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Transformation of national identity in the context of globalization

In the article a comprehensive analysis of the intricate transformations occurring in human society during the era of globalization was presented. These changes, characterized by widespread integration globally, encompass socio-philosophical, political, and cultural dimensions. The evolving demands of globalization have brought about substantial shifts in the fields of culture, politics, religion, economy, and various scientific disciplines within the country. Given that transformations are occurring concurrently in multiple areas, pinpointing the root of these changes poses a considerable challenge. It necessitates efforts to anticipate the subsequent consequences of this multifaceted process. Over the next two decades, globalization is anticipated to rapidly advance worldwide. Widely acknowledged as a science addressing new, large-scale challenges for humanity, globalization is an ongoing process that is yet to reach its culmination. This process signifies a collective endeavor to formulate a unified human culture across all countries globally. Consequently, culture and national identity have swiftly succumbed to this transformative process, losing their distinctive and valuable original states. As a result, the scope of this cultural-social phenomenon extends beyond the confines of individual nations, peoples, cultures, civilizations, or continents; it manifests itself on a global scale. Hence, the pressing question emerges in the era of globalization: can we effectively preserve our country, culture, language, values, and national identity? Research has been conducted to delve into this challenging inquiry.

Keywords: globalization, reform, philosophy, transformation, national code, national values, national consciousness, language, culture.

Introduction

When examining the evolution of humanity, a discernible trend emerges a gradual convergence of nations, states, and cultures. Historically, individual countries and global populations existed in isolation, detached from one another. The contemporary landscape, however, has ushered in a paradigm shift, bringing these nations into a state of interdependence and establishing intricate interconnections across various societal domains. International and regional organizations and institutions have emerged as regulators of political, cultural, economic, and other relations among states and peoples. The globalization system, characterized by its complexity and multifaceted nature, involves the participation of peoples and states at varying levels of development, each possessing its distinct national culture, traditions, religious ideas, and beliefs. This intricate interplay has given rise to numerous challenges in addressing issues according to laws and principles not yet fully comprehended by humankind. Consequently, the intricacies of this interconnected global system present an array of difficulties in problem-solving.

Researchers in the field of globalization, both domestic and international, demonstrate a keen interest in exploring issues related to integration. However, a notable critique arises, emphasizing the oversight of these researchers in recognizing the intricate and contradictory nature of integrative processes. It is imperative to

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acknowledge that the roots of these contradictions trace back to our ancient history. A historical perspective reveals instances such as Attila, Genghis Khan, Alexander the Great, and later Amir Temir, who successfully conquered vast territories, establishing a common language and shared cultural values in the conquered regions while maintaining their legitimacy. Analyzing this historical context helps to identify who holds the upper hand and wields power. Historically, globalization has left its mark, instigating shifts in the culturally ingrained values of each country and precipitating a crisis. It is crucial to note that economic methods alone cannot resolve the cultural crisis. In the pre-devaluation era, we find ourselves amidst a period where humanism and spiritual values, once highly esteemed, have been devalued in comparison to material values. This shift in values and attitudes underscores the significant transformations occurring in our current era.

Based on research findings, scientists assert that crises occur approximately once every 500 years in history. An illustrative example is the fall of the Roman Empire, accompanied by the sweep of the Inquisition across Europe. Notably, figures like Leonardo da Vinci and Michelangelo, pivotal in the Renaissance, played a crucial role in elevating Europe from such challenging circumstances, influencing a significant cultural renewal. Similarly, during the era of Al-Farabi and Ibn-Sina, Islamic civilization flourished, marking the onset of the Muslim Renaissance. These historical instances underscore the pivotal role of innovation in driving development. In our contemporary context, the current embodiment of innovation is globalization, a process poised to challenge established cultural boundaries, traditions, and the individual thinking values of nations. The current challenge is to protect our national upbringing, traditions, national code, and values — products of centuries of evolution — from being overwhelmed by the forces of globalization. Countermeasures must be implemented to ensure the preservation of our ethical identity. Key to overcoming the crisis is the preservation of our cultural and ethical identity, coupled with enhancing the quality of our culture. Instilling concepts of love for the motherland and patriotism in successive generations' minds is paramount. Without a firm national identity, discussions about patriotism become futile. This aligns with the perspective of American researcher S. Huntington in his work "Who Are We?" where he emphasizes that the concept of identity is not exclusive to individuals but pertains to social groups and the broader population. Embracing uniqueness is vital, as it distinguishes individuals, groups, and nations. Recognizing that history is shaped by human innovation, efforts should be concentrated on fostering innovation while preserving the national identity and culture of our country.

Methodology

The article provides a comprehensive analysis of the intricate transformations occurring in human society during the era of globalization, encompassing socio-philosophical, political, and cultural dimensions. It delves into the overall influence of globalization on the progress of humanity while emphasizing the significance of the societal concept of "freedom". The analysis employs a comprehensive approach, combining the principles of historical and cultural continuity with expert analysis, historical-logical evaluation, philosophical analysis, as well as methods of comparability and systematization to provide a nuanced understanding of the subject matter.

Results and discussion

In the present era, we witness the emergence of generations that are progressively distancing themselves from our authentic history and spiritual roots, becoming increasingly reliant on technology. The pervasive concept of globalization, operating on a global scale, signifies the creation of a new global unity across political, economic, cultural, and informational realms. This phenomenon not only introduces novel forms of information into human life but also alters the dynamics of human-environment relationships. While there are individuals who extol the richness of national values comprehensively, they constitute a minority and lack sufficient influence to shape public consciousness. Given the trajectory of global integration, abstaining from development is no longer a viable option, and succumbing to it is perceived as a refusal to acknowledge the imprints and legacy of our ancestors, a denial of it [1].

The global worldview, which encompasses every facet of the Kazakh worldview, is currently undergoing a significant transformation. Scholars such as historians, sociologists, philosophers, and cultural scientists are actively delving into the complexities of value transformation. The theory of transformation has evolved as a conceptual framework rooted in the development of human thought. During historical periods when people led lives within the confines of their own territories, immersed in local agricultural practices, the issue of value transformation scarcely arose. It is likely that the notion of the entire world being accessible to them had not even crossed their minds. Notably, in the developmental history of Kazakh

culture, particularly during the nomadic era, the embrace of foreign lands was met with openness, leading to the assimilation of numerous valuable cultural elements. As nomadic communities engaged with diverse world cultures, languages, and values, they regarded people of different appearances as guests. They endeavored to establish common ground, sharing their own culture and experiences. In this process, the nomads perceived the world as a vast and interconnected universe, akin to a cosmos.

The advent of consistent socio-economic development among various nations and populations has instigated significant transformations. In my perspective, values stand out as the fundamental cohesive element within a culture, forming the foundation for all cultural expressions throughout the worldview. The specific spiritual essence of values, representing individuals' worldviews that they autonomously create and opt for as a guiding life orientation, serves as the primary and enduring identifier of culture. These values play a pivotal role in regulating cognitive, moral, and socio-practical activities and behaviours, essentially acting as the fundamental constituents of cultural subjects.

Examining the maintenance of independence and competitiveness, as well as the development of international relations within the framework of capitalism, and Kazakhstan's values, entering the global free market, demand extensive research. Since gaining independence, the Kazakh people have had the opportunity to address vital questions concerning their existence, define the subjective structure of their state, outline its primary priorities, and establish relations with other cultures in the international arena. The centuries-long colonization policy implemented by Russia forcefully imposed laws and political-economic norms of a foreign people onto Kazakhstan, which proved unfavorable for the spiritual and moral worldview of the Kazakh soul. Nonetheless, despite any oppression, the fundamental values that constitute the essence of the human soul will persist within the Kazakh people until they lose their status. In a broader context, freedom emerges as the sole pathway fostering the exploration of creative abilities, the freedom to make choices in alignment with personal desires and opinions, and the shaping of human nature. No tyrannical actions can curtail freedom unless an individual adopts a subservient mentality, rendering them incapable of overcoming their objectively established circumstances.

The current imperative of freedom and independence is more relevant than ever before. To safeguard its socio-political and cultural-historical standing within the broader context of global civilization, a nation must evolve into a proactive participant in civil society and the creation of a legal state. It should devise and implement its development programs, cultivate a national ethos, and preserve its distinctive characteristics. The potential loss or homogenization of values places cultures at the brink of a profound spiritual crisis, as values serve as the mechanism propelling cultural development — a strategic program and centralizing foundation that brings clarity to a culture's status as a subject. In the ongoing global development landscape, the issue extends beyond the potential loss of values; there is a rapid evolution and modernization of values. Numerous authors have emphasized that “it is inconceivable to envision Kazakhstan in the 21st century without the national identity of the Kazakhs, without the Kazakh way of life. The social and cultural evolution of the Kazakh nation is remarkably rich, encompassing a fusion of Eastern and Western, Asian and European civilizations, as well as Turkic traditions. This evolution gradually converged with Islamic spiritual values. Historically, the territory of Kazakhstan belonged exclusively to the Kazakh people, who, in defending their homeland and emphasizing the strength in unity, solidified the foundations of peaceful coexistence, becoming a formidable social force. In the Republic, the Kazakh nation serves as the unifying force for various ethnic communities, making it the singular state. Consequently, the predominant strength of Kazakhstan lies in the core of its homeland, the distinct image of the Kazakhs, and the prevailing quality of life and lifestyle” [2].

In accordance with the statement of President of the Republic of Kazakhstan, “The concept of spiritual modernization involves a transformation in national consciousness, encompassing two crucial challenges. Firstly, it entails altering the framework of national consciousness. Secondly, it involves preserving the inner core of the national “I” concept amidst these changes. What risks are associated with the prevailing modernization models today? This modernization is often perceived as a shift from national models to universally applicable, singular development models. However, historical experiences consistently demonstrate that this assumption is fundamentally flawed. Over time, different regions and countries have developed their unique models, with each nation possessing its distinctive mode of thought. Acknowledging this aspect, nations can immediately connect with each other. For instance, the Kazakh language is comprehensible primarily to Kazakhs, as our way of thinking possesses unique characteristics, and conveying it involves distinct nuances. Our enduring national traditions and customs, language and music, literature, wedding ceremonies — in essence, our national spirit — should remain an integral part of our

identity. The wisdom of Abai, the literary works of Auezov, the melodies of Kurmangazy, the songs of Zhambyl, and the ancestral support all constitute vital components of our culture and heritage that should endure perpetually”.

Personal independence constitutes the fundamental essence of human development, and when a country establishes democracy, cultural transformations ensue. It is crucial to bear in mind that the values ingrained in Kazakh culture have been transmitted across generations. The elevation of education levels, the impact of globalization, the influence of the Internet, and economic growth collectively emphasize the paramount importance of social and material independence in Kazakhstan. In essence, independence in the socio-economic sphere affords individuals the liberty to live according to their own preferences. Consequently, the concept of independence permeates every facet of human existence, influencing family values, religious principles, gender roles, and even alterations in societal norms related to sexuality. In contemporary times, the spiritual and cultural landscape of Kazakhstan has become intricately intertwined with scientific and technological advancements, coupled with the digitization of Kazakhstan.

The advent of the Internet and its widespread utilization has transformed modern human into global citizens. Even if global events seem unrelated or disinteresting, daily communication links ensure that humanity remains connected to political, social, and cultural news. In today's world, it requires considerable effort to navigate daily life without awareness of one's surroundings. It is overly simplistic to assert that the changes in internet technology and communication tools, inventions of humanity itself, have unequivocally contributed to the advancement of human intellect. The issue is far more intricate, as modern communication formats, particularly social communication methods, establish new parameters for human existence, influencing personal values, social status codes, and more. Given that globalization-induced transformations occur simultaneously across multiple domains, particularly within the social system, identifying the root cause of these changes proves challenging. Predicting the subsequent consequences of this ongoing process is equally complex. Ulrich Beck offers a critical perspective, contending that “globalization has yet to provide a clear answer; it is acknowledged as the most ambiguous yet effective political slogan frequently employed in recent years and likely to be wielded as a weapon in future debates” [3]. It is evident that certain groups exploit this terminology as a cover to serve their own interests.

Globalization is an ongoing project with inherent incompleteness, perpetually transitioning from a descriptive phase to a constructive one. The driving force behind this dynamic system is exclusively attributed to humans. The actual pace of experiential reality consistently outstrips the pace of theoretical formulations. Particularly in the latter half of the 20th century and the early 21st century, the rapid evolution of technology has exerted a profound influence on the swift advancement of social practices. It's essential to recognize that globalization is not an autonomous process; rather, it is instigated by individuals harboring diverse thoughts and values, giving rise to conflicts and ideological discrepancies. These internal conflicts, in turn, become intrinsic to the globalization process. Remarkably, the world crafted by humans themselves has evolved autonomously, transforming into a global system and process that undergoes changes beyond the volition of individuals.

Consequently, globalization emerges not merely as a neutral concept but as a term laden with profound content and meaning, carrying significant weight and garnering both proponents and critics. Notably, liberal sociologists such as Anthony Giddens highlight the optimistic aspects of globalization, emphasizing that “globalization yields numerous advantages across all facets of global community life. There is no viable alternative to it” [4].

Nevertheless, contrasting viewpoints exist that equate globalization with tendencies like massification, uniformity, or even the phenomenon of “McDonaldization”. Opponents argue that globalization exerts a negative influence, leading to a decline in the cultural level, encompassing meanings, values, and the qualitative diversity of life [5].

In human history, independent states, including ancient India, China, Greece, Persian Empire, and Palestine, experienced a transformative period between 800–200 BC. During this time, they transitioned from mythological ideas to the universalization of philosophical concepts across various domains, including thinking, religion, ethics, and politics. The concept of “axial time”, as introduced by the German philosopher Karl Jaspers, elucidates that this era marked a qualitative shift in the world from one state to another [6]. Similarly, the contemporary experience of globalization signifies a paradigm shift, predominantly impacting the realm of communication. Although challenging to comprehend, it is crucial: communication has now become an undisputed and innovative avenue for human development. Every field of activity is inherently grounded in communication, extending beyond the mere exchange of information. It serves to establish

reliability, create a shared semantic field of concepts, align values, and catalyze the advent of innovation. Globalization is not merely the formation of a particular world society with common economic, political, ecological, socio-cultural, and civilizational characteristics that transcend national-state borders. Technological advancements, such as information technology, transportation, and telecommunications, have diminished the significance of geographic space. Consequently, a novel economy founded on the principles of a multidimensional communicative space has begun to take shape [7].

If globalization is understood as the interconnectedness of communication, and the breakdown of boundaries between cultures in global communication results in the diffusion of values and meanings, conflicts arising from the mismatch of axiological and semantic knowledge among communication participants become inevitable. Disregarding this process or pretending it doesn't exist is not a viable approach. It becomes imperative to endeavor towards establishing new rules for the globalization process and developing novel formats of communication to mitigate conflict potential.

Understanding the current situation inherently necessitates the cultivation of tolerance, encompassing acceptance of diverse viewpoints, whether related to religious denominations or sexual orientations. Fostering tolerance is a challenging endeavor, as individuals can only comprehend what they are capable of understanding. Therefore, the development of tolerance primarily hinges on addressing the challenge of understanding. Teaching a person to understand what they currently do not comprehend can be achieved through pedagogical and andragogical methods, gradually introducing new perspectives into the individual's mindset. Children typically exhibit a proclivity for rapid learning, while adults, often entrenched in established habits, stereotypes, and biased views, may resist changes to their accustomed way of life. This raises the question of which tools can be employed on a mass scale to instill a culture of tolerance in the younger generation, expanding their cognitive capacities for understanding others. The education sector emerges as a pivotal avenue for this purpose, concentrating on the dissemination of relevant knowledge and employing established techniques for knowledge distribution over the years. However, this challenge remains unresolved in Kazakhstan. The majority of teachers find themselves constrained by the legacy of Soviet-era laws, where the prevailing ideology upheld the notions of “ours is right” and “yours is wrong”. This era fostered a “dominance-submission” system between generations, where unquestioning obedience characterized the relationship between the younger and older generations. A significant gap now exists between the current generation and their predecessors. The youth today possess a markedly different attitude toward the concept of values, contributing to the formation of an open society where expressing individual opinions, thoughts, likes, and dislikes is encouraged. Acknowledging this shift, it is imperative to accept these changes and elucidate the norms and boundaries to the youth within society. Expecting meaningful results from the younger generation without providing guidance is untenable and counterproductive.

The central dilemma revolves around how we can safeguard our culture, country, language, values, and Kazakh identity amidst the competitive dynamics of global development. It is undeniable that Western culture currently holds dominance and wields considerable influence. An European writer Ti Dad Kiunel, in his article “The Internet”, underscores the impact of globalization on other cultures, emphasizing the substantial influence of Western TV channels and film industries on the domestic markets of foreign countries. He points out that the cultural works of these Western countries, lacking government support, face challenges in competing from a cultural standpoint. The economic attractiveness of importing Western cultural works surpasses that of domestic productions, contributing to the increasing influence of foreign works and values in our country [8]. Western cinema, cartoons, overt advertising, and music videos play a significant role in shaping the minds of developing children from a very early age. This phenomenon is particularly perilous, as children emulate foreign characters, and as they grow into teenagers, they adopt the styles and language of cultures depicted in foreign media, creating their own subcultures. The subsequent generation of young people begins to glorify the values instilled since childhood. While it is economically advantageous for the state and the economy to import foreign cultural works at a lower cost than producing domestic ones, the immutable golden principles defining our national identity often go overlooked in the pursuit of cost-effectiveness. Recognizing that youth is the driving force and capital for the state's development, the critical question arises: What kind of young people are we fostering? This poses a significant problem that requires collective awareness and concerted efforts to redirect individual consciousness and national consciousness toward the right path. Failure to address this issue may lead to a profound tragedy. The question that remains is: What actions can be taken to address this complex challenge?...

Every country, particularly developed and civilized nations, prioritizes the protection and promotion of its literature, art, and culture that celebrate the national spirit. Unfortunately, as a developing country, it is regrettable that the legislative acts of our nation do not adequately consider the conceptual realms of our traditional culture and national art, along with programs aimed at glorifying them to the older generations and implementing measures for their development. This oversight poses a challenge in preserving and nurturing the rich cultural heritage that defines the essence of our national identity.

If we delve into our history, the evolution of our national culture has traversed various stages, encompassing traditional culture, the influence of colonial policies, and the subsequent development of Western culture. Unfortunately, the normalization of Western values in the public consciousness has significantly impacted the transformation of our national values, leading to a situation where the younger generation views their own country and heritage with disdain. European countries have enacted over 400 laws to preserve and celebrate their cultural heritage. The question arises: Why do we readily embrace European and Western values, foreign to our religion, and not adopt similarly beneficial measures? While UNESCO has recognized our national tambourine tunes and the art of sayings as intangible heritage, there is a notable absence of regulatory acts specifically addressing these two arts in our country. Even the *dombra*, hailed as a national symbol in airports, lacks concrete legal recognition. Conversely, the existing Law “On Culture” focuses on forming a multicultural personality among school-aged children by exposing them to ballet and opera, emphasizing their special status. In contrast, many countries have laws safeguarding their national instruments, arts, and cultures. For instance, Kyrgyz “*Manas Zhyry*”, Azerbaijani folk art, and various handicrafts enjoy legal protection. However, our nation lacks comprehensive legislation dedicated to our traditional culture and arts. In our cultural sector, the notion has been propagated that there are traditional and classical forms of art in society. This categorization ingrains the belief that if Kazakh national art is traditional, then it becomes second nature to accept Western artworks as classical. Alarming concerns have been raised, even by deputies, regarding the preferential support received by classical (Western genre) art over national art from the state budget. This disparity highlights the urgent need for comprehensive legislation to preserve and promote our rich traditional culture and art forms.

The establishment of a comprehensive, long-term national concept for the development of Kazakh culture, coupled with the enactment of corresponding legislation, could pave the way for rectifying existing issues. Given the extensive and intricate nature of the problem, it is imperative to conduct consultations involving prominent scholars in our country, leading to a well-considered decision. I firmly believe that our nation requires a substantial reform in this realm, one that encompasses all educational institutions. The ancient wisdom that “to build a strong nation, start by nurturing the foundation” underscores the paramount importance of education in this context.

The cultural landscape is undergoing transformations in nations that have long preserved their distinct national values and rich histories, influenced by both positive and negative aspects of globalization. The emulation of Western culture by young individuals, who often embrace certain aspects as “challenges” in contemporary expressions, is resulting in the emergence of novel values within the younger generation, which may seem unfamiliar to the older generation over time. This shift marks the beginning of a transformation in the national code, as the thought processes evolve. Given the shared nature of this challenge, it is imperative that interested groups, encompassing all of society, actively participate in preserving traditional cultural values. Failure to do so could lead to a nation losing its foundational worldview and undergoing a diverse cultural transformation. The primary objective of contemporary cultural policies should be the revitalization of traditional culture. Some nations have successfully implemented high-level cultural promotion campaigns. For instance, Turkey has incorporated its cultural values into the school curriculum, aiming to instill and promote them from a young age. By doing so, schoolchildren, during their formative years of education, grow up immersed in the spirit of their nation's traditions, ultimately cultivating a resilient generation capable of withstanding the forces of globalization. Similarly, Indian communities in Bonn, Germany use song and dance as powerful tools to showcase and propagate their cultural heritage. They produce recorded performances, distributing them at a price of 100 euros, thereby contributing to the preservation and promotion of their culture. In contrast to Europeans who are experiencing fatigue from globalization, there is a growing demand for unique cultural expressions. Promoting Kazakh culture on an international scale has the potential to yield benefits surpassing those derived from oil revenue. Therefore, the imperative lies in creating a distinctive brand for Kazakh culture [9].

We find ourselves in a position where embracing the process of globalization is not a matter of choice; attempting to isolate our state, akin to the historical examples of the USSR or the DPRK, would be

impractical and infeasible due to our geographical location. Kazakhstan stands as the sole transit country at the heart of Central Asia, serving as a crucial link connecting the entire region and significantly contributing to the regional economy. The historical significance of the Great Silk Road, with its caravans facilitating the exchange of cultures among several nations, underscores the inherent role of our nation as a cultural crossroads. However, the Kazakh people have successfully retained their distinctive identity amidst these global interactions, owing to the resilience of their national immunity or cultural code. This cultural code encompasses unique features of material and spiritual culture specific to the Kazakh people, preserving cultural treasures passed down by ancestors, mythical legends, celestial concepts, indigenous Kazakh culture, a rich literary heritage, diverse forms of art, genealogical works, folk medicine, and various material artifacts. These collectively constitute our cultural heritage, serving as tangible evidence of an ancient culture transmitted across generations [10].

The recent census data indicates that Kazakhs have become the predominant ethnic group in the country. However, despite the official status as the Republic of Kazakhstan, the issue of language remains unresolved. The wisdom shared by Nelson Mandela, the former president of an African nation, resonates: “If you cannot preserve your language and culture. Open your borders. What are you protecting anyway? This is no longer your country!”. Consequently, two fundamental aspects define the identity of a nation: language and culture. Both should be viewed as strategic imperatives. Language serves as an integral component of cultural values. Thus, safeguarding our language becomes the primary means of preserving our cultural heritage. The overarching objective for future generations is to ensure the vitality of our mother tongue, fostering a united nation with a strong spirit that paves the way for the future. The perspective of German philosopher Martin Heidegger adds a distinctive layer to this discourse. Heidegger perceives language not merely as a linguistic or historical structure but assigns it an ontological status. According to him, language is intricately connected to being, and speech is inherent to existence. Existence finds expression solely through language, encapsulating one's mentality, attitudes, worldview, human relationships, connections with the God, child-parent relationships, and societal interactions. Therefore, Heidegger's assertion that “Language is the house of being” holds significant relevance for those who comprehend its depth [11].

On the contrary, our Kazakh intelligentsia, including Alash intellectuals, comprises robust individuals with proficiency in multiple languages, expertise across diverse fields of knowledge, and mastery in various professions. Yet, they have not adopted a completely European identity. The reason lies in the strength of their education. Our ancestors assimilated the values of Islamic civilization, establishing a sturdy educational foundation within the national framework. With such a well-founded base, it becomes challenging to forget one's origins and cultural code, regardless of the culture one learns. If contemporary Kazakh families and educators in educational institutions employ similar educational approaches, the younger generation, nurtured with the enduring golden principles defining our national identity, will be well-prepared to embrace globalization with high spirits.

Conclusion

In conclusion, globalization emerges as a intricate and dialectical process, fraught with contradictions and far from reaching its conclusion, evolving within the framework of the current socio-cultural landscape. While it is impractical to remain entirely detached from this global phenomenon, there exists a potential risk of being assimilated by it. Hence, every nation endeavors to safeguard its national code, showcasing it to the world through technology and national brand products in its economic pursuits. As a united nation, it is imperative for us to preserve our values and assert our distinct position within the currents of globalization. The evolving societal landscape and the passage of time underscore the necessity for reforms in the realm of education. In my perspective, addressing issues related to consciousness, self-awareness, Kazakh identity, national values, and the national code should be incorporated as a dedicated subject on traditional culture in the curriculum of all secondary educational institutions. Subsequently, educators in higher learning institutions within the humanities discipline should discard outdated methodologies and undertake measures to equip students with the tools to navigate modern trends, fostering a new direction and a fresh perspective.

In the context of globalization, the significance of communication among diverse world civilizations cannot be overstated. Within Kazakh culture, there is a dedicated effort towards advancing the spiritual development of humanity through various programs such as “Motherland”, “Modern Kazakh Culture in Globalization”, “100 Books in Kazakh”, “100 New Names”, and “Sacred Lands in Kazakhstan”. In his article titled “Orientation to the Future: Modernization of Public Consciousness”, N. Nazarbayev emphasizes that the preservation of national culture is indispensable for any meaningful revival. To propel the nation

forward, it becomes imperative to relinquish certain elements of the past that impede progress. In the 21st century, aspiring to foster our national values across all domains necessitates the expression and representation of our national culture in the six official languages of the United Nations, namely English, Russian, Chinese, Spanish, Arabic, and French. Only through this concerted effort can the rich thousand-year history of Kazakh culture find its place among the world's languages for the first time.

Philosophy, serving as a worldview, plays a crucial role in the article's emphasis on the proper transformation of values and Kazakh identity. Its primary task is to establish a connection between the cultural traditional values of the Kazakh nation and the present era, offering novel ideas to delineate and shape the future “New Kazakhstan” and the evolving identity of the “new Kazakh” within it. The repercussions of globalization, marked by the clash of diverse cultural codes, often result in conflicts stemming from a lack of readiness for tolerant communication among participants in the ongoing social process. Tolerance, a key element, is fostered through understanding and knowledge. Given the uncertain future, the realm of education should extend beyond the teleological function in teaching students and delve into comprehending national self-consciousness. This involves integrating the enduring national values passed down through generations with the contemporary demands of the age. Consciously recognizing that national self-consciousness places an individual as a representative of a particular people within a complex system, and comprehending the significance of one's people among others, stands out as a crucial and vital concern.

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Жаһандану жағдайында ұлттық болмыстың трансформациялануы

Мақалада әлемде жаппай интеграция деңгейінде дамып келе жатқан жаһандану дәуіріндегі адамзат қоғамындағы күрделі өзгерістердің әлеуметтік-философиялық, саяси, мәдени талдауы баяндалған. Жаһанданудың жаңа талаптары ел ішінде мәдениет, саясат, дін, экономика және басқа да ғылым салаларының дамуына үлкен өзгерістер алып келді. Трансформация бір уақытта, бірнеше салаларда тікелей әлеуметтік жүйеде орын алып жатқандықтан, нақты оның өзгеріске ұшырап жатқан тамырын табу қиын. Бұл үдерістің кейінгі салдарын да болжау оңай емес. Кейінгі жиырма жылдықта жаһандану процесі әлем бойынша қарқынды дамуда. Жалпы қабылданған кең түсінікке сәйкес, жаһандану — жалпы адамзатқа қатысты жаңаша, ауқымды мәселелер туралы ғылым және бүкіл әлемдік елдердің біртұтас адамзаттық мәдениетін қалыптастыру екіпініне ілесу дегенді де білдіретін, әлі өз мәресіне жетпеген, аяқталмаған процесс. Бұл үдеріске тез бой алдырып, өзінің құндылықты түпнұсқалық күйіне сызат түскені мәдениет пен ұлттық болмыс болып отыр. Сондықтан, іс-әрекет барысының немесе мәдени-әлеуметтік феноменнің, құбылыстың бір ғана ұлт, халық, мәдениет, өркениет немесе

құрлық шеңберімен шектелмей, бүкіл планеталық, бүкіл әлемдік деңгейде көрініс тауып отырған ұғым. Олай болса, жаһандану заманында біз елдігімізді, мәдениетімізді, тілімізді, құндылығымызды, ұлттық болмысымызды сақтай аламыз ба? – деген сауал төңірегінде зерттеулер жүргізілген.

Кілт сөздер: жаһандану, реформа, философия, трансформация, ұлттық код, ұлттық құндылық, ұлттық сана, тіл, мәдениет.

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Трансформация национального бытия в условиях глобализации

В статье изложен социально-философский, политический, культурный анализ сложных изменений в человеческом обществе в эпоху глобализации, развивающейся в мире на уровне массовой интеграции. Новые условия глобализации привели к большим изменениям в развитии культуры, политики, других отраслей науки страны. Поскольку трансформация происходит одновременно в нескольких сферах непосредственно социальной системы, трудно найти настоящий корень, который претерпевает изменения. Последствия этого процесса также нелегко предугадать. Как следует из названия, глобализация — это понятие какого-либо процесса, хода действия или культурно-социального феномена, явления, которое проявляется не только в рамках одной нации, народа, культуры, цивилизации или континента, а отражается на всем планетарном, глобальном уровне. Глобализация — это незавершенный процесс, который также означает идти в ногу с порывами формирования единой человеческой культуры всех мировых стран. Именно культура и национальная идентичность быстро поддаются этой тенденции, ставя под угрозу свое ценностное подлинное состояние. Если да, то можем ли мы сохранить нашу страну, нашу культуру, наш язык, нашу ценность, нашу национальную идентичность в эпоху глобализации? Исследование было проведено вокруг указанных выше вопросов.

Ключевые слова: национальная ценность, национальное сознание, национальный код, трансформация, язык, культура, философия, глобализация, реформа.

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