

KAZAKHSTANI PHILOSOPHY «IN THE STREAM OF HISTORY»: INTERPRETIVE CONTEXTS OF MODERNITY

Abstract

Philosophy of returning is in fact recovery of philosophy, it is a concept which is necessary to understand as returning to your spiritual origin and as returning to yourself in order to learn philosophizing once again. Kazakhstan's experience of philosophizing is a polyphonic philosophic process that dates back to deep layers of the Kazakh culture, it has revealed itself as deeply personal philosophizing that involves a world of other philosophic paradigms having synthesized into an eastern western philosophic discourse but simultaneously having preserved its unique eastern metaphysics. In this paper we tried to comprehend philosophic experience of Kazakhstan's philosophy in its temporality and processuality.

Keywords: returning back of philosophy, Turkic philosophy, Turkic origin, spiritual and moral paradigm, philosophy of education, Kazakh philosophy, Kazakh Enlightenment, religious existentialism, Turkic Islamic content.

Introduction

Nostalgia for philosophic origins is now a «subject of our times», however forgetting your own «origin» is also a subject of our times. If we run an eye over mileage of Kazakhstan's philosophy it can be divided into two periods: philosophy of recovering itself and philosophy of discovering it and them both can be treated as a discourse of depersonalized philosophy which still goes on in the modern world.

Philosophy of human being's education: tradition of spirituality

Long history of development of a philosophic thought in Kazakhstan seemed in historic and philosophic heritage of peoples of the USSR as philosophy of Enlightenment and enlightened mind which on the whole posed no philosophic threat to the enlightening Soviet philosophic context. Indeed, many philosophic systems of Kazakhstan's thinkers in a rationalistic paradigm of philosophy were extremely limited and fit well into patterns of rational comprehension and interpretation of the world. Kazakh philosophic thought represented for instance by an enlightening paradigm of Altynsarin of course run beyond compliance with general purposes of the Soviet Enlightenment when efforts were made to interpret its concepts of cultural sovereignty, religious education, concept of preserving traditions and such spiritual origin in which representatives of different philosophic views today try to find their own cultural roots.

Altynsarin probably was not quite suitable due to his philosophic reflection on educational and enlightening problems and a message to traditionalists who would be accused of conservatism. It was necessary to keep your origins, keep philosophic past in a historic retrospect of memory so that later it would be possible to avoid oblivion of a philosophic origin and not to glean what had been lost due to a powerful urge to break up with tradition as a menacing force was seen in it that was capable of entailing cultural and philosophic backwardness due to which it was possible to find yourselves allegedly on the sidelines of the world philosophic life. However, it is interesting to note how stories about the Japanese preserving their ancient legends and traditions, how they used to till and still till their tradition from century to century invoked

admiration and respect in the soviet period of our life. Japanese Man'yōshū, the Pillow Book, all kinds of Monogatari used to hit by their depth and individuality, it was a different world where the past and the present day were linked by a single thread. However, for some reason it was good only for Japan and not for us since we had to derive inspiration from a universal source where neither individuality nor traditional uniqueness had place. We were delighted with stories about sakura, Bushido, Zen. That almost fairy and metaphoric philosophizing had what we had been deprived of, i.e. philosophizing of our souls. Meanwhile, a story about a fifteenth stone in the rock garden of Ryōan-ji Temple entirely seemed a expression of unique culture of Japan and incomprehensibility of a Japanese soul.

And when a revelation from Martin Heidegger about essence of a human being, «standing in openness of being», «abandonment», «language as a truth of being» came to our philosophic world it overturned our consciousness, our realization that failing to recover ourselves it is impossible to learn philosophizing and that we have to recover ourselves and that human essence occurs in that recovery. Philosophy of Martin Heidegger as if arose us from spiritual stupor and we once again felt an impelling need for philosophizing from our origins referring to Turkic philosophic past. In ancient Turkic sources idea of preservation and recovery of tradition, origin, is expressed as an idea of recovering your own soul. Experience of such philosophizing, close to Japanese one, demonstrated that philosophizing means all the time returning back to a perpetual source of your own being kept in privateness of its tradition. Therefore, return to perpetual is possible as «eternal returning» philosophy that makes it possible to reflect on that origin. We use «eternal returning», a famous Nietzschean concept, not as a schematically imitative sketch of ready but alien to that philosophizing, abstract content but just on the contrary as a demonstration of ontologic similarity of 'eternal returning' and recovering philosophy as recovering of uniqueness and individuality of philosophizing which is manifested as ultimate in eternal and visa versa as eternal in ultimate as returning back to eternity through eventfulness of the ultimate. Tradition as an eternal source from which a soul of being of national culture philosophizes remains unaltered in a flow of changing times and every time in this changing world of philosophic ideas and changing due to them one recovers philosophy that keeps our past in the future.

Those philosophers who handled apprehension of traditionalistic philosophic concepts of the past very frequently seemed eccentrics and their methods earned no significance of universal recommendations at all. However, after revelations of Martin Heidegger there is if not an overturn in substantiation of a need to return to apprehending our own philosophic tradition, then at least an ontologic turn to recovering experience of Kazakh philosophizing and not merely to restore the past and not to withdraw from a modern life to the world of the past but absolutely for a different thing, i.e. to find a new philosophic far-sightedness for present-day life in that semi-conscious world where supreme transcendent samples of spirituality used to rule.

Kazakhstan's philosophy is a very multifaceted phenomenon with an extremely complex philosophic destiny in some aspects similar to philosophic destinies of its founders, followers, imitators and destructors and distinct in its special content being spiritually ethical underlain by Turkic Islamic tradition. Stages of Kazakhstan's philosophy are linked to historic destinies of Kazakhstan: Turkic period, Islamic Turkic period, Kazakh, Kazakhstani where a linear Soviet and absolutely nonlinear discursive period reveals itself which is an independent period when Kazakhstan's discourse in philosophic trends of modern philosophizing deploys.

Turkic philosophy is the most complex period in terms of development since it is attributed to a problem of philosophic authenticity of a Turkic component in the structure of Islamic philosophic discourse. Moreover, when raising a question of what exactly is understood under Turkic philosophy, another question pops up about to what extent and how it is possible implement a task of constructing an authentic image of the Turkic world. A set of challenges faced until now by specialists in their efforts to identify Turkic philosophy is inevitable. First of all, it is a problem of allocating a special niche for Turkic philosophy in composition of philosophic doctrines of the East. In which case we wonder if it is a question of creating a philosophic monologue of the Turkic world or creating a spiritual fortress against challenges of the present-day globalization? Is it a question of creating more comfortable conditions for

integrating into the global community? What is an ultimate priority for a program of implementing Turkic philosophy? Is it a question of shaping our own program of postcolonial studies which are being deployed in the former USSR? How description of an image of Turkic reality is carried out? How is it possible to totalize components and to centralize them in a Turkic logos? And all these questions are far from rhetoric. When today we try to recover our philosophic origin we inevitably must think over and comprehend a Turkic origin where philosophizing was carried out in the context of transcendent Turkic subjectivity despite Islamic ontologic predetermined course of the world. Today, when reconstructing Turkic philosophy we try to avoid tough conceptual framing of Turkic philosophy, however by no means forgetting a temporal mood when its development took place. However, failing to return to a Turkic origin it is unlikely that we will be able to comprehend phenomenon of Kazakh philosophy since a binding thread of time contains an even deeper connection which is called experience of Turkic thinking which manifests itself in distinctiveness of Turkic spirit and Turkic soul, Turkic philosophic tradition voices a special Turkic view on origin of the world, human being, world of things but that distinctiveness also contained a lot of universal which in form of dialogue connected it with traditions of an eastern way of philosophizing of other nations and subsequent generations of the Turkic work. Thus, Turkic philosophy offers an outstanding definition of a problem of person's individuality in non-opposition to the society, nature also not in treating with contempt your I but in a harmonious unity of I – You, I – Another, where it is possible to open up a dialogue space for another personality; it is an unrivaled model of communication and predisposition to understand another person and another culture. Turkic philosophizing used to open a perspective for dialogue, including philosophic one. Uniqueness of Turkic philosophic word fixed in Oguz-name, Codex Kumanikus, Kutadgu Bilig, Divan Lugat at Turk exposes secrecy of Turkic philosophy which is modeled as comprehension of path of wisdom. XI century when philosophic theses of Yusuf Balasaguni and Makhmud Kashgari appeared is treated as a benchmark in Turkic philosophy. However, these works can be hardly understood outside philosophic doctrine of Abu Nasr Al Farabi who links Turkic and Islamic worlds. Turkic component in his theses, especially during last years of his life, is an ethical imperative that was desobjectivated in the Islamic ontologic context. In sociocultural development of Islamic world uniqueness of Turkic philosophizing manifested itself through ethnical and aesthetic, existential phenomena of Turkic culture both supreme and routine. Transformation of Turkic tradition in Islamic mysticism, Islamic literature revealed itself in idea of equality of cultures, idea of tolerance, openness, freedom of creativity. In Turkic Islamic world preserved ethical Turkic code was cracked by a next philosophic generation and harmoniously flowed into philosophic trends absorbing new time but simultaneously preserving its Turkic origin. In the same manner works of Abu Nasr Al Farabi, the utmost theorist of medieval Islamic philosophy, for a long time were interpreted as exceptionally Islamic, outside their Turkic component (what is meant here is a philosophic component), but today they are viewed as a doctrine that contains a Turkic way of philosophizing which is determined by a dialogue nature of its philosophy, exceptional openness and philosophic tolerance towards other philosophic systems, rational substantiation and desire to come to the point in everything. Having flowed into Islamic rational paradigm Turkic rationality revealed axiological aspects of a category of mind through sensitivity and morality through mind. In Al Farabi's philosophy moral philosophy simultaneously turns into philosophy of morality. Al Farabi believed that fundamental framework of a society is morality and in his famous *Opinions of the residents of a splendid city* he made no attempt to enforce moral categories on residents as a back-breaking load, instead he tried to construct ontology of morality and make it available for understanding that no decent society is possible without such virtue as morality. Collapse of great empires almost always is attributed to slumping morality index. Al Farabi, Ibn Rushd and Ibn Haldun spoke about that. Al Farabi maintained that a person needs ethical standards not because they are imposed from outside but because without morals no person can be a person and deep truths are revealed only to a pure moral soul. Yet, Al Farabi understood a cognitive process itself as purification from meanness, vulgarity, that is achievement of virtue. When a person attains a virtue he is revealed the deepest patterns of the world and person begins to live not in pettiness but in fundamental principles and these principles are moral principles.

One of Al Farabi's works where he interpreted Plato's doctrine covers problems of human being's improvement and problem of happiness. How to become happy, this subject of

philosophy in medieval world is still nostalgic about transcendence of idea of happiness, but in Al Farabi's interpretation it gains its ontologic completeness in moral development of a human being. Al Farabi writes the following: «First, Plato studies perfection of a human being, in particular what is a human being and what from inherent things in Al Farabi helps him become happy... Then, he studies if a person becomes perfect only because he possesses perfect organs, beautiful face, soft skin or at the same time he enjoys noble ranks of his parents, his ancestry...» [Al Farabi, 1984, p. 107]. Further, he wonders if Plato treated external reasons of perfection as a real force of gaining happiness and Plato's answer was consonant with his idea that only virtuous way of life is a fundamental precondition to achieve happiness [Al Farabi, 1984, 109]. Plato's philosophy of course held a special place in Al Farabi's works. This interest is dictated by shared stances of thinkers in explaining moral philosophy and its need for implementation in a world of essence of a human being. He draws our attention to Plato's idea that happy people (and these are moral people) do not need either laws or established rules of life since their way of life is virtuous. Society of free people as a society of moral people lays virtue into foundation and therefore virtuous life is an art of moral life, it is perfect. Al Farabi also believed that Plato's idea about achievement of person's perfection through knowledge is a splendid method to gain happiness. Set course toward education in Turkic world is a striking phenomenon. For Turkic thinkers getting education not only for practical purposes but also to apprehend a path of wisdom as a process of approaching perfection was a goal for communicating with the world. Al Farabi believed that education for a person must become a creative event carried out deep inside his soul. And in this respect we would like to draw attention to a difference between Plato and Al Farabi in understanding essence of education. While Plato's theory of education in itself is his implemented project of supremacy of idea over empiric world, which generally is an idea of supremacy over world and human being very philosophically veiled in terms of metaphysics. This meaning latently or implicitly laid by Plato became more defined due to such thinkers as Bacon, Nietzsche and Fuko. Bacon explains that knowledge is power, Nietzsche indicates that education under a motto of person's integration into absolute meaning can load a person with stranger's values and meanings, while Michele Fuco opines that education is shaping consciousness by a scientific discourse that engrains recognition of authority in any kind. Superhuman normative rationality in Plato's philosophy is presented in a versatile historic form. In Middle Ages education was closely connected with understanding a person as a word of God. Hegel saw in education a way to gain important logical forms that ensure concreteness of life, i.e. implication to Absolute Meaning. Under all historic changes one thing that stays put is recognition of some transcendental reality by logics of which consciousness development of an individual is stated [Seitakhmetova, 2009, 18]. Meanwhile, Abu Nasr absolutely differently comprehends an education process, in fact his understanding is in the tideway of Turkic educational strategy underlain by Eastern metaphysics. What kind is it? Purpose of education is not supremacy of a human being over the world, but unity with the world, God, nature, yourself and Others. It is achieving a happy condition and happiness as implementation of moral life and a happy person is a person living in harmony of moral intent and its moral implementation. Self-improvement in education was a prerequisite to reveal God inside yourself. Institute of mentorship in eastern paradigm of education opened up such prospect of spiritual self-improvement since Mentor's role was to help his Follower to implement a moral path but not to subdue Follower's will and mind to his personal supremacy. Therefore, education was not intended for everyone, but only to those who enjoyed spiritual and moral qualities relevant to that activity. Each Mentor in the East is respected because his personality is a path towards morality. Moreover, great Mentor was the one who could educate a Follower that excelled the Mentor himself by his spiritual qualities. If a Mentor locks meaning of education on worshipping the Mentor himself, he ceases to execute his mentoring obligations and settles down to a course of amoralism, sin. Al Farabi himself is both great Follower and great Mentor, that is why his ideas about moral education become a condition of implementing a virtuous life. Revised in subsequent philosophic systems, namely in studies of Yussuf Balasaguni, Akhmed Yassawi, Akhmed Yugneki, they laid as a benign foundation for a subject of moral education as «a science to become happy». Turkic philosophy turns into philosophy of morality and its authenticity can be determined in this particular moral content. Way of philosophizing in Turkic world was similar to Socrates' philosophizing which was seamlessly merged with a dialogue of three time projections: past, present and future. For Turkic thinkers it was also necessary because exposure

of a traditional origin of philosophizing was a foundation to preserve an idea of moral understanding of things, world of items and eternal world for the future.

Outside understanding of philosophic problems posed by Abu Nasr Al Farabi it is very difficult to understand the entire discourse of Turkic and Kazakh philosophy because an ontologic interest in ethnical that evolved in a subject area of professional philosophy somehow or other was underlain by a question about moral origin. No doubts that here the issue is about Islamic interrogation about morality and about its Turkic component that seamlessly entered the Islamic system of values and of course about fact that search in the Kazakh philosophy first shapes the whole foundation of philosophic knowledge. Al Farabi and his ethical philosophy modern humanitarian discourse is sought-after but still it requires new reading for philosophic conformity with other ages, for restoration of tradition in Turkic Islamic experience. Tradition is ethical. Probably its reconstruction as well is a task in the midway of ethical problems. Studying philosophic heritage of Abu Nasr in contemporary world is impossible without considering a fact that any philosophy (national, religious, etc.) as an independent thought cannot freely flow having utterly renouncing their previous achievements. Philosophic discourses of the East and the West assume that an objectified thought is not the highest summit, indeed the highest summit of a thought is to find an ability to overcome its own narrow-mindedness. That is why we need great spiritual experience of the East which involved an eternal strive for polishing up moral abilities of a human being: through education, through aspiration for art of moral life. Problem of morality, social justice, personal responsibility in discourse of already Kazakh philosophy contained samples of an ethical paradigm of Turkic and Islamic philosophy that were revealed as transcendental samples of morality of Al Farabi's teaching. That particular moral uplifting meaning of human life became a condition of its completeness. Further, development of Kazakh philosophy took place in the context of recovering moral philosophy of the past since method of philosophizing that was being gained amid new historic conditions continuously needed clearness of moral thought that was ontologically speeded up in teaching of Al Farabi, Balasaguni, Kashgari, Yassawi.

Returning back to origin like finding yourself

Philosophic anthropology of Abai, philosophy of education of Altynsarin and religious existentialism of Shakarim have signified a new stage of philosophic experience, however it is necessary to indicate that their philosophic teachings highlighted an ethical tradition of the past involving it in modern sociocultural and political contexts.

Altynsarin continued to develop tradition of rationalism contained in Turkic philosophy and determined it as ethical rationalism or rational ethics that finds itself within an educational paradigm since he imbedded in Enlightenment movement that dated back to the Great Steppe meaning of teaching morality as well. From among Kazakh thinkers Altynsarin was a representative of an innovative humanitarian direction that deemed it was necessary to understand process of Enlightenment, i.e. education, as a lifework because essence of a person himself is implemented in it. Unfortunately, his legacy was interpreted in an extremely unilateral manner because representatives of the Enlightenment movement were generally treated as innovative ones who sought to create a new world order, rational and useful one. By the way, it is necessary to indicate that Enlightenment as an ideologic and political and cultural movement depending on peoples who realized the enlightenment idea itself was drastically different because matter of enlightenment was turning into a national engagement. We remember assessment of German Enlightenment by Hegel who believed that French and English thinkers and philosophers had pushed the Germans by their enlightenment ideas to plunge into empty philosophizing. Hegel writes: «That time the Germans were indulged in their Leibnitz Wolf philosophy, in its definitions, axioms and proofs however gradually they became exposed to a foreign spirit and began to take interest in all novelties that occurred there, to thoroughly study and to cultivate Locke's empiricism and at the same time put aside metaphysical studies concerning themselves only with the truths which find clear sane human meaning, went at enlightenment and began to zealously study all things from a viewpoint of their utility, i.e. definitions which they borrowed from the French. With the help of utility principle German

enlightenment was combating ideas. Philosophic studies of that utility descended in their slack popularity to the lowest level ... Germans who honestly wanted to continue their undertaking quite thoroughly and to substitute acuity and vividness with mind's arguments since after all acuity and vividness as a matter of fact prove nothing, but in the result so empty content was shaped that nothing else could be even duller than that substantiated interpretation that we see in works of Eberhardt, Tetens, etc.» [Hegel, 1935, 400].

Kazakh Enlightenment of course could not but follow a general strive for an idea of enlightenment as an idea of world's transformation and transformation of fundamentals of human life activity according to moral and reasonable templates. In this sense it was closer to Descartes' understanding of enlightenment itself, changing yourself and introducing intelligent creativity, distinctiveness of rational action taking to the world. Kazakh Enlightenment also carried a dialogue model of enlightenment that contained metaphysical concepts of the East and the West. Eastern features of the Kazakh Enlightenment manifest themselves through an institute of Mentorship, institute of trust to the nature and remarkable strive for integrity of being which was perceived as a result of enlightenment. Altynsarin believed that an enlightenment process was identical to an education process which is an open dialogue project of bringing knowledge. Knowledge along with religion and morality was a triune model of communicative transformation of the world.

Today, interpretation of Altynsarin's works is not a simple task because stereotypes which still exist in domestic historic and philosophic discourse continue to affect hermeneutics of our times. However, significance of his legacy in conditions of modern educational reforms gains huge importance. First, because philosophy of education from Altynsarin contained national concept of Enlightenment since it posed a question about national identity and how to balance national and common interests in theory and in practice of an educational discourse. Was it possible to preserve national traditions in an educational totalizing discourse of the modernity when great Altynsarin lived and created? He himself sought to implement a well-balanced educational concept where a national and traditional content (ethical) attached to the educational process itself moral splendor and comprehension of education by a person as development and implementation of his human selfness.

«Knowledge is power», however power over yourself when your efforts become moral endeavors in transformation of yourself is what the thinker himself sought.

Second, timeliness of his concept is that educational paradigm must contain all educative content. For past decades of our days educational process which has taken and takes place has lost this vital component in the structure of education, i.e. mentoring. Today, the higher educational establishments have replaced a mentoring process with extremely independent self-mentored, but it is wrong because a deep layer of communication between a teacher and a student as a personality and a personality is being lost.

Altynsarin attached paramount importance to a mentoring process because he understood an institute of Mentoring as an institute of trust to a Follower where deeply personal communication takes place.

Kazakh Enlightenment contained eastern internationality set for keeping and retaining its own origin which possibly allowed avoiding abstract imitation about which Hegel spoke with bitter sarcasm. Eastern content has expanded opportunities of attaining space for education simultaneously and set for enlightenment in a different model, i.e. western, as a philosophic and educational way to understand yourself through Another. In general, Altynsarin's concept of getting knowledge on the one hand realized idea of common (which was a very western manner) but on the other hand it realized idea of individuality, concept of personal educational strategy, concept of personal educational strategy as a strategy of improvement (and it is the East thus far). Having avoided extremes of universalism and individualism Altynsarin created a unique model of enlightenment as an open educational concept which integrates into the global educational space. Isn't it surprising that contemporaneity of his ideas was sought-after only partially but it is no wonder because the idea of individual, personal education contained in it

was not quite acceptable because it was necessary to shape not a perfect person, not a perfect personality but a perfect society for the sake of which a person was sacrificed.

By the way, today, national concepts of education in many countries seem quite an efficient factor that regulates a balance of universal and individual approach in the educational process. Thus, for instance, Education Development Concept of the Republic of Kazakhstan emphasizes a need for an individual approach to education because it facilitates discovery of a personality factor. National content in educational paradigm lies in involvement of spiritual tradition in a modern integrating educational process.

When we talk about national component in an educational concept of any state, the issue is likely about philosophy of education in structure of this multifaceted humanitarian project. Meanwhile, philosophy of education is based on national philosophizing about subject of education. Eastern or western discourse in this process cannot substitute each other, they occur in a uniform dialogue space. Altynsarin treated educational process in that particular angle of aspect. If we have a conversation that these or those national concepts of education clearly preserve their national component, then probably it is not exactly the matter. However, aspiration for such preservation is a blessed matter since the issue is about preservation of national spirituality and its return to available educational being of a person. In eastern educational discourse there is a dialogue potential through which spiritual and practical continuity of traditions is maintained. This paradigm of education facilitates translation of cultural heritage and therefore facilitates development of an intellectual potential of nation. National educational projects are frequently criticized for conservation of a tradition which is thus far allegedly is not quite capable of being deployed in new modernization conditions, but this particular tradition contains a dialogue source which turns into a condition of openness to new educational know-how and methods. In their time, the Japanese for instance attempted creation of a new national concept of education outside Shinto and bushido ideas fascinated with ideas of Herbart, Pestalozzi and Dewey. However, as early as in Dewey's concept of education of personality they faced an intricate problem, i.e. problem of shaping personality of a follower outside the institute of mentor. Formal involvement of a Mentor in a process of education and mentoring acclaimed by Dewey turned out to be absolutely strange to Japanese understanding of mentor's role in this greatest process of person's development, which by the way in general specific to the eastern educational paradigm. Mentor – Follower model itself in educational space of the East is a part of spiritual culture and it contains spiritual sense of continuity of traditions, while in the west this sense has already been lost. Starting from the Modern Age and involvement of a scientific absolute principle in the educational process itself, where science talked not on behalf of a Mentor but on behalf of an impersonal mind, relations between a Mentor and a Follower were losing spiritual and moral message and knowledge ceased to have non-existential meaning thus turning into depersonalized. In Turkic and Kazakh culture no notion of world's integrity can occur without Mentor, moreover, mentor was engaged in shaping his Follower's ability to see what it is impossible to see, it was preparation of a Follower for transgressive spiritual life experience.

In the East Mentor – Follower model contained modus of relation between God and person, world and nature. In his enlightening undertaking Altynsarin made a point of a strong role of Mentor in improving abilities of a Follower to achieve purpose of education as education opens up everlasting perfect forms of being for every person where he perceives great sense of his life activity in this world.

Meanwhile, in Altynsarin's teaching question of religious education was especially intricate because it was issue about Islamic education. The scholar took it into his head to interpret in new conditions system of religious education since in his opinion it was religion that embraced the highest spiritual and ethical sense. Currently, recovering philosophy of education as philosophy of mentoring is not a task for a single decade because educational process is a creative process, it goes on and will go on, but today we study it and it justifies us, «debtors» of century-long traditions, we must repay in order not to turn into cultural mankurts.¹¹

¹¹ Mankurt is a metaphorical concept introduced by outstanding writer Chingiz Aitmatov which means a person who does not remember (who forgot) his origin, in other words a person deprived of his historic and cultural memory. Speaking in a post-

Kazakh national philosophy is ethical philosophy and Abai's concept 'Adam bol!' which is 'Have a heart!' must be studied not as an anthropologic appeal but as an efficient principle in developing yourself into a moral creature. Both Abai and Shakarim considered it was necessary to shape in every person a personal spiritual origin, only in that manner it was possible to solve a task of spiritual perfection. Achievement of all those things was impossible outside spiritual and ethical origin being a spiritual tradition of the Kazakh nation. Today, Kazakh philosophy is a phenomenon which cannot be perceived outside its cultural philosophic tradition and the national way of philosophizing that embedded absolutely unique eastern metaphoric and philosophic language in strict logical and rationalistic constructions. Soviet period for Kazakhstan's philosophy was intricate but at the same time star one. Dialectic and logical discourse promoted by school of thought of academician Zh.M.Abdildin was strongly sought-after and virtually due to that an opportunity for deep hermeneutics of transcendental and critical idealism opened up which made it possible to study intellectual legacy of Kant, Fichte Schelling and Hegel. In this connection, international scientific school of thought and political science established by academician A.Nyissanbayev is promising.

For Kazakhstan's philosophy returning philosophy back to its origins means recovering itself through spiritual and moral apprehending way of philosophizing that existed in Kazakh philosophy and its reconstruction in a modern philosophic discourse.

Prominent scholar academician A.A.Gusseinov underlines that 'in a world which is a subject of special responsibility, i.e. world of cognition, general definitions, aesthetic samples, public norms, authoritative order directions, scientific models, etc. an individual functions as one from among the many, as one item in a series, as a scholar, citizen, colleague.... He enters it in a distracted union but not in onliness. Person appears in his specific onliness due to that because he is involved in being, stays there and then where nobody and never will be able to stay because this place and this time are already occupied. Onliness of being obliges to choose, to commit an act, to be responsible.'

This outstanding idea that only morality determines integrity and individuality of a person is what returns us to life experience through moral philosophy and philosophy of morality.

Today, a lot of directions are under development in Kazakhstan's philosophy. These are philosophy of mutual understanding², personal philosophy revealed in works of professor N.K. Seitakhmetov, neofarabi studies, comparativistics, etc. All these discourses are promoted in the context of personal philosophy and it also can be realized as recovering ourselves and thus recovering our origin because otherwise deep philosophizing is impossible.

Depersonalized philosophy is philosophy which does not entail apprehension because only personality and philosophy created by it carry out process called apprehension. Language used in philosophizing gains symbolic meanings of authenticity of being. Structure of personal philosophic language is determined by a structure of personal thinking and personality of a philosopher. Therefore, personal philosophy is always institutionalization of a philosopher as a personality. Meaning and role of personality in philosophic systems is revealed in constructing philosophy which facilitates formation of a dialogue with other philosophic directions, systems, schools. Spiritual connection setting for comprehension exists in that dialogue.

Therefore, their personal philosophy encourages for a creative search, free reflection and until philosophy has personal meaning and personal nature it brings to the world eventfulness of philosophy [Nyissanbayev, 2011, 13-15].

Such philosophy is philosophic reflection on its own spiritual origins. Kazakh thinkers, enlighteners, existentialists were creating national philosophy where deepest reflection on meaning and destination of a human being was realized.

modernism language, metaphor 'mankurtism' and 'mankurt' means a personality which is unrooted ontologically, stays in a permanent identification crisis.

²² Philosophy of mutual understanding is a direction in contemporary dialogue philosophy vigorously promoted by a scientific school of academician Nyissanbayev A.N., one of leading directions that opens perspective of dialogue between cultures of the East and the West amid globalization.

Conclusion

While philosophic legacy of Abai is described as an integral empiric and theoretical study in unity of rational and irrational being a sample of supreme reflection and simultaneously an ideal practical guidance for every person to discover inside himself abilities to moral questioning about his own being and supreme moral method of realizing a moral way of life, in religious existentialism of Shakarim we find that rare philosophizing about human soul in its organic unity with religion. Religious existentialism as one of directions of Kazakh philosophy is again described by a doctrine that springs from a spiritual Turkic and Islamic origin. However, one can't fail to notice unity of a general philosophic course in understanding a question about religion and its meaning in western and eastern discourses of philosophy. Raising a question about meaning and destination of a human being Shakarim linked it ontologically with a question about meaning and significance of belief in 'sense and destination of a human being.'

Renowned eastern metaphysical concept 'fani duni'a' which stands for 'this world' gradually turns into a concept of tragic routine and means an already deeper expression of spiritual and moral despair of human existence. Measurement of this despair (if only it were possible) is immense and it is a border situation when a person looks at himself as an 'Absolute Observer' deprived of privileges of illusory vision. Such view as if of one of a Stranger shakes a person whose own soul lacks soul, lacks what makes the person individual, special, moral. Tragic routine appears as a day-to-day probation for a person, test for his humanity. In Shakarim's interpretation concept of 'tragic routine' introduced in religious and philosophic discourse by Miguel de Unamuno, Papini becomes a benchmark of morality.

Indeed, only in this test for routine person faces a dilemma not beyond good and evil but in his moral attitude towards good and evil which manifests itself not only in action but even in reflective activity, in reflecting on good and evil.

Tragic destiny of Shakarim as if once again confirms truth about tragicallness of routine where everything is simultaneously clear and unclear, where a fatal blind hand of destiny executes a senseless sentence. Shakarim's prominent religious and philosophic thesis Three Truths opens a prospect of development of an ethical person in sight of deep belief in God since only in it [belief] it would be possible not only to put up with tragic routine but also to understand its expediency for developing into a moral creature.

Tragic figure of Shakarim who tried to return a human being to a spiritual and ethical origin, to ability to reflect on the Good, Love, beauty and on the whole to this great tragic routine demonstrates how he sought to comprehend transcendent images which always occur in existential philosophizing since it proceeds from the depth of intimate philosophy or philosophy of the heart which it is useful to note was an appeal of prominent Turkic thinker Yassawi.

Today, under independent Kazakhstan we can return back our philosophic past and therefore philosophy of returning back surmounting obstacles of our philosophic past must create ontology of returned morality through Kazakhstan's philosophic experience. Philosophic thought of the past is not in the past, instead it is in our present and future.

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Резюме

Нысанбаев Ә.Н. Сейтахметова Н.Л. «Тарих толқынындағы» қазақстандық философия:

замануи интерпретативтік контекстiлер.

Аталған мақалада «тарих толқынындағы» қазақстандық философияның онтологиялық дискурсы, сонымен қатар, заманауи жаңа интерпретативтік тәжірибе тұрғысынан алғандағы оның номадтық, түркі, исламдық философиялық контенттері анықталады.

Резюме

Нысанбаев А.Н., Сейтахметова Н.Л. Казахстанская философия «в потоке истории»: интерпретативные контексты современности.

В данной статье раскрывается онтологический дискурс казахстанской философии «в потоке истории», ее номадические, тюркские, исламские философские контенты с позиций новых интерпретативных практик современности.