

On the Origins, Stages and Prospects of the Kazakh Philosophy

Yerlan B. Sydykov^a, Abdumalik N. Nysanbaev^b and Valikhan T. Tuleshov^c

^aL. N. Gumilyov Eurasian National University, Astana, KAZAKHSTAN; ^bInstitute of Philosophy, Political Science and Religious Studies of Committee of Science of Ministry of Education and Science of the Republic of Kazakhstan, Almaty, KAZAKHSTAN; ^cInstitute of Regional Development of Almaty Management University, Almaty, KAZAKHSTAN

ABSTRACT

Perception of a single chain of the Kazakh history as the history of their ethnic consciousness and self-awareness, and not as a history of the events or stories of artefacts presents the most important political task, which could be solved only through the metaphysical, philosophical synthesis of views from the primitive to modern times. The article discusses the history of the Kazakh philosophy from the inception of the native-nomadic worldview - Tengrianism. The article aims at justifying the need to examine the national philosophy to strengthen national independence. Research methodology is based on the dialectical and metaphysical approaches. As a result, modern Kazakh philosophy is a complex and highly organized spiritual energy structure. One should use consciously and effectively the diverse theoretical and ideological content of the Kazakh philosophy. In a metaphorical sense, there is a need to disclose the personal and moral sense of philosophy to the nation. In this case, empirical validity of each of its representatives will not lead to tragic consequences for the state independence. Research results indicate the importance of studying the Kazakh national philosophy in the context of globalization. Studying traditional, national philosophy provides the possibility to enhance national, cultural and historical identity, which in turn will enhance state independence.

KEYWORDS

Kazakh philosophy, metaphysical tradition, nomadic culture, national independence, self-development

ARTICLE HISTORY

Received 24 May 2016
Revised 11 July 2016
Accepted 14 July 2016

Introduction

On the verge of gaining real state independence, the primary metaphysical tradition in terms of the sign of the concept or a symbol, found originally in the "sound without a letter", "figure without painting" can revive the tradition of "living people"; in any case, it will not lose its connection with the past spiritual experience of its people, disturbed once (Wheat, 2015). The very primary metaphysical tradition that should be "recalled" or revived, will reflect the integral and value-based universal quality of the ethnic group, which general (national), spirit will harmoniously reunite with the absolute spirit of the Universe (Tengri), opening the era of the country's real prosperity (Lymer, 2014). That is why it is important to recall the earliest philosophical system of the Kazakhs, their ancestors. Therefore, it is important to keep historical

CORRESPONDENCE Yerlan B. Sydykov ✉ rector@enu.kz

© 2016 Sydykov, Nysanbaev and Tuleshov. Open Access terms of the Creative Commons Attribution 4.0 International License (<http://creativecommons.org/licenses/by/4.0/>) apply. The license permits unrestricted use, distribution, and reproduction in any medium, on the condition that users give exact credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if they made any changes.

continuity of these philosophical systems, recreating a national path of the Kazakhs from the earliest stages of its inception to the most recent, modern stages, clearly expressing their future prospects (Winter, 2014). Perception of a single chain of the Kazakh history as the history of their ethnic consciousness and self-awareness, and not as a history of the events or stories of artefacts presents the most important political task, which could be solved only through the metaphysical, philosophical synthesis of views from the primitive to modern times.

Therefore, firstly, the history of the Kazakh philosophy will not to be considered in its historical sense, perceived from the Soviet era, with a list of names and dates, main ideas and accomplishments, time lag, etc. Secondly, this study deals with the history of thought, changing its nature and object of those generations of ancestors, which in different historical periods were referred to in different ways. Consequently, their unification upon the relationship man - nature, man - society, implies their general perception as nomads and their philosophy – as nomadic, both by form and by content (Tapper, 2013). Thus, thirdly, the genesis of nomadic philosophy is considered in its tendency regarding life, its future and its progress.

It would be more correct to consider the Kazakh nomadic philosophy as co-philosophy in the Turkic context, keeping in mind commonality of their general structures as tribal social structures (Gabitov, Moldagaliev & Zhanabaeva, 2013).

Literature review

The Tengrian nomadic culture inherent in the Kazakhs historically presents the first, "original", basic culture in relation to other, "settled" cultures. According to the principle of its occurrence, this culture is syncretic and monotheistic, but in essence of its definition, it presents the "eastern" universalist, continuous, arising from the perception of the unity of nature laws as well as laws that regulate functioning of the animal and human world (archaeologists proved that the history of Tengrianism counts more than 10 thousand years) (Talgat & Ayman, 2015). It can be called the Eastern Universalist tradition of reflection in full sense. This oriental universalism, in fact, refers to the European culture as a rationalist and superstructure culture, which is artificial in a certain sense, since it emerged from the absolute individual qualities and characteristics in the development of human life as the conventional concept, with which the knowledge of the world begins (Aristotle); as a social model of individual life in a limited city space (with private ownership structure that emerged on the basis of reforms by Solon in the VI century BC). According to Umberto Eco, from that time, the main tradition of

European consciousness was presented by the Greek rationalism, which became the basis of the entire Western rationalist tradition of reflection (Caesar, 2013).

Such an understanding of the emerging reflection process, historically generated by a certain type of society, is the starting point for the topic of this article (Tuleshov, 2010). And, therefore, as an a priori phenomenological judgment, nomadic steppe society has its own nomadic, steppe philosophy, which was described, in particular, by G. Deleuze through relevant forms and types of functioning and development (rhizome) (Gritsanov, 2008).

Being hidden in the ethical codes, social and hierarchical codes of conduct for thousands of years, expressed in the culture and thinking models, Nomadic philosophy was originally linked with the national, tribal, genealogical beginning (Zheti Ata), which, in the words of Jacques Derrida, generated primordiality and creativity, as the unconscious-philosophical, intuitive-philosophical beginning (Degenaar, van der Merwe & Cilliers, 1999). This is a folk philosophy associated with the collective creativity of oral traditions. Being initially expressed initially in the epic form and later in the form of codes of ethics and common law, this philosophy got its complete semantic expression as a folk philosophy, as the state wisdom, as the wisdom of all nomadic ethnic groups in the state-building and nation-building activities of biys-philosophers - (Edelbay, 2012).

In the western rationalist tradition, this philosophy is considered the philosophy of the unconscious, but this very philosophy largely determines the lives of ordinary people, as enshrined in its cultural models, ethic codes and law, expresses metaphysics of human attitude to the world, society, consciousness and other objects of philosophy. The culture of shame, as the foundation of any interaction in a nomadic society (for example, the Japanese society inherited and developed this tradition), is very high and does not allow evil deeds (Ning'er, 2013).

It is also called intuitive, but it should be understood that intuitionism is deeply consequential; it stems from the tradition of the vast interaction experience between the nomadic society and nature, as well as from the understanding of universal impact of matter on consciousness and human activity (Glover, 2013).

It is also called the empirical philosophy, but empiricism of nomadic philosophy presents a system of natural philosophy. Using the language of the western rationalist philosophy, this philosophy is also expressed in terms of ethical and aesthetic form of people's attitudes to reality and to themselves. Rationality of nomadic philosophy is removed or rather deconstructed, in the ethical and aesthetic and in the general cultural sense. In the Western rationalist philosophical tradition, ethics, aesthetics and culture are substantially separated from the actual ontology, epistemology (Russell, 2013). In addition, only today, over a relatively short period, the Western philosophy started using this cultural aspect of philosophy quite actively in its discourse. In the Eastern tradition, culture itself is the real philosophy.

Stages of nomadic philosophy development:

Firstly, nomadic philosophy was developed as a cultural philosophy and as a Tengrian folk philosophy in the full sense of the word, as a primordial worldview during a long period. This was deeply axiological pre-philosophy,

largely standardized in terms of social and human relations. After all, any Kazakh was linked with his people and with his land. Being part of the ethnic network, he acted as the avatar, as the active element of social interaction; he fully understood what to do and how to do it. Hence, consciousness of the nomads so vividly reflected Tengri, Umai, Earth and Heaven archetypes through heroic deeds and heroes, extraordinary people's actions. Phenomenology of the nomadic spirit is revealed through these ways of their ethnic destiny creation, their original identity (Koniratbaeva, Altaeva & Koniratbaev, 2015).

Secondly, nomadic philosophy was developed as a popular philosophizing, enriched and developed within the traditions of Turkic philosophical thought, presented by outstanding thinkers and spiritual leaders. It further serves as a general philosophical worldview of the Turks. Creative work of these Turkic thinkers, who presented their own philosophical consciousness of the people and thereby provided metaphysical generalizations to the ethnic consciousness, subsequently turned out to be the starting point of the actual Kazakh philosophical traditions and the Kazakh philosophy (Kemelbekov, Abdurakhmanov & Begdauletova, 2014).

Thirdly, it is the Kazakh philosophical tradition. It was formed by the Kazakh Khanate, the 550th anniversary of which was celebrated in Kazakhstan in 2015. This tradition was represented primarily by the first Kazakh thinkers and their followers, who developed *zhirau* - a specific form of philosophizing (Koshekova, Alpyssbay & Chakenova, 2016). Epics and tales, which formed a huge "layer" of the epic-heroic heritage, became another form of collective metaphysical folk art closely articulated with *zhirau*. Finally, the third important form of institutionalized philosophical tradition was the work of biys, who united the people through political, legal and moral reforms that "removed" the unconscious foundations of the archaic life in the desert and "deconstructed" that transformed the blood and tribal relations into the legal public relations.

Fourth, the emergence of a national philosophizing format stemming from rooted forms of national consciousness. After the collapse of the Khan's power system during the "occurrence" of the Kazakhs in the Russian Empire, Nomadic philosophy of the Kazakhs changed its value orientation, and the "Deed" philosophy was replaced by the Tribulation philosophy ("Zar Zaman") – awareness of the lost freedom. This era lasted until the stage of limited and formal Kazakh statehood within the USSR. Metaphysical discourse continues in relation to adaptation of the Kazakh cultural traditions to the projects of the Tsarist Russia that colonized national consciousness and later – to the Bolshevik Russian project. In general, all representatives at this stage of nomadic philosophy development reflected various aspects of the spiritual bondage of the Kazakh nation being politically dependent on Russia.

Consequently, they were largely repressed. This development stage of the Kazakh nomadic philosophy was a stage of grief for the lost freedom and the stage of gathering courage for its new acquisition. Sudden clarification was apparent along with clearly manifested consciousness of the nation, which was able to resurrect, but did not have the proper implementation forms and methods in terms of the emerging settled lifestyle consciousness of the Kazakh nation (Zharylgapov & Takirov, 2012).

Fifth, the development of foundations related to the emergence of national consciousness philosophy. The Soviet and post-Soviet periods were significant in the development of the modern Kazakh philosophy. Both periods could be regarded as a single stage in the development of the Kazakh national philosophical discourse. It started with the development of the Almaty School of Philosophy. Its representatives for the first time in the history of the Kazakh philosophical thought reached “the summit” of the world philosophy in the form of classical German philosophy, which introduced the philosophical identity pattern and determined the development of the German nation within the development of capitalist relations. Questions related to dialectics, logic and epistemology, like the questions of phenomenology, philosophy of history, philosophy, politics, moral assessment of the philosophy by Immanuel Kant, G.W. Hegel, I. Fichte (Hösle, 2016) transformed from ideological themes, into the scientific and rationalist philosophical concepts. This largely determined further national interpretation of the emerging ideas and concepts of the Kazakh freedom, democracy and civilization.

Finally, one can witness development of the present type of the Kazakh nomadic philosophy, its universalization stage, integrating all current and significant philosophical ideas that emerged in the modern world in the wake of the deep interest of people to widening the possibilities of their subjective implementation. The European standards of public and national development, perception and awareness of the ideas related to the modern French philosophy enriched and developed nomadic philosophy of the Kazakhs providing new postmodern ideas. These developments along with the latest achievements of the US analytic philosophy provided a complete and holistic integration of the Kazakh philosophy into the world philosophical context (Deleuze & Guattari 2014), its return to the current global discourse with regard to the deep philosophical rational basis of the Kazakh national identity development. Universalization of the Kazakh nomadic philosophy corresponds to the current and future trends in modern philosophical worldview and determines further development concepts of nomadic, dynamically evolving humanity.

Research purpose

This study aims at substantiating the importance of national philosophy in strengthening national and state independence.

Research questions

What is the nomadic philosophy?

Method

This research is based on dialectical and metaphysical methods and principles of cognition that provided the possibility to consider the research

subject in its entirety and continuous development, to identify axiological and praxeological aspects. Solution of this task is carried out through system, structural-functional and activity approaches in parallel to using analysis and synthesis, which significantly improved the understanding of spirituality significance for the national identity and independence.

Data, Analysis, and Results

One should deeply understand first of all that the relationship between the former unconsciously philosophical beginning (the former intuitive thinking tradition) to the conscious and rationalized one, as a return to the global context, to the modern and the new philosophy, is circular in which new creativity presents a step back, ascent to the roots, the circular return to the beginning. As J. Derrida (2007) notes, "the figure of this circularity does not present the geometrical order, or the abstracted mechanical motion. This circle is a union circle, a circle of ties, which should be re-established, the union of the people with their own source and thus with their own destiny, their own origins". This origin is a teleological goal that leads people to what it is or to what it should be. "Therefore, it provokes the call for freedom that involves engaging in a historic mission, every union, be it a union with themselves, with their own unconscious, with their ancestral past" (Derrida, 2007).

The individual lives in the energy field of the spiritual situation as a cultural individual, as an individual, who adheres to his/her ethical principles, which forgetfulness means his/her death. Weaning from traditions, culture and the spirit of the ethnic group is the most terrible punishment for a human being, even more terrible than betrayal on religious grounds. Death for such principles, death for the culture and one's own people is the direct duty of any metaphysical person. Unfortunately, the Western philosophers (eurocentrists and rationalists) did not pay significant attention to this aspect of nomadic existence because they were unaware of it; it was far and unavailable.

The European rationalist philosophers were not involved in the history of birth, life and death of the shepherd Abel, founder of Aryan lexicon. They did not bother questioning the source. This questioning, perceived intuitively, the call or exhortation, rather than the fact of national identity and the presence of modern western philosophical methodology related to the study of history substantiates the desire to study the national history of the Kazakhs, their philosophy in the new, deeper context. Of course, Nomadism or the Kazakh essence (the Kazakh feature) is not mixed with empirical factuality or with the empirical membership of the Kazakh nation, or with ethnic affiliation; this does not exclude participation of non-Kazakhs in the formation of a certain Kazakh essence in its more modern structural state. Nevertheless, modern nomadism, modern Kazakh essence likewise cannot rule out the use of conscious

streamlined concepts and forms of the Western philosophy and methodology in the process of national history rethinking.

Researchers note that "Nomadic thinking" of Gilles Deleuze "anticipates anarchic distribution of attributes: no separation between things of the aggregate being in which every person enjoys his/her exclusive identity; on the contrary – display of a process by which things are scattered in the area of the "unequivocal and undivided" broadly interpreted being. In this way, nomads randomly spread out over a territory, the border of which presents the alien world. Such a "distribution of essence" within the "madness", according to Deleuze, is not subject to any central management or control. In terms of Deleuze's nomadic way of thinking is opposed to a settled distribution of attributes, paired with the thinking of the classical world" (Gritsanov, 2008). Nevertheless, settled, streamlined philosophical structures can and should function as separate "cages", disjointed structures of the unrealized, intuitively perceived whole, order of movement, flow, in which the structure will begin to dominate over time, already forming the conditions for the intuitive perception of the new, more global, unrealized flow and order, the new deeper hierarchy of values.

Any nationality, wishing to become an essentially philosophical nation, needs to consider philosophical principle as the national principle, providing system character of a philosophical discourse, acting as the principal source of thought, as it were the beginning of life and creativity. In this respect, primordiality and creativity as the ratio between the national, unconscious philosophical beginning and its conscious beginning or the already realized future, presents the circular ratio in the new philosophy. Hence, J. Derrida (2007) believes that the circle immediately suggests itself, because speaking about the thematic, self-realized philosophy one should note the return to the beginning, which itself, in turn, is only the beginning of primordiality and creativity suggesting its further development. Creativity is - and the entire situation as well - circular by nature. New Creativity is nothing more than a way back, an ascent to the origins, a circular return to the beginning" (Derrida, 2007). One should realize that such an understanding of creativity, it viewed today, above all, as the philosophical return to the past, to the origins of Tengrian worldview that need to be reshaped in the modern consciousness of the Kazakh nation, creating a kind of cultural and protocol Code of the Kazakh nation the Kazakh spiritual ritualism, a collection of some new religion, ethical rules and ceremonies, such as the Japanese or Chinese party-state elite hierarchy, based on the metaphysics of Taoism, Buddhism and Confucianism.

Finally, interpreting Fichte's thought expressed in the "Addresses to the German Nation", Jacques Derrida (2007) draws attention to the fact that the figure of this circle, this circularity is a "circle of union, ties, which need to be re-established, the union of people with their own source and thus with their own destiny, their own origins ". In addition, this purpose, this own origin, "appeals to the German people to become what it is, or what it should be. Hence, the call for freedom involves engaging in a historic mission, every union is a union with oneself, with one's own unconscious, with one's own ancestral past. One should conclude this alliance and update it "(Derrida, 2007). This methodological guidance is completely appropriate for the Kazakh philosophy.

Considering this methodological standpoint, it is very important to understand the remark of Jacques Derrida (2007) that, for example, by studying someone else's national culture and national philosophy, one should keep in mind that "no matter how great the uncertainty and the ambiguity of all these things is, the value of the nation, ethnicity and nationalism, requiring permanent analysis, in no way has an external, accidental or transitory character for the philosophy, for the philosophical project, for the philosophical decision or for the philosophical statements as such. The national problem is not just a philosophical problem among other problems, and not a single dimension of philosophy. Even before any development of the nation concept and philosophical nationality, philosophical national idiom, at least one thing was known – that was the minimum but undeniable predicate: the affirmation of nationality or nationalist claim does not come to philosophy by accident and from the outside - it is essentially and entirely philosophical. This philosopheme means that the national self-identity never appears as an empirical, natural feature, stating that "such people or such a race has black hair and dolichocephalic type" or "we know each other by the presence of a certain characteristic ". Self-determination, self-identification of the nation always has the form of philosophy, which being better represented by a particular nation, nevertheless has a particular relation to the universality of the philosophical sphere. This philosophy, as the national structure, does not necessarily have the shape or appearance of a representative system, formulated by professional philosophers in philosophical institutions. It can present itself a spontaneous or unexpressed philosophy, providing a very significant constitutive feature of non-empirical relationship to the world and a certain universal discourse that is "embodied", represented, localized, but not limited to a particular nation" (Derrida, 2007).

Discussion and Conclusion

The nomads had no idea that their very existence invented the "war machine" against the state apparatus, against the tyranny and totalitarianism, against the limited morality of production and, therefore, morality of consumption. They were "the first schizo-analytics" dealing with "the interpretation of the unconscious" as the freely organized environment, strongly rejecting "any idea of transferred fatality, no matter how it was called: divine, analogical, historical, economic, structural, hereditary, or syntagmatic" (Gritsanov, 2008). Nomads, in contrast to the subsequent psychoanalysts, including S. Freud (2012), did not transfer the unconscious from their "patients", did not ask questions to block the display of people's psyche (soul), did not inspire shame and guilt for these characteristics natural for each individual or personality; they liberated the unconscious from the oppression of pseudostructures and opened horizons of spontaneous self-organization and

freedom. Hence, Tengrianism, as "non-religious religion" of atheistic monotheism, where the name of God, creates religion, brings ethics, understanding the origins of nomadic ethnic groups, their identity through epic, poetry and the study of the world. Tengrianism made steppe, nomadic, military legend of the nomad, which came "from the father to his son," "from the mother to her daughter" as a cultural habit, as a universal ethical skill underlying any formal legal (monarchical or democratic) system of government. "The Golden Horde, therefore, had no "state religion", the Kaganates did not have identification tracing through predestination or through any dominant, rationalized basis or principle. Nomads-tengrianists did not block the unconscious Freudian "libido structure", did not destroy ruthlessly its rhizome, did not "spoil" the patient's "picture" by the "signs" and "symptoms of disease", but simply accepted and recognized the spontaneous (sometimes eclectic) human nature in all its richness and definitions, provided a space for self-organization, liberated people from tracing. Nomads lived in the rhizome, considering each person like themselves, rather than the object of impact and exploitation, social demonstrations, social consumption and class differences (Tuleshov, 2011).

Thus, modern Kazakh philosophy presents a complex structured and highly organized spiritual energy phenomenon, which integrity is reflected by the metaphysical individuals and entities. Revealing the mainstream of spiritual and cultural development of the nation, it makes cosmopolitan pretensions to the philosophical aspirations of the nation that wants to set the example of harmony and universal development. The duty of all progressive individuals and the intellectual and political elites is to take advantage of its diverse theoretical and ideological content.

Implications and Recommendations

The enthusiasm that emerged after gaining independence supported by the strengthening of sovereignty and territorial integrity of Kazakhstan will be amplified by studying the origins of the Kazakh philosophy whenever it comes to the responsibility of the current generation of the Kazakh citizens for their descendants. The resurgent nation in a metaphorical sense requires taking and living with philosophy, discovering its personal and, consequently, moral meaning. Thus, the empirical validity of each of its representative will not turn into the tragic and catastrophic consequences for the state and the nation.

It is particularly important to study the national philosophy in the context of globalization process.

Studying traditional, national philosophy will enhance national, cultural and historical identity, which in turn will enhance the state independence.

Disclosure statement

No potential conflict of interest was reported by the authors.

Notes on contributors

Yerlan B. Sydykov is a Doctor of History, Professor, Rector of L. N. Gumilyov Eurasian National University, Astana, Kazakhstan.

Abdumalik N. Nysanbaev is a Doctor of Philosophy, Academician of the National Academy of Sciences of the Republic of Kazakhstan. Professor of Institute of Philosophy,

Political Science and Religious Studies of Committee of Science of Ministry of Education and Science of the Republic of Kazakhstan, Almaty, Kazakhstan.

Valikhan T. Tuleshov is a PhD, Institute of regional development of Almaty Management University, Almaty, Kazakhstan.

References

- Caesar, M. (2013). *Umberto Eco: Philosophy, semiotics and the work of fiction*. New York: John Wiley & Sons, 427 p.
- Degenaar, J., van der Merwe, W., & Cilliers P. (1999). Justice, law and philosophy: An interview with Jacques Derrida. *South African Journal of Philosophy*, 18(3), 279-286.
- Deleuze, G., & Guattari F. (2014). *What is philosophy?* Columbia: Columbia University Press, 352 p.
- Derrida, J. (2007). *Positions*. Moscow: Academic Project, 253 p.
- Edelbay, S. (2012). Traditional Kazakh Culture and Islam. *International Journal of Business and Social Science*, 3(11), 33-42.
- Freud, S. (2012). *The basic writings of Sigmund Freud*. London: Modern library, 253 p.
- Gabitov, T., Moldagaliev, B., & Zhanabaeva, D. (2013). Kazakh culture in the context of the traditional civilizations of Asia. *Central Asia and the Caucasus*, 14(2), 12-18.
- Glover, W. (2013). *Nomads: Nomadic Material Culture in the Asian Collections of the Homiman Museum*. New York: Folk Life, 252 p.
- Gritsanov, A. A., (2008). *Gilles Deleuze*. Minsk: The Book House, 432 p.
- Höslé, V. A. (2016). *Short History of German Philosophy*. Princeton University Press, 352 p.
- Kemelbekov, K., Abdurakhmanov, N., & Begdauletova K. (2014). The Traditional Perception of the World and the Role of Sufism Kazakhs in the Formation of the Kazakh Philosophy. *World Applied Sciences Journal*, 29(8), 1078-1081.
- Koniratbaeva, Z. M., Altaeva, Z. T., & Koniratbaev, O. M. (2015). Kazakh Ethno and Linguocultural Ideology: The Symbol of «Blue». *Anthropologist*, 22(3), 435-441.
- Kosheikova, A. A., Alpysbay, S. E., Chakenova, B. A. (2016). Zhyrau Origin and its Activities. *Actual problems of Arts and Sciences*. 3(2), 136-139.
- Lymer, K. (2014). Nomads and networks: the ancient art and culture of Kazakhstan. *Central Asian Survey*, 33(1), 125-127.
- Ning'er, S. (2013). Social Change: A Study on Sea Nomads in Japan. *Journal of Ocean University of China*, 1, 003.
- Russell, B. (2013). *History of Western Philosophy: Collectors Edition*. London: Routledge, 255 p.
- Talgat, M. & Ayman, A. (2015). Religion of Old Turks. *Anthropologist*, 21(2), 46-50.
- Tapper, R. (2013). Tsars, Cossacks, and Nomads: The Formation of a Borderland Culture in Northern Kazakhstan in the Eighteenth and Nineteenth Centuries. *International Journal of Turkish Studies*, 19(2), 263.
- Tuleshov, V. U. (2010). *Asian Way: history of the XXI century*. Almaty: Almatykitap baspasy, 192 p.
- Tuleshov, V. U. (2011). *Asian Way: history of the XXI century*. Almaty: Zhibek Zholy, 278 p.
- Wheat, C. A. (2015). *Derrida's Objection To The Metaphysical Tradition*. Direct access: http://scholarship.claremont.edu/cmc_theses/1188
- Winter, L. (2014). The Culture and Practice of Assessment in Kazakhstan. *The Case of School Reform in Kazakhstan*, 133 p.

Zharylgapov, Z., & Takirov, S. (2012). Formation of Critical Realism Principles in Kazakh Prose. *European Researcher*, 37(12), 2203-2207.