

THE IDENTITY OF KAZAKHSTANI YOUTH: IMPACT OF GLOBALIZATION AND NEOTRADITIONALISM

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Baizhol KARIPBAYEV

*D.Sc. (Philos.), Professor,
Buketov Karaganda State University
(Karaganda, Kazakhstan)*

ABSTRACT

The article analyzes the value orientations of modern student youth in Kazakhstan that influence the formation of their identity. Based on the analysis of this social group's value alignments, the article attempts to determine the vital problem areas in the formation of the character of young people as those capable of taking responsibility for their own destiny and the destiny of their country. Special attention is heeded to ethnic, religious and civic identities. The ratio of civil and ethnic identities among Kazakhstani student youth is assessed. A growth tendency in the norms of individualism and indifference to traditional forms of identity is revealed. Particular attention is paid to the influence of traditional and modernization values on the self-awareness of Kazakhstani youth. This research perspective was selected deliberately. The current state of public relations—both global, and Kazakhstani in particular—is determined by active ambiguous, multi-directional transformation processes. Under these circumstances, the issue of identity becomes especially acute for young people, and a search for sources of worldviews en-

sues to help young people formulate and self-actualize their own essence and to construct their own view of the world. In the course of this search, it is crucial to avoid becoming an object of various kinds of ideological, spiritual, ideological manipulation and recruiting. The modern contemporary social reality engenders a wide variety of spiritual practices, ideological revelations and political modules. It is essential for a young person to make the right choice based on objective knowledge and understanding. Under the circumstances, a special responsibility is imposed on the education system. Unfortunately, the modern higher education system in Kazakhstan pays special attention to the rigid specialization of graduates as part of the current vigorous reforms. Purely professional training is becoming a priority, while the issues of socio-humanitarian, ideological training of our future specialists remain on the margins of the educational system, which, in turn, impedes their successful socialization. It is in these epistemological coordinates that this article was prepared. The article is based on the data obtained through a sociological

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KEYWORDS: *Kazakhstani youth, identity, values, ethnicity, religiosity, patriotism, education.*

Introduction

For over two decades, both state and scientific researchers have been exploring the problem of the formation of Kazakhstani identity and, in particular, the identity of Kazakhstani youth. The official state position on this issue is clearly presented in a number of landmark works, documents that reflect the main priorities of state policy in this area. This problem was assessed in a number of works by Kazakhstani researchers, who offer their point of view on the peculiarities of Kazakhstani identity among young people.

A comprehensive study of the problems of Kazakhstani youth is carried out by Molodezh (Youth), a Kazakhstani research center. In recent years, the center’s researchers have been studying the principal value orientations of modern Kazakhstani student youth in the context of formation of a tolerant attitude towards ethnic and confessional diversity. The key conclusion in this research area testifies to the presence of tolerance skills in modern Kazakhstani youth as the foundation of the attitude towards the Other.¹

In 2016, as part of the research project “Kazakhstani Youth as a Strategic Resource of the Society of Universal Labor,” the Youth center presented an analysis of the possibilities and prospects for youth in the implementation of the Kazakhstani program of public and state construction in accordance with modern trends. It also outlined the role of the state in the formation of labor culture in young people as an essential factor in successful socialization and self-identification. Research has shown that labor occupies an important place in the value hierarchy of young Kazakhstanis and is included in the same group of values as family and health. However, work is important for them—not as an ultimate, but as a terminal value, a condition for achieving their life goals (material well-being, success in life).²

Kazakh scientist Beket Nurzhanov analyzes significant aspects of ethnic identification in modern Kazakhstani society and provides a fascinating look at the nature of nationalism in the context of globalization.³ Issues of interethnic and interconfessional communications among Kazakhstan youth are also examined in the monographic study by Baizhol Karipbayev *Transformations of National Consciousness in the Modernization Context of Modern Kazakhstan*.⁴ These works offer various research and methodological perspectives.

However, the diversity and inconsistency of methodological principles and approaches in the study of identification processes seriously complicates the process of researching this issue. The so-

¹ See: “Studencheskaia molodezh: sotsialnyy portret,” Astana, 2014, available at [<https://eljastary.kz/articles/63/0/>], 20 July, 2019.

² See: *Report on the Research Work “Kazakhstani Youth as a Strategic Resource of the Society of Universal Labor” (interim)*—The Youth Scientific-Research Center, Astana, 2016 (in Russian).

³ See: B.G. Nurzhanov, “Globalizatsia: zakat natsionnosti ili rastsvet etnichnosti?” in: *Ustoychivost etnokulturnykh sistem v kontekste dinamiki globalizatsii. Materialy gorodskoy nauchno-prakticheskoy konferentsii*, Almaty, 2012, pp. 79-88.

⁴ See: B.I. Karipbayev, *Transformations of National Consciousness in the Modernization Context of Modern Kazakhstan*, Print shop, Karaganda, 2019.

ciological approach to the examination of identity implies a study of its social aspects, understood as a person's attribution to various social categories: ethnicity, class, gender, race, etc. Traditionally, the concept of identity referred to a person's individuality, but now its meaning has expanded, and sociologists today speak of a collective, or group, identity. Along with personal identity, social identity is considered an important regulator of self-awareness and social behavior.

Social roles are accepted and assimilated through forming ideas about oneself on the basis of identification with various social categories: status, gender, age, norm, group, culture, socio-cultural patterns, norms and values. However, self-identification is altered in the process of interacting with other people, and identity is predominantly formed by the end of adolescence.⁵ The formation of social identity is a continuous process that entails the acquisition of new social characteristics, each of which comes to the fore at a certain stage of life. This process, however, is not linear, and is associated with an identity crisis. An identity crisis arises as a person grows up and in adulthood due to social changes, engagement in new types of activity and new social roles. Such a crisis may also acquire a large-scale social character. Modern sociological theories mainly focus on constructed identity, which is not seen as stable because of the dynamic nature of modern society. Understanding identity is only possible in the context of the socio-historical environment, technology and economy of the era, cultural tradition and prevailing educational practices and values.

Modern Kazakhstani society is undergoing intense social transformations. Social transformation includes all changes in social structures, institutions, practices, the emergence of new or ensuring the functioning of former groups, forms of interaction and behavior. First and foremost, there is an ongoing transformation of the value system of Kazakhstani society. Youth is one of the essential groups in the transformation process. Kazakhstani youth determines the political, economic and social structure of society, acts as a catalyst in its development. Kazakhstan's future largely depends on the identification models of young people, their value attitudes, patterns of behavior, lifestyle, and the degree of their integration into socio-political processes.

The identity of modern Kazakhstani youth is formed in the context of globalization and technologization, global changes in the value system and the simultaneous revival of traditional values, which causes even greater uncertainty in the self-perception of young Kazakhstanis. In this article, we will define traditional values as the process of using norms and values from traditional culture and adapting them to modern conditions. This process is also called neo-traditionalism, because it entails the adaptation of traditional practices to modern conditions, rather than their mere replication. The approaches to the study of neo-traditionalism are ambiguous. Thus, researchers Yuri Popkov and Svetlana Madyukova see neo-traditionalism as a combination of constant and variable elements, that is, stability of tradition in the social space and its renewal in keeping with the changing reality. Innovation restores tradition, filling it with new meaningful characteristics, while tradition does not change its basic attributes. The authors conclude that neo-traditionalism is characterized by the logic of stability and variability, which determines the relationship between innovation and tradition.⁶ A slightly different view of neo-traditionalism as an adaptation of traditional axiological content to new conditions allows to identify different variants of this adaptation.⁷

According to Anthony Giddens, the modern world is beyond control in general, it is a "runaway world." Giddens believes that the role of traditions and customs has ceased to be influential, which, in turn, leads to irreversible changes in the structure of self-identification. The weakening role of tradi-

⁵ See: O.A. Simonova, "K formirovaniu sotsiologii identichnosti," *Sotsiologicheskii zhurnal*, No. 3, 2008, pp. 45—61.

⁶ See: Yu.V. Popkov, S.A. Madyukova, "Fenomen sotsiokulturnogo neotraditsionalizma," *Aleteia*, St. Petersburg, 2011.

⁷ See: V.A. Lapshin, "Formy neotraditsionalizma: Severo-Zapadnyy federalnyy okrug," *Nauchno-issledovatel'skaya baza dannykh "Rossiyskiye modeli arkhazatsii i neotraditsionalizatsii,"* 2014, available at [http://neoregion.ru/szfo.html?PH_PSESSID=1ce91e1b3a57218d3c4ab30aa05a582e], 14 December, 2018.

tions and customs leads to the destabilization of the social foundations of identity, and to an impression of free choice in the search of an identification code.⁸ The researcher directly links the factors of modern social changes that radically alter our life with the globalization processes, which impact not only the global situation, but also people's daily life, destroying the preceding foundations and traditions, which is bound to lead to various conflicts and contradictions in cultural and ideological aspects. As a result, the traditional society is being replaced by a new model, where new technologies, the Internet, virtual space, and mass media products have a significant impact on the formation of a person's worldview. Globalization creates anxiety and a sense of risk: high modernity is a "high risk society." Risk and anxiety are becoming fundamental in modern social life. All of the above leads to the emergence of the so-called runaway identity. "The absence of a single integral structure engenders many identities that are not consistent with each other, but alternate, interchangeable. In this situation, it is difficult for a person to orientate himself, to make the right choice. The younger generation is experiencing particular difficulties, since young people are a particularly vulnerable social group, which is subject to deprivation processes in the context of a socio-cultural crisis. The latter results from the absence of a single value matrix that contributes to self-determination and enables the search for identity."⁹

Sociology today is focused on anticipating the emergence of social problems. Prediction in the domain of principal identification patterns is imperative. At the same time, the issue of new identity formation in Kazakhstani society reveals itself as a problem with an indisputable practical dimension. It is associated with the need to optimize youth policy, come up with scientifically valid management decisions, determine the social well-being of Kazakhstani youth, and help them acquire their cultural identity. It is impossible to design and forecast the development of this society without a clear understanding of the possibilities and prospects of the national identity of the key socio-demographic group.

Axiological Content of Kazakhstani Youth Identity

The central research problem of this article is the axiological content of young Kazakhstanis' identity, the question of the values that dominate young people's selfhood—traditional or global, global or civic? Today, young Kazakhstanis faced the acute issue of the formation of new identification models that can be associated with the history, culture and traditions of the dominant ethnic group. They can be focused on state and civic identity, but also on the global value system associated with the processes of universalization, technologization, uncertainty and fluidity. We were interested in how traditional, global and civic values are combined in the identity structure of Kazakhstani youth. Which ones are preferable? Which ones define the selfhood of a young person?

Research Methodology

Numerous sociological schools have dealt with issues of identity formation, which include some of the most authoritative names.¹⁰ However, the concept of identity owes its mass popularity to Erik

⁸ See: A. Giddens, *Runaway World: How Globalization is Reshaping Our Lives*, Profile, London, 1999.

⁹ See: Ye.G. Vialova, "Identichnost molodezhi v kontekste sovremennykh filosofskikh issledovaniy," *Bulletin of Kalmyk University*, No. 2 (30), 2016, p. 130.

¹⁰ See: G. Mead, *Mind, Self, and Society*, University of Chicago Press, Chicago, 1934; P. Berger, T. Lukmann, *The Social Construction of Reality. A Treatise on Sociology of Knowledge*, Penguin Books, London, 1966; A. Giddens, *The Constitution of Society, Outline of the Theory of Structuration*, Polity Press, Cambridge, 1984; A. Touraine, *Le retour de l'acteur. Essai de sociologie*, Librairie Arthème Fayard, Paris, 1984, 350 pp.

Erikson. His concept entered both scientific discourse and everyday thinking in the United States and Western Europe.¹¹ Erikson is rightfully considered the author of one of the most famous and deeply developed theories of identity. In this article, we are interested in Erikson's notion of psychosocial identity, which is considered the core of a person's life and an indicator of his psychosocial balance. Equilibrium provides a feeling of stability and continuity of one's self in time and space, its inclusion in social communities, the identity of personal and socially accepted worldview types.¹²

In our study of the identification practices of modern Kazakhstani students, we proceeded from the concept of self-identification, formulated by Erikson, who defines it as a firmly assimilated and personally accepted image of oneself in all the diversity of one's relationship with the surrounding world and focuses on the problems of identification processes, referring to both the personal and the group level of this process.¹³

The attention of sociologists to the identification process is due to the fact that its result—individual and social identity—is one of the main factors in the formation of social groups, social ties and social differentiation. In a stable society, identification helps a person achieve a harmonious relationship between his perception of himself and others' perception of him, between the social and individual self. Along with the socio-psychological aspects of identity, Erikson accounted for the role of the historical context in the formation of identity.

As the personality develops, its identity is tested by the challenges of the changing external world, including its global contexts, especially in modern conditions. The social crisis is accompanied by a violation of the "ideological integrity" of society, an undermining of its previous value system. The self-identification process is impossible without comparing oneself with others. Only as a result of interaction with another group, direct and/or mediated, does an individual acquire his special characteristics. Identity can be considered a symbolic means of uniting with some and distancing oneself from others.

The notion of the naturalness of identity crises was especially important in our study, with Erikson being one of the first to notice the existence of a normative, psychosocial crisis. This crisis is expressed in a person's active exploration of his place in the world, his goals, aspirations and relationships with other people. At the same time, Erikson believes that a crisis of this sort is an obligatory step in the process of an individual's development, of constructing a more complex identity.¹⁴ The scientist emphasized the close connection between an identity crisis and crises of social development. As a rule, an identity crisis occurs when the disintegration of previously dominant ideals and values, which begins due to an acute social crisis, forces people to look for new spiritual guidelines for realizing their place in a changing society, new relations with the state and the surrounding social environment, that is, a process that is typical today for the absolute majority of post-Soviet countries, including Kazakhstan.

Research Methods

The study "Ethnos. Religion. Culture" was conducted in 2018-2019, within the framework of the project "Formation of the Concept of Religious Tolerance for Ethnic Consolidation in the Educational Formats in Modern Kazakhstan." Analyzing the age structure of the Kazakhstani population, youth in particular, we saw that according to the data of the Committee on Statistics of the Ministry

¹¹ See: O.A. Simonova, op. cit.

¹² See: E. Erikson, *Childhood and Society*, 2nd Edition, Norton, New York, 1963.

¹³ See: E. Erikson, *Identity, Youth and Crisis*, Norton, New York, 1968.

¹⁴ See: E. Erikson, *Childhood and Society*.

of National Economy of the Republic of Kazakhstan, there were 3,900,834 young people aged 14 to 29 as of the beginning of 2018. Today, one third of young people are the middle cohort, i.e., students and young people who are mostly completing vocational training, entering production activities and creating their own families. The smallest share is made up by adolescents and young people aged 14-18 years. Analyzing the “youth” demographic category, which, according to Kazakhstan’s official statistical criteria, includes young people aged 14 to 29, it is important to emphasize that the number of young people has been declining in the middle and older age groups since 2015. The situation is different for the younger age group (14-18): since 2016, their number has been gradually increasing. 542,500 young people are college students, and, compared to the last academic year, their number had increased by 9.3%. Thus, Kazakhstani students are one of the many subgroups of young people, which is why our chief research interest encompasses those who study in Kazakhstani colleges and universities. This research perspective is also determined by the fact that today’s generation of Kazakhstani youth was born and raised in the conditions of acquired state independence. Their value priorities are largely markers of the current transformation processes in Kazakhstan.

The sample population of the study comprised students of Kazakhstani universities and colleges. N = 1,500 people in seven cities of Kazakhstan (Nur-Sultan, Almaty, Shymkent, Karaganda, Kokshetau, Taldykorgan, Kostanay). The type of sampling method we have chosen is stratified sampling. The research method used is a questionnaire survey. Questionnaire blocks were devoted to the issues of social identity of student youth, interethnic relations, patriotic feelings, forecasts for the future, fears and threats that Kazakhstani youth is concerned with.

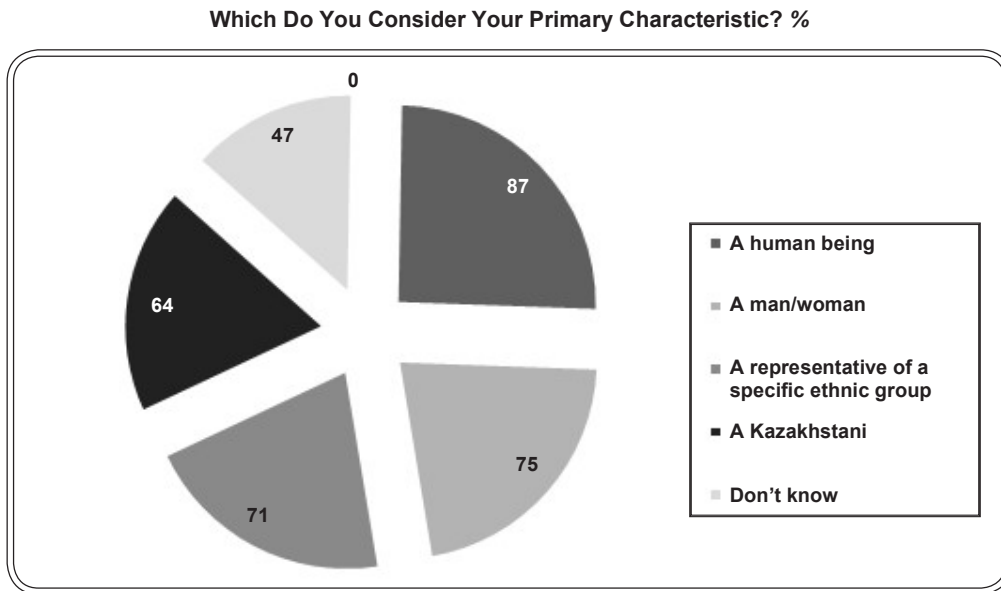
Identity, Ethnicity and Language

Distribution of answers to the question “Which do you consider your primary characteristic?” produced the following results: “A human being”—87%; “A man/woman”—75%; “A representative of a specific ethnic group”—71%; “A Kazakhstani”—64%; 47% of the young people surveyed did not know how to respond to this question (see Fig. 1).

The structure of a person’s identity is always dominated by basic foundations, i.e., a human being, a man/woman. However, the distribution of the respondents’ answers demonstrates that ethnic self-identification occupies an equally important place. The number of Kazakhstani youth who cannot answer this question is also very significant. It allows to assume that traditional forms of self-identification (gender, ethnic) are not definitive or decisive for young people.

By offering a block of questions on interethnic relations, we received data that testify to the benevolent attitude of Kazakhstani youth towards other cultures. Distribution of opinions on the question “What are the attitudes of people of different ethnic groups at your place of residence?” showed that 56.4% of respondents consider them friendly; the answers to the question about conflicts and quarrels on ethnic grounds demonstrated that 86.8% of the young people surveyed had never experienced anything of the sort; 67.5% answered “Positively” to the question “How do you feel about the culture of other peoples?”; 83% of the surveyed students answered “Yes” to the question: “Do you have friends of a different nationality?”; 46.2% answered “Positively” to the question “How do you feel about interethnic marriages?” The ethnic component remains one of the most important in the structure of modern Kazakhstani identity, because it acts as the last stronghold in conditions of uncertainty, fluidity and blurring of values. At the same time, the ethnic identity of the majority is not burdened with either a sense of their own superiority, or hostility towards others, or radical nationalism. From the responses, we can infer that young people regard interethnic relations in modern Kazakhstan as calm and peaceful, the respondents demonstrate a high level of tolerance to other identification behavior models and acceptance of the “otherness” of values of other cultures.

Figure 1



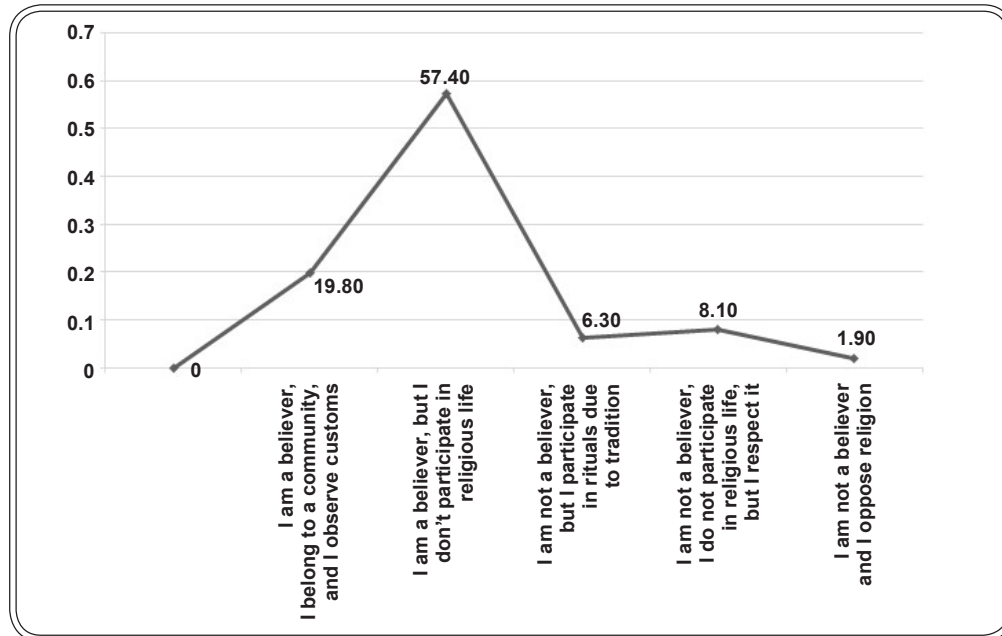
In our investigation of the linguistic identity of young Kazakhstani, we inquired as to which language they use more often when communicating with family members. The answers were distributed as follows: “mostly Kazakh, sometimes Russian”—27.2%, “only Kazakh”—26.5%, “only Russian”—19.3%, “Russian and Kazakh, equally”—17.7%, “mostly Russian, sometimes Kazakh”—9.1%. There is a significant increase in the share of Kazakhstan youth who use the Kazakh language in everyday life. Also, 62.8% of the surveyed students study at colleges and universities in the Kazakh language, and 37.2%—in Russian. The increase in the share of Kazakh youth speaking the Kazakh language is associated both with changes in the ethnic structure of modern Kazakhstan (a general decrease in the number of people of other ethnicities in the republic), and the state’s active language policy that promotes a positive image of the Kazakh language. In addition, the nation-building process has caused a revival of interest in the Kazakh language and culture as an identification marker. But the main trend is the high tolerance of young people to Kazakh-Russian bilingualism, including among Kazakh-speaking youth.

Identity and Religiosity

The students were asked the question: “What is your attitude to religion?” (see Fig. 2). The answer “I am a believer, but I don’t participate in religious life” was selected by the majority of participants—57.4%; the answer “I am a believer, I belong to a community, and I observe customs” was selected by 19.8% of respondents; 6.3% of respondents selected the answer “I am not a believer, but I participate in rituals due to tradition”; 8.1% consider themselves non-believers, but respect religion.

This demonstrates the existence of two main groups among student youth—those whose identification with religion is weak and those whose identification with religion is crucial for them. Only 1.9% of the respondents turned out to be opposed to religion (“I am not a believer and I oppose religion”). Students’ low interest in religious life is also confirmed by the distribution of responses to the question “Have you participated in religious ceremonies or rituals?” 63% of the respondents do not

What is Your Attitude to Religion? %



participate in religious ceremonies and rituals, 25.5%—did participate in them. At the same time, 76.8% of the young people surveyed consider themselves Muslim, 11.5%—Orthodox. These two religious communities are dominant in modern Kazakhstan, which is confirmed by our research data. 6.6% of the respondents could not indicate their religious affiliation.

To the question “If you are an unbeliever, how do you feel about believers?” the following answers were obtained: positive—54.5%, indifferent—34.3%, negative—3.2%. This distribution of responses indicates the indifferent attitude of the surveyed student youth to the religiosity of other people. The distribution of answers to the question “Do you agree with the statement that ethnicity influences the choice of a particular religion?” indirectly confirms our opinion about the weak influence of religion on the identification models of Kazakhstani youth. Thus, 36.6% of students indicated that they do not agree with this opinion, 34%—agree, 28.8% sometimes agree with it.

The figures that demonstrated the religious identity of the respondents do not reveal a conscious appeal of young people to religion. The religiosity of young people is superficial and lacks in practical meaning, except for the conformity to the traditional religion of their ethnic group. Religious identification presupposes a more rational and methodical behavior than that which is documented among the “believers”—the external, ritual and cult aspects prevail in their behavior.

Identity and Patriotism

To the question: “Do you intend to leave Kazakhstan?” 42.9% of the respondents responded “No”, 34.4%—“Not yet, but it is possible,” 16.7%—“Yes.” We see that migratory sentiments are latently present in the value structure of student youth.

The question “What, in your opinion, is included in the concept of Kazakhstani patriotism?” showed that for students it is only “Pride for their country, for its authority”—58.6% and “Readiness to stand up for its defense”—50.7%, rather than the desire to work better for the good of your country, material and spiritual wealth, the desire to help the representatives of their ethnicity in every possible way, or the feeling of superiority of their ethnic group.

To the question “How do you feel about the spread of Western values?” the following answers were received: “Tolerant”—39.7%, “Indifferent”—21.6%, “Positive”—19.9%, “Negative”—17.2%. The question “How do you feel about the revival of national traditions and customs?” showed that 47.5% were positive, 29.5%—tolerant, 13.2%—indifferent, and 8.6%—negative. The revival of religious traditions elicited the following responses: “Tolerated”—38.1%, “Positively assessed”—32.4%, “Indifferent”—17.4%, “Negative”—10.8%. This indirectly speaks of the absence of a definitive, clear attitude towards both global/pro-Western and traditional, ethnic, religious values.

Particularly interesting was the distribution of answers to the question “What do you consider the chief element that underlies the concept of ‘Kazakh’?” For the majority, it is only “Language” (69.2%). But such answers as “State” (94.9%), “Territory” (93.5%), “Religion” (88.7%), “Common history” (84.3%), “Nationality” (76.5%), “Culture” (61.3%), “Traditions and customs” (55%) were indicated by the majority of the respondents as irrelevant to the concept of “Kazakh.” The dominance of ethno-linguistic identification among students and weak identification ties with the state, territory, culture and religion are apparent. More often than others, representatives of the Kazakh-speaking student youth identified with the concept of “Kazakh,” and they also support the intensive development of the Kazakh language. But there are also some young people in the survey sample (both Kazakhs and non-Kazakhs) who support official bilingualism.

The results of our research allowed us to describe the structure of identity of Kazakhstani student youth and come to the following conclusions:

- one of the dominant elements in the structure of identity of Kazakhstani youth is ethnicity;
- Kazakhstani youth is characterized by a high level of tolerance to other cultures’ identification models;
- the linguistic identification model is formed on the basis of the Kazakh language, but the main tendency is the high tolerance of young people to Kazakh-Russian bilingualism, including among Kazakh-speaking youth;
- there are two main groups among Kazakhstani student youth—those who weakly identify themselves with religion and those for whom it is a definitive element of their identity; simultaneously, the majority of the young people surveyed are indifferent to the religiosity of others;
- we documented the dominance of ethno-linguistic identification among students and weak identification ties with the state, territory, culture and religion.

The data obtained demonstrates that the structure of the identity of modern Kazakhstani youth is uncertain, blurred and contains contradictions and inconsistencies. In a bizarre way, it combines traditional, global and civic values. This situation sharply raises the question of feasible strategies for influencing the formation of new identification models before both the state and society.

Conclusion

Modern Kazakhstani youth is a new generation of Kazakhstanis, approximately the same age as the state’s independence itself. They reached their current age in the conditions of Kazakhstan’s

independent political existence. Their identity has been shaped in the process of ambiguous tendencies of civil nation-building, the revival of the Kazakh nation and the national religion of the Kazakhs.

Analysis of the research results demonstrates that today there are several key characteristics of the young Kazakhstanis' identity. Thus, there is a generally shared understanding of the need to preserve interethnic peace and harmony in the country. Interethnic relations are not burdened with either a sense of their own superiority or hostility towards others, which serves as a guarantee of the formation of civic identity among young people. Nevertheless, there are signs of the strengthening of ethnic nationalism. Ethnicity and religiosity are perceived as a given, an inherent and natural element. The constructed nature of ethnic identity, its political engagement is seldom understood. This is especially true of the Kazakh identity, which is being reconstructed through state policy and media resources.

Young people are not an active socio-political group in Kazakhstan. For the most part, it is not characterized by criticism or protest, and it cannot be considered a problematic group. Young people are often indifferent and passive. Along with the positive impact of increasingly complex identifications, alarming trends associated with the traditionalization of youth are apparent. It comprises a heightened importance of ethnic identity, family values and ethnic language.

Traditionalist ethnic identity cannot be competitive in the context of increasing globalization, since it does not work towards full integration into the world community and the creation of an attractive image of the country, but creates a threat of non-transparency and self-isolation.

Currently, there is a strong competition for new identity models for Kazakhstani youth, and the main aim is to determine which of them is the most viable and serves the development of society.

We assume that this study can become another “puzzle” in the formation of a holistic image of the specifics of youth identity and material for the subsequent study of this issue, using sociological, as well as ethnographic, anthropological, psychological, and other methods.

Deep scientific reflection on how modern Kazakhstani youth adapts to the multidirectional conditions of modern existence—globalization and traditionalization—can contribute to understanding the need to intensify the work in youth-related state policy sphere.