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Globalization of Culture in Kazakhstan and Kyrgyzstan: Ways of Its Manifestation

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Abstract

Key words:

Culture, globalization, identity, lifestyle, Central Asia.

The culture of the peoples of Central Asia is characterized by its uniqueness, the preponderance of traditions of an indigenous ethnic group, and a combination of Soviet-era influence and globalization processes. Recent globalization tests have been administered to the indigenous peoples of this region. There is a propensity for young people to view their nation's traditional values with skepticism. This study examines the effects of cultural globalization on the culture, lifestyle, and values of Kazakhstan and Kyrgyzstan, two Central Asian nations. Today, the cultural values and issues of Kazakhstan and Kyrgyzstan are comparable. Both societies are experiencing vehement globalization demands. The sample size of 299 respondents collected using a Likert scale questionnaire is deemed adequate for this study's conclusions. According to the data analyzed for this study, cultural globalization significantly affects the culture, way of life, and values of Kazakhstan and Kyrgyzstan. The findings of this study are both theoretically and practically significant. Significant results from this study contribute to the body of knowledge. Future research must address the limitations of this study to advance it.

Introduction

Globalization processes are fundamental to contemporary existence. Technological advancement, the ability to travel long distances in a brief time with high-speed vehicles, and the development of information technologies all contribute to the blurring of borders between different countries, societies, and cultures (Nurdavletova, 2019). These processes have affected the entire globe, including the Central Asian region. The impact of globalization on the Central Asian States has affected not only their socioeconomic existence but also their culture and sense of self. Cultural globalization is a phenomenon in which the standardization of forms of cultural expression worldwide is influenced by the diffusion of products and ideas (Breed & Imen, 2020). Globalization, fueled by the efficiency or allure of wireless communications, e-commerce, popular culture, and international travel, was perceived as a homogenization trend that would eventually make the human experience virtually identical everywhere (Temirbayeva et al., 2021). However, such a view of globalization appears to be exaggerated today. There are homogenizing influences, but they have not created anything resembling a global culture.

In a young independent state's development, new tasks, external and internal challenges, and threats arise continually and must be effectively addressed (Kurambayev & Freedman, 2020). In these circumstances, one of the state's primary policy objectives is the unification of the nation, the maintenance of social stability and harmony, and the fortification and development of national identity and the national cultural code. Identity is, first and foremost, a universal adaptive structure, a process of organizing life experience into an individual self (Gappassova et al., 2012). In this view, identity integrates an individual into group relationships and binds him to

social and group ideals. Through self-identification, identity is expressed. Self-identification is the awareness of a person's membership in a particular social, religious, ethnic, political, or national community or nation. Any subject in public life, whether a state, an ethnic community, a labor collective, a group of people, or an individual, cannot develop without the ability to identify themselves (Ahn & Smagulova, 2022) continually. In this sense, the significance of national identity for the citizens of Kazakhstan and Kyrgyzstan can be characterized as fundamental because the construction of a person as a person determines his relationship with the state and the nation (Rouse et al., 2022).

From our perspective, globalization's material and technological effects in Kazakhstan and Kyrgyzstan are altering national cultural elements. The primary pillars of the local culture do not appear to be connected to their competitiveness. We believe that studying and identifying the problems of these historical and cultural processes should be the primary objective of this research project and other sociological investigations. The culture of the peoples of Central Asia is characterized by its uniqueness, the preponderance of traditions of an indigenous ethnic group, and a combination of Soviet-era influence and globalization processes. Recent globalization tests have been administered to the indigenous peoples of this region. There is a propensity for young people to view their nation's traditional values with skepticism. This study examines the effects of cultural globalization on the culture, lifestyle, and values of Kazakhstan and Kyrgyzstan, two Central Asian nations. Today, the cultural values and issues of Kazakhstan and Kyrgyzstan are comparable. Both societies are experiencing vehement globalization demands. The findings of this study are both theoretically and practically significant. Significant results from this study contribute to the body of knowledge. Future research must address the limitations of this study to advance it.

Review of Literature

Throughout the 20th century, anthropologists defined culture as a shared set of beliefs, customs, and ideas that unite social groups. This concept of cultural coherence has been contested by scholars from various disciplines, particularly when it became apparent that members of cohesive groups held profoundly divergent views of their social world. No longer was culture perceived to be a system of inherited knowledge. Consequently, many sociologists now view culture as ideas, characteristics, and expectations that change as individuals adapt to their environment. Indeed, at the turn of the 21st century, the collapse of Soviet communist-era barriers and the expanding influence of information technology accelerated the rate of social change (Temirbayeva et al., 2021). Numerous of the earliest theories of cultural globalization were based on a perceived threat to cultural diversity. The notions of cultural imperialism and Americanization that existed in some form during the first half of the twentieth century provided a ready-made critical framework for this (Ahn & Smagulova, 2022).

However, very few serious critics today unequivocally support the notion that globalization is nothing more than an imperialist cultural process. Nonetheless, comprehensive discussions about cultural diversity have not lost their significance, particularly in cultural policy. This discussion encompasses two aspects. The first is whether globalization poses a hazard to cultural diversity. [Breed and Imen \(2020\)](#) discussed the globalization issues of post-Soviet Central Asian nations. The author emphasized the trend of modernizing the cultural values of Kazakhstan and Kyrgyzstan. [Ahn and Smagulova \(2022\)](#) examined the effects of globalization on the cultural strata of the Kyrgyz people. [Jonbekova \(2020\)](#) endeavored to provide a scientific description of the cultural landscape of Central Asia. The work of [Sheranova \(2023\)](#) evaluates Kazakhstan's strategic role in the globalization of Central Asia. The authors propose a theory regarding the extent of external cultural elements in Kazakh society. [Nurdinova et al's \(2019\)](#) analysis of the similarities between the development dynamics and cultural globalization issues in Kazakhstan and Kyrgyzstan is distinctive.

[Kosmarskaya and Kosmarski \(2019\)](#) demonstrated a scientific approach to globalization's future development in Central Asia. Due to increased globalization, he believes that Arab, Turkish, and Korean cultures may threaten Central Asian nations in the future ([Temirbayeva et al., 2021](#)). The second is the cultural and political question of the value ascribed to cultural diversity, particularly when used to justify culturally protectionist measures by political regimes ([Chang, 2019](#)). According to studies, globalization is not an all-powerful, unidirectional force that destroys everything in its path. Since there is no global culture, it is futile to seek for it. Instead, it is more productive to concentrate on aspects of life that are truly affected by globalization. [Pelkmans \(2021\)](#) investigated English-speaking specialists from South Asia who reside and work elsewhere. They circulate in a social world with multiple bases and have access to an exclusive network of individuals and opportunities. Numerous software engineers and Internet entrepreneurs who reside and work in Silicon Valley, California, have homes and strong social connections with Indian states like Maharashtra and Punjab.

Due to their openness and tolerance, Kazakh youth easily perceives the cultural values of Western society and adapts quickly to new cultural trends ([Gappassova et al., 2022](#)). At the same time, it should be noted that such a perception of other people's values sometimes takes on an extreme character, and in such cases, selectivity is replaced by promiscuity; all of this eventually leads to a simple diffusion of Western culture among Kazakh youth, which in turn raises issues regarding the preservation and dissemination of traditional culture ([Nurdavletova, 2019](#)). Based on these findings, the following hypotheses are formed:

Hypothesis 1: *There is an impact of cultural globalization on the culture of Kazakhstan and Kyrgyzstan.*

***Hypothesis 2:** There is an impact of cultural globalization on the lifestyle of Kazakhstan and Kyrgyzstan.*

***Hypothesis 3:** There is an impact of cultural globalization on the values of Kazakhstan and Kyrgyzstan.*

Methodology

The empirical foundation of the study was the results of an online survey administered to the youth of Nur-Sultan and Bishkek on the Zoom platform in January 2021. 18- to 29-year-old residents of Kyrgyzstan and Kazakhstan completed a 90-minute questionnaire. Youth, as a distinct socio-demographic segment of the population, reacts most sensitively to ongoing changes, perceives emerging technologies more actively, and adapts to them more quickly. Consequently, adolescent representatives were invited to participate in the focus group. In this investigation, a Likert scale questionnaire was employed to collect empirical data. This method consists of a group discussion guided by a predetermined scenario (guide) in which the participants' perspectives on the issue under investigation are disclosed. The study employs this methodology to obtain meaningful and semantic responses.

There are several key characteristics of the survey questionnaire and data collection procedure. First, it requires the participation of multiple respondents assembled in one location. Second, participants interact with one another. In addition, using this method, the researcher can obtain more in-depth information, which can contribute to developing new ideas. The data collection and questionnaire survey were conducted via videoconference on the Zoom platform. Following the prescribed method for creating Likert scale items, the scale items used in this study are developed appropriately. The operationalization of the research variables is included in this study. In addition, the data were gathered to ascertain the results of exploratory factor analysis and confirmatory factor analysis to establish the reliability and validity of the scale items used in this study. On the other hand, this study evaluated the face validity of the developed measurement items, and the researchers approved this research's face validity. The sample of 299 respondents is deemed suitable for this study. In addition, Smart PLS 3 was used to ascertain the findings of this research. This research uses well-known tests, including the measurement model test and the structural model test, for their critical results.

Data Analysis and Results

The conclusions of this study are founded on data gathered using a Likert scale questionnaire. This research provides quantitative evidence to support its empirically derived hypotheses. Before discovering the validity and dependability of data, the study has determined the outcomes of measurement model assessment. In the initial stage, the factor loadings are examined, and these results are examined to determine the validity and dependability of the research data. All of the values were greater than 0.60,

the prescribed threshold (Royston, 1992) for achieving significant factor loadings, as indicated by the data analysis for this study. Therefore, the individual-level validity of the scale items is significantly attained. On the other hand, the study's results are tested to ascertain Cronbach alpha, composite reliability, and extracted average variance. Cronbach alpha > 0.70 (Tavakol & Dennick, 2011) and composite reliability > 0.70 (Raykov, 1997) are utilized to assess the validity and reliability of the research data. Consequently, the analysis of the results for this study revealed that adequate Cronbach alpha and composite reliability had been attained, and the findings of this study have sufficient validity and reliability. On the other hand, the variance between research findings is also determined by testing the results of average variance extracted findings > 0.50 (Alarcón et al., 2015). This research's reported data revealed a substantial difference between the collected data. Table 1 displays the results of convergent validity.

Table 1. Convergent Validity

Variables	Factor Loadings	Cronbach Alpha	Composite Reliability	Average Variance Extracted
Cultural Globalization	Above > 0.60	0.844	0.844	0.503
Culture of Kazakhstan and Kyrgyzstan	Above > 0.60	0.785	0.749	0.683
Life Style of Kazakhstan and Kyrgyzstan	Above > 0.70	0.756	0.811	0.629
Values of Kazakhstan and Kyrgyzstan	Above > 0.60	0.932	0.823	0.699

In addition, the findings of discriminant validity are evaluated to ascertain the difference between the collected data. Ab Hamid et al. (2017) state that the discriminant validity test is required to determine the difference between the data for each variable to attain statistically significant results. This research determined the discriminant validity using the Heteritrait-Monotrait (HTMT) method. According to Gold et al. (2001), the HTMT matrix results must be less than 0.90 to obtain significant discriminant validity. The data analysis for this study, highlighted in Table 2, confirmed that the study's discriminant validity is adequate. In addition, it is depicted in Figure 1.

The findings of this research for testing hypotheses are founded on the evaluation of structural models. To ensure the significance of the hypotheses, the t-values are calculated. The significance of the hypothesis can be determined using t-values greater than 1.96 (Ringle et al., 2022). The results of hypothesis 1 (beta = 0.411 and t = 4.884) indicate that cultural globalization affects Kazakhstan and Kyrgyzstan's cultures. The findings of hypothesis 2 (beta = 0.532 and t = 6.548) indicated that cultural globalization affects Kazakhstan and Kyrgyzstan's lifestyles. Thirdly, the results of hypothesis 3 (beta = 0.554 and t = 3.901) revealed that cultural

globalization affects Kazakhstan and Kyrgyzstan's values. Therefore, all three hypotheses of this study are confirmed, and the results are presented in Table 3.

Table 2. Discriminant Validity

Variables	Cultural Globalization	Culture of Kazakhstan and Kyrgyzstan	Life Style of Kazakhstan and Kyrgyzstan	Values of Kazakhstan and Kyrgyzstan
Cultural Globalization				
Culture of Kazakhstan and Kyrgyzstan	0.721			
Life Style of Kazakhstan and Kyrgyzstan	0.722	0.684		
Values of Kazakhstan and Kyrgyzstan	0.632	0.644	0.734	

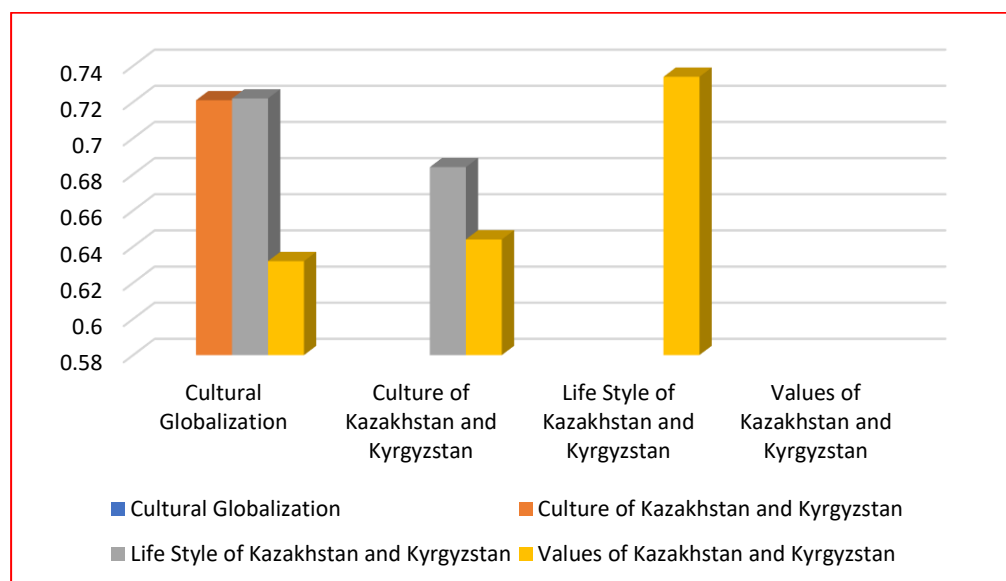


Figure 1. Discriminant Validity Diagram

Table 3. Path Findings

Relationships	Beta	T Statistics	Results
Hypotheses 1	0.411	4.884	Accepted
Hypotheses 2	0.532	6.548	Accepted
Hypotheses 3	0.554	3.901	Accepted

Discussion

The empirical findings of this study supported the conclusions of this study. Moreover, the hypotheses developed by this investigation are widely

accepted. The objective of this study is also substantially attained because statistical evidence supported the findings of this study. Thus, the results of hypothesis 1 indicated that cultural globalization affects the cultures of Kazakhstan and Kyrgyzstan. Second, the findings of hypothesis 2 indicate that cultural globalization affects Kazakhstan and Kyrgyzstan's lifestyles. Thirdly, the findings of hypothesis 3 revealed that cultural globalization affects Kazakhstan and Kyrgyzstan's values. Existing research has yielded results that are comparable to this studies. The connections between a citizen, social groups, and the state, expressed through the state's interest in the citizen and social groups and vice versa, are decisive to national identity. Kazakhstan and Kyrgyzstan, as Central Asian countries, are experiencing a variety of cultural influences, including their Soviet past, national traditions, and globalization processes. In the context of globalization, strengthening national identity and preserving the national cultural code (traditions, customs, values, language) is a top priority for the Central Asian states. Kazakhstan and Kyrgyzstan are both taking extensive steps in this regard.

The primary objective is to balance openness of mind and preservation of national identity. According to [Breed and Imen \(2020\)](#), many problems arise because the large, global world is undergoing rapid change, and mass consciousness remains rooted in the domestic context. Openness and receptivity to the greatest accomplishments, as opposed to the deliberate rejection of everything "not your own," is the key to success and one of the indicators of open consciousness. Strengthening national identity requires maintaining the inner essence of the national "I" while altering some of its characteristics. Modernization should not be viewed as a transition from a national development model to a singular, universal model, according to [Nurdinova et al. \(2019\)](#). The Republic of Kazakhstan, like other societies, chooses its development path. Openness to interaction with the outside world must be combined with preserving the "cultural code of the nation": traditions, customs, literature, music, and history.

The family is the primary institution responsible for the modernization of public consciousness and the preservation of the cultural code of the nation (customs, traditions, language, and values). In the family, the foundations of behavior are established; consequently, a national model of family policy should be based on spiritual and moral values that will profoundly affect the personality formation of the younger generation of Kazakhstanis. Government agencies, non-governmental organizations, educational institutions, the media, and the general public must engage in extensive efforts. To form a competitive, versatile, and morally mature individual while preserving national values, the "National Education" ideological platform was developed. The platforms' primary purpose is to protect national identity by forming the value system of the younger generation, considering the preservation of national mentality peculiarities and global trends. It also encompasses the propagation of traditional family values, the preservation of traditions, and a sensitivity to the nation's past ([Temirbayeva et al., 2021](#)).

The Resolution of the Government of the Republic of Kazakhstan dated February 9, 2021, approved the roadmap for the transition of the RukhaniZhangyru program for the period of national modernization for 2021, which provides for the implementation of measures in three areas: personal development, preservation of national identity, and state, civil society, and local community development (Jonbekova, 2020). In 2021, the concept of spiritual and moral education for preschool and school-aged children was developed based on the principles of the RukhaniZhangyru program to enhance the educational work and spiritual and moral education of the generation. The concept's primary objective is the inculcation of traditions and national values and the education of patriotism (Sheranova, 2023). In the context of globalization, the introduction of the concept refers to the preservation of national characteristics. During globalization, each nation strives to preserve its country, religion, language, culture, and history to the greatest extent feasible. Respect for the national upbringing and spiritual values is crucial to the unity and prosperity of any nation (Kosmarskaya & Kosmarski, 2019). Kyrgyzstan previously developed a similar document. Thus, the Concept of Education for Schoolchildren and Students in the Kyrgyz Republic until 2020 was adopted in 2014. One of the concept's primary goals is the formation of moral qualities and citizenship in children, adolescents, and youth on the basis of universal and national values. The concept emphasizes the value of ethnic origins. Experience has shown that education without a folk basis cannot produce fruitful outcomes (Pelkmans, 2021). Thus, both Kazakhstan and Kyrgyzstan place a premium on preserving national identity and traditional values at the state level (Chang, 2019).

Culture comprises norms and values, the guiding principles that determine human behavior. Globalization processes are reflected not only in the external manifestations of culture, such as apparel, manner of dress, and the interior design of homes and offices but also at the level of cultural and value paradigms and social dispositions. (Junisbai & Junisbai, 2019) Globalization is associated with overcoming barriers (spatial, linguistic, cultural), social interaction, and the assimilation of experience. Consider the attitude of Kazakhs and Kyrgyzs towards those who speak a different language and live a different lifestyle. Kazakhstanis and Kyrgyzstanis were asked, as part of the World Values Survey, to mark each of the proposed groups of people with whom they would not want to reside next door. Globalization influences the elimination of linguistic and cultural communication barriers. According to the survey results, only 4.1% of Kazakhs do not want their neighbors to speak a different language, nearly three times less than the previous measurement. This indicator is significantly higher in Kyrgyzstan, which stands at 12.2% according to the most recent measurement and 25.9% according to the preceding one. In Kyrgyzstan, the unwillingness to live next door to people of a different race is 2.5 times greater than Kazakhstan. In comparison, the unwillingness to live next door to people of another religion is 3.4 times greater, and the

unwillingness to live next door to unmarried couples is 2.3 times greater. The most recent measurement indicates a decline in prejudice against the enumerated social categories among residents of both nations, particularly against those who speak a different language. The increased influence of globalization can explain these changes: the more individuals interact with various population groups, the less prejudice they hold against them.

Historically, patriarchal attitudes have been prevalent in Central Asian nations. The path towards gender equality these nations are progressively adopting is partially the result of globalization processes. Kazakhstan ranked 72nd out of 153 countries on the gender disparity index in 2020, while Kyrgyzstan ranked 93rd. In labor relations, patriarchal culture manifests itself through unequal employment opportunities for men and women and the prioritization of family over work for women. In such a culture, the construction of a family (marriage and motherhood) is more important than professional activity and career advancement for women's self-actualization. In the West, career, and labor often take precedence over personal life, whereas in our country, personal life takes precedence (Nuridinova et al., 2019). According to the seventh wave of the World Values Survey, 59.3% of Kazakhs and 48.6% of Kyrgyzstanis strongly agree that in the event of a labor shortage, men should have greater access to employment than women (the sum of "absolutely agree" and "agree" responses). Based on traditional attitudes, it is presumed that men are the primary breadwinners of their families and are therefore entitled to a more favorable distribution of resources. However, due to the influence of global trends, not all respondents hold such views. In Kazakhstan, 21.6% of respondents disagree and completely disagree with the statement that in the event of a labor shortage, men should have greater access to employment than women, while in Kyrgyzstan, the number is 23.0%.

Officially, these countries support the policy of gender equality. Thus, Kazakhstan joined the UN Sustainable Development Objectives (SDGs) in September 2015, of which 12 of the 17 objectives are gender-sensitive. This implies that nearly all programs at all levels of government should include gender equality indicators, whose monitoring and commensurate improvements should lead not only to an improvement in the country's global ranking but also to a genuine improvement in development. Kazakhstan climbed 12 spots to 65th in the Global Ranking for attaining Sustainable Development Goals by 2020, while Kyrgyzstan remained at 52nd. The emergence of adolescent subcultures is an additional manifestation of globalization. Subcultures are components of a shared culture that differs from the dominant culture but does not contradict its fundamental norms and values. According to the survey, 18.8% of children and adolescents in Kazakhstan identify with subcultures or youth movements.

Moreover, while 20.3% and 25.2% of children in small towns and regional centers identify with subcultures and youth movements, this figure is lower in rural areas, at 15.8%. Most of these subcultures and trends have

been adopted due to globalization. Rappers are the most prominent subculture among children and adolescents (21.1%). Other prevalent subcultures include cycling enthusiasts (11%), K-pop/Q-pop (10.9%), and fandom (9.3%) among motorcyclists. Also popular among children (29.7%) was the "other" answer option, which included subcultures not listed (anime, gamers, bloggers, sports directions, dancers, football players, etc.).

As evidenced by the survey results, Kazakh adolescents are influenced by both Western and Eastern cultures ([Nurdavletova, 2019](#)). K-pop/Q-pop is notably one of the most prominent subcultures among Kazakhstan's youth. This Korean musical genre incorporates Western electropop, dance music, contemporary rhythm and blues, and hip-hop. The male band "Ninety Ninety-one" is one of Kazakhstan's most popular Q-pop music groups. Notable is the fact that the concerts of this group were disrupted in multiple cities of Kazakhstan by activists who believe the group's creativity and androgynous appearance violate national traditions and gender norms of masculinity. According to activists, their creativity is a negative manifestation of globalization because it conflicts with national values and standards. A similar trend known as Z-pop has emerged in Kyrgyzstan, and the local group "Jonele" has helped it acquire popularity. Notable is that fans of the Kazakh boy band began accusing Kyrgyz musicians of copying the manner of their idols ([Gappassova et al., 2022](#)). Thus, globalization is viewed as a phenomenon that combines the influences of the West, the East, Russia, and the Soviet era. People's leisure, interests, political culture, gender attitudes, modes of communication, work organization, and way of life have been affected by globalization. Cultural globalization entails exchanging ideas, pastimes, values, and cultural products. Cultural globalization has accelerated significantly in recent years due to technological advances in transport and communication. Food globalization is one of the most evident examples of cultural globalization: food consumption is a significant aspect of culture, and most societies adhere to a special diet. However, fast food giants like Coca-Cola, Starbucks, and McDonald's have contributed to the cultural globalization of food and the decline of national cuisine's prominence. The selection of apparel, equipment, and cultural consumption products (literature, books, music, and film) reflects global consumption trends.

Conclusion

In summary, globalization processes affect Kazakhstan and Kyrgyzstan's culture, influencing lifestyle, norms, values, behavior, communication methods, education, leisure, consumption, and work organization, among other factors. Globalization offers benefits in a variety of domains. It contributed to global economic growth and increased cultural exchange. There are currently numerous world citizens. The origin of products is now of secondary importance, and geographical distance is no longer a hindrance to the delivery of many services. Globalization and localization are so intertwined that the scientific term "global" exists due to the

interaction between global and local. Therefore, unity and diversity are not incompatible. The world is simultaneously becoming more diverse and more unified. Despite several advantages (information exchange, incorporation of international experience, and global achievements in science, education, and culture), globalization processes have ambiguous effects on national values.

There are concerns about the loss of cultural identity among nations and peoples. The process of the deformation of moral values necessitates an appeal to the stabilizing function of traditions, a crucial element of social reproduction. Historiography demonstrates that a society's sustained development is impossible without maintaining its people's social continuity. Globalization extends beyond homogenization. As paradoxical as it may sound, globalization strengthens national identity: in the age of globalization, people are significantly more concerned with the uniqueness and originality of their own culture. Kazakhstan and Kyrgyzstan have adopted multiple policy documents and measures to bolster their national identity. These nations endeavor to strike a balance between interaction with the outside world and preservation of their national cultural code (language, customs, traditions, norms, and values).

Theoretical and Practical Implications

This research has some theoretical ramifications that were not emphasized in the literature before its findings. Significantly, the study identified three new direct relationships in the literature concerning Kazakhstan and Kyrgyzstan's culture, lifestyle, and values. This study reported in the literature that cultural globalization has a significant and positive effect on the cultures of Kazakhstan and Kyrgyzstan. In addition, this study has empirically reported in the literature that cultural globalization has a significant and positive impact on the lifestyles of Kazakhstan and Kyrgyzstan. This study added a new relationship to the literature by demonstrating that cultural globalization affects Kazakhstan and Kyrgyzstan's values. This research's findings, supported by empirical evidence, are substantial contributions to the corpus of knowledge that were not highlighted by previous studies. This study reveals that the globalization of culture significantly impacts the culture and values of the people of Kazakhstan and Kyrgyzstan. To have a greater chance of survival, the community must foster its own global culture. This research has produced statistically significant results in the scholarly literature so that scholars could benefit from its findings.

This research has practical implications for demonstrating how the people of Kazakhstan and Kyrgyzstan can recover their cultural identity by minimizing their exposure to global culture. In this manner, the people of Kazakhstan and Kyrgyzstan must focus on cultural values to increase modern society's awareness of their traditions. The youth should be specifically targeted at the local level with cultural values and understanding of local traditions. In addition, the governments of

Kazakhstan and Kyrgyzstan are obligated to promote cultural identity by encouraging citizens to don traditional attire. Similarly, the citizens of Kazakhstan and Kyrgyzstan are required to organize cultural events to enhance the populace's cultural awareness.

Furthermore, the people of Kazakhstan and Kyrgyzstan are required to acquire their language to promote their culture, as the language substantially impacts the perception and comprehension of the people. The public's knowledge of Kazakhstan's and Kyrgyzstan's cultures could serve as a means to advance the cultural conduct of the public. To enhance their cultural values, the people of Kazakhstan and Kyrgyzstan might employ various strategies.

Future Directions

Without a doubt, the data analyzed for this study indicate that cultural globalization substantially affects the culture, way of life, and values of Kazakhstan and Kyrgyzstan. The findings of this study are also significant from a theoretical and practical standpoint. The significant results of this study do indeed contribute to the body of knowledge. On the other hand, this research has some limitations that the findings of future studies must address. This study's limitation is that no mediating or moderating variables were considered when testing the hypotheses. Indeed, substantial mediators and moderators could positively or negatively influence these relationships. Therefore, the researchers are motivated to determine the moderating effect of cultural awareness on the relationship between cultural globalization and the culture, way of life, and values of Kazakhstan and Kyrgyzstan. In contrast, academics are motivated to determine the moderating function of norms and traditions in the relationship between cultural globalization and Kazakhstan and Kyrgyzstan's culture, lifestyle, and values. The final objective of the researchers is to determine the moderating effect of public perception on the relationship between cultural globalization and the culture, lifestyle, and values of Kazakhstan and Kyrgyzstan.

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