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OPTIMIZATION AND ADAPTATION OF THE GLOBAL IDENTITY SCALE: MEASURING GLOBAL-LOCAL RELATIONS

Global influences and local conditions shape diverse cultural identities, underscoring the importance of robust tools for measuring these phenomena. The aim of this research is to measure global-local relations reflecting various aspects of cultural dynamics that shape youth identity in Kazakhstan, based on an optimized and adapted Global Identity Scale (GIS).

The study's scientific and practical significance emerges as global influences reshape local structures, requiring methodologies to capture these changes. These measurements help understand and address the challenges of demographic groups in a globalizing world.

Methodology: The study optimizes and adapts GIS to explore the cultural preferences of Kazakhstani student youth. Data were collected through surveys, with participants equally selected from two groups: ethnically homogeneous (Kazakhs, N=225) and heterogeneous (others, N=225). A total of 426 cases were analyzed in IBM SPSS. Constructs such as "globalists", "localists", "glocalists", and "negativists" were developed to cover different identity orientations based on the GIS scale.

Main results and analysis, conclusions: Data analysis using paired t-tests indicated that most statements show statistically significant differences between the assessments of globalists and localists. The results reflect a predominance of globalization while maintaining traditional local identities. This combination indicates a generational shift towards global identity, independent of ethnic background.

This study contributes valuable insights to the ongoing discourse on global and local identity, particularly in a post-colonial context like Kazakhstan, and expands academic understanding of cultural identity dynamics.

The study's practical significance lies in its provision of significant information. Future work could expand through panel studies to track changes in identity perception among a broader youth demographic over time, particularly in response to global events or national policy changes.

Key words: global-local relations, identity constructs, measurement, GIS, students.

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Жаһандық-жергілікті қатынастарды өлшеу үшін жаһандық сәйкестік шкаласын оңтайландыру және бейімдеу

Жаһандық әсерлер мен жергілікті жағдайлар әртүрлі мәдени бірегейліктерді қалыптастырады және оларды өлшеу үшін сенімді құралдардың болуы маңызды болады. Зерттеудің мақсаты оңтайландырылған және бейімделген GIS жаһандық сәйкестік шкаласы негізінде Қазақстандағы жастардың бірегейлігін қалыптастыратын мәдени динамиканың әртүрлі аспектілерін көрсететін жаһандық-жергілікті қарым-қатынастарды өлшеу болып табылады.

Ғылыми және практикалық өзектілігі: Жаһандық әсерлер жергілікті кеңістіктерге енген сайын, олар дәстүрлі құрылымдар мен қарым-қатынастарды өзгертіп, осы түрлендірулердің нюанстарын қабылдай алатын сенімді әдіснамаларға қажеттілікті тудырады. Мұндай өлшемдер зерттеушілер мен практиктерге тез жаһандану жағдайында демографиялық топтың алдында тұрған нақты қажеттіліктер мен қиындықтарды жақсы түсінуге және шешуге мүмкіндік береді.

Әдістеме: зерттеу қазақстандық студенттердің мәдени бейімділіктерін зерттеу үшін GIS-шкаласын оңтайландырады және бейімдейді. Мәліметтер сауалнама әдісімен жиналды. Қатысушылар екі топтан тең пропорцияда таңдалды: этникалық біртекті (қазақтар, N 225) және гетерогенді (басқалар, N225). IBM SPSS жүйесінде барлығы 426 жағдай талданды. Әртүрлі сәйкестік бағдарларын түсіру үшін GIS шкалалары негізінде «глобалистер», «локалистер», «глокалистер» және «негативистер» конструкциялары жасалды.

Негізгі нәтижелер мен талдаулар, қорытындылар: Жұптастырылған t-тесттерді қолдану арқылы деректерді талдау көптеген мәлімдемелер жаһаншылдар мен жергілікті тұрғындардың бағалаулары арасында статистикалық маңызды айырмашылықтарды көрсететінін көрсетті. Нәтижелер дәстүрлі жергілікті бірігейліктердің сақталуымен бірге, жаһаншылдықтың үстемдігін көрсетеді. Бұл комбинация этникалық тегіне қарамастан жаһандық сәйкестікке қарай ұрпақтың ауысуы туралы айтады. Жалпы, бұл зерттеу жаһандық және жергілікті сәйкестілік туралы жалғасып жатқан дискурсқа құнды үлес қосады, бірегейлік динамикасының академиялық түсінігін ілгерілетеді, бұл әсіресе Қазақстан сияқты постколониялық жағдайдағы елдерге қатысты.

Тәжірибе үшін салдары: Зерттеу маңызды ақпарат береді, бірақ болашақ жұмыс уақыт өте кең ауқымдағы жастардың жеке басын қабылдаудағы өзгерістерді, әсіресе жаһандық оқиғаларға немесе ұлттық саясаттағы өзгерістерге жауап ретінде бақылау үшін панельдік зерттеулерді қамтуы мүмкін.

Түйін сөздер: жаһандық-жергілікті қатынастар, бірегейлік қатынастар, өлшеу, GIS, студенттер.

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Оптимизация и адаптация шкалы глобальной идентичности: измерение глобально-локальных отношений

Глобальные влияния и местные условия формируют разнообразные культурные идентичности и становится важным иметь надежные инструменты для их измерения. Целью исследования является измерение глобально-локальных отношений, отражающие различные аспекты культурной динамики, формирующей молодежную идентичность в Казахстане, на основе оптимизированной и адаптированной шкалы глобальной идентичностей GIS.

Научная и практическая значимость: Поскольку глобальные влияния проникают в локальные пространства, они меняют традиционные структуры и отношения, вызывая необходимость в надежных методологиях, которые могут уловить нюансы этих преобразований. Такие измерения позволяют исследователям и практикам лучше понимать и решать конкретные потребности и проблемы, с которыми сталкивается эта демографическая группа в быстро глобализирующемся мире.

Методология: исследование оптимизирует и адаптирует GIS для изучения культурных предпочтений казахстанской студенческой молодежи. Данные собраны опросным методом. Участники отобраны равными соотношениями из двух групп: этнически гомогенные (казахи, N 225) и гетерогенные (другие, N225). Проанализированы всего 426 случаев в программе IBM SPSS. Для охвата разных ориентаций идентичности на основе GIS созданы конструкции «глобалисты», «локалисты», «глокалисты» и «негативисты».

Основные результаты, анализ и выводы: Анализ данных с использованием парных t-тестов показал, что большинство утверждений показывают статистически значимые различия между оценками глобалистов и локалистов. Результаты отражают преобладание глобализма, но с сохранением традиционных локальных идентичностей. Это сочетание говорит о поколенческом сдвиге к глобальной идентичности, независимо от этнической принадлежности. В целом, это исследование вносит ценный вклад в продолжающийся дискурс о глобальной и местной идентичности, особенно в постколониальном контексте, таком как – Казахстан, расширяя академическое понимание динамики культурной идентичности.

Практическое значение: исследование предоставляет значимую информацию для будущих исследований, которые смогут расширяться за счет панельных исследований для отслеживания изменений в восприятии идентичности более широкого круга молодежи со временем, особенно в ответ на глобальные события или национальные изменения в политике.

Ключевые слова: глобальные и местные отношения, конструкт идентичностей, өлшей, GIS, студенты.

Introduction

In contemporary era, characterized by enhanced global interconnections, understanding the dynamics between global and local relations has become crucial for academics, policymakers, and practitio-

ners. The intricate interplay between the global and the local impacts a broad spectrum of social spheres, from economics and politics to cultural identity. Research in this domain primarily focuses on analyzing the interaction between local culture and global cultural currents, reflecting complex processes with

particular attention to their influence on shaping youth identity, especially in non-Western cultures (Arnett, 2002). Despite the significance of this phenomenon, empirical data on this issue remain sparse.

As Grimalda and et al. highlight, pervasive and comprehensive globalization is likely to radically alter people's self-perception, social identity, attachment to local communities versus global communities, and their values. In response to globalization, some young people may seek to revive traditional cultural practices, resisting global influences and returning to their cultural heritage. On the other hand, globalization may allow individuals to blend elements of their local and global cultures, which helps them navigate various cultural contexts and feel part of a broader global community. However, in this process, some people find it more difficult to adapt to the rapid changes occurring in their culture. The images, values, and opportunities they perceive as part of the global culture undermine their belief in the value of local cultural practices. At the same time, the pathways of global culture seem too foreign to everything they know from their immediate experience; they may feel excluded from both their local culture and the global culture, truly belonging to neither (Arnett, 2002).

Understanding these states of identity is crucial as global influences and local conditions complement each other, providing an analytical toolkit for examining cultural, social, and political changes and helping to understand how unique and diverse cultural identities and social structures are created. For most of the world, the process of forming a cultural identity has changed dramatically in recent decades (Jensen et al., 2011).

Following the local-global construct proposed by J. Arnett to discuss the psychological consequences of globalization, Y. Zhang and A. Khare developed a 19-item scale for empirically measuring this construct, which was later refined and modified for ease of use (Zhang et al., 2009). Subsequent refinements by researchers, in collaboration with another scholar, demonstrated that the proposed 8-item scale possessed comparable reliability and predictive validity (Tu et al., 2012). The authors assert that this scale further facilitates the research and measurement of the local-global identity construct in practice, thus confirming the versatility of this measurement scale.

The aim of this research is to measure global-local relations reflecting various aspects of cultural dynamics that shape youth identity in Kazakhstan, based on an optimized and adapted Global Identity Scale (GIS).

In this article, we analyze the states of identities defined using an optimized and adapted scale on a sample of two student groups, ethnic kazakhs and others (non-kazakhs), and demonstrate the sociometric properties of this scale and its reliability. To do this, we address the following research question: *How do the everyday cultural practices and preferences of university youth reflect their identity in the contexts of local and global culture?*

Literature review

Globalization exerts significant influence on youth at both global and local levels. The increasing flow of trade, finance, culture, ideas, and people, along with resistance to these flows, are key components of globalization that impact cultural values, identity formation, moral reasoning, and the well-being of youth (McKenzie, 2019).

The interplay between globalization and the concepts of "global" and "local" identities highlights the dynamic tension and synergy that characterizes the contemporary cultural landscape, underscoring how global forces interact with local realities to shape individual and collective identities. According to J. Arnett "global identity" is "that gives them a sense of belonging to a worldwide culture and includes an awareness of the events, practices, styles, and information that are part of the global culture. Individuals who achieve a "global identity," often referred to as "global citizens", are those capable of formulating an identity that seamlessly and effortlessly transitions between cultures. "Local identity" is considered to be "based on the local circumstances, environment, and traditions of the place where one has grown up" (Arnett, 2002).

As theory elaborated by Giddens, identity in the late modern period has become a reflexive process, shaped by choices among diverse lifestyle options. This reflexive nature of identity is echoed in Arnett's analysis, where he defines the intermediary state between local and global as bicultural or hybrid, wherein individuals adapt to globalization by developing identities that enable them to engage with both their local culture and the global community (Arnett, 2002).

According to Rudometov, the ongoing debate since 1989 over global-local relations highlights the dichotomy between cultural homogenization and hybridity, underscoring the limitations of each perspective in fully capturing the dynamic interplay of identities in a globalized world. This discourse has led to a predominant interpretation of globalization through the lens of hybridity – a cultural logic that

emphasizes the blending and interaction of diverse cultures. This brings us to the concept of glocalization, originally popularized by R. Robertson, who posited that globalization entails the simultaneous impact and interplay of global and local elements, thus reflecting a dynamic integration rather than a mere collision of cultures (Rudometov, 2015).

As a result of the increasing volume of research published across various disciplines and fields, the thesis of glocalization has evolved into a more complex version of globalization. The primary elements of glocalization include: (1) Diversity as the essence of social life; (2) Not all differences are obliterated; (3) History and culture operate autonomously, imparting a sense of uniqueness to the experiences of groups, whether they are cultures, societies, or nations; (4) Glocalization mitigates the fear that globalization acts like a tidal wave, obliterating all distinctions; (5) While glocalization does not promise a world free from conflicts, it offers a more historically grounded and pragmatic worldview (Rudometov, 2016).

While the concept of glocal hybridity describes the emergence of new third cultures, significantly impacting higher education globally, and the idea of cultural hybridity is popular in 21st-century academia, glocalization serves as a distinct term that reflects the nuanced relationships between global and local phenomena (Rudomenov, 2015). The concept of hybridity in globalization suggests that some ideas and practices are fully assimilated, others are modified, and yet others are rejected to preserve key aspects of national identity (Blum, 2016).

Arnett also discusses the experiences of people who cannot fully embrace either their local culture or the global culture, resulting in a state of exclusion from both. This condition can lead to feelings of alienation and impermanence as these individuals struggle to find a clear cultural identity or guidelines for interpreting their experiences in a globalized world. This phenomenon is particularly relevant in the context of globalization, where the pressures of cultural homogenization can lead some people to feel disconnected from both their heritage and the wider global culture. Arnett used the term “identity confusion” to describe this situation (Arnett, 2002).

Empirical research into global and local identities becomes geographically and methodologically diverse, and effectively elucidates how individuals become who they are and how they operate within their sociocultural contexts. For instance, South African researcher Daniel Hammett (2009) notes that “the use of everyday items and clothing by students to demonstrate their interaction with global popular

culture, as well as the local significance attributed to these practices, underscores the need to consider the relationship between the global and the local.” He employed American fashion and hip-hop music, along with mobile phones, to analyze the impact of globalization on expressions of local identity (Hammett, 2009).

Researchers in Bolivia have noted that “in discussions about the relationship between culture and social networks, globalist students often mentioned three holidays borrowed from the United States that are increasingly commercialized and sold on the mass market: Valentine’s Day, Halloween, and Thanksgiving. All three, widely celebrated on social networks, are seen as examples of how American traditions, in contrast to Bolivia’s rich cultural heritage, are perceived as global”. Globalization antagonists among the students explained that they aimed to reach a broader global audience by sharing photos and videos of typical Bolivian tourist sites; they also referenced Facebook video posts dedicated to traditional holidays and ceremonies. Some students emphasized the importance of the English language in conveying the beauty of their country and cultural traditions to an international audience (Paola, 2023).

Materials and methods

Optimization and Adaptation of Research Tools – Global Identity Scale (GIS)

In the scholarly literature, the measurement of ethnic identity/acculturation has gained popularity (Berry, 2005; Phinney, 1990), where individuals are surveyed regarding the extent of their identification with both the dominant national culture and their specific minority subculture. The study of immigrants and cultural ethnic minorities has shifted focus towards globalization and the resulting increased interconnections between diverse ethnocultural groups (Berry et al., 2022). In J.W. Berry’s approach, individuals choose different paths in their efforts to cope with the changed cultural climate.

Arnett (2002) introduced the construct of local-global identity to discuss the psychological implications of globalization. Cheng Min in his study developed the Global Identity Survey, modeled after Phinney’s (1992) Multigroup Ethnic Identity Measure, in which respondents expressed their preferences between local and global cultures through 41 statements (Cheng, 2009). Based on this methodology, we created our own version of the measurement instrument, optimizing and adapting the original GIS. From a methodological standpoint, the optimization and adaptation of measurement tools

are not only standard practice but also a necessary condition for conducting quality scientific research in the social sciences (Schwartz et al., 2008).

Initially, we developed identity constructs (ICs) comprised of four groups: “localists”, “globalists”, “glocalists”, and “negativists” (Table 1). To identify the most appropriate items for each construct – specifically for “localists” and “globalists” – we submitted inquiries to four experts in the social and humanities sciences. Each expert was requested to select eight items that best aligned with the designated constructs.

Following a comparison of the experts’ responses with our own research, we selected the most suitable items for each of the specified ICs. From the remaining statements, we further identified eight items that, in our opinion, reflect tendencies towards openness, flexibility, adaptability to change, as well as towards multicultural identity, multifaceted self-

perception, and cultural exchange for the “glocalist” construct.

Within our study, we identified an additional construct, “negativists,” to which we attributed eight remaining statements. This construct, based on J. Arnett’s concept of “identity confusion”, characterizes a category of respondents who neither accept the local nor the global culture and do not exhibit tendencies toward glocality, remaining in a state of alienation. These respondents demonstrate a negative attitude towards both their national affiliation and its cultural elements. Since the Likert scale was employed to systematically assess participants’ attitudes towards various events or phenomena, these respondents had no opportunity for constructive suggestions other than selecting ratings for the presented statements. All statements were assessed on a five-point scale (1 – strongly disagree, 5 – strongly agree).

Table 1 – Identity constructs

Localists	Globalists	Glocalists	Negativists
I am happy to be Kazakh (-stanese)	I prefer to call myself a citizen of the world	I am proud of my Kazakh (-stani) heritage	I do not have a strong sense of belonging to Kazakhstan
I am not enticed by another culture or country.	I enjoy meeting and learning about people from other cultures and countries.	I am active in organizations and social groups primarily consisting of Kazakhs.	I am not attracted to Kazakh culture
I do not enjoy participating in foreign cultural practices such as festivals and ceremonies	I actively participate in events and organizations with representatives from other cultures or countries	I frequently participate in traditional cultural practices, such as traditional festivals.	I do not like being among Kazakhs
I do not like the cuisine of other countries and cultures.	I love the cuisine of other countries and cultures.	I try to adapt to the lifestyle in foreign cultures or countries.	I do not like Kazakh cuisine
I enjoy local television and cinema.	I enjoy films and television programs from other countries and cultures.	I would like to study or live abroad for a period.	I do not like Kazakh music
I like traditional clothing and hairstyles.	I like foreign styles of clothing and hairstyles.	I have a clear sense of what the Kazakh background means to me.	Sometimes I wish I were born in another country
I do not spend much time with people from other cultures or countries.	I would like to work for a foreign company.	I enjoy learning and knowing foreign languages.	I do not have a strong sense of belonging to the global community
I prefer local culture to global culture.	I love the music of other countries and cultures.	I am always up to date with international relations.	I do not try to be friends with people from other cultures or countries

Based on the proposed constructs, the following hypotheses will be tested:

H₁. In kazakhstani society “globalists” prevail over “locals”.

H₂. “Negativists” tend to reject all local cultural patterns, while having no clear attitude towards global processes.

Research Design

1. *Sample*: A disproportionate random sampling method was employed – this is a method of selecting elements from a population for inclusion in a study where the population is divided into groups, each with its unique characteristic, while the sample sizes from different groups are not proportional to their sizes in the population. The sample comprised 450 individuals – students currently enrolled at universities in Almaty; the selection criteria were based on ethnicity with equal numbers of kazakh (225) and others (225) ethnicities. Ethnic affiliation (kazakh, russian, uzbek, etc.) of the respondents was considered as a demographic indicator for further inclusion in the “other” group; it was used to segment identity constructs (ICs) into groups *_k* (responses from kazakhs) and *_nk* (responses from non-kazakhs) for comparison of means in statistical analysis. Since the sample included a small number of americans, nigerians, indians, mongolians, and those who identified as “mixed,” we want to emphasize the focus of our analysis: it is crucial for us to examine the relationship between ethnic identity and to what extent respondents in the compared groups associated themselves with the identity constructs we developed.

2. *The empirical method* of data collection for this study is a survey. The survey was conducted from November 1 to December 20, 2023. Before the survey was carried out, participants were informed about the purpose of the research, which aims to identify global and local cultural attitudes among kazakhstani student youth. Therefore, within the context of this GIS survey, terms such as “kazakh,” “kazakhstani,” and “traditional” used in identity indicators refer not to the Kazakh ethnicity, but to the respondents’ affiliation with Kazakhstani society. This assumption was made to explore to what extent the construct of the nation – kazakhs as a country, without the “stan” – is perceived or acts as a barrier in their self-identification.

Thus, ethnicity was chosen as the first independent variable that may influence the direction of identity in the context of global-local relations. Gender was selected as the second independent variable.

Gender and ethnic affiliation are closely related to cultural norms and expectations that define roles and behavior in society. These expectations can vary across cultures, and understanding these differences helps analyze how individuals assimilate elements of global culture or remain within their cultural identity, which is more closely associated with ethnicity.

Data Analysis and Research Results

For data processing and statistical analysis, the SPSS program was utilized. After cleaning and processing the collected data, the number of valid cases amounted to 426, which provides a reliable sample for analysis.

Considering that the respondents were university students, the average age of the participants was 20.22 years, with a standard deviation of 2.61. The age group ranged from 16 to 35 years.

We used the ANOVA test to assess the impact of the categorical independent variables – gender and ethnicity on the dependent variables. It was established that the differences between the statements included in the GIS and the ethnic affiliation and gender of the respondents were $p \geq 0.05$, meaning the differences are not statistically significant.

To statistically test the hypothesis that “globalists predominate over localists in Kazakhstani society”, a paired t-test was used to compare mean values between two groups of statements: Pair 1 – “I am happy to be Kazakh – I prefer to call myself a citizen of the world”, Pair 2 – “I am not enticed by another culture or country – I love meeting and learning about people from other cultures and countries”, Pair 3 – “I do not like participating in foreign cultural practices such as festivals and ceremonies – I actively participate in events and organizations with representatives from other cultures or countries”, Pair 4 – “I do not like the cuisine of other countries and cultures – I love the cuisine of other countries and cultures”, Pair 5 – “I love local television and cinema – I love films and television programs from other countries and cultures”, Pair 6 – “I like traditional clothing and hairstyles – I like foreign styles of clothing and hairstyles”, Pair 7 – “I do not spend much time with people from other cultures or countries – I would like to work for a foreign company”, Pair 8 – “I prefer local culture to global culture – I love music from other countries and cultures” among the same respondents (Table 2).

Table 2 – Paired t-test of «local-global» statements of ICs

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1	-,507	1,362	,066	-,637	-,377	-7,683	425	,000
Pair 2	1,045	1,550	,075	,897	1,192	13,898	424	,000
Pair 3	,354	1,550	,075	,207	,502	4,719	425	,000
Pair 4	1,700	1,686	,082	1,539	1,860	20,810	425	,000
Pair 5	,472	1,276	,062	,350	,593	7,631	425	,000
Pair 6	-,094	1,125	,055	-,201	,013	-1,722	425	,086
Pair 7	,817	1,444	,070	,679	,954	11,679	425	,000
Pair 8	,580	1,401	,068	,446	,713	8,544	425	,000

As shown in Table 2, for Pair 1 the mean value is -0.507, with a p-value < 0.001, indicating statistical significance: the data demonstrate that “localists” rated the statement higher than “globalists”. For Pairs 2, 3, 4, 5, 7, and 8, the p-value < 0.001, indicating statistically significant differences between the scores of “globalists” and “localists” in favor of “globalists”; for Pair 6, the mean value is -0.094, with a p-value = 0.086, showing no statistically significant difference between globalists and localists for this item. For further analysis, we exclude the statements “I like traditional clothing and hairstyles” from the “localist” construct and “I like foreign styles of clothing and hairstyles” from “globalist” as irrelevant statements.

Thus, most statements show statistically significant differences between the scores of globalists and localists. In most cases, globalists rated the statements higher than localists. This may indicate that among the respondents, globalists predominate.

Furthermore, the results obtained from the two main data collection groups – Kazakhs (_k) and

others (_nk) – are presented according to the four constructs within which the study of identities is organized.

As shown in Table 3, globalists have almost identical mean values in both the _k category (25.6009) and the _nk category (25.6085). This may indicate more pronounced globalization trends or worldviews among these respondents, regardless of ethnic affiliation.

The mean values in the “localists” construct indicate that the scores of localists on the _k scale are higher than on the _nk scale: this may suggest a higher rating of some aspect, for example, 68.8% of Kazakhs responded “strongly agree” to the statement “I am happy to be Kazakh”, whereas only 31.2% from the “others” group did so. Conversely, 36.8% of “Kazakhs” and 63.2% of “others” indicated they “strongly disagree” with this statement (Pearson Chi-Square: p-value < 0.001). The smallest standard deviation is in “Localists_nk” (3.07937), indicating more homogeneous responses in this group; localists in the “Kazakhs” _k group (21.5915).

Table 3 – Descriptive statistics

	N	Mean	Std. Deviation
Localists_k	213	21,5915	4,76102
Globalists_k	213	25,6009	5,59779
Glocalists_k	213	28,1878	5,67953
Negativists_k	213	17,6714	6,76178
Localists_nk	213	20,6808	3,07937
Globalists_nk	213	25,6085	4,32808
Glocalists_nk	213	27,7547	4,15302
Negativists_nk	213	21,5094	4,73215

The “glocalists” construct does not show statistically significant differences between the “Kazakhs” and “others” groups. However, the highest mean values among all constructs are seen in glocalists_k and glocalists_nk, particularly on the _k scale, which may indicate their most positive attitude towards both global and local cultural aspects.

Hypothesis 2 test – negativists exhibit the lowest mean values in both categories: 17.6714 for _k and 21.5094 for _nk, which may suggest a more negative or critical perception of certain aspects (likely related to local cultural patterns). The highest standard deviation in the “negativists_k” group (6.76178) in-

dicates a greater heterogeneity of views, meaning a significant spread of opinions among participants of this group (Table 3).

The negative correlation coefficient presented in Table 4, equal to -0.202 (significance level 0.003 for a statistically significant link) between “negativists_nk” and “globalists_nk”, suggests that a higher level of negativism in one subgroup is associated with a lower level of globalism in the other, and vice versa. The positive correlation coefficient between “negativists_k” and “globalists_k” of 0.188 with statistical significance (0.006) may indicate some common trend or relationship between negativism and globalism in this context.

Table 4 – Correlations

**. Correlation is significant at the 0.01 level (2-tailed).			
		Globalists_k	Negativists_k
Globalists_k	Pearson Correlation	1	,188**
	Sig. (2-tailed)		,006
	N	213	213
Negativists_k	Pearson Correlation	,188**	1
	Sig. (2-tailed)	,006	
	N	213	213
**. Correlation is significant at the 0.01 level (2-tailed).			
		Negativists_nk	Globalists_nk
Negativists_nk	Pearson Correlation	1	-,202**
	Sig. (2-tailed)		,003
	N	212	211
Globalists_nk	Pearson Correlation	-,202**	1
	Sig. (2-tailed)	,003	
	N	213	212

Thus, statistically significant correlations between negativists and globalists in different contexts (_nk and _k) suggest that there are certain relationships between these two perspectives, but they can vary depending on the context. High average values in categories related to global views and worldviews indicate that participants in this group are inclined to accept and integrate global values and attitudes, regardless of their cultural or national background. This may be indicative of the formation of a mixed or hybrid identity, where global and local elements combine to create a new type of identity that is convergent.

Discussion

In this study, we have demonstrated a measurement that provides insight into the identities of young individuals, employing an optimized and adapted analytical toolkit to examine cultural practices and factors. Global identity is considered in the context of its relationship with local identity.

The predominance of data towards global views and worldviews indicates that participants in this group are inclined to adopt and integrate global values and attitudes, regardless of their cultural or national background. However, there is a noticeable

positive correlation between global identity and a negative attitude towards cultural practices, suggesting that as individuals become more engaged in global networks, their sense of global identity becomes more complex, even to the point of alienation. The presence of statistical correlation between negativists and globalists may indicate a potential for changes in one of the constructs depending on the context.

The study also highlights a significant mediating effect of global identity on the propensity for cooperation at the global level. This confirms the formation of a mixed or hybrid identity – a glocal identity – where global and local elements are integrated, leading to a greater readiness to collaborate with others around the world. Although this trend is widely observed, the processes and mechanisms involved in forming hybridity remain insufficiently studied (Blum, 2016).

Such measurements, in our view, aid in understanding how various influences contribute to the formation of diverse cultural identities and social structures between global and local cultural realities, enabling researchers and practitioners to better comprehend and address specific needs and challenges in shaping national identity. In particular, when studying global identity, such research reveals “enigmatic” empirical results that suggest different contextual meanings of the global community (Pichler, 2012).

As Arnett highlighted, today’s youth rarely grow up knowing only one culture; increasingly, they interact directly with people from different cultures through travel, encounters in their own country, and indirectly via social media and other mass media. These interactions impact their everyday life in numerous ways, from daily habits such as language use and diet to major life decisions about where to work and whom to marry. Consequently, the development of cultural identity has become more complex, and it is no longer about becoming an adult member of a single culture but rather a task of navigating both local and global cultures.

In Kazakhstan, identity formation is often considered at a collective level, reflecting the country’s postcolonial context (Bisenova et al., 2016). According to Adams, the postcolonial discourse is relevant for analyzing the Eurasian region, which justifies its applicability to Kazakhstan as well (Adams, 2008). The postcolonial context of Kazakhstan in identity studies is closely linked to the processes of national identity formation: an active re-evaluation of historical heritage, language policy, the incorporation of courses dedicated to national history, culture, and

literature into curricula, and the characteristics of foreign policy where the country aims to carve out its niche on the international stage, contributing to the formation of a modern, independent state image (Kabaziev, 2022; Kolbachayeva, 2018).

At the same time, studies reveal complex processes of value transformation within the country, including changes in their hierarchy and sources of formation. There is a marked movement towards the European model, although different value blocks adapt at varying speeds. For instance, the shift away from paternalism occurs significantly faster than from collectivism, while individualistic consciousness is also actively integrated into the value structure of Kazakhstanis (Kabaziev, 2022).

Similar to other non-Western states, Kazakhstan exhibits a high degree of heterogeneity. According to Parekh, heterogeneity is a crucial aspect of cultural development, especially in developing countries, as it allows for the coexistence of multiple cultural influences and the adaptation of global cultural elements to local contexts (Boli et al., 2001; Parekh, 2003). This potentially facilitates a more active expression of global identity, particularly considering recent political changes and accelerating cultural transformations. This underscores the importance of integrating a national perspective into the study of global identity and critically assessing the impact of various cultural practices.

Limitations of this study: The results of this research may be distorted due to common errors such as methodological bias, which often arises during the optimization and adaptation of research tools. The use of different survey ways and translation issues may also have influenced the results. However, considering previous research showing a more widespread prevalence of strong global identity in less developed regions of the world, it is debatable how much methodological bias will be a limiting factor in studying global identities, regardless of the context.

Conclusion

The study of global and local identity, measured using the Global Identity Scale (GIS), has provided significant data on the cultural dynamics among the student youth of Kazakhstan. Educational programs and academic exchanges make students ideal subjects for examining identity trends.

Statistical analysis has shown that respondents lean towards a global identity, confirming the significant influence of familiarity with global cultures and values on their perception of their own identity.

Simultaneously, traditional and global cultural preferences can coexist without conflict, demonstrating the complex interplay between global influence and traditional values. Despite significant advancements in the study of the psychology of globalization, as noted by Arnett (2002), there is a lack of methods for measuring such identity. The development of identity constructs, such as “glocalists” and “negativists”, broadens the understanding of the diverse ways of integrating global and local cultural elements. This approach highlights the broad spectrum of identity adaptation, extending beyond the binary categorization of global and local, and emphasizes the complexity of cultural integration.

It cannot be definitively stated that there is a predominance of globalization trends among the youth of Kazakhstan. The existence of a “negativ-

ist” group, expressing a critical or negative attitude towards national elements, indicates the presence of cultural resistance, which may be due to various factors, including economic conditions, language barriers, and personal experiences of cultural integration. The noticeable trend towards a global identity among the youth underscores the need for educational programs oriented towards global citizenship and preparing students for life in an increasingly interconnected world.

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