



Article

Ethnic Groups' Views on the Concept of "Blessing" ("Bata")

Atyrgul Taabaldieva^{ID}, Karamat Belekova^{ID}, Zhyldyz Shanyzak uulu^{ID}, Zhanyl Mamaziyaeva^{ID}, and Umut Sadirbek kyzy^{ID}

Osh State University, Kyrgyz Republic

Correspondence: atyrgultaabaldieva55@gmail.com

Abstract

The purpose of this study was to identify socio-cultural factors influencing the transformation of this tradition in modern educational practices. For this, the study employed quantitative and qualitative methods: questionnaire survey of 150 respondents from Kazakhstan, Kyrgyzstan, and Uzbekistan, semi-structured interviews with experts in the field of pedagogy, cultural studies, and psychology, as well as ethnographic observations during 12 "bata" rituals in family, educational, and religious contexts. The findings of the study revealed that the "bata" tradition preserved considerable educational and cultural significance among the older generation and in rural communities. At the same time, among the youth, especially in urban areas, there was a tendency to perceive "bata" as a symbolic or outdated element of cultural heritage. The analysis of questionnaire data confirmed that the level of education substantially influenced the attitudes towards the tradition: respondents with higher education more often viewed it in a historical and cultural context, while representatives with low and medium levels of education perceived it as a relevant element of education. Content analysis of open-ended answers revealed the prevalence of the category's "respect", "spiritual protection", and "loss of significance". A statistically significant difference between value perception and actual application of tradition in the age group of 31–50 years old was also established, which indicated the process of symbolization. The practical significance of this study lies in the possibility of using the obtained data to develop cultural education programs aimed at adapting traditional practices to modern conditions without losing their basic values.

Keywords: Cultural Identity, Religious Component, Values, Cultural Heritage, Globalization, Social Change

Suggested citation:

Taabaldieva, A., Belekova, K., Shanyzak uulu, Z., Mamaziyaeva, Z., and Sadirbek kyzy, U. (2025). Ethnic Groups' Views on the Concept of "Blessing" ("Bata"). *International Journal on Culture, History, and Religion*, 7(SI1), 1095-1118. <https://doi.org/10.63931/ijchr.v7iSI1.369>



Introduction

The introduction must include the general context/topic of the paper within its context. It should explain the main idea well and include the current reality relating to the topic. Show the global/local/community impact of your study. It must also include the aims/objectives of the study in paragraph form. Avoid using bullets as much as possible.

The tradition of blessing “bata”, rooted in the cultures of Central Asian peoples, is a unique phenomenon at the intersection of religious, moral, and pedagogical practices. Despite its enduring role in shaping behavioral norms, respect for elders, and the moral orientation of the individual, recent decades have seen marked changes in the perception and application of this tradition, especially among the younger generation. Globalization, urbanization, and the technologization of communications have transformed the socio-cultural contexts where the “bata” has functioned for centuries (Doszhan, 2022; Sheikh, 2022). It has become necessary to scientifically analyze the current state of this tradition and its ability to adapt to the changing social environment.

The study's relevance was determined by the growing gap between generations in the attitude towards traditional forms of upbringing and social regulation. If for older generations “bata” retained the status of a sacral act of transmission of blessing and morality, for the youth it increasingly became a symbol of the ethnographic past, having lost a significant role in the upbringing and socialization. In this connection, it was necessary to investigate the transformation mechanism of tradition in the conditions of modern cultural shifts, which would allow recording these changes and revealing the potential of “bata” as a relevant instrument of upbringing.

The problem of the study was based on the evident insufficiency of modern empirical and comparative data on the perception of “bata” in the context of modern socio-cultural realities. Despite the existence of fundamental works on the traditional practices of Central Asian peoples, the study of the dynamics of the perception of blessing as an element of ethnopedology in the context of globalization has been fragmentary.

Isokov (2021) considered the preservation and transformation of ritual forms in the context of ethnic identity, emphasizing the function of traditional rituals in strengthening cultural integrity. The researcher characterized ritual practices as integrating the individual into the social structure and cultural space, pointing to their role in reproducing collective memory. Isokov's study analyzed the established forms and the ways of their transformation under the pressure of social progress. Mohiuddin (2024) proposed an original approach to religious identity in Central Asia,

reinterpreting it through the lens of pre-Islamic traditions. The study revealed that blessings can be perceived as a pre-Islamic element organically integrated into Islamic rituals in Kyrgyz and Uzbek cultures. The researcher concluded that modern religious forms do not supplant traditional ones, but adapt them to new conditions, preserving their former functions in a changed context.

Konurbaev et al. (2025) aimed to identify the mechanisms of preservation and change of Kyrgyz folklore traditions. The study considered pedagogical, institutional, and family channels of transmitting cultural norms, noting that it is in families and rural communities that resistance to globalization influences is observed. The researchers highlighted rituals' emotional and normative components, pointing to their significance in developing personal orientations. Yusuf and Boletbekova (2023) focused on developing Islamic identity in modern Kyrgyzstan, including through ritual interaction. The researchers analyzed how religious institutions use ritual practices to socialize with young people. Special attention was paid to symbolic acts, including blessings, which, according to the researchers, continue to perform educational functions under conditions of religious pluralism.

Saydullayev (2024), based on the analysis of ethnographic materials, recorded the significance of Islamic texts as sources of interpretation of traditional practices. The works of al-Hakim at-Tirmizi, which the researcher studied, contain concepts analogous to the Central Asian “bata” and are interpreted as elements of sacral transmission of meaning. It allowed the researcher to conclude that the practice of blessings has an archetypal nature and is preserved in a transformed form in both religious and secular environments. Gu (2024), based on cultural analytics, considered the young generation as the bearer, heir, and at the same time transformer of cultural norms. The researcher emphasized that young people play a double role; on the one hand, they perceive cultural codes as a symbol of identity, while on the other hand, they reinterpret them according to their current realities. This position is especially relevant for analyzing practices such as “bata” in transforming the perception of the sacred.

Louw (2024) examined the phenomenon of “sabr” (patience) as a virtue in the later life of Kyrgyz Muslims. The researcher described how the older generation perceived ritual forms (including blessings) as an affirmation of the presence of a higher order in the world. The study showed that “bata” is perceived as a cultural practice and a form of divine communication, especially in aging, reinforcing its value in moral support. Beyer and Finke (2020) examined traditionalization practices as active forms of reactive cultural construction. The researchers showed that many elements previously considered “archaic” become symbols of ethnic consolidation,

especially in the context of cultural policies and educational reforms. The study emphasized that ritual forms, such as blessings, are finding a second life through mechanisms of institutionalization.

Despite the breadth of thematic approaches and the diversity of research focuses, the analyzed studies did not provide a comprehensive answer to how the perception of the “bata” tradition is changing in the context of globalization and urbanization, considering age, gender, and educational differences. There has been no detailed analysis of the perception of this tradition as an educational tool in the context of the everyday life of different ethnic groups in Central Asia. The dynamics of the transformation of “bata” as a social mechanism that ensures cultural continuity between generations have also not been investigated.

The purpose of this study was to identify the specific features of the perception of the “bata” tradition in the ethnic communities of Central Asia in the context of globalization, focusing on its educational function in the modern socio-cultural context. For this, the following objectives were set: to find out to what extent the “bata” tradition retains its significance in educational practices among different generations and social groups; to analyze changes in its perception under the impact of globalization and urbanization; to establish what social, cultural, and educational factors influence the preservation or loss of this tradition.

Methodology

The study employed a representative sample of 150 respondents evenly distributed between Kazakhstan, Kyrgyzstan, and Uzbekistan (50 people from each country). The survey was conducted between April and June 2024. The choice of these countries was explained by their cultural and religious proximity and the persistence of the “bata” tradition as a form of blessing. Kazakhstan, Kyrgyzstan, and Uzbekistan represent the key cultural centers of Central Asia, where the “bata” practice preserves both religious and secular significance. The sample included men and women between 18 and 60, with a gender balance of 75 men and 75 women. The respondents represented diverse social and professional groups: students, teachers, married couples, and representatives of the older generation. They were conditionally divided into three age categories: under 30, between 31 and 50, and over 50.

The participants were selected voluntarily and based on informed consent to participate in a sociological survey on the perception and use of the “bata” tradition in the modern socio-cultural context. The sample included individuals aged 18 to 60 years, permanently residing in Kazakhstan, Kyrgyzstan, or Uzbekistan, and having experience of participation in cultural or educational practices related to “bata”. Respondents who had not interacted with tradition or did not recognize its significance were excluded. The survey was conducted in a mixed format: online (via

Google Forms) to reach the urban population and offline (paper questionnaires) via cultural centers and universities in rural areas.

The questionnaire included both closed and open-ended questions. Closed-ended questions involved selecting one or more answer options. They aimed to quantify the frequency of use of “bata”, attitudes towards the tradition, its significance in the educational process, and the perception of it as a cultural, religious, or social phenomenon (Table 1).

Table 1. Structure of the questionnaire for the thematic survey

No.	Question type	Question wording	Question purpose
1	Closed	Do you consider the “bata” tradition a significant part of parenting?	To determine general attitudes towards the tradition
2	Closed	How many times have you personally participated in a “bata” ritual in the last year?	To assess the frequency of practical participation in the tradition
3	Closed	What role do you think “bata” plays today? (Likert scale from 1 to 5)	To identify perceptions of the relevance of the tradition
4	Closed	Where have you most often encountered the tradition of “bata”? (family, school, holidays, etc.)	To identify the social context where tradition manifests itself
5	Closed	How do you perceive “bata” today? (religious practice/cultural heritage/outdated custom)	To understand how respondents categorize tradition
6	Open	What does “bata” mean to you personally?	To obtain individual interpretation and value perception
7	Open	What changes in the perception of this tradition have you noticed in recent years?	To record the subjective dynamics of perceptual change
8	Open	Do you keep the tradition of “bata” in your family? Why (or why not)?	To find out the reasons for the preservation or loss of tradition in the family environment
9	Closed	Your level of education (primary/secondary/higher education)	To match the educational level with attitudes towards tradition
10	Closed	Your age (under 30/31–50/over 50)	To analyze the differences in the perception of tradition by age groups
11	Closed	Your gender (male/female)	To identify gender differences in attitudes towards tradition
12	Closed	Where do you live? (village/city)	To determine the influence of the place of residence on the use of tradition

Source: compiled by the authors of this study.

Content analysis of the open-ended questions was performed considering the relevance of answers, reasoning, reference to personal or collective experience, and expression of the value of tradition. Key themes included “*heritage*”, “*religious function*”, “*respect*”, and “*family tradition*”. Quantitative data were processed using

descriptive statistics and cross-tabulations. Respondents gave written consent to take part, and anonymity and confidentiality were respected following the Code of Ethics (American Sociological Association, 2018), International Code on Market, Opinion, and Social Research and Data Analytics (ICC/ESOMAR, 2016), and Ethics and Data Protection (European Commission, 2021). Field research was conducted in Kazakhstan, Kyrgyzstan, and Uzbekistan. Twelve rituals were recorded, including family, educational, and religious activities. Observation included those who uttered “bata” and participants in the ritual, and not only blessing formulas, but also the form of intergenerational interaction was recorded. Fifteen semi-structured interviews were conducted with experts from three countries. The analysis allowed distinguishing the following categories: “*educational function*”, “*cultural identity*”, “*loss of significance*”, and “*traditional sustainability*”. Data was processed using SPSS (version 27); Student’s t-test and Wilcoxon test were applied. Voice recorders, cameras, and analytical software were used. Changes in the perception of “bata” were analyzed considering the transformations from 1991 to 2024.

Results

The tradition of “bata”, a form of blessing or a wish passed from elders to younger ones, has profound roots in the culture of Central Asian peoples. In different ethnic groups of the region, “bata” is a significant cultural and educational tool. Research shows that the “bata” tradition has played a key role in social life and upbringing, forming essential moral and ethical guidelines. The tradition serves not only as a means of imparting spiritual wisdom but also as a way of strengthening social ties between generations. A key aspect of the tradition is its connection to religious and spiritual practices (Francelino et al., 2024). In Central Asian Muslim communities, “bata” is often perceived as a blessing that reinforces moral values and serves as spiritual protection (Asipova, 2023; Zhussip et al., 2020).

However, since the 1990s, with the acceleration of globalization and urbanization processes in Central Asian countries, the perception and practical use of the “bata” tradition began to change significantly. Globalization, as researchers have noted, contributes to the erosion of traditional cultural practices, especially among young people, which may lead to a weakening of the significance of “bata” as an educational tool (Osmonova et al., 2024). Despite this, the older generation stays faithful to tradition, which necessitates the investigation of its role in the educational process in the changing social environment.

Globalization and urbanization are key factors influencing the perception of traditions in Central Asia (Auanasova et al., 2024). Changes in the economic and social spheres and growing interconnections with Western culture influence the way of life and values of local communities (Magalhães & De Mattos, 2024). On the one hand, globalization facilitates the spread of new cultural norms and technologies, often weakening traditional practices (Efremov, 2025b; Ivanova & Martyniuk, 2024). On the other hand, it also brings about a search for identity, which sometimes favors the

revival of some aspects of national culture. Within the cultural changes taking place in the region, the “bata” tradition is perceived differently depending on the social context. In rural areas and more traditional communities, the practice preserves its significance as a crucial element of education and social organization. In urban areas, where the influence of Western cultures and technologies is more pronounced, “bata” is increasingly viewed as an element of cultural heritage rather than a valid educational tool. This trend is particularly noticeable among young people, who often perceive tradition as old-fashioned and of no practical value in modern society (Navas & Vianna, 2024; Niewiadomski et al., 2023).

For a more detailed presentation of the questionnaire results, it is necessary to consider the statistical analysis, which was conducted based on data collected from 150 respondents evenly distributed between Kazakhstan, Kyrgyzstan, and Uzbekistan (50 people from each country), representing different ethnic groups in Central Asia. The questionnaire survey covered the perception of the “bata” tradition, its role in upbringing and social interactions, and changes in the perception of this practice among different age and social groups.

Statistical analysis of the questionnaire data showed pronounced age differences in the perception and evaluation of the “bata” tradition as an educational practice. Among representatives of the older age group (from 51 to 60 years old), many respondents (80%) characterized “bata” as a significant and relevant element of social and moral education. Their answers were dominated by formulations emphasizing the living role of this tradition in family everyday life: as a way of transmitting life attitudes, moral values, and respect for older adults. For them, “bata” retained cultural and functional significance as a spiritual influence, strengthening ties between generations and maintaining social harmony within the family and community. Participants in the middle age group (from 31 to 50 years old) also demonstrated a predominantly positive attitude towards the tradition – 60% of respondents in this category noted its significance. However, their answers more often indicated a decrease in the frequency of application of “bata” in real life. They recognized the value of tradition but noted that in the conditions of modern rhythm of life, urban life, and employment, ritual gradually loses its regular use, staying mainly in memory or as an element of solemn events (e.g., weddings, religious holidays). The opposite trend was observed in the younger age group (under 30): 60% of respondents assessed “bata” as an obsolete form that had lost significance in their life experience. These respondents more often associated “bata” with the past, perceiving it as a symbol of cultural heritage, but not as an educational tool or a source of moral guidance. Neutral or detached evaluations prevailed in the responses of this category, emphasizing the lack of direct contact with the practice and perceiving it as an irrelevant form of social interaction for today’s youth (Table 2).

Table 2. Perception of the “bata” tradition by age categories

Age group	Percentage of respondents who consider the “bata” tradition significant	Percentage of respondents who consider the tradition obsolete
Under 30	40%	60%
31–50	60%	40%
Over 50	80%	20%

Source: compiled by the authors of this study based on survey results.

The data obtained in the age group of respondents from 31 to 50 years old revealed a significant pattern: even though most participants (about 60%) agreed with the statement about the significance of the “bata” tradition as part of the educational process, their own daily experience showed the opposite; they use the tradition much less often than they estimate it. A statistical test was conducted using the Wilcoxon test to clarify this contradiction. This non-parametric criterion allows for the comparison of the rank scores of the same sample on two related traits. In this case, two variables were compared: an assessment of the significance of the “bata” tradition (on a Likert scale from 1 to 5) and the frequency of its practical use (also ranked on a scale from “not using” to “practice regularly”). The results showed a statistically significant difference between the two parameters. The median value of the subjective significance of the tradition was 4.5, i.e., most respondents rated it almost as high as possible. However, the frequency of factual use of the tradition was much lower, 2.5, corresponding to occasional or rare use. This discrepancy means that at the level of beliefs and attitudes, respondents of this age group still consider “bata” significant for moral education, strengthening family and social norms. However, at the level of everyday practice, they do not find the time, context, or motivation to apply it. Thus, tradition exists more as a value or symbol than a regular action, and its application is limited to solemn, ritualized occasions – weddings, religious festivals, and official events. Such a trend indicates a possible shift of the function of “bata” from the sphere of active social practice to the sphere of cultural memory and symbolic representation (Figure 1).

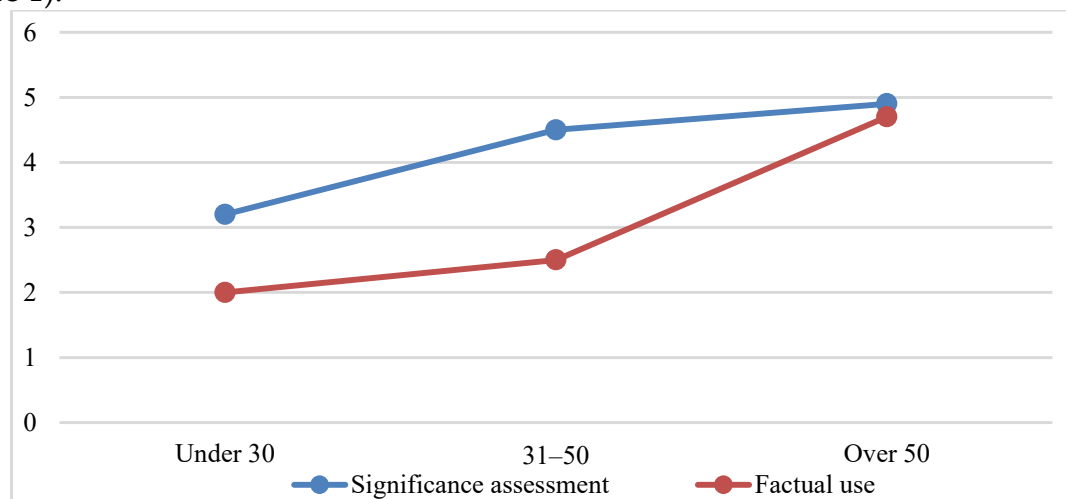


Figure 1. Comparison of perception and practice of the “bata” tradition (age group: 31-50 years)

Source: created by the authors.

The findings confirmed that the older generation is gradually abandoning practices that have lost touch with their daily lives in the context of globalization. In the under-30 age group, about 60% of respondents characterized the “bata” tradition as outdated and perceived it as an element of cultural heritage rather than a relevant educational tool. Such assessments indicated a change of reference points and a preference for more universal and modern forms of socialization.

The analysis of the perception of the “bata” tradition also depended on the respondents' education level. Among respondents with higher education, the tradition is perceived as an element of cultural heritage but has no practical impact on upbringing (Table 3).

Table 3. Perception of the “bata” tradition depending on the level of education (according to questionnaire data)

Education level	Percentage of respondents who consider the “bata” tradition significant	Examples of typical answers (open-ended questions)
Primary	60%	“Ever since I was a kid, I heard 'bata' from my grandfather. It is like a law in the family”.
Secondary	50%	“It is a significant custom, especially at weddings and festivals”.
Higher	30%	“It is part of the culture but has little influence today”.

Source: compiled by the authors.

The analysis of the open-ended questions of the questionnaire helped to identify stable thematic categories reflecting the subjective perception of the “bata” tradition. Based on content analysis, the following dominant clusters were recorded: “*respect for elders*” (mentioned in 68% of responses), “*spiritual protection and religious value*” (45%), “*heritage and identity*” (39%), and “*formality that has lost its relevance*” (29%). Respondents of older age groups more often associated “bata” with moral guidance and blessing. At the same time, young people regard it as a part of cultural memory without practical application. In the answers of representatives of rural areas, the formulations emphasizing the living function of “bata” as a part of the family way of life prevailed. At the same time, the expressions ‘tradition without substance’, “symbol”, or “ritual for appearances’ sake” were frequently encountered in urban questionnaires.

About 70% of respondents noted that they do not use “bata” in everyday life but only mention it as a part of cultural tradition. Individuals tend to perceive traditions as part of the historical and cultural context rather than as educational tools. Among respondents with primary or secondary education, especially in rural areas, the “bata” tradition continues to be a significant educational tool. 65% of respondents from this group use it daily, noting that it helps foster respect and moral guidance in young people. It may suggest that traditional practices preserve their significance

among socially less mobile groups where cultural values, including education through practices such as “bata”, are more strongly preserved.

Changes in perceptions of the “bata” tradition became particularly marked between the early 1990s and 2024. One of the key aspects of the study was to analyze the transformation of attitudes towards this tradition over the last three decades, which helped to trace the impact of socio-cultural transformations associated with the post-Soviet transition, globalization, and urbanization. The analysis of the respondents’ answers showed that 55% of the participants noted a decline in using the “bata” tradition in recent decades, especially among young people. It indicates a gradual weakening of the connection with traditional practices in the context of globalization and urbanization. At the same time, about 60% of the older generation actively practicing “bata” explained their adherence to this tradition by their desire to preserve moral guidelines, respect for elders, and stable family values. Thus, the study results confirmed the existence of age differences in the perception of the tradition, where the older generation preserves the practice as an important educational element despite changing social conditions.

Several key conclusions can be drawn from the statistical analysis of the questionnaire data:

1. Age differences in the perception of tradition, the older generation continues to perceive the tradition of “bata” as a crucial element of upbringing. At the same time, young people, in the context of globalization, tend to abandon it.
2. Regarding the educational factor, respondents with higher education tend to consider “bata” as an element of cultural heritage but do not use it in everyday life, in contrast to less educated groups, where the tradition retains its role in the educational process.
3. In recent years, there has been a tendency to reduce the use of the “bata” tradition, which is associated with urbanization and globalization.

In the semi-structured interviews, experts from Kazakhstan, Kyrgyzstan, and Uzbekistan agreed on the significance of the “bata” tradition in educational and socio-cultural practices. Over 70% of respondents stressed that, despite the decreasing frequency of use of this practice in everyday life, its role in the development of respectful attitudes towards elders, the imparting of moral norms, and the embedding of social behaviors continues to be critical. Educators emphasized that the “bata” has a symbolic function and continues to serve as an effective educational tool, especially in rural areas where the tradition is preserved in family and educational contexts, such as school events, intergenerational meetings, and cultural festivals. Cultural scholars have characterized “bata” as a channel for intergenerational transmission of knowledge that integrates elements of memory, identity, and emotional education (Efremov, 2025a). They also pointed out that “bata” contributes to the sustainability of the cultural code in a rapidly changing information space. The psychologists involved in the study interpreted “bata” as a mode of non-violent socialization where personal

attitudes and socially approved behaviors are reinforced in a trusting, emotionally rich context. They noted that regular use of “bata” helped to reduce intergenerational alienation, especially in families with a strong hierarchical structure. The experts’ statements confirmed that the “bata” tradition continues to be perceived as a cultural relic and a potential educational resource that must be adapted, rather than eliminated, in the modern socio-cultural transition.

One expert in the field of pedagogy characterized the “bata” tradition as an effective educational tool, emphasizing its significance in transmitting moral and ethical guidelines and in developing respectful attitudes and social harmony. Particular attention was drawn to the fact that this tradition has retained its role even in the face of globalization and urbanization, especially among the older generation. From a cultural studies perspective, the “bata” tradition was viewed not only as a form of blessing but also as an element contributing to strengthening intergenerational ties and preserving cultural identity. Despite the transformations brought about by globalization processes, the practice continued to perform an essential function in the education of young people, particularly in the family and social context. The psychologists involved in the study recorded that in the context of rapid urbanization and the increasing influence of Western cultural norms, the perception of “bata” among young people was gradually changing. Tradition was increasingly perceived as a formal, symbolic element that had lost its educational value and connection with life guidelines.

At weddings in Kyrgyzstan, the tradition of “bata” was a significant blessing for the newlyweds. The priest who uttered “bata” emphasized that it was not only a blessing but also a symbol of passing wisdom from the older generation to the younger, which, according to local people, strengthens the moral foundations of society. It confirms that “bata” in such contexts symbolizes a spiritual blessing and a social reference point that helps the younger generation navigate life. However, during observations at younger and more modernized events such as corporate parties and festive events in major cities, the tradition of “bata” was hardly used. It suggests that globalization and urbanization are leading to a decline in the significance of this tradition in more modern and less traditional contexts (Boron, 2024).

The religious aspects of “bata” are also significant in its perception. In Central Asia, where Islam is the primary religion, the “bata” tradition is often associated with spiritual practices and religious rituals (Dinaj, 2024; Kushenova et al., 2024). In Muslim communities, “bata” is often perceived as a spiritual blessing, giving it an additional sacredness. Blessing children and young people is a prominent part of social and spiritual life, aimed at reinforcing moral guidance (Kieliszek, 2024; Tulenberggenova et al., 2024). However, among more secular groups and in the context of globalization, the religious component is losing its significance, and the “bata” tradition is beginning to be perceived as a cultural element rather than part of religious practice.

The results of interviews and field research showed that despite the impact of globalization, the “bata” tradition continued to be a significant educational tool,

especially among the older generation and in traditional rural communities. Young people, especially in urbanized regions, were progressively less likely to perceive “bata” as a relevant element of education and spiritual formation, which was associated with the increasing influence of globalization processes.

These observations helped to document the persistent role of the “bata” in traditional contexts, as well as to identify its rare, predominantly symbolic use in secular and urbanized spaces.

Within the framework of the observations at religious events held in mosques in the Almaty region, Osh city, and Samarkand, three cases of integrating the “bata” tradition into religious practice were recorded. During Ait-namaz and Friday prayers, elderly participants, after the end of the prayer, recited brief blessings to the youth, accompanied by a mention of Allah and traditional wishes for longevity, patronage, and moral behaviour. At the collective recitation of prayers in Tashkent, the “bata” took the form of a final address by an elder to a group of young men, accompanied by nods of approval and a choral “amen”. Such observations confirm the persistence of the religious and sacred function of the “bata” in traditional Muslim communities, despite the general decline in its use in more secular settings.

The study examined the “bata” tradition as an element of the educational process and social interaction among Central Asian ethnic groups, including Kazakhs, Kyrgyz, and Uzbeks. Particular attention was paid to how the practice of “bata” functions in the context of globalization and urbanization, and how its perception changes across different age, educational, and socio-cultural groups. The analysis aimed to identify the role of “bata” in preserving moral guidance, strengthening intergenerational bonding, and shaping ethno-cultural identity in contemporary communities in the region. In line with its purpose, the study covered empirical and theoretical aspects, revealing the significance of “bata” in contemporary educational and cultural practices. The study's hypothesis assumed that the tradition of “bata” continues to retain significance in the educational process despite globalization, especially in more traditional and religious communities. A comprehensive empirical analysis, including quantitative and qualitative research methods, was conducted to test this hypothesis.

In the questionnaire survey conducted among 150 respondents, the results showed that the perception of “bata” tradition depends on the social status of the respondents. Respondents with a low level of education and those living in rural areas are more likely to attach significance to “bata” in their daily life. While in urban areas, especially among respondents with higher education, the tradition is perceived as an element of cultural heritage but has no practical impact on upbringing and education.

Interviews with educators, cultural historians, and psychologists revealed that the “bata” tradition continues to influence the upbringing of children and youth, especially in those communities where traditional moral values are preserved. Experts emphasize the significance of the “bata” as a means of transmitting moral guidance, social solidarity, and maintaining intergenerational ties.

Analyses of the collected data confirmed that “bata” preserves a significant role in the educational process among traditional Central Asian communities. All these rituals perform analogous functions to strengthen moral values and social order in society.

Discussions

The study's findings revealed that the perception of the “bata” tradition as an educational tool in Central Asia varied depending on the respondents' age, level of education, and place of residence. Wittberg (2021) observed an analogous relationship between generational differences and religious practice, which focused on the declining involvement of young people in religious forms traditionally perceived as means of social transmission of values. In both cases, a weakening of the practical significance of traditional rituals among the younger generation was recorded, indicating the universality of the trend away from formal religious structures in favor of individualized forms of identity. However, in Wittberg's study, this trend was traced in a Western socio-cultural context. In contrast, in Central Asia, the transformation was accompanied by preserving the symbolic significance of tradition as a marker of cultural belonging.

The relationship between globalization and the transformation of the perception of tradition identified in the study correlated with the findings of Mohyeddin (2024), who examined the navigation processes between tradition and modernisation in a globalized world. Both studies showed that globalization led to a rethinking of the role of traditional practices, including rituals and verbal forms of blessing. However, the degree of symbolic adaptation depended on the local context. Mohyeddin emphasized that the younger generation sought hybrid forms of identity combining elements of national heritage and global cultural codes. Whereas the present study found that the “bata” tradition is losing its applied educational significance for the youth while retaining its status as a ritual symbol used in formal or family ceremonies.

Dessi (2023) confirmed the complexity of the impact of globalization on religious and cultural practices, describing them as flexible, multi-layered, and subject to transformation in the context of the modern world. The researcher noted that rites and rituals, which used to have a regulatory function in social life, are increasingly becoming symbolic acts that mark identity and belong to a particular group. It agrees with the present study's findings, which also found that the tradition of “bata” retains its meaning mainly in symbolic form, especially among young people and the urban population. At the same time, Dessi emphasized institutional and media channels of transformation, whereas the present study focused on the mechanisms of everyday practice, family socialization, and intergenerational transmission.

The ethical and anthropological meaning of blessing raised by Burggraeve (2023) also directly correlated with the results of the analyses carried out in this study. The researcher considered blessing as a verbal ritual with a triple function: social, in

strengthening interpersonal ties, spiritual, in consolidating sacred norms, and moral, in transmitting value orientations. These provisions were confirmed in observations of the functioning of the “bata” tradition in rural areas and among the older generation, where the practice was perceived as an active instrument of upbringing and intergenerational communication. However, in contrast to the more normative and universalized approach of Burggraeve, based on the idea of the sustainability of ritual, the results of the present study demonstrated the gradual loss of these functions in urban environments and youth culture, where “bata” is losing its everyday relevance.

Arsal et al. (2023) demonstrated that the heritage of localized wisdom, including traditional verbal practices, persisted as a mechanism for maintaining social sustainability and inter-ethnic harmony, especially in cultural diversity and religious tolerance. The study focused on the role of verbal rituals as a means of peaceful coexistence and fostering intergenerational respect. Comparable findings were obtained in the study of the “bata” tradition, which performed an analogous function in Central Asia's family and religious contexts, providing continuity of moral guidance in the context of ethnic and age diversity. However, in contrast to Indonesia, where the strengthening of traditional practices has been documented, Central Asia has witnessed their weakening under the influence of secularization, urbanization, and increasing cultural standardization (Abdul-Rahim & Dawood, 2025; El-Jaichi, S., & Sheikh, 2020; Novozhenov, 2024).

Comparison with the findings of Kelley et al. (2021), who investigated the transmission of religious values within families, confirmed the existence of a similar process in the case of the “bata”. In both studies, there was a tendency for traditional forms of upbringing to be displaced by the external environment, especially media content, educational attitudes, and urban dynamics. Kelley et al. emphasized that successful transmission of rituals is possible only when they are included in regular family practice, not only when represented. The study of the “bata” tradition also recorded that it was perceived more as a cultural sign than a functioning educational mechanism in the urban youth context, indicating its partial desacralization and functional loss in the new socio-cultural conditions.

The generalizing conclusions presented by Davis-Floyd and Laughlin (2022) concerning ritual to construct social reality were directly reflected in interpreting the tradition of “bata” as an instrument of collective reproduction of moral and social norms. The study recorded that even when rarely used in everyday life, rituals retained a symbolic load, functioning as a marker of cultural belonging and ethnic identity. However, in contrast to the universal approach of Davis-Floyd and Laughlin's universal approach to describing ritualization as a stable mechanism of social adaptation, the results of the present analysis revealed selectivity in the perception of ritual: youth groups adopted the visual-communicative form, abandoning the content related to the educational, religious, and moral function of tradition.

Nassimov's (2024) study on ethnic identity in Central Asia confirmed the conclusion that traditional rituals, including verbal forms of interaction, persist as a marker of cultural specificity even when their everyday meaning is weakened. The "bata" study revealed that in the context of ethnicity, respondents used tradition to self-identify and belong to the community. At the same time, Nassimov's study focused on institutional and educational strategies of identity preservation, whereas this study recorded behavioral and discursive forms of identity manifestation through ritual.

Similarities with the findings of Laruelle (2021), who studied peripheral nations and national identity practices in Central Asia, were observed regarding the perception of tradition as a source of legitimizing collective belonging. Laruelle emphasized that even in the conditions of post-Soviet transformation, symbolic forms of tradition retain the ability to structure perceptions of nation and culture. Analogously, the "bata" tradition in the study functioned as a rhetorical means of consolidating and strengthening social solidarity, especially in ritualized formats (family and religious events).

The complexity of the coexistence of global and localized norms, described by Wheatley (2024), also had a direct correspondence in the results of this study. The researcher argued that local cultures continue to reproduce their symbolic codes despite adapting to global challenges, but the functions and meanings of cultural practices are transformed. The study of the "bata" tradition recorded an analogous process: the practice was preserved as a form of collective memory but transformed from an active educational tool into a passive symbol of ethnic and moral belonging.

One of the key aspects identified in this study was the declining role of the "bata" tradition in educational practices among young people in the context of globalization and urbanization. Respondents under 30 years old in 60% of cases perceived "bata" as an outdated custom that does not play a significant role in modern educational practices. It indicated the transformation of the perception of traditional rituals in modern society. Zalli (2024) recorded analogous trends, examining the impact of globalization on educational systems and the transmission of cultural values. The researcher stressed that international educational programs and intercultural exchanges contribute to the development of global citizenship but can also weaken local traditions and values. Thus, there was a parallel between the results of the present study and Zalli's findings regarding the impact of globalization on cultural practices.

The present study focused on the relationship between cultural beliefs, ritual practices, and their impact on the development of moral guidance in society. The identified role of the "bata" tradition as a means of fostering respect for elders and transmitting ethical norms proved particularly significant in older age groups, where it continued to function as an element of everyday culture and social order (Apsamatova & Stempkovskaya, 2024). This trend found methodological consistency in the study of Amin (2024), which emphasized the significance of cultural teachings, symbolic forms, and rituals in maintaining social sustainability. According to the

researcher, ceremonies rooted in local culture not only reproduce traditions but also strengthen social solidarity, the development of collective identity, and the ethical foundation of society. In this context, the practice of “bata”, as the results of questionnaires and field observations showed, was considered by the older generation as an effective education mechanism through word, moral sanction, and symbolic transmission of life values.

Analogous confirmation of the significance of intergenerational transmission of traditional norms was found in the study by Tervo-Niemelä (2021), who examined religious upbringing in Finnish families. The researcher found that the persistence of religious beliefs among young people was directly related to family experience, especially during adolescence and transition. These findings were also relevant when analyzing the “bata” tradition, where its perception and use among young people declined substantially in the context of loss of family transmission, especially in urban and secular contexts. Thus, both in the present study and in the study by Tervo-Niemelä, the dependence of the preservation of traditional practices on inclusion in the family and cultural environment was traced.

This study recorded a decline in the practical significance of the “bata” tradition among young people, especially in urbanized and secular contexts. These findings found conceptual consistency in the study by Luckmann et al. (2022), where it was argued that religious and ritual forms under conditions of modernisation do not disappear, but transform, becoming less institutionalized and moving into the sphere of individual symbolic acts. An analogous dynamic was observed concerning the “bata”, which persisted as a cultural marker but lost its regular nurturing function. The researchers pointed out that religious elements were becoming “invisible”, losing their public normativity. It coincided with the present study's findings, according to which “bata” was increasingly perceived by young people as a formal or decorative ritual without everyday value.

Boboqulovna (2024) raised the issue of the influence of cultural codes on socio-cultural behavior. The researcher argued that cultural heritage elements continue to influence the development of social norms even in the absence of their active use. An analogous finding was confirmed in the current study: the “bata” stayed significant as a mechanism for symbolic transmission of norms of respect, especially in rural and religious contexts. In contrast to the generalized approach to the cultural code in Boboqulovna's study, the work on “bata” offered a more differentiated picture, showing variation in perception according to age, education, and living environment.

Considering the correlation between the spiritual and psychological aspects of the “bata” tradition, comparing it with the study of Vieten and Lukoff (2022) emphasized the need to integrate religious and spiritual competence into psychological practice. It was emphasized that verbal rituals such as blessings can shape moral and behavioral orientations. Similarities with the findings of this study were evident in the recording of the relationship between the “bata” ritual and educational function in the context of intergenerational interaction. However, if Vieten

and Lukoff analyzed the adaptability of spiritual practices in a professional environment, the present study focused on the transformation of tradition in socio-cultural dynamics.

The results concerning the weakening of traditional practices in the context of globalization were close to the findings of Doszhan (2023), who noted that in the multi-vector cultural system of modernity, national elements acquire a background nature and lose a sustainable behavioral role. Analogously, in a study of the “bata” tradition, its symbolization was recorded: respondents, especially young people, recognized the cultural significance of the tradition but did not give it an applied meaning in everyday life. The difference was that Doszhan emphasized diasporic contexts, whereas the present study focused on internal socio-cultural transformations in home communities.

This study found a decline in the institutional presence of the “bata” tradition in urban and educational settings, especially among respondents with higher education. The tradition was perceived as an element of cultural heritage that had lost its practical significance in education. Kassymbekova and Chokobaeva (2021) presented analogous findings, emphasizing that during the Soviet period, traditional rituals were pushed out of the public space and local cultural practices were interpreted as archaic. It formed a pattern of distancing from traditions in post-Soviet society (Harutyunyan, A., & Margaryan, 2025; Toktogulova et al., 2025). In contrast to their ideological emphasis, this study relied on empirical data, demonstrating how these processes were reflected in the everyday perception and behaviour of the respondents.

Of particular interest is the comparison with the study by Whitsel and Merrill (2021), which discussed the need for a culturally sensitive approach in shaping consent procedures and ritual interaction in Central Asia. The researchers emphasized that recognizing local cultural norms and rituals increases trust and the sustainability of social ties. The “bata” study analogously raised the issue of the persistence of ritual as a way of legitimizing social relations. In contrast to the regulatory perspective of Whitsel and Merrill, the present study analyzed through the lens of empirical dynamics and participants’ perceptions of tradition through interviews and observations.

Griera and Burchardt (2021) examined the functioning of religious minority rituals in urban space. The researchers concluded that under conditions of urbanization, rituals adapt to the new public sphere, often losing their intrinsic significance but retaining their symbolic significance. The present study recorded an analogous tendency: in Central Asian cities, tradition is preserved as an iconic element of cultural memory, but its educational function is weakened. The difference was in the focus: if Griera and Burchardt analyzed minority religious practices in a multicultural environment, the “bata” study focused on changing traditional practices within a majoritarian culture in the context of global transformations.

The present study's findings were consistent with the mainstream of contemporary scholarly debates on the fate of traditional rituals in globalization, confirming the tendency for such practices to be transformed, symbolized, and selectively preserved. A distinctive feature of the study was the empirical confirmation of these processes on the material of a concrete tradition in the Central Asian context, which helped to identify the socio-cultural specifics of adapting traditional forms to the changing conditions of modern society.

Conclusions

The study found that the “bata” tradition retained its educational and cultural significance mainly among the older generation and in traditional communities. At the same time, among young people, especially in urban areas, there was a decline in interest in practice, indicating a gradual shift away from traditional forms of upbringing in the context of globalization. The level of education also influenced the perception of bata: academics were more likely to view it as part of cultural heritage. At the same time, less educated respondents perceived it as an active element of family and social life. Overall, the “bata” tradition continued to perform the function of preserving cultural identity. However, its form and perception varied according to age, living environment, and degree of involvement in traditional practices.

The study found that the “bata” tradition retained a significant role in educational practices among the older generation and traditional rural communities in Central Asia. According to the questionnaire results, 80% of respondents over 50 years of age described “bata” as a significant educational tool that helps form moral guidelines and respect for elders. Among respondents in the middle age group (31–50 years old), 60% held the same opinion, but there was a tendency to decrease the frequency of practical application of the tradition. Participants in the younger age group (under 30 years old), in 60% of cases, considered “bata” as an outdated practice that has no relevance in everyday life. Statistical analysis showed the influence of the level of education on the perception of tradition: only 30% of respondents with higher education assessed “bata” as meaningful.

In comparison, this figure was 60% and 50% among respondents with primary and secondary education, respectively. In the context of urbanization and globalization, there was a clear difference in attitudes towards tradition between rural and urban residents: the former were more likely to preserve “bata” as part of everyday family practice. At the same time, the latter were more likely to perceive it as a cultural heritage without functional value. Application of the Wilcoxon test in the 31–50 age group revealed a statistically significant discrepancy between high evaluation of the tradition’s significance (median=4.5) and its low frequency of use (median=2.5), which confirmed the tendency to symbolize the tradition. Content analysis of open answers and expert interviews revealed the key categories: “*respect*”, “*heritage*”, “*loss of significance*”, and “*religious function*”, reflecting the transformation of

tradition perception depending on age, educational level, and socio-cultural environment.

The practical result of the study is the identification of the need to adapt the tradition of “bata” to modern conditions. In the context of globalization and changing socio-cultural norms, it is vital to preserve the key elements of tradition that contribute to the education of moral values and social respect, adapting them for new generations.

Still, there was a series of limitations that must be considered. Firstly, the sample of respondents was geographically limited, which may affect the overall perception of the tradition in a broader context. Secondly, the study did not cover all possible social and cultural factors influencing perceptions of the “bata” tradition, which requires further in-depth analysis. For further research in this area, it will be significant to explore how modern media and technology affect the preservation and transformation of traditions in diverse cultures, and to investigate the influence of social context on the adaptation of traditions in the context of globalization. Research should cover a broader range of ethnic groups, as perceptions of the “bata” tradition may vary according to each community's cultural and historical characteristics. It will open new perspectives for understanding the role of traditions in educational practices and their transformation in the context of globalization.

Conflict of Interests

The authors declare no conflict of interest related to this research.

Funding

This article did not receive any funding.

References

- [1] Abdul-Rahim, S. A., & Dawood, M. S. (2025). Religion and philosophy on the eternity of the world: A critical comparative analysis of ‘Alā’ al-Dīn al-Bukhārī’s position and the philosophers. *Dragoman*, 2025(19), 213–220. <https://doi.org/10.63132/ati.2025.religi.5527>
- [2] American Sociological Association. (2018). Code of Ethics. https://www.asanet.org/wp-content/uploads/asa_code_of_ethics-june2018.pdf
- [3] Amin, K. F., Mushin, I., Prasetyarini, L., Jumintono, Kholikov, A., & Hussein, L. (2024). The Role of Culture, Beliefs, and Ceremonies in Developing Society. *Evolutionary Studies in Imaginative Culture*, 8(1), 370–383. <https://doi.org/10.70082/esic/8.1.29>
- [4] Apsamatova, E., & Stempkovskaya, E. (2024). Youth identity crisis and the search for the meaning of life. *Bulletin of the Jusup Balasagyn Kyrgyz National University*, 16(2), 94–99. [https://doi.org/10.58649/1694-8033-2024-2\(118\)-94-99](https://doi.org/10.58649/1694-8033-2024-2(118)-94-99)

- [5] Arsal, T., Setyowati, D. L., & Hardati, P. (2023). The Inheritance of Local Wisdom for Maintaining Peace in a Multicultural Society. *Journal of Aggression, Conflict and Peace Research*, 15(2), 137-151. <https://doi.org/10.1108/JACPR-01-2022-0673>
- [6] Asipova, N. (2023). The relationship of religion and morality in the upbringing of the younger generation. *Bulletin of the Jusup Balasagyn Kyrgyz National University*, 15(1), 8-13. [https://doi.org/10.58649/1694-8033-2023-1\(113\)-8-13](https://doi.org/10.58649/1694-8033-2023-1(113)-8-13)
- [7] Auanasova, A. M., Auanassova, K. M., & Kushenova, G. I. (2024). Alash party and issues of national statehood of Kazakhstan. *Nuova Rivista Storica*, 108(2), 535–549.
- [8] Beyer, J., & Finke, P. (2020). Practices of Traditionalization in Central Asia. *Central Asian Survey*, 38(3), 310-328. <http://dx.doi.org/10.1080/02634937.2019.1636766>
- [9] Boboqulovna, K. M. (2024). The Influence of Cultural Codes on Society. *American Journal of Philological Sciences*, 4(03), 82-90. <https://doi.org/10.37547/ajps/Volume04Issue03-15>
- [10] Boron, U. (2024). “And I Believe in Signs”: Soviet Secularity and Islamic Tradition in Kyrgyzstan. *Comparative Studies in Society and History*, 66(2), 342-368. <https://doi.org/10.1017/S0010417523000488>
- [11] Burggraeve, R. (2023). Blessing: Exploring the Religious, Anthropological, and Ethical Meaning. *Religions*, 14(5), 599. <https://doi.org/10.3390/rel14050599>
- [12] Davis-Floyd, R., & Laughlin, C. D. (2022). *Ritual: What It Is, How It Works, and Why*. Berghahn Books. <https://doi.org/10.3167/9781800735286>
- [13] Dessì, U. (2023). The Globalization of Religion as a Complex Phenomenon. In C. Karner (Ed.), *Research Handbook on the Sociology of Globalization* (pp. 151-163). Edward Elgar Publishing. <https://doi.org/10.4337/9781839101571.00023>
- [14] Dinaj, S. (2024). The crimes of Serbian forces in the municipality of Gjakova (1998-1999). *Social and Legal Studies*, 7(1), 18–26. <https://doi.org/10.32518/sals1.2024.18>
- [15] Doszhan, R. (2022). The question of being in Al-Farabi’s legacy and its succession to modern science. *Interdisciplinary Cultural and Humanities Review*, 1(1), 40-44.
- [16] Doszhan, R. (2023). Multi-Vector Cultural Connection in the Conditions of Modern Globalisation. *Interdisciplinary Cultural and Humanities Review*, 2(1), 27-32. <https://doi.org/10.59214/2786-7110-2023-2-1-27-32>
- [17] Efremov, A. (2025a). Psychiatry in the context of changing cultural norms: Mental disorders among migrants and refugees. *Journal of Behavioral and Cognitive Therapy*, 35(4), 100544. <https://doi.org/10.1016/j.jbct.2025.100544>

- [18] Efremov, A. (2025b). The Psychology of Faith and Religious Identity: How Theology Shapes Worldview and Self-Perception. *Pharos Journal of Theology*, 106(3), 1-15. <https://doi.org/10.46222/pharosjot.106.3020>
- [19] El-Jaichi, S., & Sheikh, M. K. (2020). Review essay: Explaining the rise of global jihad. *Journal of Religion and Violence*, 8(2), 196–208. <https://doi.org/10.5840/jrv20208276>
- [20] European Commission. (2021). Ethics and Data Protection. https://ec.europa.eu/info/funding-tenders/opportunities/docs/2021-2027/horizon/guidance/ethics-and-data-protection_he_en.pdf
- [21] Francelino, P. F., Brait, B., Pistori, M. H. C., Stella, P. R., & Rosa, C. G. (2024). Presence of religious cosmovision in the discursive construction of the world. *Bakhtiniana*, 19(1), e64327e. <https://doi.org/10.1590/2176-4573e64327>
- [22] Grier, M., & Burchardt, M. (2021). Urban Regimes and the Interaction Order of Religious Minority Rituals. *Ethnic and Racial Studies*, 44(10), 1712-1733. <https://doi.org/10.1080/01419870.2020.1849754>
- [23] Gu, X. (2024). The Young Generation as Blessing, Bridge, and Burden-Bearer: Understanding Asia's Youth. *The Diplomat*. <https://thediplomat.com/2024/06/the-young-generation-as-blessing-bridge-and-burden-bearer-understanding-asias-youth/>
- [24] Harutyunyan, A., & Margaryan, G. (2025). Ideological resistance in early Soviet Azerbaijan: A textual analysis of a unique archival document. *Historia I Świat*, 14, 369–381. <https://doi.org/10.34739/his.2025.14.23>
- [25] ICC/ESOMAR. (2016). International Code on Market, Opinion, and Social Research and Data Analytics. <https://esomar.org/uploads/attachments/ckqtawvj00uukdtrhst5sk9u-icesomar-international-code-english.pdf>
- [26] Isokov, Z. (2021). Traditional rites and rituals. *Academicia: An International Multidisciplinary Research Journal*, 11(1), 798-800. <https://doi.org/10.5958/2249-7137.2021.00134.8>
- [27] Ivanova, I., & Martyniuk, I. (2024). Characteristics of the thinking style of student youth. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 12(4), 61-77. <https://doi.org/10.31548/hspedagog/4.2024.61>
- [28] Kassymbekova, B., & Chokobaeva, A. (2021). On Writing Soviet History of Central Asia: Frameworks, Challenges, Prospects. *Central Asian Survey*, 40(4), 483-503. <https://doi.org/10.1080/02634937.2021.1976728>

- [29] Kelley, H. H., Galbraith, Q., & Korth, B. B. (2021). The How and What of Modern Religious Transmission and Its Implications for Families. *Journal of Family Psychology*, 35(4), 423-433. <https://doi.org/10.1037/fam0000673>
- [30] Kieliszek, Z. (2024). "Marriage" in the light of the thought of Immanuel Kant and John Paul II: *Commercium sexuelle or communio personarum*. *Pharos Journal of Theology*, 105(5), 1–10. <https://doi.org/10.46222/pharosjot.105.527>
- [31] Konurbaev, T. A., Tsybov, N. N., Ermekova, A. A., & Dosalieva, M. M. (2025). Mechanisms of Change and Preservation of Kyrgyz Folk Traditions as the Core of Ethnic Culture. In E. G. Popkova (Ed.), *Corporate Social Responsibility to the Green Growth of Business and Economy* (pp. 117-122). Springer. https://doi.org/10.1007/978-3-031-83041-9_20
- [32] Kushenova, G. I., Auanasova, A. M., & Drozd, R. (2025). Islamist movement in the Kazakh steppe: A historical analysis in a global context. *European Journal of Science and Theology*, 21(2), 63–78.
- [33] Laruelle, M. (2021). *Central Peripheries: Nationhood in Central Asia*. UCL Press. <https://doi.org/10.2307/j.ctv1gn3t79>
- [34] Louw, M. (2024). Staying Behind: Divine Presence, Virtuous Emplacement, and Sabr at the End of Life Among Older Kyrgyz Muslims. *HAU: Journal of Ethnographic Theory*, 14(1), 33-46. <https://doi.org/10.1086/729467>
- [35] Luckmann, T., Kaden, T., & Schnettler, B. (2022). *The Invisible Religion: The Problem of Religion in Modern Society*. Routledge. <https://doi.org/10.4324/9781003257875>
- [36] Magalhães, A. S., & De Mattos, C. E. D. A. (2024). Dialogic notes on the origins of the ambivalence of hell in Western culture: The sacred-prosaic simultaneity. *Bakhtiniana*, 19(1), e63330e. <https://doi.org/10.1590/2176-4573e63330>
- [37] Mohiuddin, A. (2024). Beyond Islam: Rethinking Central Asia's Religious Identity through Pre-Islamic Traditions. *Public Anthropologist*, 6(1), 201-208. <https://doi.org/10.1163/25891715-bja10055>
- [38] Mohyeddin, Z. (2024). Cultural Identity in a Globalized World: Navigating Tradition and Modernity. *Frontiers in Humanities and Social Research*, 1(3), 106-115. <https://doi.org/10.71465/fhsr202>
- [39] Nassimov, M. (2024). Ethnic Identity: Research by Central Asian Scientists. *Journal of Central Asian Studies*, 96(4), 32-53. <https://doi.org/10.52536/3006-807X.2024-4.003>
- [40] Navas, D., & Vianna, M. D. P. (2024). Contemporary literature for children and youngsters: Plural space(s). *Bakhtiniana*, 19(3), e67310e. <https://doi.org/10.1590/2176-4573e67310>

- [41] Niewiadomski, R., Anisimova, K., Quiroz, L., Puglisi, S., Ball, C., Johnson, G., & Rodriguez, D. (2023). Civic Education: Insights From Culturally and Linguistically Diverse Middle School Students. *International Journal of Educational Reform*, 34(4), 627-647. <https://doi.org/10.1177/10567879231168374>
- [42] Novozhenov, V. (2024). Vehicles in the Bronze Age petroglyphs of Kazakhstan: Mobility and elitism. *Kazakhstan Archeology*, 2024(2), 70–99. <https://doi.org/10.52967/akz2024.2.24.70.99>
- [43] Osmonova, D., Zhunushova, S., Kostuk, S., Bekboeva, A., & Alykulova, G. (2024). A Sociological Study of the Religious Identity of Young People in Central Asia and Europe (Following the Example of the Kyrgyz Republic and the Republic of Poland). *Pharos Journal of Theology*, 105(3). <https://doi.org/10.46222/pharosjot.105.316>
- [44] Rosales, R. J. (2025). The Filipino Idea of the “Sacred” in the Context of Personalism as Man Prepares for His End. *International Journal on Culture, History, and Religion*, 7(1), 38–54. <https://doi.org/10.63931/ijchr.v7i1.93>
- [45] Saydullayev, F. U. (2024). Analysis of Ethnographic Data in Al-Hakim Al-Tirmizi’s Works. *Central Asian Journal of Social Sciences and History*, 5(3), 1-5. <https://doi.org/10.17605/cajssh.v5i3.1078>
- [46] Sheikh, M. K. (2022). Transnational jihad as a bundled conflict-constellation. *Studies in Conflict and Terrorism*. <https://doi.org/10.1080/1057610X.2022.2058346>
- [47] Tervo-Niemelä, K. (2021). Religious Upbringing and Other Religious Influences Among Young Adults and Changes in Faith in the Transition to Adulthood: A 10-Year Longitudinal Study of Young People in Finland. *British Journal of Religious Education*, 43(4), 443-457. <https://doi.org/10.1080/01416200.2020.1740169>
- [48] Toktogulova, G., Sakieva, S., Anarbekova, V., Kurmanalieva, G., & Shishkaraeva, A. (2025). The Soviet language paradigm: Case studies from selected republics. *Dragoman*, 2025(18 Special-Issue), 292–316. <https://doi.org/10.63132/ati.2025.thesov.85982921>
- [49] Tulenbergenova, S., Rustem, K., Suteeva, K., & Ualtayeva, A. (2024). Contemporary Turkish and Western historiography on post-secularisation processes in Turkey. *Historia I Świat*, 13, 383–396. <https://doi.org/10.34739/his.2024.13.23>
- [50] Vieten, C., & Lukoff, D. (2022). Spiritual and Religious Competencies in Psychology. *American Psychologist*, 77(1), 26-38. <https://doi.org/10.1037/amp0000821>

- [51] Wheatley, M. (2024). Globalisation and Local Cultures: A Complex Coexistence. *Premier Journal of Social Science*, 1, 100005. <https://doi.org/10.70389/PJSS.100005>
- [52] Whitsel, C. M., & Merrill, M. C. (2021). Towards Building a Culturally Informed Consent Process in Central Asia. *Central Asian Survey*, 40(3), 351-367. <https://doi.org/10.1080/02634937.2021.1898338>
- [53] Wittberg, P. (2021). Generational Change in Religion and Religious Practice: A Review Essay. *Review of Religious Research*, 63(3), 461-482. <https://doi.org/10.1007/s13644-021-00455-0>
- [54] Yusuf, J. B., & Boletbekova, A. (2023). Islamic Religious Identity in Contemporary Kyrgyzstan. *Islamic Economics and Contemporary Studies*, 1(1), 1-19.
- [55] Zalli, E. (2024). Globalization and Education: Exploring the Exchange of Ideas, Values, and Traditions in Promoting Cultural Understanding and Global Citizenship. *Interdisciplinary Journal of Research and Development*, 11(1S1), 55-55. <https://doi.org/10.56345/ijrdv11n1s109>
- [56] Zhussip, S. K., Qamzabekuly, D., Zhumagul, S., Aubakirova, K., & Konrbayev, N. (2020). The famine of 1932-1933 in Kazakhstan: Genocide or ethnocide? *Analele Universitatii Din Craiova Seria Istorie*, 25(1), 83–93.