
Total		100%	100%	100%	100%	100%	100%	100%	100%

Source: Author’s own Survey, 2024

According to 24% of respondents, ‘globalisation’ is considered a key factor influencing changes in traditional values in society. Similarly, 24% of respondents identified ‘technologies and media’ as specific factors affecting these changes. We agree with this viewpoint, as technology and media serve as powerful drivers of change in societal values. These factors contribute to the dynamic and continuously evolving nature of social values in the modern era. As technology advances, it influences how people communicate, work, and interact, leading to shifts in social norms and values. Technology has also facilitated globalisation by breaking down trade, travel, and communication barriers. This increase in information exchange has led to new cultural and aesthetic standards, significantly impacting traditions. Of course, education and

intellectual discourse are undoubtedly fundamental driving forces behind the transformation of social values. In this regard, 20% of respondents believe that ‘education and intellectual discourse’ will play a pivotal role in altering traditional values. Additionally, 10% of respondents identify ‘demographic changes’ as a significant factor influencing the shift in traditional values within society. Demographic changes have a profound impact on social values by altering generational dynamics. These changes transform traditional values, shaping society’s composition, dynamics, and cultural landscape.

Undeniably, social movements and activism play a critical role in reshaping traditional values within society, a view shared by 12% of respondents. Likewise, the historical and

political context significantly influences the transformation of traditional values, as 9% of respondents acknowledged. Overall, the historical and political context serves as a dynamic backdrop to the evolution of traditional values, providing a framework within which societal changes unfold.

Respondents predominantly identified technological progress as one of the key factors influencing the transformation of traditional values in society, a finding that we can confirm.

Table 4: Which Types of Traditional Practices Should Be Eliminated?			
	Keep	Remove	I am uncertain
Alcohol at Weddings	12%	79%	9%
Kalin Mal (Bride price)	62%	30%	8%
The Bride's Dowry.	67%	26%	7%
Gift Exchange between Families (Kiit)	39%	52%	9%

Source: Author's own Survey, 2024

Determining which traditions should be reconsidered or discarded is a complex and subjective matter, as it often depends on cultural, social, and ethical considerations. Nevertheless, some traditions may become outdated and thus require reevaluation or abandonment.

For example, deciding to serve alcohol at weddings in Kazakhstan is a personal choice shaped by various factors, including cultural norms, religious beliefs, and individual preferences. According to the survey, 79% of respondents believe alcoholic beverages should be removed from weddings, 12% favour their inclusion, and 9% are unsure.

In Kazakhstan, there are instances where traditions become rooted not in cultural or moral values but in material gain, such as the practice of 'Kalin mal', which refers to the customary bride price given by the groom's family to the bride's family, a tradition widespread in the country's southern regions. Historically, this gift was often in the form of livestock, such as cattle or horses, but today, it has transitioned mainly to monetary payments. The survey results indicate that the amount of Kalinmal is frequently influenced by the bride's family's social status and wealth. Despite evolving views on the practice, 62% of respondents expressed a desire to preserve Kalin

mal as an ancient tradition, while 30% consider it an 'outdated custom' that should be abolished, and 8% remained undecided.

Traditionally, preparing a dowry for a daughter is one of the responsibilities of the parents. A 'dowry' encompasses many items, including everything from bedding to essential household furniture, appliances, and other household goods. Some families gather the dowry from the time of the girl's birth, while others assemble it with the help of close relatives in the period leading up to the wedding. According to the survey, 67% of respondents wish to preserve this tradition, 26% believe it would be better to discontinue it, and 7% remain neutral. This ancient custom has evolved to meet modern demands and remains relevant today.

'Kiit' is a traditional custom observed between the parents of a newlywed couple, where gifts are exchanged between the families, typically in the form of clothing. These gifts are offered to the bride and groom's parents and close relatives. According to the survey, 39% of respondents wish to preserve this tradition, 52% suggest discontinuing it, while 9% remain neutral. Though rooted in long-standing customs, this practice is currently subject to debate regarding its relevance in contemporary society.

Table 5: Which of the Newly Adopted Traditions do you Consider Necessary?			
	<i>Needed</i>	<i>Not Needed</i>	<i>Unsure</i>
Gender Party	20%	69%	11%
Colour Party	26%	65%	9%
Halloween	21%	73%	6%
Honeymoon	55%	35%	10%
Asking for the Bride's Hand (kneeling)	27%	64%	9%
Hens Party	31%	57%	12%
Blowing out Candles on a Cake	34%	56%	10%
Partner at Childbirth	28%	61%	11%
Wearing a Hijab	27%	55%	18%

Source: Author's own Survey, 2024

This can be regarded as an informal institution that brings relatives together and plays a key role in establishing new kinship relationships. For this reason, *toi* holds significant importance in Kazakh society, serving as a social event and a key mechanism for maintaining and strengthening family ties.

In the research summarised in Table 5, we sought to gauge respondents' opinions regarding the necessity of innovations introduced into existing traditions. The results show that 69% of respondents believe that the 'Gender Reveal Party' is unnecessary, while 20% support it and 11% are unsure. A Gender Reveal Party is a celebration that allows expectant parents to share the gender of their unborn child with family and friends uniquely and memorably. During the event, the baby's gender is typically revealed through various symbolic methods. This tradition has become increasingly popular in contemporary society, integrating itself into cultural and family values.

Another recent trend is the 'Colour Party', with 26% of respondents finding it necessary, whereas 65% believe it is unnecessary. Only 9% were uncertain about their stance. A **Colour Party** is a unique event format that has become increasingly popular among Kazakhstani. The main idea is that guests dress in a specific colour and bring food or drinks that match the chosen theme. The popularity of this event is primarily due to its simplicity, creativity, and ability to create a vibrant and enjoyable atmosphere. Such parties are often held for birthdays, corporate events, or casual gatherings with friends.

'Halloween', a Western tradition that has gained some popularity, was supported by 21% of respondents, while a significant 73% viewed it as unnecessary. An additional 6% were unsure.

Regarding the 'Honeymoon', 55% of respondents deemed it necessary, whereas 35% thought it was not. Another 10% of respondents expressed difficulty in answering.

When asked about the act of kneeling to propose marriage, 64% of respondents indicated that they found it necessary, while 27% said it was unnecessary. A further 9% were uncertain.

As for the 'Hens Party' (a pre-wedding celebration for the bride and her friends), 31% of respondents supported its inclusion in modern traditions, while 57% considered it foreign to national culture. 12% of respondents were undecided.

56% of respondents did not support blowing out candles on a birthday cake, a tradition from Western culture. Additionally, 61% of respondents did not support the involvement of husbands as partners during childbirth, while 28% were in favour of it.

Concerning the wearing of the hijab (a headscarf traditionally worn by Muslim women), 27% of respondents felt it was necessary, while 55% considered it foreign to national culture and 18% of respondents found it difficult to answer.

Overall, the findings suggest that residents of the southern regions generally do not favour newly introduced or foreign traditions. This resistance may stem from the strong emphasis on preserving long-standing family traditions in these regions.

Table 6: What do you Expect for the Future of Traditional Culture in the Context of Globalisation?

		Almaty city	Almaty region	Zhetysu region	Jambyl region	Shymkent city	Turkestan region	Kyzylorda region	Total
1	Traditional Culture will be Preserved	23%	16%	29%	26%	25%	21%	21%	23%
2	Cultural Institutions will Develop according to Modern Requirements	31%	20%	27%	34%	25%	19%	25%	26%
3	Leads to the Emergence of Hybrid Cultural Forms	15%	17%	9%	13%	15%	9%	14%	13%
4	We cannot Preserve Traditional Culture	11%	17%	24%	9%	14%	15%	13%	15%
5	Global Exposure and Tourism will Develop	10%	13%	7%	6%	9%	16%	13%	10%
6	Consumer Society, Loss of Genuine Relationships	9 %	15 %	4 %	11 %	11 %	19 %	13 %	12%
7	Others	1%	2%	0%	1%	1%	1%	1%	1%
Total		100%	100%	100%	100%	100%	100%	100%	100%

Source: Author's own Survey, 2024

Based on the findings from Table 6, we sought to assess the future of traditional culture in the context of globalisation. According to the survey, 26% of respondents believe that 'cultural institutions will evolve in line with modern demands', while 23% think that 'traditional culture will be preserved'. Additionally, 15% expressed that 'we are unable to preserve traditional culture', and 13% noted that 'globalisation leads to the emergence of hybrid cultural forms'. Furthermore, 12% of respondents voiced concerns that 'in a consumer society, we will lose genuine relationships', while 10% believe that 'global influence and tourism will continue to grow'.

Discussion

Studying traditional values through social surveys involves collecting data from society to understand public attitudes, beliefs, and behaviours regarding these values. A specific

question was designed to explore the meaning of traditional values within the survey.

As shown in Table 2, the association between traditional values and customs is characteristic of all southern regions. The findings reveal a strong connection between traditional values and the concept of tradition. Thus, traditional values and customs are closely intertwined, with 'respect for elders', 'national upbringing', and 'family values' being central elements.

National upbringing refers to instilling values based on a nation's culture and history in the youth. This educational process is conveyed through family traditions, language, national arts, literature, and historical heritage. National upbringing plays a crucial role in maintaining an individual's national identity, respecting the values of one's own people, and fostering a sense of national pride.

These traditions serve as a mechanism for transmitting and preserving traditional values across generations in ethnic society. Concepts such as respect for elders, national upbringing, and family values are essential for reinforcing social cohesion and stability within the community.

It was observed that respondents expressed disapproval of Kazakhstan's multilingual policy, citing factors such as 'speaking in the mother tongue' as a traditional value. Kazakhstan aspires to be recognised as a trilingual nation in the field of education, where Kazakh serves as the state language, Russian as the language of interethnic communication, and English as the language of integration into the global economy. Respondents' concerns are valid in this context, particularly their protest against the state language being relegated primarily to everyday use. This group includes respondents who regard 'beliefs and customs', 'national clothing' and 'adherence to social norms' as traditional values. These responses prove that national identity remains robust in the southern regions, affirming the continued significance of traditional values in shaping individual and collective life. Moreover, it was observed that public opinion in these regions prioritises adherence to the 'traditional logic of life' over the adoption of new technologies and the liberal values associated with contemporary, industrialised societies. This suggests a strong cultural continuity in the face of modern influences.

Based on the findings presented in Table 3, we sought to identify specific factors influencing the transformation of traditional values within society. The majority of respondents identified 'globalisation' as the primary factor. Globalisation, a complex and multifaceted phenomenon, leads to the synthesis, adaptation, or transformation of cultural norms and practices that align with traditional values. Respondents were reluctant to accept new values and practices that could facilitate the transformation of traditional social norms.

The concept of '*new values and practices*' encompasses the spread of innovations brought about by globalisation, advancements in

technology, and the increasing influence of media. This includes the growing role of social networks in reshaping values and the emerging disparities in value perception between urban and rural areas.

The next largest group of respondents identified 'technology and media' as key factors influencing the transformation of traditional values in society. We agree with this view, as technology and mass media are powerful drivers of changes in societal values.

In Kazakhstan, technology has impacted traditional values and altered how information about traditional norms is disseminated. Thus, technologies and media play a central role in shaping modern values by influencing social discourse. These factors contribute to the dynamic and continuously evolving nature of contemporary societal values.

Of course, education and intellectual discourse are undeniably fundamental forces driving the transformation of social values. Respondents identified 'education and intellectual discourse' as key factors contributing to the shift in traditional values. This is primarily because education and intellectual engagement act as catalysts for societal progress, fostering critical thinking and the exploration of new ideas. Consequently, they play a crucial role in influencing the transformation of traditional values and shaping the values of future generations.

Demographic changes are a significant factor influencing the transformation of traditional values in society. Of course, demographic shifts significantly impact social values by altering generational dynamics. In addition, social movements and activism play a crucial role in changing traditional values within society.

Based on the analysis of Table 3, we consider technological progress to be the main factor influencing the transformation of traditional values in society. As technology advances, it affects how people interact, work, and communicate with one another, leading to changes in social norms and values.

Technology has facilitated globalisation by removing barriers to trade, travel, and communication through media resources.

Educational and intellectual discourse, demographic changes, social movements, and activism have emerged due to technological advancements. However, technological changes have also impacted traditional social institutions in education and the workplace (Brynjolfsson & McAfee, 2014). This is because people adopt new values and experiences influenced by the changes brought about by different cultures over historical periods.

Historical experience demonstrates that sustainable social development is impossible without preserving social continuity, which is reflected in the maintenance of certain traditions. Overall, technological progress is a powerful force driving changes in traditional values.

According to Table 4, determining which traditions should be discarded is a complex and subjective issue, often influenced by cultural, social, and ethical factors. However, some traditions may have become less relevant and may require reassessment or removal.

In Kazakhstan, the decision to consume alcohol at weddings is a personal choice influenced by various factors, including cultural norms, religious beliefs, and individual preferences.

The majority of respondents believe that alcohol should be excluded from such events. We believe this is primarily due to the influence of religious traditions, which strongly prohibit alcohol consumption in Kazakhstan. Additionally, since a well-established culture of moderate alcohol consumption has not developed in the country, the negative effects often outweigh the benefits. When deciding on alcohol consumption, individuals should consider their health, circumstances, and personal preferences.

In Kazakhstan, there are instances where our traditions become more focused on material gain rather than values, particularly concerning Kalin mal. This is the obligatory gift the groom gives to the bride's family, a practice especially prominent in the southern regions of Kazakhstan. The survey revealed that Kalin mal is determined based on the social status and wealth of the bride's family. Although opinions on this tradition are divided, most respondents

wish to preserve it as an ancient and unique custom, while a smaller portion believe it should be abolished as an outdated practice.

Every culture has a social structure that defines how a society organises itself. In our society, family and kinship ties play a central role, and one way to establish new familial connections is through marriage. The tradition of the 'kiz zhasau' (bride's dowry) dates back to ancient Turkic cultures and refers to the gifts parents give to their daughter when she marries. This dowry typically includes everyday necessities such as clothing, household items, furniture, and other goods. Traditionally, preparing the 'zhasau' is considered one of the parents' responsibilities. Some families begin collecting these items from the time of the girl's birth, while others gather them together with close relatives in the period leading up to the wedding. Most respondents wanted to preserve this tradition, with only a small percentage advocating for its discontinuation. In our view, the tradition could be modified or retained in a symbolic form. Given that this practice arose from necessity in the lifestyle of the ancient nomadic Turkic peoples, who faced material hardships, we believe it has lost its relevance in today's context. Modern residents live in a settled, more stable society, where newlyweds generally have stable living conditions and are well provided with housing. As such, we argue that there is no longer a need for a comprehensive dowry consisting of bedding, furniture, appliances, and household goods.

'Kiit' (gift exchange between families) is a tradition in which gifts are exchanged between the parents of a newlywed couple, often in the form of clothing. Respondents suggest discontinuing this practice. Kiit (gift exchange between families), which has its roots in the ancient Turkic era, represents the symbolic exchange of gifts during the marriage cycle and reflects the enduring cultural importance of offering gifts to the other party. The act of gift-giving serves as a diplomatic gesture to bridge any gaps between the two families.

We also believe that this tradition should be discontinued, as it imposes a significant financial burden on families. As the practice often

becomes a form of competition, its costs tend to escalate. Since 'Kiit' is seen as a mandatory exchange between the two families, all gifts are reciprocated. In the southern regions, these expenses are frequently covered by bank loans. From an economic perspective, we consider this practice inefficient, as the majority of the gifts are foreign-made products, leading to capital flowing out of the country.

If all these items were produced in Kazakhstan and circulated within the domestic market, this tradition could benefit the national economy.

A *toi* (celebration) can be considered an informal institution that provides an opportunity for gathering relatives and establishing new familial connections. For this reason, *toi* plays a significant role in our society and is highly valued.

Any tradition typically emerges from a rational foundation, although identifying its exact reasons can be challenging. People may create a new element of tradition at some point, but over time, they may forget its original purpose. An abstract narrative or legend often develops around the tradition. Rationality is perceived differently by each individual, depending on their perspective. For example, saving money might not seem rational to some people; instead, maintaining family connections and hosting a celebration that impresses everyone may hold greater importance. Emotionally, this makes them feel spiritually enriched in the moment.

Traditionally, it is the parents' responsibility to organise the wedding. As a result, parents often choose an emotional sense of well-being. They may continue to pay off loans but avoid hearing negative opinions from their community. We believe that the concept of 'competition' in society influences this behaviour. According to respondents, competitiveness among Kazakhstani citizens is considered a positive and necessary trend. However, the downside is the competition that arises when hosting weddings. We classify these individuals as part of the 'market-driven' type, as they continuously compete in consumer society to avoid falling behind materially. Often, this is done by taking out loans from banks, which provide credit at

very high interest rates. Consequently, those who take out loans without a clear purpose experience moral and ethical distress. These individuals represent a significant portion of the population and, from a national security standpoint, have reached a critical point of distress. The primary reason for this issue is 'financial illiteracy'. Incorrect tracking of income is a major factor that lowers a person's standard of living (Suri & Jindal, 2022).

We will never be able to regulate the culture of weddings fully; it is a self-regulating system. To address this, we must first regulate politics and the economy. Other traditions, however, will naturally evolve over time, adapting to current needs. Traditions are not fixed or rigid.

Nevertheless, when considering the removal or modification of traditions, the historical, cultural, and social context of the society must be considered. Some traditions must be preserved to ensure cultural heritage and societal stability.

Ultimately, any decisions regarding eliminating or altering traditions should be approached with sensitivity and respect for cultural diversity while prioritising human rights, equality, ecological sustainability, and ethical considerations. This often requires a collaborative effort involving community participation, education, and dialogue to resist harmful traditions and promote positive social change.

Based on the analysis of Table 5, we aimed to determine respondents' opinions on whether the modern innovations integrated into current traditions are necessary or not. The results showed that most respondents believe that 'gender reveal parties' are unnecessary, while a smaller portion expressed that this innovation is needed, and some respondents indicated that they were unsure.

Gender reveal parties, a celebration that originated in the United States, are held by expectant parents to reveal the gender of their unborn child to friends and family. This event has gained popularity in Kazakhstan in recent years, typically involving creative methods to announce the baby's gender.

This newly introduced practice is similar to our previous tradition in ethnic society, which is

called 'Kursak toi' (celebration). In the past, Kursak toi (celebration) was a ceremony held to care for and support a pregnant woman, not just within the family but within the community as well. Relatives would gather to announce the woman's pregnancy. Only women participated, and the event was filled with singing, dancing, and festivities as they wished for the safe birth of the child. Today, Kursak toi (celebration) has largely been replaced by the modern gender reveal party.

Another recent trend gaining popularity is the 'colour party' where participants wear specific colours to celebrate. However, the majority of respondents indicated that this practice is unnecessary, while only a small portion considered it necessary.

Another modern practice, Halloween, is supported by only a few respondents, with the majority considering it unnecessary. In Western countries, Halloween is a cultural tradition that brings communities together, providing opportunities for creativity, self-expression, and celebration. However, in Kazakhstan's traditional society, it is viewed as an alien value that does not align with local beliefs and customs. Halloween is still not widely popular in Kazakhstan, and it is mostly celebrated in nightclubs. On this day, entry is free for anyone in costume, and contests are held for the best costume. In our country, Halloween has become more of a successful PR event and a tool for nightclubs to generate revenue. It is mainly celebrated by students and those involved in the nightclub industry.

Interestingly, the modern tradition of the 'honeymoon', which was not previously a part of national society, is considered necessary by the majority of respondents. Traditionally, the honeymoon is defined as the period after the wedding when newlyweds embark on a romantic trip, a culturally significant ritual in many societies worldwide. Although the practice of honeymoons has existed for centuries, its modern form and underlying motives have evolved alongside changes in social norms, economic factors, and travel trends. In national weddings, traditional rituals involve psychological, socio-cultural, and economic

dimensions. As a result, modern youth have embraced the idea of a romantic vacation, turning it into a fashionable trend. However, while this practice is popular among families with higher social standing and modern lifestyles, traditional families may not prioritise honeymoons or view them as a significant value. Another modern practice, the proposal ceremony where a man asks for a woman's hand in marriage by kneeling, is considered necessary by the majority of respondents. Traditionally, men would express their serious intentions through a symbolic gesture, such as offering earrings and initiating a formal betrothal process. After receiving the woman's consent, the man would seek the blessing of her parents. We believe the widespread support for this modern practice stems from its more informal nature. Traditionally, proposals and betrothals were conducted under the strict supervision of elders, often without much input from the couple, making it less desirable for modern youth and economically burdensome. Today, proposing has become quite fashionable, with men devising elaborate scenarios to present a ring while kneeling before the woman. Kneeling during the proposal is an innovation brought about by globalisation. However, this has caused some discontent in traditional ethnic society, where kneeling before a woman is seen as an affront to cultural values and pride, as it is considered inappropriate and contrary to custom.

This is because, when faced with globalisation, local communities become more aware of their unique values and take pride in their cultural distinctiveness. They may view changes in consumption patterns, language use, fashion, and sexual behaviour as potential threats to their local cultures and identities, seeing globalisation as a challenge to their traditional way of life (Beck, 2018).

Therefore, cultural norms and values cannot simply be imported from abroad. In general, imported cultural values may not align with the core functions of traditional societies and may be at odds with their historical norms. Consequently, especially in developing countries, they are often perceived as disruptive

forces or encroachments of global capitalism (Berger, 2002).

The majority of respondents believe that the Hens party (bachelorette party) should not be accepted as part of our tradition. The national equivalent, Hens party, is a 'secret' gathering organised exclusively by young women before the wedding. Only the bride's closest friends attend, and the event is meant to be a surprise for the bride, with details like location and theme kept secret. Additionally, all expenses are covered by the bride's friends. Ethnographers believe that this cultural tradition has long existed and that there is no need to adopt its Western version. They argue that the bride's most important celebration is the Uzatu toi (bride's send-off ceremony). Many believe that Hens party is foreign to national culture and are actively against holding such gatherings.

The majority of respondents expressed disapproval of the practice of blowing out candles on a birthday cake. This Western tradition, where one makes a wish and blows out the candles, along with smearing cake cream on the face, has recently entered ethnic society. Traditional ethnic communities view this practice as wasteful and unnecessary.

The majority of respondents also expressed disapproval of the practice of a husband accompanying his wife during childbirth. This custom, originating from Western culture, has been increasingly accepted in Kazakhstan, where it is becoming more common for expectant mothers to have their husbands present as support during delivery. However, public opinion remains divided. Traditional society is opposed to this practice, considering partner-assisted childbirth incompatible with ethnic customs and mentality. In traditional ethnic culture, men do not participate in or interfere with the process of childbirth.

Respondents also indicated that wearing the hijab is considered foreign to society. Due to the lack of timely research and promotion of modernised versions of traditional clothing, many religious women in devout families have adopted religious attire. This has led to societal tensions today. Additionally, under the influence of destructive religious movements in

Kazakhstan, women may wear the hijab not out of personal choice, but due to familial, social, or religious pressure. As a result, women wearing the hijab sometimes face discrimination, with prevalent stereotypes directed against religious women. These issues highlight not just the act of wearing the hijab, but the broader context surrounding it, including the social, political, and cultural aspects of why women choose or are compelled to wear it.

This situation also reflects the broader tendency of residents in the southern regions to resist newly introduced customs. One of the main reasons for this resistance is the strong adherence to traditional family values in these communities.

We believe that the rise of new practices in tradition is strongly influenced by the internet. It is evident that the internet plays a significant role in the distortion of traditional customs. Similarly, foreign television series also appear to be contributing factors. According to respondents, influences such as 'those who studied abroad' and 'social media' are also to blame.

Today, all nations are adapting to the conditions of globalisation, which brings with it the risk of losing national history and culture. Therefore, it is crucial for each nation or state to assimilate globalisation in a way that aligns with its own identity, ensuring it is done safely. Up to this point, we cannot claim that issues related to national culture, language, religion, and identity have been fully resolved. During the process of globalisation, especially in national society, we must place greater emphasis on national education to promote traditions and pass on ancestral customs to future generations.

Currently, the interdependence of states within the global community is increasing, and common cultural norms are being drawn into a unified system. We cannot remain on the sidelines of this integration. It is only through globalisation, while preserving local national traditions and distinct features, that we must selectively adopt elements from other cultures and create a unified, nationally distinctive cultural space that holds a significant place in the global cultural landscape.

According to the research results presented in Table 6, respondents believe that the future of traditional culture in the context of globalisation will depend on various factors, including political decisions, societal attitudes, technological advancements, and the resilience of traditional values.

The majority of respondents believe that 'cultural institutions will evolve in accordance with the demands of current times' while others think that 'traditional culture will be preserved'. A smaller group of respondents expressed the views that 'we will not be able to preserve traditional culture' and that 'it will lead to the emergence of hybrid cultural forms'. Additionally, some respondents noted that 'consumer society will cause us to lose genuine relationships' and that 'global exposure and tourism will continue to develop'. Based on the analysis, the majority of respondents are confident that traditions will be preserved, while the remaining respondents believe that traditions will undergo changes.

Overall, the research results show that the residents of southern Kazakhstan tend to be less supportive of newly introduced traditions. They value the preservation of cultural norms and adhere to traditional views. We have concluded that this contributes to a sense of stability, continuity, and community identity. One of the main reasons for this is the continued preservation of traditional family values in these regions.

The main reason lies in the fact that a culture rooted in strict traditional society continues to function in these regions. Naturally, culture cannot exist without tradition. Referring to the views K. Chistov (2005), it can be observed that 'tradition and culture are deeply intertwined, as tradition serves as a mechanism for the transmission and preservation of cultural practices'.

Sudden and drastic changes within local communities can lead to significant social upheaval. Consequently, local cultures often strive to protect or even emphasise their traditional values as a response to the disruptive forces of globalisation, resisting such influences

when they are perceived as threats (Burton, 2009).

Therefore, for the inhabitants of the southern regions of Kazakhstan, tradition is not only a condition for the existence of culture but also contributes to the development of culture. This is consistent with P. Ricoeur's (1995) conclusion that 'tradition is a long-standing and well-established rule that, if it is conveyed correctly, has a continuous meaning'.

The younger generation does not reject modern culture, but instead critically examines and absorbs the valuable aspects of 'older' cultural traditions. This process is natural, representing a general law of development that operates within the cultural sphere and holds significant importance.

Economic and technological factors also play a significant role in this process. Young people are aware of the impact that innovations have on economic growth and technological progress, making them more willing to embrace these changes. As a result, with the shift of most activities to digital platforms, all members of society must adapt to these innovations. Young people particularly support innovations because they see them as contributing to greater equality and societal well-being.

Based on the results of the study, we realised that the traditional values essential to society cannot be completely eradicated. It is crucial to pass them down from generation to generation. Therefore, respondents suggest the need to place greater emphasis on preserving traditional values within families and educational institutions.

Conclusion

The research revealed a complex interplay between traditional values and contemporary social dynamics. In the southern regions of Kazakhstan, traditional values are highlighted as critical elements of cultural identity and social stability. Customs such as respect for elders, family values, and national upbringing serve as mechanisms for maintaining cultural continuity.

In this case, globalisation and technological progress were identified as the primary factors influencing traditional values. While the younger

generation demonstrates openness to innovation, the findings suggest that their core values are shaped by a balance between preserving traditions and embracing progress.

Specifically, certain traditions, such as 'kыз zhasau' (dowry) and gift exchanges, were considered outdated by some respondents due to financial burdens, indicating the need for reevaluation or modification. Conversely, modern practices like honeymoon trips and proposal ceremonies reflect the selective adoption of new customs, illustrating how traditions evolve in response to changing social norms.

The study also observed that some values continue to maintain their functionality in contemporary spiritual life. Despite the scientific explanations for certain traditional concepts and ways of thinking, they still hold significant influence over public consciousness. While social and cultural institutions adapt to change, there is a recurring return to the past, suggesting that the concept of 'tradition' requires further theoretical analysis to move beyond existing paradigms.

Based on the survey results, the process of cultural change can be characterised as paradoxical, conflictual, and dialectical in nature. While modern values tend to dominate due to socio-economic development, the resilience of traditional cultures ensures their practical significance. Traditional cultures inherently strengthen society and reject any external influences perceived as detrimental or incompatible with their core principles.

In the southern regions of Kazakhstan, modern values are primarily associated with economic considerations. Urban residents prioritise education and training to contribute to economic production. In contrast, rural communities maintain traditional roles, where men engage in labour while women focus on childbirth and population growth. Essentially, modern cultures emphasise economic growth and productivity, whereas traditional cultures place greater importance on demographic continuity and social reproduction.

In simple terms, the strength of modern values lies in economic production, while the strength of traditional culture resides in ensuring generational continuity. The former is oriented toward achieving and acquiring more, while the latter emphasises being and growing more as a collective.

Our analysis reveals that the trajectory of cultural change is complex and dialectical. By examining the key characteristics of values, we found that the increasing interplay between globalisation and traditional and modern cultures results in a persistent tension between these value systems.

Therefore, preserving traditional values while integrating new ones plays a crucial role in strengthening national identity within society. Based on the study's findings, we recommend fostering awareness of the importance of traditions through the formation of national identity, adapting traditional values to contemporary requirements, and exploring optimal methods for preserving traditions by leveraging technology and the education system effectively.

Despite the influence of technological innovations, it is essential to ensure the intergenerational transmission of national values through comprehensive efforts at the family, educational, and community levels.

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Ethical Approval and Conflict of Interest

We declare that the manuscript was prepared following the protocols of the Helsinki Declaration. There is no financial or non-financial conflict related to the manuscript submitted to the Journal Space and Culture, India. The text of this study is not AI-generated.

Author Contribution Statement

Sergazy Kudaibergenov: Methodology, Writing initial drafts and editing

Zharkynbek Abikenov: Results and discussion

Makhpal Syzdykova: Results and discussion

Aigul Abdiramanova: Review of Literature

Informed Consent

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Data Availability Statement

We confirm that the data supporting the findings of this study are available within the article.