



TOLERANCE AS A PHENOMENON OF KAZAKH CULTURE

Aubakirova Saltanat^{1†} --- Ismagambetova Zukhra² --- Gabitov Tursun³ --- Akhmetova Gaukhar⁴

¹PhD student, Kazakh National University named after al-Farabi, Kazakhstan

^{2,3} Doctor of Philosophy, Professor Kazakh National University named after al-Farabi, Kazakhstan

⁴Candidate of Philosophical Sciences, Pavlodar State University named after S.Toraighyrov, Kazakhstan

ABSTRACT

Analysis of traditional Kazakh culture shows that tolerance is organically inherent in Kazakh culture with ethical principle, and is its most important feature. Kazakh worldview is focused on the preservation of world harmony as a way of existence with the approval of the other person in the world context. Ethical principles of Kazakh nation imbued high universal ideas of kindness and mercy. The compassion and humanity as the highest manifestation of tolerance are core values of the cultural background of Kazakh nation.

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Contribution/ Originality

The study contributes to the existing literature on the phenomenon of tolerance. This study uses the principle of historicism, axiological approach using the system analysis of the ethical content in the Kazakh philosophy is determined by the peculiarities of the mentality and outlook of the Kazakh people.

1. INTRODUCTION

Tolerance requires a willingness to accept each other for which they are, and also the interaction of people on the basis of dialogue and agreement. Tolerance is an important phenomenon in charge of modern process of ethnic, inter-religious and cultural communication among the people. Modern civilization can survive and grow, provided a tolerant attitude towards

† Corresponding author

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members of different ethnicities, religions and cultures. Exit from the crisis of values is in general possible in the way of re-evaluation of the old generation and the new value system of society, the formation of new effective approaches to overcome the challenges of globalization.

Historical and cultural traditions of the people show the need for a humanistic worldview, a new concept of human rights and its role in modern society. Of course, this view of the world carries a huge constructive start and is the most important value, allowing people to find their place and purpose in the flow of social change.

Taking into account a number of circumstances of the modern world, in 1995 UNESCO adopts an international document “Declaration of Tolerance Principles”. It is pointed out in the declaration that “Tolerance means respect, internalization and samma ditthi of the variety of cultures, forms of expression and manifestation of human individuality. Tolerance facilitated knowledge, sociability, communication and freedom of thought, conscience and belief. Tolerance is the unity in diversity. This is not only a moral imperative but also a political and legal requirement. Tolerance is what allows the realization of peace, leading from a culture of war to a culture of peace. It is not a concession, condescension or indulgence. It is primarily an active attitude prompted by recognition of the universal human rights and freedoms”. (Deklaratzija Printzipov Tolerantnosti, 1995)

To maintain the socio-political, economic integrity and social harmony in the society, it is first of all necessary to develop a new, adequate to modern requirements of social development and public institutions operating model, based on principles of humanity and tolerance. The output from spiritual, social and cultural crisis is seen in the search for new moral guidelines capable of consolidating society. Goodness, love, kindness, tolerance, honor, justice, compassion, and conscience are the spiritual values, without which it is impossible to achieve genuine freedom and humanization of society.

Ethnic, social and cultural diversity, commitment to the stability of society are the basis for tolerance. Today's pluralistic, multicultural world of humanity can only survive on the basis of the principles of tolerance. The person is not born tolerant; it becomes established in the process of training and education, intercultural and interethnic dialogue. Thus, it is necessary to emphasize the great role of history, religion, art, philosophy, literature and music in the formation of tolerance and human behavior.

2. THE TYPE OF TOLERANCE IN KAZAKH CULTURE

In current conditions, deep understanding and interpretation of tolerance in different contexts - philosophical and ideological, social and scientific reality – is required. The phenomenon of tolerance is the subject of special attention in psychology, education, political science, ethnology and sociology. The problem of tolerance is associated with a number of fundamental philosophical and ideological issues related to human understanding, identity, opportunities and limits of knowledge and understanding between cultures and civilizations. Therefore, the need of philosophical understanding of the concept of tolerance and particularly, the search of the sociocultural bases is evident.

The concept of “tolerance” affects many philosophers and representatives of different philosophical schools and movements. The roots of research in this category have a long history

dating back to antiquity (Heraclitus, Pericles, Socrates, Plato, Thucydides, Aristotle, etc.), and to modern scholars of social and philosophical thought.

Thorough and comprehensive study of traditional civilization systems and their functioning are devoted to foreign researchers: M. Weber, Hegel, T. Buckle, Kant, Marx, L. Morgan, Montesquieu, M.F. Rousseau, Engels, Spengler and others, as well as representatives of modern historical philosophical school: Karl Popper, H. Rickets, A. Toynbee, Samuel Huntington. Their works disclose methodology and model cognition of the development of civilization and the most important aspects of tolerance.

In domestic phenomenon, philosophical tradition of tolerance is a special theme. In the tradition of Kazakh philosophical thinking, it is necessary to allocate the works of Abay, Shakarim Kudaiberdiev, Magzhan Zhumabaev etc., in which the syntheses of Eastern and Western ideas are traced. In their creative heritage the idea of intercultural dialogue, steeped in the spirit of tolerance, is introduced. Philosophical problems of universal significance of the problem of existence and human freedom, the meaning of the life, compassion and tolerance are raised in their works. Kazakh worldview thinkers of the early twentieth century are profoundly humanistic. It is manifested in the individual approval in person, the uniqueness of his being, recognizing the importance of the role of man and nation in history, the solution of philosophical problems through the prism of goodness and evil, as well as a whole ethical coloring of their philosophical views.

Spiritual values of Kazakh society in line with the cultural and civilization processes are reflected in the works of Kazakh researchers Nysanbayeva A.N., Gabitova T.H., Nurmuratova S.E., Baitenova N.J., Moldabekova J.J., Altaeva J.A., Abdigalieva G.K., etc. Historical and philosophical aspect of tolerance is used in the works of Kazakh researchers.

Problem of tolerance is highly relevant to modern Kazakhstan, due to its polyethnic and multi-religious composition, transformation of Kazakh society, strengthening manifestations in the mass consciousness of various prejudices and fears reducing harmony and tolerance in society.

Qualitative uniqueness of Kazakh society has always consisted in the formation of a stable social life, based primarily on the universal connection of individuals in the field of material and spiritual relationships. The spiritual forms of social relationships, uniquely realized in various forms of activity, have always played a decisive role. Social and spiritual issues support this civilization, ensuring its integrity and serving the unity of moral values, ideas, knowledge, norms and traditions. In this connection, for Kazakhstani society, not economic, but interpersonal relationships, spiritual values and regulations were more important and influential. It followed that the common spiritual values, developed by the people, were of great significance for each Kazakh. They originally synthesized knowledge and morality, reason and will, beauty and humanity. Since all these qualities were person's inner world, insofar postulate "be a person" acted crown morality. Not coincidentally, the center of the moral teachings of Abay serves people. This is evidenced by his appeal to the people, "Adam bol!" ("Be a human!").

A key theme of the dialogue of cultures, which is formed in the process of modern tolerant public consciousness, is the ratio of traditional oriental ways of life and values with liberal-trial, Western principles of organization of life. Traditional types of attitude, which include Kazakh culture, based on holistic relation to nature, understood as a living divine Wednesday. Genus, as

biosocial organism, is comparable with the cosmos, and the person is connected with nature by ties of kinship. Individual fits into clans as its organic particle without taking independent decisions and obeying the will of the collective. Be out of sorts to lose everything: home, family, happiness, fate. Traditionalism and collectivism is the most important value of the society.

Culture, material and spiritual values form a picture of the world ethos. Kazakhs are the heirs of the nomadic culture. Nomadic culture influenced the formation of the Kazakhs tolerant outlook. A tolerance is primarily linked to the understanding of tolerance. "It should be noted that the understanding of tolerance as a philosophical problem was first formulated and understood in connection with the problem of tolerance. It was a peculiar understanding outcome known in the history of the Thirty Years War, during which representatives of the warring religions almost totally destroyed each other" (Barlybaeva, 2009).

The researchers note that the actual history of the religion of ancient Turks and proto begins at the end of II millennium BC with animistic view of reality (Tzepakova, 2004).

Relying on the form of mastery of space and time in the Kazakh culture, its autochthonous and homogeneity, the area of communication, archetypes and space times, economic, cultural and social types may be noted the following types of religious worldview: a) Genotype system of religion; b) taken from the outside, "alien" religious systems; c) Islam. Their relationship was different for different periods of time and historical conditions. We draw attention to the following table:

Space	Time	Economic cultural type	Social type	Major religious system
Eurasian Steppe	mythological period	nomadism	congeneric society	genotypic religious systems
Eurasian steppe and mountain - spinal region	archetypical period	Nomadism and oasis agriculture	Genotypic society and nomadic empire	Genotype, Zoroastrianism, Buddhism, Eastern Christians
Eurasian and afro-Asian habitats	civilized period	Nomadism and oasis agriculture	Statehood and genotype Society	Islam religion and genotypic
Central Asia	traditional time	Nomadism and oasis agriculture	National and tribal	Genotypic religion and Islam
Kazakhstan	innovative time	transitional type	colonial village	Islam

In the table above we see that in ancient history dominated henotheistic beliefs. Genotypic religious system called the common characteristic of the tribal community perceptions and beliefs that deify ancestors, the founders and their host for a decisive force in all spheres of public life. The central image of genotypic faith aruah (Kachina). Until today commemorate Kazakhs aruah par with God: "O aruah, O God, maintained, keep from harm". According Ch.Valikhanov at critical moments Kazakhs commemorate the names of their ancestors. Believe that any luck happens with the blessing of aruah (Valikhanov, 1985).

To religious systems that run before the advent of Islam important role in the spiritual culture of Kazakhs are Tengriism and shamanism. In our opinion, Tengriism religion is the most adapted

to the needs of nomadic economic and cultural type of religious system. The time of its blossoming coincides with the time of association of Turkic and Mongolian tribes' descent principle and the creation of steppe empires. Later, in connection with the formation of the Arab- Persian and Turkic civilization, Heavenly Tengri became synonymous with Allah.

Renowned scientist and researcher in the study of problems of the Kazakh philosophy Orynbekov M.S. in his monograph "The genesis of religion in Kazakhstan", wrote: "...the early medieval period marked by astounding simultaneous coexistence in Kazakhstan various denominations. Small religious space, concentrated in southern Kazakhstan and the Seven Rivers, represented essentially a detailed picture of the major religions of the universe, which has a beneficial effect on the spiritual life of the steppe society, historically prone gracious influence of ethical and moral systems. Perhaps, from this time it became a characteristic feature of toleration of steppe, preserved to this day". (Orynbekov, 2005)

In fact, the syncretism of religious outlook proto is a striking fusion of religious beliefs, which greatly contributed to the openness of Barrens, which later transformed into the Kazakhs' tolerance towards other nations.

Analyzing the Kazakh culture in the context of the realities of the present, spiritual and moral values of the Kazakh people, including humanity and compassion, kindness and hospitality, openness and peacefulness, it can be stated that tolerance is an ethical principle, inherent to Kazakh culture and its most important feature. Kazakh worldview is focused on the preservation of world harmony.

3. CONCLUSION

Tolerance is an essential characteristic and peculiar paradigm of Kazakh nation thinking. If tolerance is understood as harmony in diversity, then, such harmony is present in contemporary Kazakh society. Ethical principles of Kazakhs are infused with high universal ideas of kindness and mercy. That compassion and humanity as the highest manifestation of tolerance are the core themes of Shakarim's philosophy, an outstanding follower of Abai's philosophical traditions. Shakarim's philosophy certainly is a breakthrough in the future of the Kazakh people, spirituality of whom retains all the best, the accumulated history of the people, and forms a new, innovative, helping to become an active participant in the future.

Among the unifying values, inherited from the past, espy fight significance values interethnic and interethnic harmony and stability. They represent a value basis of multiethnic Kazakhstan society, in conjunction with which it is possible to deepen the democratic values in Kazakhstan, and based on them should be formed by civil society.

Religious tolerance, tolerance, religious fanaticism and lack of aggression in the historical traditions of Kazakh people, respect for elders and spiritual freedom of other people - the good and important value that is important to adopt for the development of productive dialogue between faiths tolerance and recognition of religion as an element of civil society.

Kazakhstan has historical experience, rich traditional culture, the culture of tolerance and spiritual values, natural historical process. Kazakh people cause its mentality affect the formation and development of social consciousness - political consciousness and political culture, norms of

behavior and so on. Linked to this is the dominant traditionalist moral stereotype of social activity. It should be borne in mind that positive change can be achieved by passing the stage of formation of independent subjects of public relations. The transition to a new relationship depends on the development of the people themselves; it is a natural process of natural history.

In Kazakh culture tolerance acts as an independent general validity value. Tolerance is the ability to perceive other people's views and principles, unless they conflict with the requirements of morality. It is expressed in the universality of moral norms, voluntariness of their performance, responsibility for the results of actions. This determination involves a determination of ethical mores, meanings and purposes morally proper and responsible behavior. This specificity of ethical foundations of tolerance has been transformed into a modern culture of Kazakhstan.

Content of moral concepts, norms, principles, values, and the mechanism of their inclusion in the regulatory processes of tolerant behavior are the ethical foundations of tolerance. Generosity, humanity, tenderness, kindness, compassion, generosity, courage, loyalty, honesty, dedication, sense of duty and self-esteem, empathy, sincerity, diligence, humility these design rights in the moral personality. Specificity of ethical foundations of tolerance is expressed in the universality of moral norms, voluntariness of their performance, responsibility for the results of actions.

Kazakhstan's conceptual model of tolerance is based on cooperation of cultures, ethnicities and religions, social communities and groups. Proximity of the cultural traditions of different layers and the value unity of society create preconditions for the formation of social cohesion as characteristics of Kazakhstan's strategy of tolerance. Consent acts deep foundation increase social integration (understood not as the absorption of some other, and a mutual benefit, as the acquisition of the new system, really common qualities), reduce tension and conflict potential and contributes to the realization of the principle of tolerance.

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