

The Problem of Space and Time in Kazakh Falsafa

Ainur Zhangalieva, Garifolla Yessim, Beken Balapashev, Manifa Sarkulova, Aigul Tursynbayeva

doi: [10.12681/cjp.37337](https://doi.org/10.12681/cjp.37337)

Copyright © 2025, Ainur Zhangalieva, Garifolla Yessim, Beken Balapashev, Manifa Sarkulova, Aigul Tursynbayeva



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0](https://creativecommons.org/licenses/by-nc/4.0/).

To cite this article:

Zhangalieva, A., Yessim, G., Balapashev, B., Sarkulova, M., & Tursynbayeva, A. (2025). The Problem of Space and Time in Kazakh Falsafa. *Conatus - Journal of Philosophy*, 10(1), 275–295. <https://doi.org/10.12681/cjp.37337>

The Problem of Space and Time in Kazakh Falsafa

Ainur Zhangalieva,¹ Garifolla Yessim,² Beken Balapashev,³ Manifa Sarkulova,⁴ and Aigul Tursynbayeva⁵

Abstract

The research aims to analyse the relationship between space and time in different directions, presenting the concepts and historical factors that influence these concepts. The methods used to conduct the research are questionnaire, analysis, and comparison. The proposed methods provide an opportunity to identify multiple opinions and discussions about space and time, to unite them by common features, and to make an in-depth analysis of the factors that influence them. The main results of the study are to identify the characteristic features of space and time in the country, to describe and analyse the concepts and historical events influencing them, to identify the main problems and to formulate recommendations for future generations. The conducted research has provided a deeper understanding of the significance of space and time for modern society and can serve as a basis for further study of this issue. The practical significance of studying space and time concepts includes enhancing understanding among academics and the public, developing educational programs to appreciate cultural identity, facilitating cross-cultural exchanges, and contributing to societal sustainable development.

Key-words: space and time; unique concepts; perceptions; historical factors; contemporary society; sharing experiences

¹ L. N. Gumilyov Eurasian National University, Republic of Kazakhstan; West Kazakhstan Marat Ospanov Medical University, Republic of Kazakhstan. E-mail address: ain.zhangalieva@gmail.com. ORCID iD: <https://orcid.org/0009-0002-9862-7372>.

² L. N. Gumilyov Eurasian National University, Republic of Kazakhstan. E-mail address: garifolla_yessim@outlook.com. ORCID iD: <https://orcid.org/0009-0005-8523-3202>.

³ L. N. Gumilyov Eurasian National University, Republic of Kazakhstan. E-mail address: bbalapashev@gmail.com. ORCID iD: <https://orcid.org/0009-0000-0268-9778>.

⁴ L. N. Gumilyov Eurasian National University, Republic of Kazakhstan. E-mail address: sarkulova3@outlook.com. ORCID iD: <https://orcid.org/0009-0000-5540-4254>.

⁵ L. N. Gumilyov Eurasian National University, Republic of Kazakhstan. E-mail address: tursynbayeva-a@hotmail.com. ORCID iD: <https://orcid.org/0009-0005-1086-6013>.

I. Introduction

The examination of space and time plays a crucial role in the philosophical discourse on cultural heritage in Kazakhstan. The study helps analyse these concepts, consider different philosophers' points of view, and prepare programmes for further development. It helps define and preserve national identity, promotes dialogue between different cultures, identifies factors that interact with space and time, and suggests options for future research. The limited number of studies of ideas about space and time and the heterogeneity of the philosophical tradition, which contains different points of view, is problematic. The presence of such influencing factors as the culture, traditions, and history of the Kazakh people in space and time contributes to the understanding of the uniqueness of this nation. The study should consider the fact that philosophical ideas about space and time presented earlier may no longer be relevant now, so it is necessary to properly assess their relevance for modern society and determine how they can be supplemented with new knowledge. Comparison of concepts about space and time with other peoples will help to identify common and distinctive features and to find the potential for discoveries and interpretations.

Next, we examine the perspectives of prominent Kazakh philosophers Raushan Sartayeva and Askar Battalov on the concepts of space and time. These philosophers have made significant contributions to the discourse, providing insights that are deeply rooted in Kazakh cultural and historical contexts. Raushan Sartayeva¹ defined the relationship between space and time because they express orderliness in the world. The author analysed these concepts from different points of view and concluded that time orders events that follow each other, and space – those that follow one after another. According to Askar Battalov,² space and time are closely interrelated with the history of the Kazakh people. The researcher analysed its influence on the consciousness and quality of human life; and concluded that it is important to study history based on the experience of previous generations because it helps to determine the identity of the nation. By focusing on the works of these key philosophers, we aim to illuminate the unique ways in which space and time are conceptualized in Kazakh philosophical thought, offering a culturally specific perspective that enriches the broader philosophical discourse.

Following Galia Temirton,³ the perception of space and time is closely related to the culture of the people, which can interpret these concepts in different

¹ Raushan Sartayeva, "Abay's Teaching 'Tolyk Adam' and Modern Tendencies in Solving the Problem of the Whole Man," *Adam Alemi* 89, no. 3 (2021): 76-91.

² Askar Battalov, "Current Problems of Teaching the History of Kazakhstan in Schools," in *Materials of the International Scientific-Practical Conference "School – Teacher – Innovations in the Modern World,"* ed. Zhanbol Zhilbaev, 249-254 (Pavlodar Pedagogical University, 2021).

³ Galia Temirton, "The Role of National Traditions in Cultural Integration," *KazNU Bulletin. Series: "Historical and Socio-Political Sciences"* 3, no. 66 (2020): 1-7.

ways. The author found that cultural values and norms have a significant impact on behaviour and perception of time and space, which in some are strictly controlled, while others have a more relaxed approach. Alisher Ismailov and Lazzat Omarbaeva⁴ studied the influence of spatial and temporal characteristics that have a significant impact on the formation, development, and preservation of traditions. The authors determined that rituals and crafts, passed from generation to generation, provide continuity in time, and the space where traditions develop influences their form and meaning. The researchers concluded that traditions associated with a particular space and time can be unique and reflect local culture and identity.

The study of Seytkali Duisen and Kayrken Adiyet⁵ was devoted to the relationship between space and time and politics. The scientists analysed their influence on territorial, historical and cultural aspects. They concluded that space and time determine the borders of states, periods of government, and interactions between countries, as well as affect the identity of people, and the formation of political systems and ideologies. Akmaral Dalelbekkyzy and Nurlan Yildiz⁶ analysed the influence of space and time on the identity of the people. The authors found that all these determine the unique cultural, historical, and social features that unite the people into a single whole and form their own national belonging and personal consciousness.

The research aims to find and analyse different views on space and time, identify the interaction with the culture, traditions, and history of the people, determine the relevance of the topic under study and complement, and compare it with other ideas on these concepts. The assignments are to examine and analyse previous research, design, and conduct a questionnaire, and formulate further perspectives to increase the relevance of the topic, contribute to the academic field and bring Kazakh philosophy to the attention of the international community.

II. Materials and methods

Theoretical and empirical methods were used to study the problem of space and time in the falsafa of Kazakhstan. In the empirical part of the study, a questionnaire survey was used to obtain structured and quantitative information about opinions, views and understanding of the problem. In the questionnaire, 200 people aged between 20 and 60 years took part. The period of comple-

⁴ Alisher Ismailov and Lazzat Omarbaeva, "Spiritual Revival – Moving Force, Changing Traditions and World Ideology of the Kazakh," *Scientific Journal "Auezov University"* 4, no. 56 (2020): 188-191.

⁵ Seytkali Duisen and Kayrken Adiyet, "Foreign Policy of the Republic of Kazakhstan in the Works of Domestic Researchers," *KazNU Bulletin. Series: Historical and Socio-Political Sciences* 72, no. 1 (2022): 164-176.

⁶ Akmaral Dalelbekkyzy and Nurlan Yildiz, "The Influence of the National Code on Historical Consciousness," *KazNU Bulletin. Series: Philological* 184, no. 4 (2021): 156-166.

tion was 3 weeks. The participants are from different regions of Kazakhstan. They are students of higher educational institutions, teachers and researchers, representatives of academic institutions and scientific organisations, and members of the Kazakh intellectual community. An equal ratio of women and men was achieved. Respondents represented different socio-economic groups. The questionnaire survey was conducted at universities, online and other research institutions. Participants were ensured confidentiality and ethical behaviour.

To achieve an objective and comprehensive understanding of the topic, participants provided their demographic details, such as age, gender, occupation, education, and region. They were asked to share their perceptions of the relationship between time and space and the relevance of this issue in contemporary Kazakh philosophy. Participants also reflected on how the younger generation's understanding of space and time differs from that of previous philosophers and thinkers, identifying significant ideas and principles in both past and present works. The survey explored whether the problem of space and time is of universal significance or influenced by Kazakhstan's cultural, political, and historical contexts. Respondents noted any philosophical sources or theories they had studied, assessed the impact of culture on the development of philosophical ideas about space and time, and discussed its reflection in Kazakh literature, art, and religion. They also addressed the challenges and contradictions in the current study of this problem, its significance for Kazakh identity and national consciousness, and the effects of modern science and technology on contemporary philosophical thought. Finally, participants identified the main challenges and proposed solutions to these issues.

The questionnaire method is an effective tool for obtaining data on the problem of space and time of Kazakh falsafa. It was used to identify the reasons and motivations that underlie opinions and views on the topic under study and to identify common trends for different regions and participants. The theoretical part of the study conducted a detailed analysis of the questionnaire, comparing it with the results obtained by other scholars. The method of analysing data from the empirical part was used to identify the main themes and trends related to the problem of space and time. It was used to identify interrelationships and patterns that are unnoticeable upon initial examination, identifying differences and similarities of multiple perspectives. The method of analysis was used to draw conclusions and make recommendations for further research, educational programmes, or other actions. The method of comparing the data obtained in the study was a powerful tool for in-depth and objective analysis of opinions and views on the problem of space and time in falsafa. It contributed to a more comprehensive understanding of the topic and the development of informed approaches to it. This method provides a systematic comparison of data, which helps to better understand

the perceptions of the topic and to identify important aspects that may be missed if the data are analysed without comparison.

III. Results

Statistical data collection in the study was carried out utilizing filling in the proposed questionnaire for the participants. The questionnaire aimed to collect opinions, views and perceptions of scientists, philosophers, and researchers on the relationship between space and time in Kazakh philosophy, as well as to identify and analyse the main topics, approaches and concepts related to this issue. Data on the relevance of the researched topic is presented by the number of answers from respondents (Figure 1).

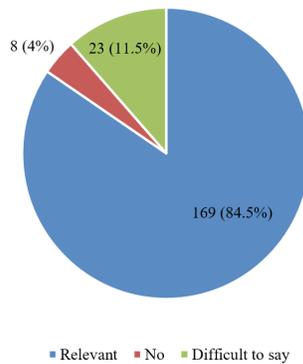


Figure 1. Relevance of space and time

It can be concluded that in modern society the problem of space and time is relevant and requires comprehensive study and analysis. The questionnaire data helped to determine the relationship of the studied direction with other factors (Figure 2).

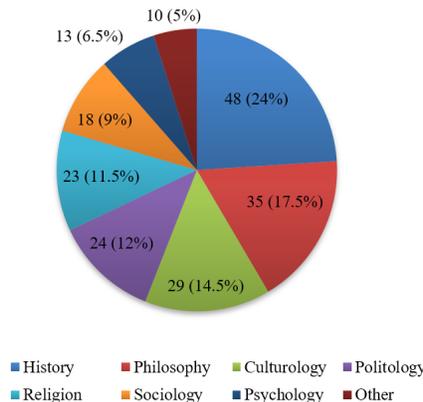


Figure 2. Relationship of space and time with different directions

The results of the questionnaire also allow to present the views on space and time of Kazakhs and formulate common views for all respondents. They are closely interconnected with each other (Figure 3).

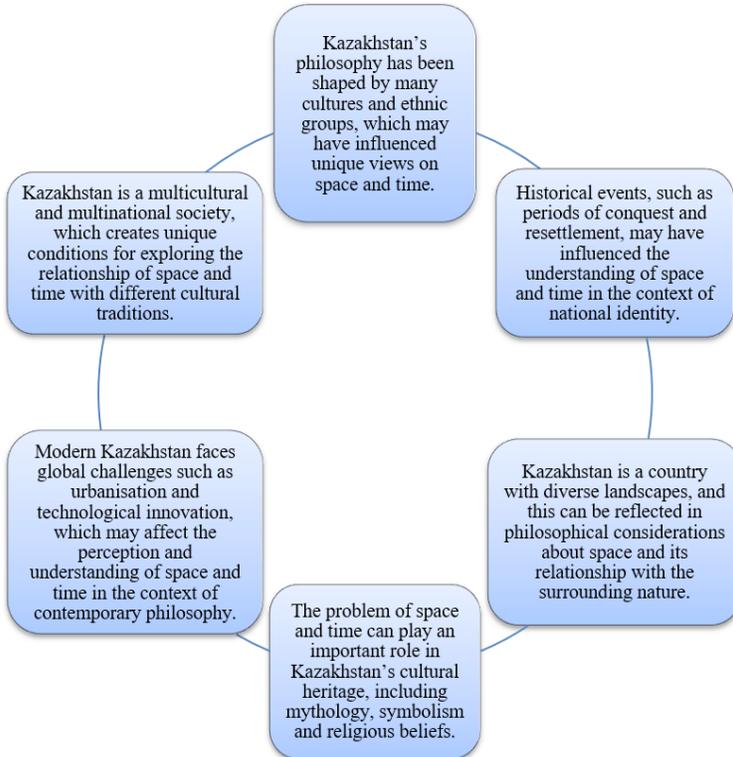


Figure 3. Specific features of the problems of space and time in Kazakhstan

The study shows that the perception of space and time in Kazakhstan is deeply rooted in the national culture, history, and worldview, and continues to evolve under the influence of modern changes and challenges.

i. Concept of time and space

There are many concepts of space and time in philosophy that reflect a variety of views:

1. Space and time as an illusion. Space and time as illusion is a concept that suggests that they exist only in human perception and consciousness and have no objective reality. People perceive them through their senses and experiences, but they do not exist independently of them. Phenomenalism ar-

gues that space and time are merely phenomena arising from perception. Constructivism sees them as constructs of the human mind to interpret the world. Idealism says that they exist only in consciousness. In Eastern philosophical traditions, they are considered maya, a cosmic illusion.⁷

The idea that space and time are illusions stems from several philosophical traditions that argue these concepts do not possess objective reality but exist primarily in human perception and consciousness. In philosophical phenomenism, exemplified by thinkers like Kant, space and time are seen as mere phenomena; they do not exist independently but are ways in which we structure our experience of the world. Kant's idea that time and space are a priori forms of intuition suggests that they frame how we perceive rather than correspond to external realities. In the context of Eastern philosophy, which has influenced Central Asian thought including that within Kazakhstan, space and time are often viewed through the lens of Maya in Hinduism and Buddhism. Maya represents the deceptive, illusory quality of the world, which includes temporal and spatial dimensions. This perspective resonates with the Kazakh spiritual and philosophical heritage, where the impermanence and illusion of worldly existence are acknowledged in folk traditions and oral literatures.

Constructivism, another relevant approach, suggests that our understanding of space and time is shaped by cognitive processes that interpret sensory input. This aligns with modern psychological and cognitive sciences, which demonstrate how deeply our cultural and personal backgrounds influence our perception of reality. Within the Kazakh context, this could be linked to the nomadic heritage, where the perception of space as vast and unbounded and time as cyclical rather than linear reflects an adaptation to the life and challenges in the steppes.

2. Space and time as fundamental structures of reality. Space and time are considered as fundamental structures of reality, possessing objective existence beyond human perception. They are closely related and form the basis for understanding the universe and its laws. In the theory of relativity, they are combined into a four-dimensional space-time that depends on gravity and the motion of objects. Space and time are considered fundamental concepts, but they are also abstractions used to describe the world and conduct scientific research. As structures of reality, they play a crucial role in the organisation and functioning of the universe, becoming an integral part of the underlying structure, and forming the basis for understanding the world.⁸

⁷ Manfred Poser, *Time and Consciousness: Why Time is an Illusion* (Crotona Verlag, 2020); Tamara Nedoshovenko, "Time and Space as Tools of Cognition of the External World in the Fine Arts," *Kultura i Suchasnist: Almanakh* 1 (2020): 139-145.

⁸ Walter Bloch, *Mysteries of Space and Time: Synchronicity and Nonlocality* (Crotona Verlag, 2020).

3. Space and time as a relationship. The concept of space and time as relations implies that they do not exist independently but are ways of organising and measuring phenomena in the universe. Space and time are defined by the relationships between objects or events. This abstract concept helps to understand the relationships between objects and events, making space and time key elements for understanding the world.⁹ Phenomenology of space and time is a philosophical approach focusing on the experience and perception of these aspects. It views them as subjective and constructive categories, dependent on individual experience and openness to different perspectives. This approach allows to better understand the nature of man and the world through comprehending the direct experience of space and time.

4. Space and time as subjective and cultural constructs. The concept of space and time as subjective and cultural constructs implies that these aspects of reality are influenced by cultural and social contexts and are also shaped by the subjective perceptions of each individual. Different cultures may have different perceptions of space and time, and socio-cultural factors influence the perception and interpretation of these aspects. The approach shows how local and individual contexts shape the understanding of the world through subjective perceptions of space and time.¹⁰

The notion that space and time are subjective and culturally constructed argues that different societies and individuals can experience and understand these concepts in diverse ways. This approach emphasizes the role of cultural, historical, and social contexts in shaping our perceptions of space and time. In the Kazakh context, this is particularly evident in the traditional nomadic lifestyle, which engendered a specific understanding of space as something fluid and expansive. The seasonal migrations (transhumance) across vast steppes shaped a unique spatial perception that contrasts markedly with the sedentary, bordered conceptions prevalent in more urbanized societies. Similarly, the traditional Kazakh sense of time, which revolves around natural cycles and events (e.g., seasons, animal behaviors), contrasts with the Gregorian calendar and clock time that dominate in industrialized contexts.

Cultural anthropologists and sociologists studying Kazakh society have noted how these perceptions influence everything from social organization to music and poetry, where space and time are often fluid rather than fixed dimensions. Philosophers like Mircea Eliade have discussed how such cyclical and natural conceptions of time in traditional societies differ fundamentally from the linear, historical time perceived in much of Western philosophy. By incorporating these richer, culturally infused perspectives into our under-

⁹ Rudolf Meer, "Alois Riehl's Theory of Space and Time in the Context of Realistic Interpretations of Kant's Transcendental Idealism," *Kant-Studien* 113, no. 3 (2022): 459-486.

¹⁰ William Sahakian, *History of Philosophy* (Barnes & Noble, 2022).

standing of space and time, it becomes clear that these are not merely neutral or universal dimensions but are deeply intertwined with the fabric of individual and collective life. This helps elucidate how Kazakhs, historically and in contemporary settings, navigate and interpret their world, offering a deeper, more nuanced understanding of these philosophical concepts.¹¹

5. Space and time as infinity and finitude. The concept of space and time as infinity and finitude represents a philosophical approach that considers their extent and duration. The infinity of space and time implies their unlimitedness, the absence of limits in extension and duration. Spatial dimensions can be infinite, and time can be eternal, extending into the past and future without end. On the other hand, the finiteness of space and time implies boundedness and the existence of limits. Space can be limited, related to the size of the Universe and its structure, and time can have a beginning and an end, forming a time continuum.¹²

These concepts demonstrate the richness and versatility of philosophy, in which space and time are important components of the formation of cultural heritage and national identity. They provide a better understanding of the relationship of culture to the world around it, history and modernity, and the formation of unique values and enduring traditions.

ii. The impact of historical events on the philosophical outlook of Kazakh people

Migration has played a pivotal role in the historical and cultural evolution of Kazakhstan. These movements across the Kazakh landscape have influenced the region's geographical, socio-cultural, and political realms, fostered a rich tapestry of diverse cultural traditions and promoting the exchange of knowledge among various ethnic groups. This dynamic has crucially shaped the cultural heritage and collective mentality of the Kazakh people. The introduction of Islam deeply impacted the Kazakh worldview, intertwining religious rituals, holidays, and traditions with daily life, and reinforcing a unified national identity. Islamic practices introduced precise temporal frameworks for rituals like prayers and fasting, while Islamic philosophy brought new perspectives on time and cosmology, shaping the spiritual and philosophical discourse in Kazakhstan.¹³

¹¹ Raikhan Doszhan, "The Problem of Existence in the Heritage of Al-Farabi and Its Continuity with Modern Scientific Knowledge," *Arts Academy. Series: Social and Human Sciences* 3, no. 7 (2023): 50-64.

¹² Sanem Kulatti, *David Hume's Critique on Infinite Divisibility of "Space" and "Time"* (MA Thesis, Adnan Menderes University, 2019).

¹³ Zabira Myrzatayeva, "Historical Memory," *KazNU Bulletin. Series "Historical and Socio-Political Sciences"* 2, no. 65 (2020); Ibrahim Ozdemir, Kalmurat Subanbayev, and Ayman Keldinova,

During the Soviet era, the landscape of Kazakh philosophy was dramatically altered by industrialization, collectivization, and atheistic propaganda. These changes not only reconfigured the spatial and social structures but also redefined the relationship with the historical past and religious traditions, significantly influencing the philosophical understanding of time and space. The post-independence national revival has been instrumental in reinforcing Kazakhstan's cultural identity, emphasizing the preservation of traditional customs, language, and folklore. This resurgence has not only highlighted historical continuity in national consciousness but also reshaped the philosophical perceptions of space and time, focusing on the nation's heritage and its implications for the future.¹⁴

In the contemporary context, globalization and technological advancements are reshaping perceptions of space and time, diminishing physical distances and integrating diverse cultures. This global connectivity brings new challenges and opportunities, influencing philosophical thought in Kazakhstan by introducing novel ideas while also prompting reflections on cultural preservation amidst global integration.¹⁵

Adapting Western philosophical traditions to Kazakh culture poses challenges in interpreting concepts of space and time, due to limited research and academic support in this field. The task of preserving traditional philosophical conceptions amidst contemporary changes is critical, yet complex, due to the influence of cultural, ethnic, and religious factors on Kazakh philosophy. Furthermore, integrating these studies into educational programs is essential for raising public awareness but remains a hurdle. Developing new philosophical approaches to space and time in Kazakh philosophy requires interdisciplinary cooperation and an understanding of the unique identity of Kazakh philosophical tradition, while still acknowledging global philosophical influences. To address these challenges, funding for research and the establishment of academic programs and chairs dedicated to this field are vital. Hosting scientific conferences and public events can facilitate knowledge exchange and public engagement, enhancing understanding across disciplines. Re-

"Issues of Continuity of Kazakh Philosophy," *Al-Farabi* 78, no. 2 (2022): 72-85; Oleksandr Demenko, "The Impact of Historical Traditions on the Foreign Policy Priorities of the Republic of Kazakhstan," in *Trends in International Relations and Problems of European Security: A Collection of Scientific Works*, ed. Serhiy Tolstov, 120-137 (Institute of World History of the National Academy of Sciences of Ukraine, 2019).

¹⁴ Ajar Shaldarbekova, "On the Current State of National Identity in Kazakhstan: Historical Aspect," *Asian Journal "Steppe Panorama"* 6, no. 2 (2019): 328-332; Vedat Karagun and Said Aras, "Globalization and the Information Age," *Dicle Akademi Dergisi/Journal of the Dicle Academy* 2, no. 1 (2022): 32-40.

¹⁵ Lyudmila Gotz, "Distinction of the Categories 'Synchrony, Diachrony' and 'Chronotope' in the Methodology of Cultural Studies," *Almanac Culture and Contemporaneity* 2 (2021): 45-50.

search that bridges traditional Kazakh ideas with contemporary philosophical thought can both preserve and evolve Kazakh philosophy. Analyzing Kazakh literature, art, and religious texts will clarify the unique aspects of space and time within the Kazakh context. Collaboration with international scholars and institutes, and the creation of research centers and databases, are key to enriching and disseminating knowledge in this field, contributing significantly to the cultural and scientific development in Kazakhstan.

IV. Discussion

The analysis of the questionnaire results provides a deep understanding of the relationship between culture, history, philosophy and the concepts of space and time. The results helped to identify general trends in the perception of Kazakh culture, as well as specific features related to historical, cultural, and philosophical contexts. In addition, the analysis helped to shed light on contemporary challenges and perspectives that affect the understanding of space and time in contemporary Kazakh falsafa, including the impact of globalisation and technological progress. This may contribute to a better understanding of the nation's cultural heritage and identify new research directions in this field.

The findings of the current study on the problem of space and time in Kazakh falsafa align with several key themes in contemporary philosophical discourse. Jacob Andrew Bell's¹⁶ exploration of existential meaning as an experiential and holistic phenomenon resonates with the way Kazakh falsafa perceives space and time not just as abstract concepts but as deeply embedded in the lived experiences and cultural heritage of the Kazakh people. The current study highlights that space and time in Kazakh philosophy are intricately tied to the cultural, historical, and social context, reflecting Bell's argument that meaning emerges from the relationship between human beings and their world. Babalola Joseph Balogun's¹⁷ critical engagement with the concept of community underscores the importance of shared spaces and collective identity, which is reflected in Kazakh philosophy's emphasis on the communal aspects of space and time. The study shows that Kazakh thinkers often perceive space and time through the lens of community and tradition, highlighting how these concepts are not only personal but also collective, influencing and being influenced by the shared cultural and historical experiences of the Kazakh people. This communal perspective aligns with Balogun's call for an understanding of community that incorporates shared spaces and collective values.

¹⁶ Jacob Andrew Bell, "The Reinstatement and Ontology of Meaning," *Conatus – Journal of Philosophy* 8, no. 1 (2023): 77-86.

¹⁷ Babalola Joseph Balogun, "How Not to Understand Community: A Critical Engagement with R. Bellah," *Conatus – Journal of Philosophy* 8, no. 1 (2023): 55-76.

Omobola Olufunto Badejo¹⁸ addresses the problem of persistence in metaphysics, proposing the need for new theories beyond Endurantism and Perdurantism. Similarly, the current study identifies the necessity of re-evaluating and possibly redefining traditional Kazakh philosophical concepts of space and time to ensure their relevance in modern society. The dynamic and evolving nature of space and time in Kazakh philosophy reflects Badejo's call for alternative theories that can better capture the diachronic identity of concepts. Thiago Pinho's¹⁹ proposal of an object-oriented social theory that incorporates the insights of philosophers of life and process aligns with the study's findings on the influence of modern science and technology on contemporary Kazakh philosophical thought. The integration of global philosophical influences and the impact of technological advancements highlight the evolving nature of space and time in Kazakh philosophy, mirroring Pinho's emphasis on the benefits of incorporating diverse philosophical traditions into social theory.

Recep Yilmaz²⁰ examined the relationship between space, time, and cultural studies. The author analysed the historical epochs of Islamic civilisation and how each of them influenced its traditions, symbolism, literature, language, and architecture. The author concluded that understanding the timeline and historical events of a nation is important for its cultural identity in the modern world. Cultural heritage transmitted through temporal and spatial contexts can shape collective memory and a sense of belonging to a particular nation or ethnicity.²¹ Analysing the relationship between space, time and culture can contribute to a better understanding of national characteristics and the overall picture of societal development.²² However, to gain a more complete picture, a multicultural perspective, the influence of social, economic, and political factors, and interaction with other regions must be considered. The study of the development of art, music, the impact of technology and globalisation also plays an important role in understanding the formation and preservation of a nation's cultural heritage and identity. Combining all these aspects allows to penetrate deeper into the essence of

¹⁸ Omobola Olufunto Badejo, "The Persisting Problem of Persistence: A Call for an Alternative Theory," *Conatus – Journal of Philosophy* 7, no. 1 (2022): 9-31.

¹⁹ Thiago Pinho, "Six Steps Towards an Object-Oriented Social Theory (O.O.S.T)," *Conatus – Journal of Philosophy* 8, no. 1 (2023): 263-283.

²⁰ Recep Yilmaz, "Perception of Historical Time in the West and Turkish-Islamic Culture," *Journal of Social Sciences of Mus Alparslan University* 10, no. 2 (2022): 899-912.

²¹ Alima Auanasova, Kamilla Auanassova, and Ganizhamal Kushenova, "Alash Party and Issues of National Statehood of Kazakhstan," *Nuova Rivista Storica* 108, no. 2 (2024): 535-549.

²² Alima Auanasova and Kamilla Auanassova, "The Struggle for Kazakh Statehood in 1917-1918 through the Prism of the History of Constitutionalism," *Investigaciones Historicas* 44 (2024): 641-661.

culture and to understand how space and time influence its development and evolution in modern society.

Gökhan Çinkara²³ presented the influence of space and time on the country's politics. He investigated how they are reflected in Turkey's domestic and foreign policies. He concluded that the relationship of space and time in this area helps to understand the complex interactions between policy decisions and the context in which they are made and allows anticipating potential challenges and opportunities for countries and international communities. The relationship between world political events and global issues such as climate change and environmental crises is also worth noting. Global political actions and decisions can have a significant impact on sustainable development and the future of the planet. However, it is also important to recognise that political decisions are not always made with long-term consequences or global impact in mind. Some political forces may focus on short-term interests or narrow group priorities, which can lead to a disregard for sustainability and the environment.²⁴

Kızıl Ömür and Cengiz Donmez²⁵ presented the relationship between space, time, and history, which forms the basis for understanding the evolution of human civilisation. They determined that time and space have become a key factor in the transmission of knowledge and cultural heritage, the formation of collective memory and the identification of lessons from the past. Developed recommendations for more effective teaching of history in educational institutions. This view emphasises the importance of analysing historical phenomena in terms of context, time, and geographical location, which enriches understanding of past events and processes. Additional research options may include the study of migrations, climate change, trade, comparative analysis of civilisations, historical conflicts and peace processes, and the role of space and time in the formation of cultural identities. These studies enrich knowledge of the past and provide a better understanding of the present.

Jeremy Walton and Neena Mahadev²⁶ focused on the relationship of space and time with religion, which is an important aspect of human culture

²³ Gökhan Çinkara, "The Geopolitical Context of Nationalism and the Transformation of Political Elites in Turkey: Memory, Identity, and Space," *Akademik Hassasiyetler/The Academic Elegance* 10, no. 21 (2023): 549-581.

²⁴ Ganizhamal Kushenova, Alima Auanasova, Albina Maxutova, and Ainur Kairullina, "Kazakh History in British Periodicals: Interpretations and Historical Accuracy," *Bylye Gody* 20, no. 1 (2025): 129-137.

²⁵ Kızıl Ömür and Cengiz Donmez, "The Model of Synchronic Approach and Scaled Synchronological Charts to Teaching Historical Subjects," *International Journal of New Approaches in Social Studies* 4, no. 2 (2020): 285-308.

²⁶ Jeremy Walton and Neena Mahadev, "Introduction: Religious Plurality, Interreligious Pluralism, and Spatialities of Religious Difference," *Religion and Society: Advances in Research* 10, no. 1 (2019): 81-91.

and history. They analysed how religious places and temples; time frames and historical narratives influence the formation of beliefs. The authors concluded that the interaction of time and space determines the religious identity of peoples and cultures and influences historical events. Spatial features define sacred places, rituals, and symbolism.²⁷ Time cycle's structure religious life and festivals.²⁸ Research in this area helps to understand the role of beliefs in culture and society and their impact on ecology and migration. Possible other areas of study: the role of place and pilgrimage, rituals and calendars, architecture and symbolism, the influence of beliefs on social organisation, religion and ecology, beliefs, and migration.

Michael Strand and Lyn Spillman²⁹ focused on the connection of space and time with sociology, which allows to study the interaction of society with the surrounding world and time frames. They analysed the evolution of society under the influence of a sequence of events, and changes in social norms and values. Developed recommendations for predicting and adapting to changes in the socio-cultural space. There are also other important aspects to study such as social structure, the impact of globalisation, the role of virtual space and crises on society, and the psychology of space and time. This broadens the understanding of sociology and helps to predict changes in society.

Mehmet Volkan Demirel³⁰ identified the relationship of space and time with psychology and highlighted interesting aspects of human perception, cognition, and behaviour. He noted that individual perception of time is also related to psychological characteristics such as motivation and meaning in life. He analysed how spatial and temporal factors can be reflected in behaviour, e.g., deadlines and time constraints can affect decision-making and stress levels. He developed recommendations for increasing a person's psychological comfort level based on the influence of space and time on emotional state and mood. Analysing the psychology of spatial perception and temporal perspectives allows for a better understanding of how people form their perceptions of themselves and society.³¹ It is also important to study the impact of architecture, design, and cultural differences on human psychological well-being.

²⁷ Gulnara Jumabekova, Galiya Bazarbayeva, Victor Novozhenov, Elina Altynbekova, Anton Gontscharov, and Aliya Manapova, "Sun and Steppe – Eternal Entities: A Museum Reconstruction Model With a Mace From the Trans-Tobyl Region (Northern Kazakhstan)," *Archaeology of Kazakhstan* 26, no. 4 (2024): 143-180.

²⁸ Viktor Novozhenov, "Vehicles in the Bronze Age Petroglyphs of Kazakhstan: Mobility and Elitism," *Archaeology of Kazakhstan* 24, no. 2 (2024): 70-99.

²⁹ Michael Strand and Lyn Spillman, "Cultural Sociology," in *The Cambridge Handbook of Social Theory*, ed. Peter Kivisto, 43-62. Cambridge University Press, 2020.

³⁰ Mehmet Volkan Demirel, *Time, Aspect and Mood/Modality in Language* (Pegem Academy, 2021).

³¹ Andrei Efremov, "The Psychology of Faith and Religious Identity: How Theology Shapes Worldview and Self-Perception," *Pharos Journal of Theology* 106, no. 3 (2025): 1-15.

Zhenci Xu et al.³² determined that technology allows for to reduction of spatial and temporal distances by providing fast communication and information transfer. The authors analysed telecommunications and the Internet, which allow the exchange of information online and affect the perception of space and time, making it fast and dynamic. Suggested options for predicting future trends in technology and its impact on space, and time. Technologies shorten distances by providing fast communication and information transfer, change the perception of space and time, influence socio-cultural aspects, and raise new ethical issues.³³ The attention should be also paid to the influence of virtual reality in the formation of new spatial and temporal impressions.

Kenan Mutluer³⁴ presented the important role of space and time in philosophy. He focused on understanding the nature of the universe and its spatio-temporal organisation. He concluded that philosophical considerations about space and time offer profound perspectives for understanding the nature of reality, human experience, and the relationship to the world around us. Philosophy plays a key role in the study of space and time, which helps to gain a deeper understanding of the characteristics of the universe and human existence.³⁵ It can also deal with epistemology, ethics, social philosophy, and metaphysics, revealing various aspects of the relationship with space and time.

Stefan Berger³⁶ studied the relationship between time, space, and philosophical ethics, which is manifested in thinking about moral aspects. He determined that spatial aspects are related to the distribution of resources, responsibility for the environment, fairness in the distribution of benefits, and temporal aspects are related to issues of long-term consequences of actions, moral evaluation of historical events and changes in moral norms. This view of the relationship between time, space, and philosophical ethics is an important one and provides an in-depth look at the influence of these aspects on the moral reasoning and decisions.³⁷ It highlights the importance of spatial and temporal contexts in shaping ethical beliefs and behaviour.

³² Xu Zhenci et al., "Assessing Progress Towards Sustainable Development in Space and Time," *Nature* 577, no. 7788 (2020): 74-78.

³³ Oleksiy Polunin, "Modelling Explanation in the Space of Multiple Representations of the Flow of Time," *Humanities Studies: Pedagogy, Psychology, Philosophy* 13, no. 1 (2025): 83-97.

³⁴ Kenan Mutluer, "An Inquiry on Space and Time as a priori Forms of Intuition," *ETHOS: Dialogues in Philosophy and Social Sciences* 13, no. 2 (2020): 203-224.

³⁵ Zdzisław Kieliszek and Ewa Gocłowska, "The Tragedy of Ismena's Fate and Character With the "Theban Trilogy" of Sophocles as the Realization of Aristotle's Catharsis Theory," *Studia Warminskie* 56 (2019): 7-26.

³⁶ Stefan Berger, "History Making and Ethics – An Integral Relationship?" *History and Theory* 62, no. 1 (2023): 161-173.

³⁷ Zdzisław Kieliszek, "Assessment of the Rationality of Gender Studies from the Perspective of Bocheński's Concept of Philosophical Superstition," *Philosophia* 50, no. 2 (2022): 581-594.

Mehmet Bilgili³⁸ investigated the relationship of space and time with geography. He noticed how these concepts influence geographical processes, seasonal cycles, and climate changes. He concluded that geography studies the spatial distribution and interaction of natural and socio-cultural phenomena on Earth, while time represents historical processes, temporal changes, and consequences. Exploring the relationship between space and time in geography may also include analysing the impact of technology and transport infrastructure on the mobility and accessibility of different regions.³⁹ The relationship between climate change and seasonal variations with societal and economic activity in specific spatial contexts can also be examined.

Jacek Woźny⁴⁰ devoted his study to exploring the relationship between space and time with archaeology, which helps to understand the human past. He analysed the chronology of finds in the country, which can be used to reconstruct historical events, lifestyles of previous civilisations and cultural changes. Additional areas of research may include analysing archaeological finds in a culturally and ethnically sensitive manner, as well as using new technologies to more accurately date and interpret materials. It is also worth considering the impact of archaeological discoveries on the formation of national heritage identity and cultural national heritage.

Giuseppe Ritella et al.⁴¹ presented the relationship between space, time, and pedagogy. They described how these concepts influence the organisation of educational spaces, classrooms, auditoriums, and school and university campuses. Suggested ways to optimise time in learning processes. The authors emphasised the importance of the influence of the concepts of space and time in the pedagogical process as they contribute to effective human learning. Additional attention can also be given to the study of the time frame of educational programmes and the achievement of learning objectives.

Na Zhang⁴² determined that investigating the relationship of space and time to literature and art helps to better understand how these fundamental

³⁸ Mehmet Bilgili, "Approaches to the Philosophy of Space in Geography," *International Journal of Geography and Geographic Education (IGGE)* 41 (2020): 88-102.

³⁹ Viktor Novozhenov, "Central Asian Rock Art on the Silk Road," *Advances in Science, Technology and Innovation* 1 (2023): 129-137.

⁴⁰ Jacek Woźny, "Archeology as a Metaphor in Contemporary Culture," *Qualitative Sociology Review* 17, no. 1 (2021): 28-38.

⁴¹ Giuseppe Ritella, Antti Rajala, and Peter Renshaw, "Using Chronotype to Research the Space-Time Relations of Learning and Education," *Learning, Culture and Social Interaction* 31 (2021): 100381.

⁴² Na Zhang, "On Aesthetic Culture and Psychology in Modern Display Art Communication," in *3rd International Workshop on Art, Culture, Literature and Language*, 130-134 (Francis Academic Press, 2019).

concepts permeate the expression of culture and creativity. He noted that the breadth of space can symbolise freedom, while narrowness and limitation can symbolise captivity. Temporal aspects, on the other hand, can express life stages, ageing, momentary events, and eternal cycles. He concluded that the understanding of space and time in literature and art influences the expression of creative ideas, the formation of cultural heritage and the perception of works of art. It is also necessary to consider how the perception of space and time in works of art affects people's emotional responses. These concepts can also be used to construct a plot and predict the course of events and character development.

During the discussion of the study, options were presented on the relationship between space and time and various factors such as history, culture, identity, and modern technology. The discussion revealed the significance and influence of these concepts on human life and emphasised the need for research in this area.

V. Conclusions

The research objective of the problem of space and time in the philosophy of Kazakhstan was to comprehend, analyse and understand the philosophical aspects related to the notions of space and time in the context of Kazakh culture and philosophy. It presents historical aspects influencing the philosophy of Kazakhstan, identifies problems relevant today, and offers perspectives. The study helped to identify the unique features and characteristics of representations of space and time among Kazakh philosophers. The results of this study indicate the presence of multiple concepts related to space and time, as well as their relationship with various factors. These are culture, politics, and history. The following recommendations can be offered: to comprehensively research and analyse the problems of space and time, to actively engage in collecting and preserving unique philosophical texts, and artistic works, and to cooperate interdisciplinarily. It is important to introduce the study of these issues into educational programmes and courses to broaden the educational experience. The organisation of conferences, seminars, publication, and dissemination of results will facilitate the exchange of knowledge and encourage scholars to undertake new research.

The practical significance of the results obtained in the study lies in the enrichment of educational programmes and courses in philosophy. It is possible to integrate the knowledge of space and time of Kazakh philosophy into the world context. The results can become a starting point for the creation of cultural projects, exhibitions, and lectures. They are useful for philosophers, cultural historians, historians, and politicians. They can inspire artists, and

writers and also serve to attract tourists. Further research on the topic will help to expand knowledge about the problem of space and time in Kazakh philosophy, as well as to make discoveries and deepen understanding of philosophical ideas and the cultural heritage of Kazakhstan. This can be research on the relationship of space and time with art, religion, and analyses of ideas about them from ancient times to the present.

Author contribution statement

All authors have contributed equally to the conception and design of the work, the drafting and revising of the manuscript, and the final approval of the version to be published. All images have been compiled by the authors.

References

Auanasova, Alima, and Kamilla Auanassova. "The Struggle for Kazakh Statehood in 1917-1918 through the Prism of the History of Constitutionalism." *Investigaciones Historicas* 44 (2024): 641-661.

Auanasova, Alima, Kamilla Auanassova, and Ganizhamal Kushenova. "Alash Party and Issues of National Statehood of Kazakhstan." *Nuova Rivista Storica* 108, no. 2 (2024): 535-549.

Badejo, Omobola Olufunto. "The Persisting Problem of Persistence: A Call for an Alternative Theory." *Conatus – Journal of Philosophy* 7, no. 1 (2022): 9-31.

Balogun, Babalola Joseph. "How Not to Understand Community: A Critical Engagement with R. Bellah." *Conatus – Journal of Philosophy* 8, no. 1 (2023): 55-76.

Battalov, Askar. "Current Problems of Teaching the History of Kazakhstan in Schools." In *Materials of the International Scientific-Practical Conference "School – Teacher – Innovations in the Modern World,"* edited by Zhanbol Zhilbaev, 249-254. Pavlodar Pedagogical University, 2021 [in Kazakh].

Bell, Jacob Andrew. "The Reinstatement and Ontology of Meaning." *Conatus – Journal of Philosophy* 8, no. 1 (2023): 77-86.

Berger, Stefan. "History Making and Ethics – An Integral Relationship?" *History and Theory* 62, no. 1 (2023): 161-173.

Bilgili, Mehmet. "Approaches to the Philosophy of Space in Geography." *International Journal of Geography and Geographic Education (IGGE)* 41 (2020): 88-102 [in Turkish and English].

Bloch, Walter. *Mysteries of Space and Time: Synchronicity and Nonlocality*. Crotona Verlag, 2020 [in German].

Çinkara, Gökhan. “The Geopolitical Context of Nationalism and the Transformation of Political Elites in Turkey: Memory, Identity, and Space.” *Akademik Hassasiyetler/The Academic Elegance* 10, no. 21 (2023): 549-581 [in Turkish].

Dalebekkyzy, Akmaral, and Nurlan Yildiz. “The Influence of the National Code on Historical Consciousness.” *KazNU Bulletin. Series: Philological* 184, no. 4 (2021): 156-166 [in Kazakh].

Demenko, Oleksandr. “The Impact of Historical Traditions on the Foreign Policy Priorities of the Republic of Kazakhstan.” In *Trends in International Relations and Problems of European Security: A Collection of Scientific Works*, edited by Serhiy Tolstov, 120-137. Institute of World History of the National Academy of Sciences of Ukraine, 2019 [in Ukrainian].

Demirel, Mehmet Volkan. *Time, Aspect and Mood/Modality in Language*. Pegem Academy, 2021 [in Turkish].

Doszhan, Raikhan. “The Problem of Existence in the Heritage of Al-Farabi and Its Continuity with Modern Scientific Knowledge.” *Arts Academy. Series: Social and Human Sciences* 3, no. 7 (2023): 50-64 [in Russian].

Duisen, Seytkali, and Adiyet Kayrken. “Foreign Policy of the Republic of Kazakhstan in the Works of Domestic Researchers.” *KazNU Bulletin. Series: Historical and Socio-Political Sciences* 72, no. 1 (2022): 164-176 [in Kazakh].

Efremov, Andrei. “The Psychology of Faith and Religious Identity: How Theology Shapes Worldview and Self-Perception.” *Pharos Journal of Theology* 106, no. 3 (2025): 1-15.

Gotz, Lyudmila. “Distinction of the Categories ‘Synchrony, Diachrony’ and ‘Chronotope’ in the Methodology of Cultural Studies.” *Almanac Culture and Contemporaneity* 2 (2021): 45-50 [in Ukrainian].

Ismailov, Alisher, and Lazzat Omarbaeva. “Spiritual Revival – Moving Force, Changing Traditions and World Ideology of the Kazakh.” *Scientific Journal “Auezov University”* 4, no. 56 (2020): 188-191 [in Russian].

Jumabekova, Gulnara, Galiya Bazarbayeva, Victor Novozhenov, Elina Altynbekova, Anton Gontscharov, and Aliya Manapova. “‘Sun and Steppe – Eternal Entities’: A Museum Reconstruction Model with a Mace from the Trans-Tobyl Region (Northern Kazakhstan).” *Archaeology of Kazakhstan* 26, no. 4 (2024): 143-180 [in Bulgarian].

- Karagun, Vedat, and Said Aras. "Globalization and the Information Age." *Dicle Akademi Dergisi/Journal of the Dicle Academy* 2, no. 1 (2022): 32-40 [in Turkish].
- Kieliszek, Zdzisław, and Ewa Gocłowska. "The Tragedy of Ismena's Fate and Character With the "Theban Trilogy" of Sophocles as the Realization of Aristotle's Catharsis Theory." *Studia Warminskie* 56 (2019): 7-26.
- Kieliszek, Zdzisław. "Assessment of the Rationality of Gender Studies from the Perspective of Bocheński's Concept of Philosophical Superstition." *Philosophia* 50, no. 2 (2022): 581-594.
- Kulatti, Sanem. *David Hume's Critique on Infinite Divisibility of "Space" and "Time."* MA Thesis, Adnan Menderes University, 2019 [in Turkish].
- Kushenova, Ganizhamal, Alima Auanasova, Albina Maxutova, and Ainur Kairullina. "Kazakh History in British Periodicals: Interpretations and Historical Accuracy." *Bylye Gody* 20, no. 1 (2025): 129-137.
- Meer, Rudolf. "Alois Riehl's Theory of Space and Time in the Context of Realistic Interpretations of Kant's Transcendental Idealism." *Kant-Studien* 113, no. 3 (2022): 459-486 [in German].
- Mutluer, Kenan. "An Inquiry on Space and Time as A Priori Forms of Intuition." *ETHOS: Dialogues in Philosophy and Social Sciences* 13, no. 2 (2020): 203-224 [in Turkish].
- Myrzatayeva, Zabira. "Historical Memory." *KazNU Bulletin. Series "Historical and Socio-Political Sciences"* 2, no. 65 (2020) [in Kazakh].
- Nedoshovenko, Tamara. "Time and Space as Tools of Cognition of the External World in the Fine Arts." *Kultura i Suchasnist: Almanakh* 1 (2020): 139-145 [in Ukrainian].
- Novozhenov, Viktor. "Central Asian Rock Art on the Silk Road." *Advances in Science, Technology and Innovation* 1 (2023): 129-137.
- Novozhenov, Viktor. "Vehicles in the Bronze Age Petroglyphs of Kazakhstan: Mobility and Elitism." *Archaeology of Kazakhstan* 24, no. 2 (2024): 70-99.
- Ömür, Kızıllı, and Cengiz Donmez. "The Model of Synchronic Approach and Scaled Synchronological Charts to Teaching Historical Subjects." *International Journal of New Approaches in Social Studies* 4, no. 2 (2020): 285-308. [in Turkish].
- Ozdemir, Ibrahim, Kalmurat Subanbayev, and Ayman Keldinova. "Issues of Continuity of Kazakh Philosophy." *Al-Farabi* 78, no. 2 (2022): 72-85 [in Kazakh].
- Pinho, Thiago. "Six Steps Towards an Object-Oriented Social Theory (O.O.S.T)." *Conatus – Journal of Philosophy* 8, no. 1 (2023): 263-283.

Polunin, Oleksiy. "Modelling Explanation in the Space of Multiple Representations of the Flow of Time." *Humanities Studios: Pedagogy, Psychology, Philosophy* 13, no. 1 (2025): 83-97.

Poser, Manfred. *Time and Consciousness: Why Time is an Illusion*. Crotona Verlag, 2020 [in German].

Ritella, Giuseppe, Antti Rajala, and Peter Renshaw. "Using Chronotype to Research the Space-Time Relations of Learning and Education." *Learning, Culture and Social Interaction* 31 (2021): 100381.

Sahakian, William. *History of Philosophy*. Barnes & Noble, 2022.

Sartayeva, Raushan. "Abay's Teaching 'Tolyk Adam' and Modern Tendencies in Solving the Problem of the Whole Man." *Adam Alemi* 89, no. 3 (2021): 76-91 [in Kazakh].

Shaldarbekova, Ajar. "On the Current State of National Identity in Kazakhstan: Historical Aspect." *Asian Journal "Steppe Panorama"* 6, no. 2 (2019): 328-332 [in Russian].

Strand, Michael, and Lyn Spillman. "Cultural Sociology." In *The Cambridge Handbook of Social Theory*, edited by Peter Kivisto, 43-62. Cambridge University Press, 2020.

Temirton, Galia. "The Role of National Traditions in Cultural Integration." *KazNU Bulletin. Series: "Historical and Socio-Political Sciences"* 3, no. 66 (2020): 1-7 [in Russian].

Walton, Jeremy, and Neena Mahadev. "Introduction: Religious Plurality, Interreligious Pluralism, and Spatialities of Religious Difference." *Religion and Society: Advances in Research* 10, no. 1 (2019): 81-91.

Woźny, Jacek. "Archeology as a Metaphor in Contemporary Culture." *Qualitative Sociology Review* 17, no. 1 (2021): 28-38.

Xu, Zhenci, Sophia Chau, Xiuzhi Chen, Jian Zhang, Yingjie Li, Thomas Dietz, Jinyan Wang, Julie Winkler, Fan Fan, Baorong Huang, Shuxin Li, Shaohua Wu, Anna Herzberger, Ying Tang, Dequ Hong, Yunkai Li, and Jianguo Liu. "Assessing Progress Towards Sustainable Development in Space and Time." *Nature* 577, no. 7788 (2020): 74-78.

Yilmaz, Recep. "Perception of Historical Time in the West and Turkish-Islamic Culture." *Journal of Social Sciences of Mus Alparslan University* 10, no. 2 (2022): 899-912 [in Turkish].

Zhang, Na. "On Aesthetic Culture and Psychology in Modern Display Art Communication." In *3rd International Workshop on Art, Culture, Literature and Language*, 130-134. Francis Academic Press, 2019.

