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## Transformation of youth national identity in the context of globalization

The article examines the features of the transformation of young people's national identity in the context of globalization processes. It analyzes the contradictions between the desire to preserve national uniqueness and the influence of global culture, digital technologies, and mass communication. The authors demonstrate that globalization does not destroy national identity but rather stimulates its rethinking, contributing to the formation of hybrid forms of self-consciousness that combine elements of local and global culture. The aim of the study is to provide a comprehensive analysis of the transformation of youth identity in worldview, cultural, and social contexts. Special attention is paid to the structure of national self-consciousness, the issues of harmonizing national consciousness and cultural identity under globalization, as well as innovative approaches and cultural practices that influence the formation of the personal and social image of young people. The paper also addresses the ethical, social, and aesthetic aspects of the formation of youth identity.

**Keywords:** youth, national identity, globalization, culture, digitalization, transformation, sociocultural processes.

### Introduction

The current process of globalization is forcing youth to fundamentally reconsider their social and cultural uniqueness [1]. This process is characterized by speed, mobility, and instability, prompting young people to rethink their existence, as well as their personal and social roles. Traditional values and axiological systems that have guided life for a long time often no longer correspond to the dynamics of the modern era and sometimes lose their functionality. As a result, youth turn to new philosophical perspectives and alternative values, including religious revival, esotericism, contemporary cultural trends, and technological innovations [2, 3]. Youth self-awareness and identity represent a philosophical and social dialectic between tradition and innovation, national consciousness and global experience.

The study examines the socio-philosophical aspects of the transformation of national consciousness among Kazakh youth at the beginning of the 21st century. Youth identity is not limited to ethnic or linguistic markers; it is connected with the dynamic change of their cultural, ethical, and aesthetic orientations, as well as their ways of interpreting the world [4]. In the context of globalization, youth strive to preserve national heritage and cultural traditions while embracing new global experiences and innovations [5]. This process is realized through values such as patriotism, social responsibility, pragmatism, and the development of individual autonomy.

Contemporary socio-cultural conditions are characterized by an acceleration of development across all spheres of human life, a transition to an innovative society, and an increase in cultural diversity [6]. These processes significantly influence the formation of youth identity, creating a contradiction between traditional forms of self-determination and new behavioral models imposed by the innovative environment [7].

The crisis of identity is particularly acute among youth who belong to ethnic, cultural, and religious minorities. The disruption of the previous value system, the breakdown of generational continuity, and the emergence of new forms of socio-cultural communication challenge young people to rethink their sense of self and search for new foundations for self-identification [8].

The modern world is marked by accelerating globalization processes that affect all areas of social life: the economy, politics, culture, communication, and education [9]. One of the social groups most sensitive to these changes is youth, who are in the process of forming their own identity. In the context of open borders, the spread of digital technologies, and global cultural trends, the national identity of young people undergoes significant transformation.

The current stage of societal development is characterized by globalization, which manifests in the interpenetration of cultures, accelerated information flows, and expanded international communication. Youth,

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as the most dynamic social group, feel the impact of global processes more acutely than others. At the same time, they face the challenge of preserving national identity and understanding their belonging to a specific culture and nation.

Globalization creates paradoxical conditions for identity development. On one hand, intercultural interaction intensifies, and access to information and cultural products from other countries becomes virtually unlimited. Youth actively engage with the global digital space through social networks, online platforms, and mass culture, forming hybrid cultural practices.

On the other hand, this process can lead to the dilution of national benchmarks. The unification of cultural symbols, dominance of English-language content, and transnational brands reduce the significance of national traditions and local cultural codes. As a result, some young people experience the phenomenon of “multiple identities” — a combination of national consciousness with belonging to the global community.

Despite the challenges of globalization, national identity does not disappear but transforms, acquiring new forms of expression. Young people increasingly turn to their cultural roots through modern channels — national blogs, patriotic online communities, creative industries, and ethnic fashion.

This gives rise to a new type of identity — hybrid, combining elements of both local and global culture. Youth strive to maintain a connection with national traditions while actively participating in global processes, blending national consciousness with openness to the world.

Educational and cultural policy plays a special role in forming a stable national identity. In the context of digitalization and open information flows, it is important not to isolate youth from the global context but to foster a critical and conscious perception of cultural diversity. Programs aimed at studying history, language, culture, and national values contribute to strengthening patriotism without promoting isolationism or xenophobia.

The issues of identity and socio-cultural transformation of youth are widely represented in both domestic and international research. Identity theories developed in the works of A. Giddens, K. Mannheim, E. Erikson, and J. Habermas reveal the dynamic and multiple nature of self-identification in modern society.

The issue of youth is examined through three main approaches:

1. Psychological-physiological approach (C. Bühler, W. Reich, A. Freud, etc.);
2. Cultural approach (M. Mead, E. Spranger, B. Malinowski, etc.);
3. Sociological approach, which considers youth as the subject of generational change (K. Mannheim, G. Schelsky, L. Rosenmeier, etc.).

In Kazakhstan, specific policies are being implemented at the state level to preserve youth national consciousness and manage its transformation. However, this issue requires the combined efforts not only of state institutions but also of social and spiritual organizations. Currently, the methodological level of publications in the media regarding the interaction of youth and religious movements in shaping national identity remains low, and sometimes these publications are biased or lack expertise. Therefore, studying national identity and spiritual values remains scientifically relevant.

Nowadays, social and humanitarian approaches to studying the phenomenon of religion are widely applied, and they have become an important tool for understanding youth national consciousness. The ideas of researchers such as W. James, R. Otto, and M. Eliade allow religion to be considered as a socio-cultural phenomenon, while the psychoanalytic approaches of C. Jung, Z. Freud, and E. Fromm help understand the spiritual needs of young people. Additionally, sociological studies by C. Levi-Strauss, T. Parsons, and T. Luhmann highlight the role of cultural and religious structures in youth consciousness in shaping national identity.

Research by Kazakh scholars (A.N. Nysanbayev, G. Esim, D.K. Kishibekov and others) is aimed at identifying the manifestations of religious and cultural values in youth national consciousness and their transformation in the context of globalization. Nevertheless, a deep philosophical and methodological understanding of this issue is still lacking. Therefore, it is crucial to study religion, cultural values, spiritual practices, and social norms holistically to fully assess the transformation of youth national identity.

In research, we consider youth national consciousness not only as a social attribute but also as a spiritual and cultural component. To understand the transformation of national identity in the context of globalization, it is necessary to study religious consciousness, cultural practices, and social values in an integrated context.

### *Methods*

The theoretical foundation of the study relies on traditional methodological approaches in philosophy. The work extensively employs methods such as comprehensive analysis, systematic examination, and comparison of concepts within the field of philosophy. Additionally, during the research, methods commonly used in the humanities were applied, including the historical-cultural cognitive method, and axiological methods. These methods made it possible to gain a comprehensive understanding of the transformation of youth identity in the context of national consciousness and globalization.

### *Discussion*

In the 30-year history of independent Kazakhstan, the issue of balancing the preservation and renewal of national values and traditions with innovative development remains relevant. Considering the discontinuous nature of historical development, the renewal of traditions in practice aligns with innovative processes; however, relying entirely on traditions in the context of modern social changes is not always possible. Conversely, constant reference to traditional models can hinder adaptation to socio-cultural changes, as the overlay of innovations and traditions may limit their effectiveness.

The transformation of youth uniqueness is also connected with these processes. In the context of globalization, the cultural, social, and political consciousness of youth actively interacts with external global experience. This forces them to reconsider national identity and patriotic sentiments. Therefore, in modern society, the preservation and renewal of national uniqueness become an important condition for youth upbringing and social integration.

According to K. Deutsch, a nation is formed under conditions of modernization through the development of internal communications. This idea is directly relevant to the contemporary identity of young people: social networks, the digital environment, and the speed of information exchange contribute either to the revitalization or to the weakening of certain cultural codes. If in the past the connections that united an ethnic group or nation were preserved through language, territory, and tradition, now a significant part of these connections has shifted into the virtual space. Therefore, national identity has become a more multifaceted and dynamic phenomenon for young people than ever before [10].

The conditional distinction between ethnic and civic identity is becoming increasingly blurred in the era of globalization. For instance, just as the classical model of the French nation relies not only on civic-political but also on socio-cultural foundations, modern Kazakhstani youth also have the opportunity to simultaneously experience their civic identity and their ethnic characteristics. This phenomenon reflects the flexible and multilayered nature of national self-consciousness.

Overall, in the context of globalization, the national identity of young people is undergoing a complex transformation shaped by the intersection of historical experience, ethnocultural heritage, and the influence of the contemporary communication space. Understanding theoretical perspectives on the nation is essential for properly assessing this transformation and identifying ways to preserve and further develop national identity under new conditions.

The most important feature of national identity is a shared culture and a system of values. Throughout historical development, nation-building has taken place through implicit meanings, symbols, myths, and collective memories. Only when such cultural codes maintain a stable resonance can a community transform into a cohesive nation. From this perspective, modern nations appear not only as territorial-political entities but also as communities that create a shared cultural space.

Particularly during modernization, the formation of a nation was based on civic cohesion achieved through mass education, a unified state language, shared symbols, and a common historical narrative. These processes remain key factors in understanding the national identity of today's youth in a globalized environment. The worldview of young people is shaped by values that define the cultural boundaries of society, and in the current information environment, the expansion of these boundaries has a direct impact on their identity choices.

In the second, East-oriented model of the nation, ethnic identity holds a central place: clan ties, dialects, customs, and traditions serve as the core of nation-building as part of an ethnic group's historical consciousness. As researchers such as E. Smith and K. Deutsch describe, this model ensures nation formation through the mobilization of ethnocultural resources. Such ethnic foundations also constitute an important aspect of national identity for Kazakhstani youth, since traditional culture, language, historical memory, and symbols are the primary pillars through which they feel belonging to a particular ethnic group and country.

Under globalization, the two models — ethnic and civic conceptions of the nation — intersect, shaping a multilayered identity among young people. On the one hand, youth integrate into the global cultural space and adopt new values; on the other hand, they strive to preserve national cultural codes and revitalize historical consciousness. This hybrid system reflects the dynamic nature of contemporary national identity.

National identity is one of the core elements of a person's spiritual world. It encompasses the mechanism through which an individual identifies with a particular historical, ethnic, and cultural community. For Kazakh youth, national identity is closely connected with ethnocultural values that have developed over centuries — tradition, language, historical memory, and mentality. The transformation of these values influences the renewal of youth consciousness in today's rapidly changing world.

Currently in Kazakhstan, the formation of patriotism and social responsibility among youth is carried out through state policy and public projects. The "Kazakhstan-2050" strategy, the national project "Mangilik El" and the program "Rukhani Zhangyru" foster youth awareness of national values and shared national ideas. These programs are implemented through the renewal of historical traditions, modern education, youth engagement in culture and sports, and the broad use of state symbols and attributes [2; 15].

In the context of globalization, the transformation of youth uniqueness manifests in several key aspects:

1. Cultural identity – Youth assimilate their national culture through harmonization with global culture, forming their uniqueness by understanding their history and traditions.
2. Social integration – Youth participation in public life, reliance on national ideas, and shared values ensure social stability and unity.
3. Patriotic consciousness – Youth awareness of responsibility for the country's future, and the ability to balance personal and societal interests, strengthens the vitality of the national idea.
4. Integration of global experience – Mastering global standards and practices gives youth competitiveness, pragmatism, and an innovative perspective.

Thus, the transformation of Kazakh youth uniqueness is the result of the interaction between historical traditions and contemporary socio-cultural changes. In the context of globalization, this transformation is considered a complex socio-cultural process aimed at strengthening national consciousness, fostering patriotic values, and ensuring active participation in the country's future.

The 30-year period of Kazakhstan's independence is not only a history of political and economic development but also a philosophical reflection on national consciousness and cultural uniqueness. The search for balance between national uniqueness and globalization represents a complex dialectic of youth self-awareness, cultural, and social experience in the context of historical time and space. This study addresses not only specific events and policies but also the philosophical meaning of time, the transcendental nature of cultural identity, and the connection between the individual and society [11].

To understand the transformation of Kazakh youth consciousness, it is necessary to consider the dialectical nature of cultural and historical identity. National consciousness is not merely an ethnic or linguistic marker; it is an individual's sense of connection with history, traditions, and symbolic space, a way of interpreting the world. Globalization is the influence of external global experience, technological and informational space, which triggers intersubjective transformation of an individual's inner world. Thus, youth uniqueness is a philosophical conflict and synthesis of stability and change, tradition and innovation.

From a philosophical perspective, youth uniqueness manifests as a process of interaction between «authentic being» and «dialogue with another world». Ethnocultural self-awareness, the formation of national-political consciousness, and the state-patriotic stage represent symbolic levels of aligning the individual with the external world. At each stage, youth not only adapt to external influences but also reconsider their internal ethical and aesthetic guidelines. This is a philosophical feedback loop between historical and personal time.

The process of renewal in Kazakhstan is implemented through the philosophy of pragmatism. Pragmatism is a way of understanding the world not through absolute ideas but through experience and action. Harmony between preserving traditional values and fostering innovative development reflects pragmatic thinking. Philosophically, it is the search for metaphysical harmony between the variability and stability of being. By adopting this practical-rational approach, youth orient their cultural and social actions within the global context.

From a philosophical perspective, patriotic consciousness manifests as ethical responsibility [4; 26]. Youth love for their country is not merely an emotional or ritual connection, but an act of responsibility grounded in dialogue with society and the state. Ethnocultural, political, and state-patriotic self-awareness is

a process of forming the ethical autonomy of young individuals, where personal interests and collective goals, individuality and national unity, are harmonized.

In the context of globalization, the transformation of youth uniqueness is a philosophical practice of cultural and social integration. Mastering global experience, applying innovations, and achieving harmony between patriotism and national consciousness form a multilayered structure of uniqueness. Philosophically, this can be understood as “ethical and aesthetic harmony of authentic being in interaction with the world”.

Globalization exerts a dual influence on youth. On one hand, it provides access to global cultural experience, encourages intercultural dialogue, and promotes tolerance and openness. Young people actively engage in digital spaces, mastering new forms of communication and self-presentation.

On the other hand, globalization leads to the standardization of cultural norms and symbols. Mass culture, global media, and the English-language information environment create universal behavioral models, weakening interest in national traditions. There is a risk of losing cultural differences and spiritual uniqueness.

Nevertheless, many young people strive to integrate the local and the global – preserving a national foundation while actively participating in the global cultural space.

Youth, as a socio-demographic group, performs a crucial function in renewing society and transforming all spheres of life. However, the nature of their activity directly depends on the conditions of the innovative environment, which sets new models of socialization and enculturation.

Contemporary culture plays a dual role: on one hand, it reinforces valuable forms of behavior and supports social continuity; on the other, it can transmit inequality, dependency, and stereotypes. Therefore, studying innovative culture is especially important, as it opens opportunities to reduce socio-cultural tension and facilitate successful youth adaptation to new realities.

Modern youth often exhibit a hybrid type of identity, combining national and global self-awareness. This is reflected in interest in national symbols through the lens of modern technology – in music, design, blogging, and fashion.

Thus, national identity does not disappear but transforms, becoming more dynamic and reflecting the values of an open society and cultural pluralism. Hybrid forms of self-awareness allow youth to maintain a connection with their roots while feeling part of the global community.

The formation of stable national identity is impossible without targeted cultural and educational policy. State institutions, educational organizations, and media should foster critical thinking and the ability to recognize cultural belonging within a context of diversity.

Kazakhstan’s historical and cultural heritage represents a unique spiritual code based on humanism, ethics, and collective values. In traditional Kazakh philosophy, a person was viewed as part of a harmonious world, where spirituality served as the systemic element of social existence.

Concepts such as адамгершілік (humanity), иман (faith), ұят (conscience), and намыс (honor) form the core of national identity, shaping the ethical foundation of youth worldview. By turning to the spiritual experience of the people, it is possible to cultivate stable value orientations capable of resisting the cultural standardization imposed by globalization.

In theoretical discourse, identity is considered the mental core of culture – a set of representations, values, and norms that provide a sense of belonging to a particular socio-cultural system.

Youth identity includes several levels:

- Personal – awareness of one’s own «self»;
- Social – identification with a group, society, or nation;
- Cultural – rootedness in traditions, language, and symbols;
- Innovative – readiness to accept new ideas and reinterpret experience.

Thus, identity becomes a dynamic process in which the past and future are connected through personal self-determination.

The innovative environment creates a special space in which young people construct their own identity. It fosters independence, creative activity, and the ability to adapt to socio-cultural changes.

Innovative-type youth are an active social group, highly receptive to novelties, striving for self-realization, and ready to participate in shaping the future. However, challenges arise, such as lack of knowledge, uncertainty about innovations, fear of failure, and material limitations. These barriers require systematic state support and the development of an innovative culture.

The processes of socialization and enculturation are interconnected mechanisms of identity formation. Through mastering cultural norms and social roles, the younger generation becomes involved in the innovative development of society.

Socialization fosters an active life position, while enculturation ensures continuity of cultural traditions. Together, they form the foundation for creating a stable identity that combines traditional and innovative values.

### *Conclusion*

The transformation of youth national identity in the context of globalization is a process not of loss, but of rethinking cultural orientations. The younger generation forms a multilayered identity in which national and global elements are harmoniously combined.

Preserving national uniqueness in the era of globalization is possible through cultural dialogue, the development of education, and support for creative initiatives aimed at integrating tradition and modernity. National identity in the 21st century is a flexible, adaptive structure that reflects a person's ability to be part of the world without losing connection to their native culture.

Programs for studying history, native language, traditions, and national culture, implemented in innovative and interactive formats, play an important role. They make national heritage meaningful for contemporary youth.

Modern youth forms their identity in conditions of cultural diversity, innovative transformations, and global communications. Identity becomes the result not only of cultural heritage but also of personal choice, creative self-realization, and social mobility.

In an innovative society, it is youth who act as carriers of new values and meanings, integrating traditions and modernization. The formation of cultural identity becomes a necessary condition for sustainable development, social stability, and spiritual unity of society.

In the context of the strategic course of the "New Kazakhstan", special significance is given to the idea of cultivating spiritually mature, responsible, and globally open youth. The development of innovative thinking and a creative culture should be combined with the preservation of national spiritual orientations.

Contemporary youth in Kazakhstan is capable of becoming a conduit for new meanings that unite tradition and modernization. The synthesis of spiritual and technological values opens the path to sustainable development of both the individual and society as a whole.

The transformation of youth national identity in the era of globalization is a complex and contradictory process. Global influences do not destroy national belonging; rather, they stimulate its rethinking. The new generation constructs an identity in which the national and the global coexist, creating a dynamic and multi-layered cultural landscape.

Thus, youth national identity in the 21st century is not static but a flexible and adaptive structure, capable of preserving traditional values amid global interaction and technological progress. The transformation of youth national identity under globalization is not a loss, but a re-evaluation of cultural foundations. Kazakhstan's youth represents a new model of identity built on the interaction of national traditions, spiritual values, and global innovations.

Preserving spirituality and national identity is a strategic task of Kazakhstan's modernization. Only through awareness of their cultural uniqueness can individuals form a harmonious personality capable of acting in the global world without losing spiritual bearings.

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## Жастардың ұлттық бірегейлігінің жаһандану жағдайындағы трансформациясы

Мақалада жаһандану үдерістері жағдайында жастардың ұлттық бірегейлігінің трансформациялану ерекшеліктері қарастырылады. Ұлттық өзіндік болмысты сақтауға ұмтылыс пен жаһандық мәдениеттің, цифрлық технологиялар мен бұқаралық коммуникациялардың ықпалы арасындағы қайшылықтар талданады. Авторлар жаһандану ұлттық бірегейлікті жоймайтынын, керісінше оны қайта пайымдауға ықпал етіп, жергілікті және жаһандық мәдениет элементтерін ұштастыратын өзіндік сананың гибриді формаларының қалыптасуына жағдай жасайтынын көрсетеді. Зерттеудің мақсаты – дүниетанымдық, мәдени және әлеуметтік контекстер аясында жастар бірегейлігінің трансформациясын кешенді түрде талдау. Ұлттық өзіндік сананың құрылымына, жаһандану жағдайында ұлттық сана мен мәдени бірегейлікті үйлестіру мәселелеріне, сондай-ақ жастардың тұлғалық және әлеуметтік келбетін қалыптастыруға ықпал ететін инновациялық тәсілдер мен мәдени тәжірибелерге ерекше назар аударылады. Сонымен қатар жұмыста жастар бірегейлігінің қалыптасуының этикалық, әлеуметтік және эстетикалық қырлары да қарастырылады.

*Кілт сөздер:* жастар, ұлттық бірегейлік, жаһандану, мәдениет, цифрландыру, трансформация, социомәдени үдерістер.

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## Трансформация национальной идентичности молодежи в контексте глобализации

В статье рассматриваются особенности трансформации национальной идентичности молодежи в условиях глобализационных процессов. Анализируются противоречия между стремлением к сохранению национальной самобытности и влиянием глобальной культуры, цифровых технологий и массовых коммуникаций. Авторы показывают, что глобализация не разрушает национальную идентичность, а стимулирует её переосмысление, способствуя формированию гибридных форм самосознания, сочетающих элементы локальной и глобальной культуры. Цель исследования заключается в комплексном анализе трансформации молодежной идентичности в мировоззренческом, культурном и социальном контекстах. Особое внимание уделяется структуре национального самосознания, проблемам гармонизации национального сознания и культурной идентичности в условиях глобализации, а также инновационным подходам и культурным практикам, влияющим на формирование личностного и социального облика молодежи. В работе также затрагиваются этические, социальные и эстетические аспекты становления молодежной идентичности.

*Ключевые слова:* молодежь, национальная идентичность, глобализация, культура, цифровизация, трансформация, социокультурные процессы.

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