



Formation of Cultural Values: Case Study in the Era of Globalization

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ABSTRACT

Research shows that language functions not only as a means of communication but also as a powerful force in shaping cultural identity and social values. Nevertheless, limited research has examined how language affects the development and transmission of cultural values among children, especially within multilingual and multicultural settings in the context of globalization. This study examines the role of language in shaping and nurturing cultural values among young teenagers in Kazakhstan's linguistically diverse environment. Its primary objective is to explore the underlying mechanisms and contributing factors, as well as to understand how language supports the formation of cultural identity and moral principles in younger generations. The research draws on a survey-based experiment conducted among school students in Akmola region, collecting 244 responses from adolescents. This approach enables systematic data collection from a large sample, allowing for statistical analysis of the relationships between linguistic factors and value perceptions. The data were analyzed using descriptive statistics, binomial tests, generalized linear latent and mixed models (GLLM), and cluster analysis to identify significant relationships between language and cultural values. The findings reveal key patterns in national and cultural identity formation, emphasizing the role of language in shaping social attitudes and civic engagement. Additionally, the study examines the impact of globalization on cultural transmission and highlights the importance of language in fostering intercultural dialogue. The findings offer insights into identity development and provide recommendations for educational policies aimed at enhancing cultural awareness among youth.

KEYWORDS

Language and identity; cultural values; multilingualism; globalization; linguistic diversity.

INTRODUCTION

Language is not merely a tool for communication; it is also a powerful medium through which cultural identity, social norms, and moral values are expressed, maintained, and transformed. Several linguistic and sociocultural studies have emphasized the central role of language in constructing worldviews and shaping cultural consciousness (Kramsch, 1998; Sharifian, 2017; Sun, 2023). Although the relationship between language and culture is well recognized, relatively few empirical studies have explored the specific mechanisms through which language contributes to the formation and transmission of cultural values among children—particularly within multilingual and multicultural societies affected by the dynamics of globalization.

In this context, Kazakhstan presents a unique and timely case for investigation. As a post-Soviet nation with a rich mosaic of ethnic, linguistic, and cultural diversity, the country is actively shaping its national identity while embracing cultural pluralism. Children raised in this multilingual environment are exposed to multiple languages—Kazakh, Russian, and English—each of which carries its own cultural codes, historical legacies, and value systems (Karimova et al., 2024; Kuzembayeva et al., 2024).

This study examines the role of language in the development and transmission of cultural values among school-aged children within Kazakhstan’s multilingual environment. It aims to analyze the sociolinguistic and psychological mechanisms that shape how values are internalized and expressed through language. By doing so, the research seeks to address a gap in the existing literature, offering both theoretical insights and practical recommendations to support value-based education and promote intercultural understanding in Kazakhstan and other culturally diverse settings.

The current research contributes to a deeper understanding of identity formation in multilingual societies and highlights the importance of preserving and cultivating national and cultural values among the younger generation. The development of moral attitudes through interaction with culture in a social context plays a critical role in fostering self-identification and self-determination, both of which are essential components of identity formation. One of the central challenges facing society is the preservation and advancement of national and cultural values. Recognizing and addressing this issue among youth is a key priority, especially in light of the dynamic changes and evolving prospects within Kazakhstan’s multicultural landscape.

Research Questions

RQ1: What cultural values are transmitted through language in modern Kazakhstan?

RQ2: How does language influence the formation of cultural values in the modern Kazakhstan?

H₁ Language plays a significant role in the transmission and formation of cultural values in the modern global society.

LITERATURE REVIEW

Language as a Carrier of Cultural Values

Values form the foundation of a group's cultural identity and are often encoded within its language in symbolic and meaningful ways. These values not only shape the beliefs and behaviors of group members but also help distinguish the group by its ethnic, religious, or professional characteristics. Language acts as a powerful medium for conveying and reinforcing shared values, linking cultural traditions to broader social structures. When individuals reject or deviate from these core values, such shifts are frequently reflected in language—either through the abandonment of traditional expressions or the adoption of alternative linguistic forms (Hofstede, 1980; Fishman, 1996). This kind of linguistic divergence can challenge an individual's sense of belonging and may even result in social exclusion, highlighting the crucial role of language in maintaining group cohesion and cultural continuity. Cultural values—the core beliefs and principles that guide behavior within a group—are embedded in language, which acts as the primary channel through which these values are expressed, transmitted, and transformed. The use of particular words, phrases, and expressions often mirrors a culture's priorities and worldview (Smolicz, 1980). For example, certain words or associations in a language may directly reflect the unique cultural context of its speakers, revealing what is regarded as respectful, important, or sacred within that society (Jiang, 2000).

The importance of exploring how language shapes the formation of cultural values becomes especially urgent in the context of globalization, where traditional value systems are often subject to erosion or transformation (Appadurai, 1996; Pennycook, 2007). In these dynamic settings, language functions not only as a tool for communication but also as a vital mechanism for preserving, contesting, and renegotiating cultural heritage and moral norms. As global flows of people, media, and ideologies intensify, linguistic practices increasingly become sites of cultural resistance, adaptation, and hybridity (Adedokun et al., 2024; Ismagulova et al., 2024; Ryskulbek et al., 2025). Similarly, Ebersole and Kanahale-Mossman (2020) found that engaging with the Hawaiian concept of *aloha* enabled pre-service teachers to deepen their cultural awareness and moral reflection, illustrating how language embodies and transmits cultural values. This insight aligns with the present study's aim to explore how Kazakh, Russian, and English function as vehicles for conveying and shaping cultural values among children in Kazakhstan's multilingual environment.

This interplay between language and cultural values lies at the heart of Cultural Linguistics, a framework developed by Sharifian (2017), which emphasizes how language encodes and perpetuates shared cultural conceptualizations. By examining culturally embedded metaphors, schemas, and discursive norms, this approach offers valuable tools for examining how linguistic practices sustain or transform value systems. Such analysis is especially important in multilingual and diasporic contexts, where language choices often reflect competing cultural affiliations and moral orientations (Kramsch, 1998). Understanding these processes provides deeper insights into how communities negotiate identity, belonging, and cultural continuity

amid sociocultural change. Boroditsky (2011) offers compelling empirical evidence that linguistic structures shape perception and cognition, indicating that language differences are closely tied to variations in worldviews and cultural priorities. Similarly, Bourdieu (1991) conceptualizes language as a form of symbolic power, underscoring its role in constructing social hierarchies and legitimizing cultural norms.

Mutual Influence: Language and Culture

Culture and language are deeply interconnected, with each continuously shaping and reinforcing the other. Culture provides the framework through which language acquires meaning, influencing how people perceive and interpret the world around them. In turn, language serves as the primary medium for expressing, preserving, and transmitting cultural beliefs, values, and practices. As individuals experience changes in social roles, status, or environments, their language use often adapts in response—reflecting shifts in identity, relationships, and cultural expectations (Bucholtz & Hall, 2005; Eckert, 2012). These adaptations may appear in altered speech styles, vocabulary choices, or communicative behaviors that align with newly adopted norms or values, demonstrating the dynamic interaction between cultural context and linguistic expression (Blommaert, 2010; Jabbarova, 2020).

Recent research on the plural values of nature has increasingly focused on relational values as a critical concept for understanding the diverse ways in which humans interact with their environment (Jabbarova, 2020). However, the role of language as a mediating factor in shaping these values remains relatively underexplored. Inglis and Pascual (2023) address this gap by examining the influence of Euskara, the ancient non-Indo-European Basque language, on people's relationships with mountain forests in the Western Pyrenees. Their findings indicate that language functions not only as a tool for communication but also as a foundational element in fostering cultural identity and place attachment, thereby shaping relational values toward nature (Pretty et al., 2009).

The influence of language and cultural values on individual well-being has also been examined across various contexts (Boboyi, 2024; Tamba & Iancu, 2023). Hovey et al. (2006) examined the impact of ethnic identity, cultural values, and Korean language use on the mental health of Korean American college students. Their study found that adherence to traditional values was associated with higher levels of anxiety and depression, pointing to cultural conflict as a key source of stress. Although ethnic identity and language use showed minimal effects overall, Korean American men reported elevated anxiety levels, highlighting the importance of culturally competent mental health support that addresses the complexities of navigating a bicultural identity.

Beyond individual experiences, globalization has had an important impact on cultural institutions and traditional practices. Ciurea and Filip (2019) note that globalization, along with the digitization of cultural heritage collections, has reshaped the ways in which art galleries and museums select, present, and promote cultural goods. Virtual exhibitions have enhanced the visibility and accessibility of cultural heritage, while new business models have emerged,

creating opportunities for entrepreneurs to innovate and expand within the cultural sector. However, globalization has had a dual impact, with the potential to both revitalize and erode traditional practices. Andrew (2023) notes a contextual and methodological gap in understanding how religious rituals influence cultural identity in the context of globalization. Future research could benefit from applying theoretical frameworks such as cultural hybridity theory, modernization theory, and globalization theory, which underscore the importance of fostering intercultural dialogue and developing supportive policy frameworks.

Similarly, globalization has impacted the moral values of youth. McKenzie and Jensen (2024) found that urban adolescents are more likely to prioritize ethics of autonomy over community, in contrast to their parents and rural peers. Despite this shift, enduring cultural values such as filial piety have remained resilient, indicating that local value systems are being dynamically reshaped rather than completely eroded by global impacts.

In the field of literature, globalization has also transformed Indian English literature. Vats (2023) argues that Indian writers engage in cross-cultural dialogues rather than merely reflecting traditional culture. The intertextual integration of ancient Indian texts and folklore into contemporary narratives demonstrates the transcultural influence of these stories, extending even to Western literary traditions. The widespread use of English in India has further enabled the global dissemination of diverse cultural narratives.

Finally, a broader perspective on cultural change and continuity is offered by Pettersson and Esmer (2007). Using value survey data collected since 1981, they examine how democratization, individualization, modernization, and secularization have shaped the development of cultural values across various countries. Their longitudinal analysis shows that although globalization fosters cultural transformation, it also engages with local traditions in complex and nuanced ways.

METHODS

Research Design

This study employs a quantitative research design utilizing a survey method to investigate the role of language in shaping cultural values among adolescents in Kazakhstan's multilingual environment. This approach allows for systematic data collection from a large sample, enabling statistical analysis of the relationships between linguistic factors and value perceptions.

Participants

The study involved 244 secondary school students aged 12–16 from the Akmola region of Kazakhstan, selected through stratified random sampling to ensure representation of the country's linguistic diversity. Schools were first stratified by language of instruction (Kazakh-medium vs. Russian-medium) and location (urban vs. rural), after which classrooms were randomly selected within each stratum. The study was conducted in full accordance with ethical research standards, ensuring voluntary participation, confidentiality, and informed consent. Participation in the survey was entirely voluntary, and students could withdraw at any stage

without any consequences. All responses were collected anonymously and used exclusively for research purposes. No personal data were requested, and all materials were processed with strict confidentiality. Access to the data was restricted to the research team. Prior to the study, parents or legal guardians were fully informed about the study's objectives, procedures, confidentiality protocols, and the right to withdraw. Students were only allowed to participate after obtaining signed parental consent. Participants retained the right to withdraw from the study at any time without any impact on their academic standing or social interactions. These ethical measures ensured the research maintained high standards of transparency and respect for participants' rights. Descriptive statistics of respondents' ages showed similar distributions between the Kazakh-speaking group ($n = 139$) and the Russian-speaking group ($n = 105$). Both groups shared the same median (14) and mode (13), with mean ages of 13.6 ($SD = 1.5$) for the Kazakh group and 13.7 ($SD = 1.0$) for the Russian group. The Kazakh group had an age range of 10–16 years, while the Russian group ranged from 11–16 years.

Table 1.

Descriptive Data for Participants (N=244)

Variables	Participants (N=244)				Group Differences
	Kazakh $n=139$		Russian $n=105$		
	<i>M (SD)</i>	<i>Min-Max</i>	<i>M (SD)</i>	<i>Min Max</i>	
Age (in years)	13.6(1.5)	10-16	13.7(1)	11-16	$p=.507$
Gender (male/female)	52/87		46/59		$\chi^2 1.019 p=.313$

Based on the analysis of respondents' language status, participants were identified and categorized into four main language groups, reflecting their linguistic repertoires and language dominance. The first group consists of monolinguals, divided into two subgroups: MonoKZ, comprising individuals who speak only Kazakh ($n = 11$), and MonoRU, consisting of respondents who use only Russian in their daily communication ($n = 42$). The second group includes bilinguals with varying language dominance (BILI with different dominance), representing individuals who speak both Kazakh and Russian with differing levels of proficiency and preference. This group includes both Kazakh-dominant and Russian-dominant bilinguals ($n = 76$). The third group consists of multilinguals with different dominance (MULTI with different dominance), who use Kazakh and Russian as either their first or second language, in addition to one or more other languages ($n = 84$). Lastly, a distinct subgroup labeled Ru1+ (non-KZ) includes non-societal R1 bilinguals/multilinguals—individuals for whom Russian is the primary language but who do not speak Kazakh and instead use other additional languages in their repertoire ($n = 31$). This categorization (Table 2) provides a nuanced understanding of the linguistic diversity among the

respondents and serves as a foundation for examining language-related values and attitudes in the subsequent analysis.

Figure 1.

Descriptive Data for L 1

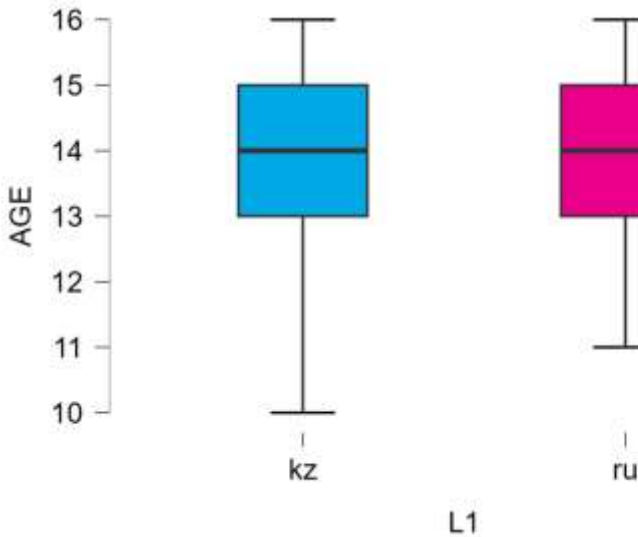


Table 2.

Language group classification

MONOLINGUALS		
MonoKZ	Monolinguals speaking only in Kazakh language	n=11
MonoRU	Monolinguals speaking only in Russian language	n=42
BILINGUALS (with different L dominance)		
BILI with different dominance	Bilinguals Russian Kazakh and Kazakh Russian	n=76
MULTILINGUALS (with different L dominance)		
MULTI with different dominance	MULTILINGUALS (with different L dominance Kazakh L1/L2, Russian L1/L2 and additional languages)	n=84
Ru1+ (non-KZ) (= non-societal R1 BILI/MULTI)	Russian – main language, there is also L2(or more) language, but not Kazakh (= non-societal R1 BILI/MULTI)	n=31

Data Collection Tool

Data were collected through a structured questionnaire administered to 244 secondary school students via the Department of Education in the Akmola Region, Kazakhstan. Participants completed the survey anonymously during school hours, with classroom teachers helping ensure comprehension and adherence to ethical protocols. The questionnaire was developed based on existing literature on cultural values, identity formation, and language attitudes. Items

were adapted from validated instruments used in previous studies (Schwartz, 1992; Barrett, 2007) and were supplemented with context-specific questions designed in consultation with experts in education and linguistics. Internal consistency reliability was assessed using Cronbach's alpha, yielding an overall reliability score of $\alpha = 0.89$, indicating high internal consistency. Subscale reliabilities ranged from 0.78 for cultural values to 0.85 for language attitudes, supporting the instrument's stability. The questionnaire was structured to evaluate students' perceptions of cultural values and the role of language in the transmission and formation of these values in a modern globalized society. It consisted of four main sections, including a total of 37 questions. These sections included:

1. *Demographic Information* (age, gender, grade, native language, additional languages spoken, place of residence).
2. *Cultural Values and Identity* (importance of traditions, patriotism, moral principles, and intercultural communication).
3. *Attitudes Toward Language and Culture* (perceptions of multilingualism, globalization, and the role of language in cultural identity).
4. *Perspectives on National Identity and Cultural Values*

The survey was conducted online using Google Forms, and data collection was completed within a specified timeframe.

Data Collection Process

The questionnaire was distributed electronically to participants via official government email channels; ensuring access was limited to school students. It was made available online, providing a convenient platform for respondents to complete the survey. Data collection occurred between January and March 2025, with regular reminders issued to maintain a high response rate.

Data Analysis

The collected data were analyzed using JASP version 0.19.3.0. The following statistical methods were applied: The *binomial test* was used in this study to assess whether the proportion of students who identified a given value as important significantly differed from a theoretical baseline. This test is well-suited for binary data (e.g., yes/no or success/failure responses), particularly when the objective is to determine whether the observed proportion of "successes"—in this case, endorsements of a value—deviates from a specified probability. For this analysis, the hypothesized (null) proportion was set at 0.5, representing a neutral assumption that a value is equally likely to be considered important or not. This statistical approach enabled the evaluation of which values were significantly more or less likely to be endorsed than would be expected by chance. A p-value below 0.05 was interpreted as indicating a statistically significant deviation from the 0.5 benchmark, suggesting either strong endorsement or rejection of the value among the student participants.

To account for the nested structure of the data (e.g., students nested within language groups) and potential interaction effects, a stepwise *Generalized Linear Mixed Model* (GLMM)

was implemented. This model evaluated how value orientations—categorized into five groups: social/family, intellectual/creative, personal development, material, and moral/ideological—predicted performance outcomes, with language group (e.g., RU1+, MonoRU, etc.) included as a moderating variable. A k-means cluster analysis was conducted on participants' value ratings, revealing three distinct value profiles. The optimal number of clusters ($k = 3$) was determined using the elbow method, which balances the distinctness of clusters against the complexity of the model. To visualize the clusters in a two-dimensional space, Principal Component Analysis (PCA) was applied, reducing the original 24 value items into two principal components that together accounted for 17.5% of the total variance (PC1 = 10.2%, PC2 = 7.3%). This dimensional reduction revealed a clear separation between clusters along interpretable axes: PC1 differentiated material-individualistic from social-relational values, while PC2 highlighted distinctions in moral-ethical orientations.

Ethical Considerations

Participants were informed about the purpose of the study and provided informed consent prior to participation. Confidentiality was strictly maintained, and all responses were anonymized to protect participants' personal data.

RESULTS

Binomial test

To determine which cultural values are transmitted through language in a modern global society, a binomial test was conducted using a theoretical proportion of 0.5 as the baseline. The goal of the study was to identify key cultural values recognized by 6th–9th grade students within a multilingual context. Each value was coded as a binary variable, where: "1" indicated that the respondent considered the value important, "0" indicated that the respondent did not consider the value important.

The test evaluated whether the proportion of "1" responses for each value significantly differed from a theoretical probability of 0.5, representing a chance level. The binomial test revealed that the proportion of respondents who identified "Family" as important (0.893) was significantly higher than the expected 0.5 ($p < .001$), indicating strong endorsement of this value among students. This finding suggests a broad consensus that family remains a central cultural value. It aligns with traditional Kazakh cultural norms, where family is considered the foundation of moral upbringing and social identity.

The value Love and Support received a slight majority of endorsements (proportion = 0.520), but this was not statistically significant ($p = 0.565$), suggesting a lack of strong consensus among respondents. Similarly, Communication and Friendship each showed an equal split between "important" and "not important" responses (50/50), with a p-value of 1.000, indicating no deviation from the null hypothesis. In contrast, all other values—such as Freedom, Patriotism, Education, and Justice—had significantly lower proportions of "1" responses than

expected by chance ($p < .001$), suggesting these values were not widely regarded as important by the participating students.

Table 4.

Statistically Significant Values ($p < .05$, Proportion of "1" > 0.5)

Value	Count of "1"	Proportion	p-value	Interpretation
Family	218	0.893	< .001	The most dominant value, indicating strong cultural importance and linguistic representation.
Trust and loyalty	92	0.377	< .001	Although less than half selected it, the proportion is notable and reflects cultural presence.
Love and support	127	0.520	0.565	Not statistically significant, but close to the expected value—suggests contextual importance.
Communication and friendship	122	0.500	1.000	An equal distribution—suggests value polarity or ambivalence within the group.
Value	Proportion of "1"	of	p-value	Commentary
Freedom	0.168		< .001	Relevant to some respondents; often appears in language related to rights, autonomy, and personal choice.
Knowledge and education	0.328		< .001	A key modern value, though not universally selected—appears in discourse about self-development.
Physical health	0.332		< .001	Not dominant but frequently expressed in greetings and well-wishes.
Money and financial independence	0.307		< .001	A pragmatic value, expressed through vocabulary associated with success and security.

The binomial test results suggest that Family is the only value with a statistically significant level of importance among adolescents in this sample. This highlights the enduring relevance of familial ties in shaping cultural identity, even amid the forces of globalization and digital transformation. As Khathi et al. (2022) observed in their study on the integration of values education in South African high schools, the effective transmission of moral and cultural values depends largely on educators' ability to contextualize these values through meaningful, culturally responsive instruction. The limited recognition of other values may point to a

disconnect between institutional efforts to promote certain values—such as those embedded in school curricula—and the extent to which students internalize them. This suggests a need for enhanced educational strategies that reinforce cultural values through contextualized, linguistically relevant, and experiential learning approaches.

GLMM

To better understand the role of personal values in shaping children's sociocultural orientation and behavioral outcomes in a multilingual environment, participants' value systems were manually grouped into five categories:

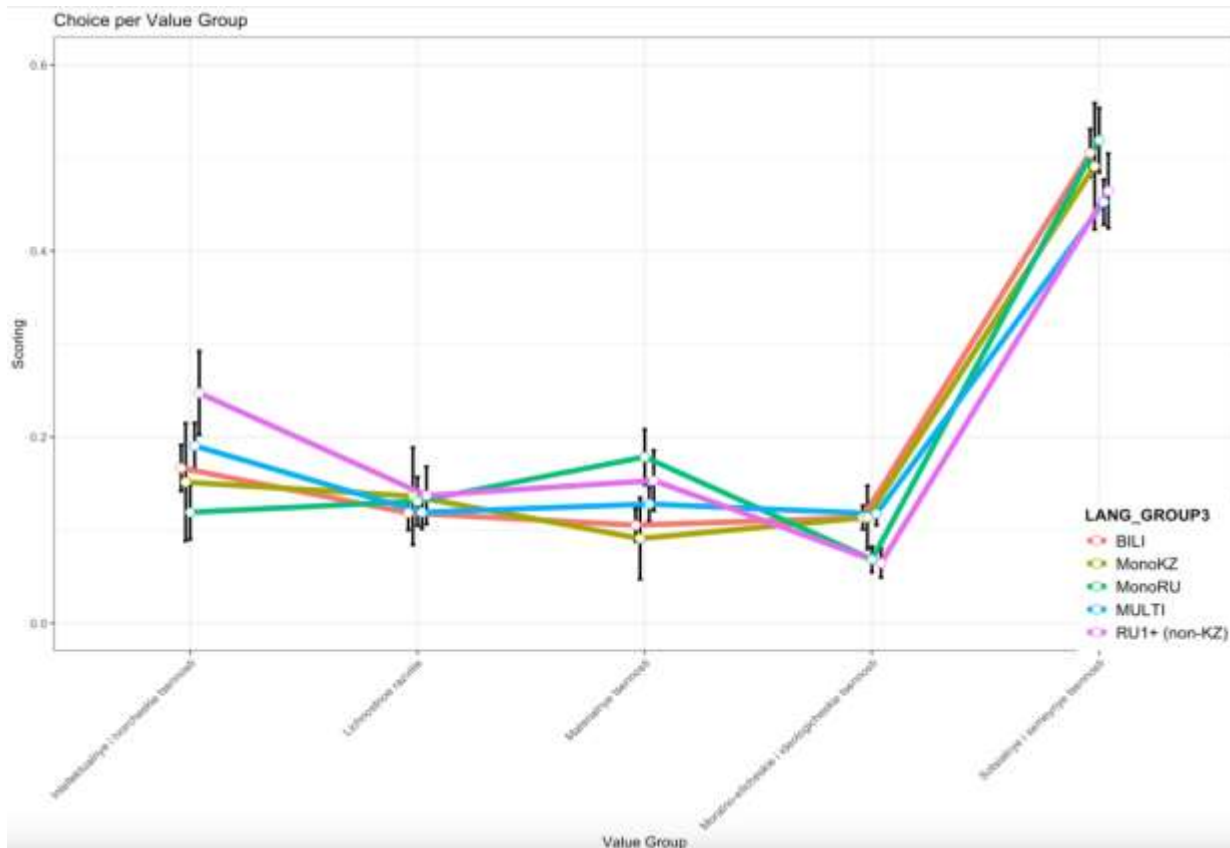
1. **Social and family values** (e.g., family, love and support, trust and loyalty, friendship and communication, helping others);
2. **Intellectual and creative values** (e.g., knowledge and education, creativity, hobbies);
3. **Personal development values** (e.g., physical health, self-improvement, harmony with oneself, spiritual growth);
4. **Material values** (e.g., financial independence, comfortable living conditions, gadgets and fashion, home ownership);
5. **Moral and ideological values** (e.g., justice, peace, freedom, patriotism, environmental preservation, religion, moral principles, life purpose).

Using the Language Group classification, a stepwise GLMM was employed to evaluate the influence of value orientations on individual performance outcomes across different language groups. Participants who prioritized social and family values demonstrated significantly better outcomes overall ($p = 0.017$), indicating a strong association between relational priorities and positive social or academic behavior. However, an interaction effect was observed within the RU1+ (non-Kazakh-speaking) group, where orientation toward these same values was associated with lower performance outcomes ($p = 0.046$). This divergence may reflect cultural or contextual mismatches, suggesting that shared values are not equally supported or reinforced across language environments. Additionally, the model showed that moral and ideological values were significantly associated with poorer outcomes among participants in the RU1+ group ($p = 0.0056$). This finding may point to internal value conflicts or a disconnect between ideological ideals and the perceived societal reality, particularly for minority-language speakers navigating dual cultural frameworks.

For the MonoRU group, consisting of participants who primarily speak Russian, a focus on material values was associated with significantly improved performance outcomes ($p = 0.0129$). This may reflect a pragmatic motivational framework in which tangible goals—such as financial independence or personal comfort—align with stronger goal orientation and behavioral efficiency within this subgroup.

Figure 2.

The influence of language groups on value orientation



Interestingly, language group alone did not emerge as a significant predictor of performance ($p > 0.05$). However, its interaction with value orientation significantly improved the model fit ($p = 0.049$, χ^2 test), underscoring the contextual nature of value–behavior relationships. These findings suggest that it is not simply the language spoken, but rather how language mediates access to cultural narratives, value systems, and behavioral norms that shape developmental outcomes. In other words, values gain meaning and behavioral relevance only within specific sociolinguistic contexts.

Cluster Analysis

A cluster analysis was conducted to group participants based on their perceptions of various school climate dimensions. This analysis organized 244 data points into three distinct clusters. The Between-Group Sum of Squares was 110.73, indicating substantial variance among the clusters; higher values here reflect a greater degree of separation between the groups. The Within-Group Sum of Squares was 114.73, representing the variance within each cluster, with lower values suggesting stronger internal consistency among group members. The Total Sum of Squares was 225.46, capturing the overall variance across all data points.

Determining the Right Number of Clusters

We applied the “elbow method” by plotting the total within-cluster sum of squares (WSS) for $K = 1$ to 10 to identify the point at which adding additional clusters results in diminishing returns.

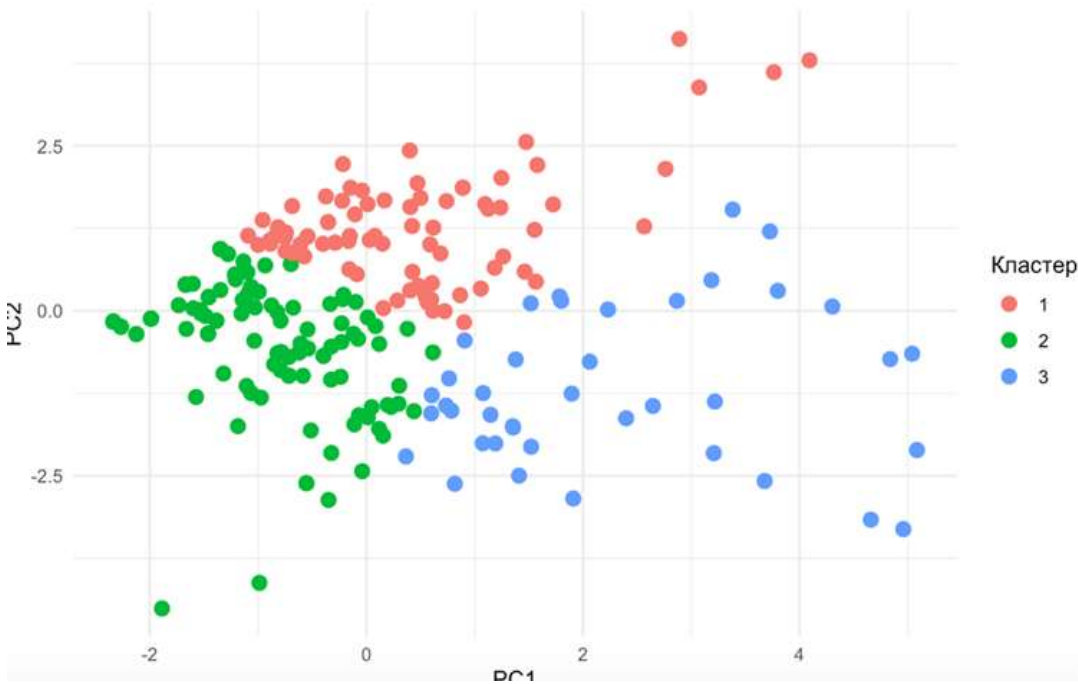
The elbow point, where further increases in K lead to only marginal reductions in WSS, was observed at K = 3. Based on this result, we proceeded with a three-cluster solution.

BILI MonoKZ MonoRU MULTI RU1+ (non-KZ)

1	33	4	25	40	15
2	33	7	7	27	11
3	10	0	10	17	5

Figure 3.

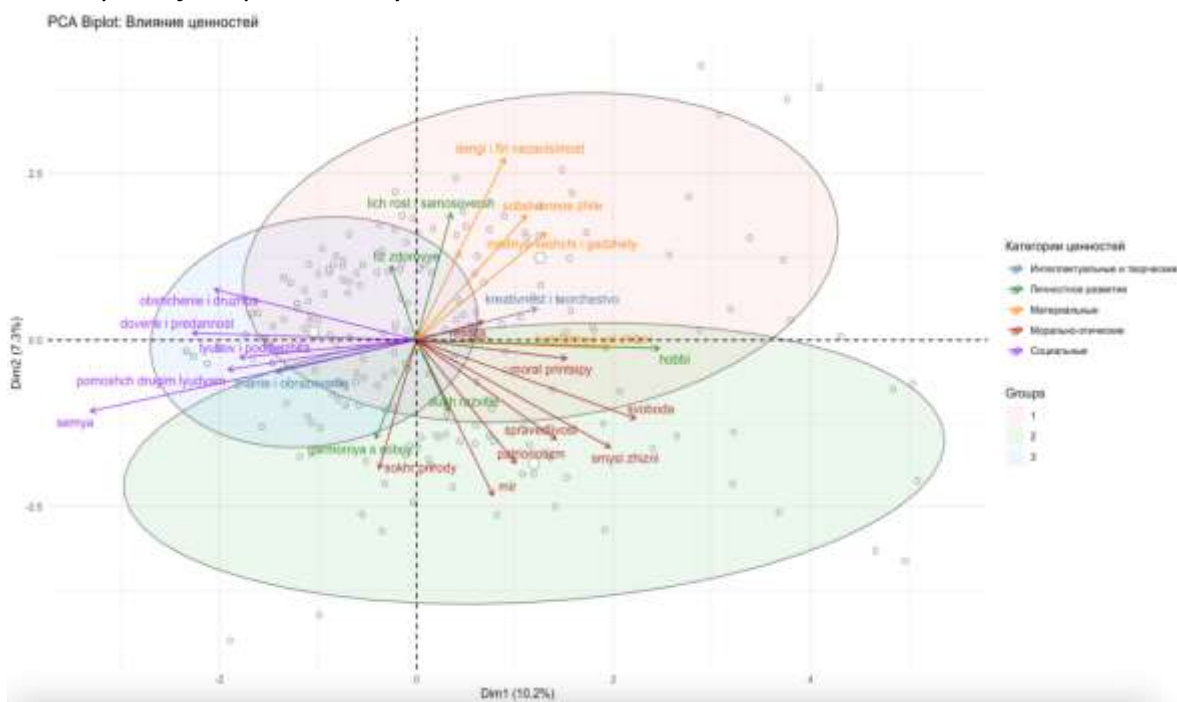
K-means



In the two-dimensional representation, each point corresponds to a single participant, with color indicating cluster membership. This visualization groups individuals who share similar value profiles based on their survey responses. Participants within the same cluster appear close together in the plot, reflecting commonalities in their value preferences, while greater distances between clusters suggest distinct orientations toward values. The two axes—Principal Component 1 (PC1) on the X-axis and Principal Component 2 (PC2) on the Y-axis—are latent dimensions derived through Principal Component Analysis (PCA). Although not directly measured variables, these components can be meaningfully interpreted based on patterns in the data. PC1 may represent a continuum from materialistic to social or relational values, with items like “money” and “comfort” concentrated on one end and values such as “friendship” or “trust” on the other. PC2 may capture a humanistic or spiritual orientation, particularly if participants who emphasize religious or ethical values are concentrated along one area of this axis.

Figure 4.

Visual Summary of How The Three Segments Separate in Principal-Component Space:– PCA Scatterplot of Respondents by Cluster



Heatmap of Mean Importance Scores by Cluster

Each point represents one respondent's responses across all 24 value items, projected onto the first two principal components. The cluster analysis of value preferences among school students aged 12–16, conducted using principal component analysis (PCA), identified three distinct clusters, each representing a specific configuration of value orientations. The PCA biplot, which reduced the original 24 value variables into two principal components (Dim1 = 10.2%, Dim2 = 7.3%), revealed that the primary differentiation among participants occurred along a continuum from material-individualistic to social-relational and moral-ethical values.

The first cluster (green), situated on the negative side of Dim1 and the positive side of Dim2, emphasizes moral-ethical and existential values such as freedom, justice, meaning of life, patriotism, and inner harmony. The direction and length of these value vectors show that these ideals strongly differentiate this group from others. This cluster aligns with Schwartz's (1992) self-transcendence dimension, reflecting a focus on universalism and benevolence, and suggests a developmental orientation centered on ethical principles and personal responsibility. The second cluster (red), located on the positive side of Dim1, emphasizes material and individualistic values including financial independence, personal growth, home ownership, money, and gadgets. These vectors correspond to Schwartz's self-enhancement dimension, which includes values like achievement and power. Adolescents in this cluster display a pragmatic, success-driven profile focused on material goals, autonomy, and personal success—values likely influenced by consumer culture and individualistic social narratives. The third cluster (blue), near the negative ends of both dimensions, is defined by social-relational values

such as family, friendship, trust, love, and communication. This grouping reflects Schwartz's benevolence values, emphasizing emotional bonds and group welfare. The proximity of participants to these value vectors indicates a strong focus on interpersonal trust, emotional support, and relational connectedness.

These findings align with Erikson's (1968) theory of psychosocial development, particularly the identity versus role confusion stage of adolescence, during which individuals explore different values and belief systems as part of identity formation. The identified clusters may represent distinct pathways in this exploration—some adolescents gravitating toward communal and relational identities, others prioritizing personal achievement and autonomy, and others embracing abstract moral principles. The results also highlight notable patterns of value intercorrelations, as seen in the grouping of justice and patriotism (cluster 1), money and gadgets (cluster 2), and family and friendship (cluster 3). This differentiation points to considerable heterogeneity in adolescents' value hierarchies, even within a narrow age range, likely influenced by familial, cultural, and socioeconomic factors. These findings underscore the need to acknowledge diverse value orientations in educational and developmental efforts. Adapting pedagogical strategies to align with the distinct motivational priorities of each cluster may support more effective engagement and personal development during this critical life stage.

The present study aimed to examine which cultural values are transmitted through language among adolescents in Kazakhstan's multilingual environment. By integrating binomial testing and cluster analysis, we captured both individual value preferences and group-level configurations of value orientations among 244 school students aged 12–16. These findings enhance our understanding of how young individuals engage with cultural meanings through language within a globalizing and linguistically diverse context. The binomial test results showed that the value of family was overwhelmingly recognized by students, with 89.3% identifying it as important ($p < .001$). This aligns with traditional Kazakh cultural norms, where family serves as a central social institution and a key conceptual domain reinforced through language, education, and daily communication. Its strong presence among adolescents suggests that this value continues to be transmitted through both formal education and informal socialization, such as parental discourse and cultural narratives. In contrast, love and support—though endorsed by a slight majority (52%)—did not reach statistical significance ($p = .565$), indicating a degree of ambivalence or variability in interpretation. While this value holds emotional significance and appears in supportive expressions and encouragement, the lack of strong consensus may reflect differing understandings of its meaning or a relatively lower emphasis in school-based discourse.

Several other values—such as trust and devotion, freedom, patriotism, honesty, knowledge and education, and financial independence—were statistically significant but showed endorsement rates well below 50%. These results reveal a disconnect between the values emphasized in civic education and those personally prioritized by students. For example,

values like freedom (16.8%), knowledge and education (32.8%), and patriotism (4.5%) appear to be less internalized, which may indicate conceptual distance, limited personal relevance, or a need for more meaningful, language-based reinforcement in these areas. Interestingly, values typically associated with modern lifestyles—such as money, fashionable gadgets, and comfortable living conditions—were also rated as less important by respondents. This may reflect a developmental tendency to prioritize emotional and relational well-being over materialistic goals, or a sense of critical distance from the consumerist ideals frequently portrayed in media. The cluster analysis, supported by principal component analysis (PCA), further revealed that students' value orientations are not uniform but fall into three distinct profiles:

Cluster 1: Moral-Ethical Orientation (Green)

This group emphasized abstract, civic, and spiritual values such as freedom, justice, patriotism, and the meaning of life. These students appear to be guided by broader ethical and civic ideals, consistent with Schwartz's (1992) self-transcendence value type, which includes universalism and benevolence. Their linguistic environment may involve exposure to political discourse, moral education, and conversations about individual responsibility—likely shaped by parental or institutional narratives that emphasize national identity, ethical principles, and human rights.

Cluster 2: Pragmatic-Individualistic Orientation (Red)

Members of this cluster prioritized financial independence, personal success, and material comfort. These preferences align with Schwartz's self-enhancement category, indicating a mindset oriented toward success, autonomy, and achievement. Students in this group may be influenced by value messages prevalent in media, digital culture, or entrepreneurial narratives. Language likely reinforces these orientations through terms related to ambition, wealth, and status—reflecting the growing impact of global cultural flows on the emergence of individualistic value systems.

Cluster 3: Social-Relational Orientation (Blue)

The third group emphasized values such as family, friendship, trust, and communication—core interpersonal priorities aligned with Schwartz's benevolence dimension. Language use within this cluster likely reflects emotional warmth, solidarity, and mutual support, resonating with traditional Kazakh communicative norms and familial discourse. These students appear to prioritize affective relationships and collective well-being over individual achievement or abstract ideological commitments.

DISCUSSION

This study examined how cultural values are transmitted through language among adolescents in Kazakhstan's multilingual and multicultural environment. Through a combination of quantitative and interpretive analyses, the findings indicate that while certain traditional values—particularly those related to family—remain strong, other values are internalized to varying degrees, with notable differences across linguistic and cultural groups. These variations

reflect the broader dynamics of language, identity, and value formation within globalizing contexts (Kramsch, 1998; Sharifian, 2017).

Among all the cultural values examined, *family* emerged as the most deeply rooted and consistently recognized. This finding aligns with prior research indicating that in collectivist societies such as Kazakhstan, family remains the central unit of moral and cultural socialization (Hofstede, 2001; Merten, 2016). The strong presence of family in both discourse and value orientation suggests that it is deeply encoded in everyday language—through idioms, narratives, greetings, and moral teachings—serving as a key channel for the intergenerational transmission of cultural identity (Boroditsky, 2011; Vygotsky, 1978). Family-related values are often reinforced through language socialization practices, where caregivers use storytelling and routine interaction to instill moral frameworks (Ochs & Capps, 2001; Miller et al., 2007). However, despite the frequent appearance of values like trust, support, and friendship in educational and familial discourse, students' responses revealed a degree of ambivalence. This misalignment may reflect generational shifts in emotional expression, as younger individuals increasingly adopt globalized affective norms that diverge from traditional expectations (Arnett, 2002; Twenge, 2017). Values such as patriotism, freedom, justice, and environmental concern—often promoted in formal education—were rarely prioritized by respondents. This suggests a disconnect between institutional discourse and students' lived experiences. Research in post-Soviet and multicultural settings has shown that when ideological values are presented abstractly or without direct relevance to everyday life, they can be met with skepticism or disinterest (Wierzbicka, 2006). Additionally, students from linguistically minoritized backgrounds may feel alienated from state-promoted ideals, particularly when they encounter cultural or linguistic marginalization (Fishman, 1999).

Material values—such as financial independence, personal comfort, and success—were less frequently endorsed overall than expected. However, among Russian-speaking monolingual students, a focus on these values was associated with better outcomes. This pattern suggests a pragmatic orientation in which achievement and autonomy are tied to future planning, reflecting broader trends observed in adolescent development within rapidly urbanizing societies (Schwartz, 1992; Inglehart & Welzel, 2005). These values may be shaped by exposure to contemporary media, market-oriented education systems, and aspirational narratives common in global youth culture.

Cluster analysis revealed three distinct value configurations: (1) a moral-ethical group focused on ideals such as justice and meaning, (2) a material-individualistic group prioritizing autonomy and tangible success, and (3) a relational group centered on family, friendship, and emotional security. These findings align with Schwartz's (1992) model of universal human values and support Erikson's (1968) theory of identity development, which posits that adolescents explore various commitments as part of their psychosocial growth. The presence of diverse value clusters highlights the heterogeneity of adolescence and underscores the importance of adaptable, student-centered educational strategies.

A key insight of this study is that language group alone does not determine value orientation—but rather, it is the interaction between language and values that proves significant. Consistent with sociocultural theory (Vygotsky, 1978) and the principle of linguistic relativity (Boroditsky, 2011), this finding underscores that language is not a neutral medium; it embodies symbolic systems, historical legacies, and moral assumptions. Language shapes not only how values are expressed but also how they are internalized, contested, or reinterpreted. Students engage with cultural meanings through the linguistic repertoires available to them—whether Kazakh, Russian, or English—highlighting the role of language as an active force in value formation. Several limitations of the study should be acknowledged. Future research would benefit from incorporating longitudinal and ethnographic methods to trace how value systems develop throughout adolescence and into adulthood. Techniques such as interviews, discourse analysis, and narrative inquiry could offer deeper insight into how language is used to negotiate, adopt, or resist values in everyday contexts. Furthermore, comparative studies involving adolescents in other multilingual societies could provide a broader perspective on the global interaction between language and cultural value formation.

CONCLUSIONS AND RECOMMENDATIONS

This study reveals that family remains the strongest cultural value among Kazakhstani adolescents, reflecting its deep roots in collectivist traditions, while other values—such as patriotism and material success—are internalized unevenly across linguistic groups. Generational shifts and globalization influence adolescents' ambivalence toward traditional norms, with institutional values often perceived as abstract or irrelevant. Cluster analysis identified three distinct value orientations (moral-ethical, material-individualistic, and relational), highlighting the diverse ways adolescents negotiate identity in a multilingual context. Crucially, language does not dictate values but mediates their transmission, shaping how cultural meanings are adopted or reinterpreted.

To support cohesive value formation, policymakers and educators should integrate culturally responsive approaches that bridge institutional messaging with students' lived experiences. Multilingual education and inclusive discourse can help reconcile traditional and globalized values, while further research—particularly longitudinal and comparative studies—can deepen understanding of these dynamics. By recognizing language as a key factor in cultural transmission, Kazakhstan can foster a more inclusive society that balances heritage and modernity.

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