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## Scholar Amangeldy Aitaly and the phenomenon of national identity: interrelation of culture, language, and national consciousness

The article is devoted to the philosophical comprehension of the phenomenon of national identity as a key dimension of the spiritual and cultural existence in modern society. National identity is viewed as a process of a nation's self-determination, in which historical memory, language, and culture form an integral space for the development of collective consciousness. In the context of globalization and cultural hybridization, the issue of preserving national integrity acquires particular significance. The scientific novelty of the study lies in the philosophical interpretation of the ideas of the Kazakh thinker Amangeldy Aitaly within the framework of the contemporary concept of national identity. The methodological foundation of the research is based on historical-philosophical, axiological, and hermeneutic approaches. As a result of the analysis, the key philosophical categories determining the spiritual resilience and cultural autonomy of the nation are identified. It is concluded that national identity is not a static condition but a dynamic process of spiritual self-determination aimed at preserving historical memory and strengthening cultural sovereignty in a globalizing world. The significance of the study lies in its contribution to the development of the national philosophy of identity and in the philosophical understanding of the spiritual foundations of Kazakhstani culture.

*Keywords:* national identity, culture, language, historical memory, national consciousness, spiritual values, Amangeldy Aitaly, self-awareness, globalization, cultural heritage.

### Introduction

National identity is the consciousness and collective image of a people, grounded in their distinctive cultural, historical, linguistic, and ethnic characteristics. This phenomenon arises from the historical development, geopolitical conditions, and internal cultural evolution of each nation. Scholars have approached the concept of national identity from multiple perspectives, and a comparative analysis of their interpretations reveals the complexity and multidimensional nature of this phenomenon.

The British sociologist Anthony D. Smith defines national identity as the self-awareness of a community formed based on historical memory and shared values. According to his theory, national identity is a cultural and ethnic construct shaped through long historical processes. Developing the theory of ethno-symbolism, Smith emphasizes that the common myths, symbols, and traditions of nations play a decisive role in preserving their identity [1; 17–19].

Comparing this view with the ideas of Eric Hobsbawm, he considers national identity as a social structure that has been historically formed and established as a result of political and cultural processes. In his conception, nations are social constructions that emerge in specific historical periods, and national identity is an ever-evolving phenomenon. From this perspective, national identity is shaped through the reinterpretation of history and the renewal of national ideas [2; 55–59]. Samuel Huntington particularly highlights the risk of weakening national identity in the context of globalization. In his theory of the “clash of civilizations”, he underscores the importance of national identity in countering the processes of cultural diversity and global integration. In his view, one of the greatest challenges faced by the nation-state is maintaining its cultural identity while adapting to global influences [3; 60–67].

From this standpoint, Anthony Smith also addresses the threats to national identity but focuses more on the internal capacity of nations to preserve cultural stability. In his opinion, national identity must rely on strong historical memory and culture in order to withstand external influences.

One of the fundamental pillars of national identity is language. From a linguistic standpoint, language is not merely a means of communication but also a key factor in shaping national consciousness. Anthony Smith draws attention to this idea in his works, while the French philosopher Ernest Renan also noted that “language is the expression of the national spirit” [1].

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Kazakhstani researchers have also made a significant contribution to studying the relationship between national identity and language. For example, Zhurasova emphasizes in her research the decisive role of the Kazakh language in shaping national consciousness and cultural identity, while analyzing the issues of harmony between civic and ethnic identity [4]. In Kazakhstan's multi ethnic society, language is regarded as a key instrument for preserving the nation's cultural and mental characteristics, thereby ensuring the stability of national identity.

Furthermore, the study by S.A. Khrapov and HISCO-authors demonstrates that the use of the Kazakh language in social media and the information space influences the formation of national consciousness [5]. In this context, language serves not only a communicative function but also ensures the transmission of national ideas, cultural codes, and historical myths from generation to generation.

In his article, M. Kabaziev draws attention to the complexity of reconciling ethnic and civic levels of identity [6]. This study demonstrates the strategic role of language in preserving and strengthening national identity and highlights the growing relevance of national culture and language in the context of globalization.

Amangeldy Aitaly's works provide an in-depth analysis of the philosophical and cultural dimensions of national identity. By examining the interrelation between national consciousness and cultural traditions, he emphasizes the importance of the internal cultural potential that ensures the stability and development of national identity. According to Aitaly, national identity is based not only on ethnic or linguistic characteristics but also on the ideological and moral structure of society.

National identity is one of the central objects of contemporary philosophical, social, and political research. In the current context of globalization, new challenges to national identity are emerging. External cultural influences and global integration processes may weaken national consciousness and cultural stability. International studies indicate that national identity is grounded in cultural, historical, and ethnic factors, while language and cultural traditions play a crucial role in maintaining the nation's stability and distinctiveness.

This study provides an opportunity to philosophically examine the issues of preserving and developing national identity in contemporary Kazakhstani society. Aitaly's ideas offer valuable insights into understanding the interrelation between national consciousness and cultural traditions within the modern context of Kazakhstan.

Building upon Amangeldy Aitaly's scholarly legacy, the main objective of the article is to analyze the philosophical, cultural, and linguistic aspects of national identity in Kazakhstan.

#### *Methods and materials*

The research is based on the works of Amangeldy Aitaly, including his monographs, articles, and public speeches devoted to the issues of national identity, language, and culture. The analysis is conducted through a comprehensive examination of the scholar's key ideas regarding the role of language in national self-awareness, the impact of state language policy, patriotism, historical memory, and the transformation of national consciousness.

The study employs methods of content analysis, historical-philosophical analysis, and discourse analysis to identify the main conceptual categories: the relationship between language and power, language ideology, levels of national consciousness, patriotism, and the Soviet legacy. A comparative-historical approach is applied to juxtapose Aitaly's views with the concepts of Anthony D. Smith, Ernest Renan, Eric Hobsbawm, and Samuel Huntington.

#### *Results*

Amangeldy Abdirakhmanuly Aitaly was a scholar, statesman, and public figure, Doctor of Philosophical Sciences, Professor, and Academician of the Academy of Social Sciences of the Republic of Kazakhstan. He devoted his life to the in-depth study of national culture, language, and national consciousness. Aitaly headed the Center for Social Research at Aktobe Regional State University. He was awarded the Orders "Badge of Honour", "Parasat", and "Barys", as well as the title "Honoured Worker of Education of Kazakhstan", and was recognized as an Honorary Citizen of Aktobe [7].

In addition to his teaching and research activities, Professor Aitaly authored a number of scholarly and educational monographs of significant scientific and pedagogical value. Among his works written over the years on the theme of national identity are "Ul'tanu" (Ethnology), "The Ideal of the Nation: A Deputy's Perspective", "A Wise Nation Makes No Thoughtless Mistakes", "Let the Pride of the Kazakh Spur Him On",

“Nation and Religion — The Foundations of Independence”, “Religion and Religiosity”, “Spiritual Perfection”, and “Religious Studies: Questions and Answers”.

Amangeldy Aitaly expressed a series of important ideas concerning national identity. He drew attention to the dangers of globalization and denationalization, emphasizing the necessity of preserving the distinctiveness of the Kazakh nation. In his view, national identity is inextricably linked with language, culture, and historical memory.

Aitaly’s reflections on language form an integral part of his broader philosophical views on national consciousness and culture. He identified the main obstacles to the effective implementation of the Kazakh language’s state status and pointed out the conditions required for its development. According to him, although certain progress can be observed in the linguistic situation of modern Kazakhstan, a number of pressing issues remain unresolved. Despite the relative advancement of language policy since the 1990s, the Kazakh language has not yet achieved the status of a fully functioning state language. Its use in various spheres—education, mass media, production, administration, judiciary, and oversight institutions—remains limited. Even in government institutions, including sessions of Parliament and the Cabinet, the Kazakh language is only partially employed.

Addressing questions of spiritual security and the future of the language, Professor Aitaly repeatedly emphasized that the development of a language depends directly on state support and on its functional presence in the public sphere. He asserted that language is a social phenomenon that cannot survive naturally without a favorable linguistic environment and strong political will. In the absence of consistent state support, public demand for the language declines, leading to an acceleration of denationalization processes. Governmental indifference toward the Kazakh language, in his opinion, contributes to the erosion of public confidence in the official status of the language.

According to the scholar and statesman Aitaly, the main problem concerning the current state of the Kazakh language lies in the low level of societal demand. In present-day Kazakhstan, insufficient command of the Kazakh language rarely poses significant social or professional difficulties, since both formal and informal requirements for its use remain inadequate. The tendency among many parents to enroll their children in Russian- or English-medium schools reflects a widespread perception that career opportunities through the Kazakh language remain limited. Moreover, Aitaly argued that it is inconsistent for government officials to demand active use of the Kazakh language in society while failing to use it fully in their own professional activities.

In his discussion of the relationship between language and power, Aitaly linked the problem to the fact that many public officials either have insufficient proficiency in the Kazakh language or do not speak it at all. This, he argued, leads to the marginalization of Kazakh-speaking citizens’ interests in governance, while the needs of Russian-speaking citizens tend to receive priority. The presence of civil servants who lack knowledge of the state language, he maintained, undermines public trust in government institutions.

Aitaly also elaborated on the concept of language ideology. In his view, language ideology should correspond to national consciousness and the developmental interests of the state. He proposed that interethnic harmony in Kazakhstan must be built on mutual respect among all ethnic groups, not only on the dominance of the titular nation.

According to Aitaly, the main objective of language ideology is to create a real societal and institutional demand for the Kazakh language. The state, he argued, must pursue national policy in a way that reflects the country’s historical and social realities. Weakness in language policy and disregard for national interests, he warned, may provoke social discontent. From this standpoint, the Kazakh language must be fully and actively used in all spheres of state life—governance, education, law enforcement, media, and industry.

In the article “Functional Traits of the Media Space in Kazakhstan in the Context of Globalization”, Aitaly is presented as an example of a Kazakhstani scholar who advocates for the transition to the Latin script, viewing this process as a symbol of decolonization and the strengthening of national identity. At the same time, he emphasizes the importance of preserving cultural and scholarly ties with Russia [8].

In his article “The Nation as a Great Partnership”, Amangeldy Aitaly presented several significant conclusions regarding national consciousness.

#### *Overcoming the Soviet mentality*

The adoption of Kazakhstani citizenship is not merely a legal act but a process requiring profound psychological transformation. The persistence of the Soviet-era consciousness and dependence on the former ideological system continue to hinder the formation of authentic national self-awareness. Amangeldy Aitaly emphasizes that a radical transformation of national consciousness is a long-term process that extends be-

yond a single generation and affects the worldview of subsequent ones. Therefore, to completely overcome the Soviet mentality, it is essential to strengthen national ideology and promote new cultural and moral reference points.

#### *Levels of national consciousness*

Aitaly identifies several levels of national consciousness within Kazakhstani society. According to his classification, *indifference* is characterized by an individual's apathy toward national issues and lack of identification with any ethnic community. *Self-pity* manifests as internalized negative stereotypes about one's own ethnicity, viewing it as weak or historically marginalized. *Compliance* represents a tendency to adapt to foreign cultures without striving to preserve or defend one's national distinctiveness.

The highest level of national consciousness, in Aitaly's view, is *democratic consensus*, in which an individual respects his own ethnic identity while demonstrating understanding and tolerance toward the cultural values of other ethnic groups. Aitaly presents this model as a crucial factor for maintaining stability and harmonious development in Kazakhstan's multi-ethnic society.

According to Aitaly, democratic consensus represents the mature form of national consciousness, grounded in mutual respect and tolerance. In a democratic society, every individual must strive for mutual understanding and agreement while honoring their own language and culture. Historical memory, he argues, plays a decisive role in shaping national consciousness. The national consciousness of the Kazakh people underwent significant changes and political influences during the Soviet era, when the Russian language and culture dominated, and policies such as the Virgin Lands campaign weakened local culture and language, thereby impeding the development of national self-awareness. This led to the blurring of the Kazakh people's collective memory and consciousness. However, after Kazakhstan gained independence, this situation began to change, initiating a process of national revival. Aitaly interprets this revival as a restoration of historical justice.

During the Soviet period, Kazakhs were regarded as a second-tier nation within their own state, resulting in a diminished social status. Only after independence they were officially recognized as the state-forming nation. Nonetheless, this status must be consolidated not only in legislation but also in public consciousness. The preservation and development of national culture, language, and traditions, according to Aitaly, must remain among the central priorities of state policy.

#### *Patriotism and its dual structure*

Aitaly divides patriotism into two interrelated levels. The first is Kazakhstani patriotism, which should be founded on shared historical experience, the state language, political and legal culture, and national pride. This dimension aims to strengthen mutual understanding and civic identity among all ethnic groups. The second is ethnic consciousness, which, when based on an individual's deep knowledge and respect for their own ethnic history and culture, contributes positively to interethnic harmony. However, if it becomes overly ideologized, it risks evolving into chauvinistic attitudes that damage interethnic relations. Hence, in Kazakhstan, national consciousness and patriotism must promote respect for the cultural values of all ethnic communities.

#### *National psychology and contradictions*

In interethnic relations, national psychology plays an essential role. Each nation may perceive itself as a victim of certain historical circumstances, and this perception shapes national consciousness and social interactions. Some ethnic groups may exaggerate their historical role while underestimating others, which can lead to tension. To prevent such contradictions, Aitaly insists that the state must pursue a balanced interethnic policy based on equity and mutual respect.

#### *The importance of the national question*

The effectiveness of Kazakhstan's national policy, according to Aitaly, depends on a deep understanding of the status of the Kazakh nation. If the interests of the Kazakh people are ignored or treated only formally, this may result in interethnic conflicts and social discontent. Aitaly stresses that the state must adhere to the principle of justice in its national policy to ensure cohesion and public trust.

#### *Combating national stereotypes*

Aitaly also draws attention to the issue of distorted historical narratives. Some foreign academic works and media outlets, he argues, have misrepresented Kazakh history. To counter such misinformation, it is crucial to strengthen national self-awareness and cultivate critical historical thinking. He emphasizes that history must be studied objectively and that a nationally grounded ideology must be developed in accordance with the authentic identity of the Kazakh people [9].

#### *Amangeldy Aitaly's reflections on the formation of national consciousness*

Amangeldy Aitaly provides an in-depth analysis of the historical, social, and political factors influencing the formation of national consciousness. He addresses critical issues such as overcoming the Soviet mentality, revitalizing historical memory, achieving national harmony, and shaping ethnic consciousness appropriately. According to Aitaly, national consciousness must adapt to societal change, yet its foundation lies in national culture and historical memory. The development and stability of a nation, he emphasizes, depend on the proper understanding of its historical heritage and on the implementation of policies aligned with national interests.

Amangeldy Aitaly was a profound thinker and public figure who devoted much of his scholarship to questions of culture and spiritual values. His works extensively examine the preservation of national culture, the revival of spiritual values, and the strengthening of national self-awareness under globalization.

Aitaly views national consciousness as the spiritual foundation of society. He insists that national consciousness does not arise naturally—it must be nurtured and cultivated. For instance, he refers to the example of a Russian family living in England for five generations, whose members consider themselves fully English, yet their ethnic origin and sense of identity may remain unchanged. This example, according to Aitaly, illustrates that national consciousness is shaped not only through language and ancestry but also through cultural environment [10].

In exploring the connection between culture and national consciousness, Aitaly distinguishes between nationalism and denationalization. He defines nationhood not as a biological phenomenon but as a spiritual and cultural construct. Drawing on comparative studies conducted in Russia and Germany, he analyses different peoples' perceptions of nationhood and underscores the importance of preserving national identity in the context of Kazakhstan [11].

The scholar Amangeldy Aitaly expressed numerous significant ideas on national consciousness, culture, language policy, and the spiritual values of Kazakh society. His academic legacy and conceptual views unfold across several major directions:

#### *1. Culture and national consciousness*

Aitaly emphasizes the close interconnection between culture and the formation of national consciousness. He considered the preservation of the uniqueness of Kazakh culture and its traditional values to be of utmost importance. According to him, the behavior, worldview, and national distinctiveness of the Kazakh people are transmitted from generation to generation through the preservation of the Kazakh language. He demonstrated that language is not merely a means of communication but also a crucial factor that reflects a people's historical memory and cognitive worldview.

#### *2. Language policy and the future of the Kazakh language*

Aitaly frequently addressed the future of the Kazakh language, emphasizing the delicate nature of language policy and identifying persistent obstacles to its full-scale use in Kazakhstan. He argued that while the Kazakh language enjoys formal state support, in daily life many people still speak Russian, and although young people are educated in Kazakh, they tend to think in Russian. He maintained that to preserve and develop the language, it is vital to increase societal demand for its active use.

#### *3. Transition to the Latin alphabet*

Aitaly also paid special attention to the transition to the Latin alphabet, viewing it as a process that could positively influence the future of the Kazakh language if implemented correctly. He stressed that the shift to the Latin script must be closely linked to the practical mastery of the state language. Moreover, he cautioned that this transition is not merely a technical reform but one that bears profound implications for national consciousness.

#### *4. Protection of national values*

Aitaly consistently stressed the need to resist the distortion of Kazakh history and culture. He criticized certain historical works and foreign media for misrepresenting the Kazakh past, arguing that only by strengthening national values Kazakhstan can achieve cultural and spiritual sovereignty.

The intellectual legacy of Amangeldy Aitaly in shaping national consciousness and national spirit provides profound insight into the cultural and linguistic challenges of modern Kazakhstan. He repeatedly emphasized that the development of national consciousness and language is vital for the country's future.

### *Discussion*

The study of national identity in Kazakhstan represents one of the most relevant areas of modern scholarship. After gaining independence, the issue of nation-building attracted considerable attention from Kazakhstani scholars and public intellectuals. They began to investigate national identity through the prism of

culture, language, and national consciousness. The conceptual views of Amangeldy Aitaly, a prominent public and cultural figure, are closely related to the development of art journalism, since both serve as crucial instruments for the formation and consolidation of national consciousness. As Aitaly emphasized, national identity is a phenomenon that ensures the nation's self-recognition and continuity through historical memory, cultural heritage, and linguistic distinctiveness.

From this perspective, art journalism emerges as one of the key means of reflecting and promoting the national mentality. In multi-ethnic states, such as Kazakhstan, Tajikistan, and Kyrgyzstan, television and social media projects that celebrate national values through culture and art contribute to strengthening historical awareness and consolidating national identity. The mass media, particularly projects devoted to art and culture, foster national cultural dialogue by combining traditional forms with modern creative approaches. These processes, in turn, help reinforce social cohesion and national consciousness within multi-ethnic societies—thereby contributing, as Aitaly noted, to the preservation of national identity [12].

In the contemporary era of globalization, the problem of national identity has become relevant for many countries, particularly in multi-ethnic contexts. In Kazakhstan, the need to strengthen national consciousness and develop cultural and linguistic policy holds special importance. In this regard, Aitaly's views are of great value, as they offer strategic approaches to ensuring the future of the Kazakh language and culture. According to Aitaly, the preservation and development of national identity are directly linked to the revitalization of historical memory, the strengthening of cultural integrity, and the systematic implementation of language policy. The transformation of national identity in post-Soviet Kazakhstan has been unfolding through political and sociocultural mechanisms. In their study, Topchiev and Khrapov demonstrate that the dichotomy "Self — Other/Alien — Enemy" is clearly manifested in the media space, reflecting ideological shifts and linguistic policy within society [13].

Aitaly's reflections on national identity are closely connected to the pressing challenges of contemporary Kazakhstani society. His perspectives reveal the fundamental roles of culture, language, and historical memory in the construction of national consciousness. He placed particular emphasis on the importance of historical memory in shaping national identity. His ideas resonate with Anthony D. Smith's theory of ethnosymbolism, which holds that historical myths and symbols play a decisive role in preserving the unity of a nation. Aitaly's conclusions correlate with the ongoing revival of historical memory in Kazakhstan. Following independence, Kazakh society began to reassess its past, reinterpreting historical figures and events in new ways—a process that contributes significantly to the formation of national consciousness [1].

Language, according to Aitaly, is one of the fundamental pillars of national identity. He consistently underscored the need for the full realization of the Kazakh language's state status. This view resonates with the statement of the French philosopher Ernest Renan that "a nation is a spiritual unity based on a common spirit and historical memory", where language is regarded as one of the essential expressions of the national spirit [14].

Although Kazakhstan's trilingualism policy (Kazakh, Russian, and English) is intended to strengthen national unity, it has also sparked debates suggesting that it might, in some cases, limit the functional scope of the Kazakh language. In this context, Aitaly's observation that "the future of the Kazakh language depends on its active use in everyday life" remains crucial. His ideas offer a comprehensive approach to consolidating national identity by combining aspects such as the reinterpretation of historical memory, the preservation of cultural integrity, and the reinforcement of linguistic identity.

The distinguished scholar Murat Aryn, in his work "Bes anyq" (Five Truths), expressed a similar view: "A nation and its language are inseparable; they are intertwined and cannot be viewed separately" [15; 57].

Likewise, German philosopher Wilhelm von Humboldt stated: "Language is likewise the outward appearance of a nation's spirit; their language is their spirit, and their spirit is their language—it is hard to imagine anything more identical" [16; 231].

Aitaly warned of the danger of cultural erosion under globalization, a concern that aligns with Samuel Huntington's theory of the "clash of civilizations", which identifies one of the greatest challenges for modern nation-states as the ability to preserve cultural distinctiveness while adapting to global influences. Given Kazakhstan's multi-ethnic structure, preserving national identity requires a distinctive approach. Thus, cultural policy should aim to promote national values and strengthen national consciousness [3].

Aitaly also studied the impact of the Soviet period on the formation of national identity. He argued that the historical memory of the Kazakh people was distorted under Soviet ideology. This interpretation corresponds with Eric Hobsbawm's concept of national identity as a social construct. The decline of the Kazakh language and culture during the Soviet era undoubtedly had a negative impact on national consciousness.

Although the situation has improved since independence, Aitaly believed that restoring historical memory and cultural integrity is essential for complete national renewal [2].

He also stressed the necessity of national ideology in strengthening national identity.

One of the key components of national identity is historical memory. As shown in the research of Kozhirova and Nechayeva, its transmission from generation to generation contributes to the nation's self-recognition, the preservation of cultural heritage, and the formation of public consciousness. Through historical memory, a people reinterpret past events, values, and traditions, thus forming the foundation of national ideas and identity. This process enables the adaptation and reinforcement of national distinctiveness under globalization. Therefore, Aitaly's views and the role of historical memory are closely interrelated and represent vital elements in the formation of national consciousness [17].

The discussion reveals the enduring relevance of Aitaly's ideas on national identity. His conclusions are intricately connected with the issues of historical memory, language policy, globalization, and national ideology in Kazakhstan. Aitaly's intellectual legacy offers comprehensive strategies for preserving and strengthening national identity, thereby contributing to a deeper understanding of the cultural and social processes shaping contemporary Kazakhstani society.

### Conclusion

National identity is not merely a legacy of the past; it is also a revitalizing force that shapes the very core of the future. The ideas of Amangeldy Aitaly demonstrate that national consciousness is an ongoing process of formation and renewal. He views national self-awareness not only as a reflection of history but also as a phenomenon intimately connected with everyday life, state policy, and the cultural development of society. National identity emerges through the shared culture, history, and language of a people, forming their collective national character and consciousness. According to Aitaly, the preservation and development of national identity is not solely the responsibility of the Kazakh people but of society as a whole. He underscores the importance of spiritual, cultural, and social factors that help every individual perceive themselves as an integral part of the nation. The national language, historical memory, and culture are not tasks of a single generation but values entrusted to future ones.

In the era of globalization, building a society grounded in mutual respect and cooperation while preserving national distinctiveness is an essential challenge for Kazakhstan. In this regard, Aitaly's ideas serve as a guiding framework. He reminds us that for a nation to advance, it must not only comprehend its past but also shape its future responsibly. National identity, therefore, is not about glorifying the past alone—it is about adapting, strengthening, and developing it in accordance with the demands of modern times. Through this, the cultural and spiritual integrity of Kazakhstan can be preserved and sustained.

The issue of national identity is also directly linked to education and the preservation of cultural heritage. It is crucial for the younger generation to know their history, traditions, and language, and to understand their connection with national culture and values. Only through such awareness a stable and cohesive national consciousness can be sustained and passed on to future generations.

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### **Ғалым Амангелді Айталы және ұлттық бірегейлік феномені: мәдениет, тіл және ұлттық сананың өзара байланысы**

Мақала заманауи қоғамның рухани және мәдени болмысының басты өлшемдерінің бірі ретінде ұлттық бірегейлік феноменін философиялық тұрғыдан пайымдауға арналған. Ұлттық бірегейлік — тарихи жад, тіл мен мәдениет өзара бірігіп, ұжымдық сананы қалыптастыратын тұтас кеңістіктегі ұлттың өзін-өзі айқындау үдерісі ретінде қарастырылады. Жаһандану мен мәдени гибридтену жағдайында ұлттық тұтастықты сақтау мәселесі айрықша маңызға ие болып отыр, өйткені дәл осы бірегейлік тарихи тәжірибенің сабақтастығын және қоғамның рухани тұрақтылығын қамтамасыз етеді. Зерттеудің ғылыми жаңалығы ұлттық бірегейліктің заманауи тұжырымдамасы аясында қазақстандық ойшыл Амангелді Айталының идеяларын философиялық тұрғыдан интерпретациялауда көрініс табады. Бұл тіл, мәдениет және ұлттық сана арасындағы өзара байланыстарды жаңа қырынан ашуға мүмкіндік береді. Зерттеудің әдіснамалық негізін тарихи-философиялық, аксиологиялық және герменевтикалық тәсілдер құрайды, олар ұлттық бірегейлікті әлеуметтік-мәдени және рухани феномен ретінде тұтас қарастыруға жағдай жасайды. Ерекше назар ұлттық бірегейліктің аксиологиялық әлеуетіне аударылған, ол мәдени дәстүрлерді сақтау мен тарихи мұра алдындағы адамгершілік жауапкершілікті қалыптастырудан байқалады. Талдау нәтижесінде ұлттың рухани тұрақтылығы мен мәдени дербестігін айқындайтын негізгі философиялық категориялар анықталды. Зерттеу қорытындысында ұлттық бірегейлік статикалық күй емес, тарихи жадты сақтау мен мәдени егемендікті нығайтуға бағытталған рухани өзіндік айқындаудың динамикалық үдерісі екені дәлелденді. Зерттеудің маңыздылығы оның отандық философиялық ойдағы ұлттық бірегейлік мәселесін тереңдетуге және қазақстандық мәдениеттің рухани негіздерін зерделеуге қосқан үлесінде жатыр.

*Кілт сөздер:* ұлттық бірегейлік, мәдениет, тіл, тарихи жад, ұлттық сана, рухани құндылықтар, Амангелді Айталы, өзіндік сана, жаһандану, мәдени мұра.

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### **Ученый Амангельды Айталы и феномен национальной идентичности: взаимосвязь культуры, языка и национального сознания**

Статья посвящена философскому осмыслению феномена национальной идентичности как ключевого измерения духовного и культурного бытия современного общества. Национальная идентичность рассматривается как процесс самоопределения нации, в котором историческая память, язык и культура

образуют целостное пространство формирования коллективного сознания. В условиях глобализации и культурной гибридизации проблема сохранения национальной целостности приобретает особую значимость, поскольку именно идентичность обеспечивает преемственность исторического опыта и духовную устойчивость общества. Научная новизна исследования заключается в философской интерпретации идей казахстанского мыслителя Амангельды Айтилы в контексте современной концепции национальной идентичности, что позволяет по-новому раскрыть взаимосвязь языка, культуры и национального сознания. Методологическую основу исследования составляют историко-философский, аксиологический и герменевтический подходы, обеспечивающие целостное рассмотрение идентичности как социокультурного и духовного феномена. Особое внимание уделяется аксиологическому потенциалу национальной идентичности, который проявляется в сохранении культурных традиций и формировании нравственной ответственности перед историческим наследием. В результате анализа выявлены ключевые философские категории, определяющие духовную устойчивость и культурную автономию нации. Сделан вывод, что национальная идентичность представляет собой не статическое состояние, а динамический процесс духовного самоопределения, направленный на сохранение исторической памяти и укрепление культурного суверенитета в глобализирующемся мире. Значимость исследования состоит в его вкладе в развитие отечественной философии идентичности и в осмыслении духовных оснований казахстанской культуры.

*Ключевые слова:* национальная идентичность, культура, язык, историческая память, национальное сознание, духовные ценности, Амангельды Айтилы, самосознание, глобализация, культурное наследие.

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