

Cultural Heritage and Contemporary Change
Series IIIC, Central Asia, Volume 2

Cultural Inheritance and Social Transformation in Kazakhstan

Kazak Philosophical Studies, I

by
Abdumalik Nysanbayev

The Council for Research in Values and Philosophy

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620 Michigan Avenue, NE
Washington, D.C. 20064

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Printed in the United States of America

Library of Congress Cataloging-in-Publication

Nysanbayev, Abdumalik.

Cultural inheritance and social transformation in Kazakhstan / by Abdumalik Nysanbayev – 1st ed.

p.cm. – (Kazak philosophical studies ; 1) (Cultural heritage and contemporary change. Series IIIC, Central Asia ; v. 2)

Includes bibliographical references and index.

1. Kazakhstan—Civilization—Philosophy. 2. Post-communism—Kazakhstan. 3. Philosophy, Kazakh. 4. Humanistic ethics. I. Title. II. Series. III. Series: Cultural heritage and contemporary change. Series IIIC, Central Asia ; v. 2.

DK906.N96 2004
958.4508'6—dc22

2004004994
CIP

ISBN 1-56518-203-0 (paper)

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Preface

George F. McLean

In the watershed years of 1989-1991, with the dissolution of the Soviet Union a whole new life emerged across the vast lands stretching from Berlin and the Iron Curtain in the West to Vladivostok and the Pacific Ocean in the East. The countries of Central and Eastern Europe once again found their independence, Russia reemerged from its long hibernation, and the Republics of Central Asia found themselves as newly independent states.

Now some 15 years later The Council for Research in Values and Philosophy (RVP) is publishing a brace of books which state eloquently the subsequent creative efforts of the peoples involved to forge their pathway into their new and uncharted future. One work is by the UNESCO Chair in the Culture of Peace and Democracy, Professor Jurate Morkuniene, of the Law University of Lithuania. This is entitled: *Social Philosophy: Contemporary Paradigm of Thinking*. The other is effectively, though not intentionally, a companion volume by Professor Abdumalik Nysanbayev, Director of The Institute of Philosophy and Political Science of the Academy of Social Sciences of Kazakhstan and entitled *Cultural Heritage and Social Transformation in Kazakhstan*. Both are being published in the RVP series "Cultural Heritage and Contemporary Change."

In the search for the path ahead people have been exploring different approaches. All are needed for all is to be redone, and to this each makes its own essential contribution. The series bringing these in a complementary manner is the fruit of an intensive RVP project integrating local team research, regional meetings and world colloquia. This process invokes insight from the many peoples of the world and brings these together at progressively higher or broader levels. The effect is to replace the previous deductive method of modern ideologies with a more inductive ground-up process that harvests the combined genius of the many peoples.

The work of Professor Morkuniene reflects a crucial path that harvests and projects one dimension of the heritage of human insight and commitment. This is the concentration upon man and human reason which has created the modern age and enabled it so dramatically to improve physical and social human conditions. Where after 1989 some would carelessly push all of that away in order to develop quite distinct dimensions of the human spirit while others would blame it for the aberrations of fascism and communism, Professor Morkuniene treats this with a much more sure hand. Her concern is not to lose the rich heritage of modern reason in its human and humanistic dimensions, but rather to disentangle this from its 20th century ideological overlays, and to identify the exciting new modes of creative scientific work which extend especially work in social philosophy.

In this it is truly a *tour de force*. It proceeds from the nature and sources of contemporary social cognition with special attention to issues of method and the revival of the tradition of critical thinking. On this basis it reviews the goal of social philosophy and the related issues of person, culture and globalization.

The work is truly wondrous in the resources it brings to the effort to build the future and the promise it projects. This makes it a book that must be read and without which no reconstruction of life in this vast post communist region can hope to succeed. It can, however, be no slight to suspect that no one path can do all; indeed it is often said that philosophers are endemically more correct in what they affirm than in what they reject. Certainly the affirmation of the recent heritage

of humanistic reason and the identification of the new ways in which this is opening marvelous new dimensions would seem to be the great and indispensable strengths of this work.

Yet, one might begin to suspect that the project is too simple when it projects that human problems, which at times emerge from the excesses and self enclosures of human reason, can be solved by more of the same. Many promisory notes are made of future scientific solution, but they are for issues that fall in registers that transcend the competence and concerns of a closed humanism. In contrast, the new phenomenological insights into the human person, which in fact undergirded Polish "Solidarnosc" by which all of Eastern Europe was liberated, are interpreted rather in terms of 18th and 19th century Scottish Common Sense Realism, or even termed tribal and savage.

It is in this light that one sees the crucial importance of work along the lines of the book by Professor Nysanbaev, *Cultural Inheritance and Social Transformation in Kazakhstan*. For in Central Asia, as well as in Lithuania, other much needed efforts are underway to complement the effort to salvage the humanistic content of modernity in this post modern, post Soviet age and to render it more deeply humane. These are of numerous hews, but perhaps the most different and hence the most complementary to the above work of Professor Morkuniene is that which looks into the cultural traditions of the people to harvest its long experience of human life in these circumstances over the centuries. As succeeding generations reviewed the lessons received from the often all-too-harsh life experiences of preceding generations, proceeded creatively to adapt these to the present, and passed them on to the following generations, a proper form in which life could be cultivated emerged and came to be called simply "culture." As continually and creatively corrected, adjusted and passed on by each generation, this was the cultural tradition or cumulative freedom of a people.

Indeed, this was central to the claim of Lithuania in Soviet days to be not a Soviet Republic, but a sovereign nation. Upon independence this sense of a shared cultural heritage was so strong that there soon emerged the question of whether it left room for personal creativity – hence the title of a work from Lithuania published in the RVP series in 1994: *Personal Freedom and National Resurgence: Lithuanian Philosophical Studies I*.

The work of Professor Nysanbaev shows brilliantly how in Kazakhstan the importance of the cultural heritage of the nation now stands out in special relief. There we find some of the greatest scientists, philosophers and jurists of the golden medieval age of Islamic civilization. Their contributions subsequently were overlaid by the special virtues of a nomadic society. This combination now is challenged to provide the cultural identity and humane resources for the new nation of Kazakhstan as it works in its own way to develop the structures of a new nation at the beginning of the new millennium.

Professor Nysanbaev, himself one of the great scientists and philosophers of science of the past Soviet Union, understands from within the vast potentialities of modern science. But he understands as well its inability to defend itself against the political perversions by which this was denigrated and at times even twisted into an instrument of oppression. Beneath all this he is able to identify as well the dangers of a humanism which shuts out the humane and transcendent horizons and can threaten a new form of the dark night of the soul.

It is with this acute experience from the past and enlightened concern for the future of his people that he undertakes this work, short in length but truly great in vision. He examines the origins of Kazakh philosophy, the cultural inheritance and the traditional legal structure of the past. These he relates to the formation of the person and of the country as it emerges as an active participant in the newly global world.

In all of this he stays close to the traditional resources. We look to other of his works applying his eminent competencies in the fields of science to clarify what the new and properly contemporary competencies of reason promise for the great constructive efforts in which all peoples – Kazakh and Lithuanian not least – are now passionately engaged. In the meantime the brilliant work of Professor Morkuniene will suggest much that is becoming available. Together these two neatly balanced works provide not only a natural mutual critique, but even more the mutual reinforcement in which lie the true promise of the future of their great peoples, as of us all.

Introduction

Abdumalik Nysanbayev

The Republic of Kazakhstan has completed its radical social-economic, political and ethical-cultural reforms and established democratic institutions of civil society and a state laws. In the process of civil society formation special attention was paid to the critical comprehension of the social and cultural values and spiritual heritage of the past.

The fundamental transformation of the entire political system to a free-market economy required overcoming the total alienation of human beings and developing of forms for their vital engagement that would make it possible to withstand the overwhelming pressure of the state and develop civil society.

Overcoming total alienation during the market reforms in economics, the democratic reforms in the political systems, and the pluralistic reforms in the ideological sphere required affirming the liberal values of free labour. This develops the creative abilities of a person, and consequently feelings of ownerships, which builds the material foundation for vital action. On this basis alone it is possible to develop the intellectual and ethical potential of the society.

Fundamental reforms of Kazakh society should be implemented not as a thoughtless copying of the western experience of modernization and transformation, but should be based on the historic development of Kazakhstan in terms of globalization. That is why in order to set up a civil society, which would develop creative personal abilities, it is crucial to utilize the positive potential of our past, both Soviet and traditional. Based on these values it is possible to reach a consensus and to establish and develop the institutions of civil society.

In creating conditions for interest in private-ownership, for the development of individualism, and for the education of a sense of ownership – all these issues are complicated by the fact that such conditions are not found in the framework of traditional society. Moreover, the Soviet ideology long eradicated from practice and social consciousness values crucial for the establishment of contemporary Kazakhstan. The goal of researchers is to revive and transform the socio-cultural values of the past that can meet the requirements of the present.

In order for modern Kazakhstani society successfully to follow the selected path of socio-political development it chooses, it is necessary to activate and to support current reforms ideologically. Strengthening the values of the Kazakh nation is necessary for the revival of the institutions of civil society institutes.

The concept "us" in the traditional Kazakh society has always been more significant than that of "me." Relations of property were similar, with the strongest emphasis being upon their collective origin. At the same time, through the complex mechanism of land-tenure property was distinctly regulated. Three main forms of property (private, common-group and social) existed before in Kazakhstan. Objective conditions would harmonize the interests of the community and persons. The development of multi-structural economics is crucial for the establishment of civil society. Equitable and diversified forms of property, adjusted by market mechanism, contribute to freedom of choice in economic activity, that is, to economic freedom. It is necessary to restore the genuine feeling of community for which the development of communal forms of property (co-operative, joint stock, rent) should provide an objective basis.

Freedom is the major value of the civil society being formed in Kazakhstan. This must provide everyone with the possibility of creative self-realization. Nomads have always been famous for a

freedom-loving spirit. The feeling of freedom resulted in special attitude to the environment, a developed awareness and a profound interest in the world.

A civil society comprises various cultural, national, labour, territorial and other units, which carry out their activity based upon genuine self-government. History tells us that a Kazakh village (*aul*) had a peculiar institution of self-government which co-existed with the traditional power. It was formed as result of elections by members of the community or "aksakal" who solved the various issues of fellow-tribesmen. Contemporary researchers see a rational nucleus in this form of self-government and possibilities for applying it in modern society.

The formation of civil society institutions is impossible without the development of a patriotism shared by the entire Kazakhstan, and with deep roots in the culture, psychology, and historical past of the Kazakhs. In a traditional Kazakh society such values as love of the Motherland (*atameken*), its veneration and care have also been strong.

The values of inter-ethnic and intra-ethnic consent and stability have a special place among the unifying values received from the past. They provide a valuable foundation for polyethnic Kazakh society with which it is possible to strengthen the democratic values in Kazakhstan. Civil society should be formed on their basis.

Religious tolerance, absence of fanaticism and religious aggression are historic traditions of the Kazakh nation. Respect of elders and of the spiritual freedom of other nations are principal values. It is important to develop a productive dialogue between confessions and to acknowledge religion as an element of civil society.

Thus, revival of the culture and spirituality of the Kazakh nation which was lost in the period of totalitarianism, and the development of Kazakh philosophy in line with traditional culture must play important roles in ensuring the spiritual freedom and independence of Kazakhstan in the context of world development. This is important for the growth of national self-consciousness and the consolidation of the nation.

This book, written by a well-known Kazakh scientist, Doctor of Philosophy, Professor Abdumalik Nysanbaev, tells of the need for critical comprehension of the spiritual heritage of the Kazakh nation in order to form civil society in Kazakhstan.

Chapter I

Origins of Kazakh Philosophy

The World of Islam is rightly proud of the great achievements in the field of spiritual culture that distinguished it in the history of the mankind and gave it a well-deserved place in the global civilizing process. The broad spread and centuries-old development of Islamic spirituality, fixed and expressed in the Moslem holy book – the Koran – enriched many states and regions of the world. Kazakhstan is no exception; it is an area of traditional Islamic expansion with a long history of Islamic values and the spatial expansion of its spiritual influence. Though Kazakhstan, due to geopolitical conditions, is to some extent "peripheral" to epicenters of Islam, one should emphasize that Islam in its essential, human features holds a strong position in Kazakhstan as well. However, it has undergone a certain transformation related, first of all, to the features of management and way of life of the nomadic Kazakh society. Therefore a peculiar syncretism, a synthesis with local traditions of tengryian and other religious beliefs, has become a specific trait of Islam in Kazakhstan. Having expanded into the Kazakh steppe, Islam has not become the leading principle of state life and policy, but is a strong part of the global orientation of the society, and an important part of the religious-cult and the public practice of religion. Proceeding from primacy of human rights, in particular the right on choose or not to choose one's religion, in the civil society being formed in our Republic a person must have the right to use freely the achievements of both secular and religious culture.

The universal outlook of Islam, especially in the sphere of morality, from the time of the expansion of Islam into the Kazakh steppe and later, has been reflected both in the practical experience of everyday life of the people and in the philosophical thoughts of the great thinkers of the Steppe.

How is this amazing vitality of Islam and its growing influence upon the spiritual climate of the millennium to be explained? In my opinion, it answers the cardinal principles of the modern epoch, being oriented upon polycentrism and democracy. Islam is open to the constructive dialogue, partnership, co-operation of the East and the West, of religion and science; it is capable of ethical contacts and cultural-historical interaction with the other cultures and religious beliefs. Islam is devoid of a spirit of intolerance and fanaticism – that is why many people in all parts of the globe accepted it, and why it spread overtime, while at the same time remaining loyal to the unique and peculiar postulates of its theology. The amazing cultural productivity of Islam and its abilities for dialogue and mutual understanding can be comprehended if we turn to the creative activity of such leaders of world culture as our famous ancestor Abu Nasr al-Farabi who has been praised through the ages for his wisdom; his follower, encyclopedically educated Ibn Sina, who opened the Gates of science; the prophet and sage of the Kazakh lands, mentor and Teacher of many and many generations, Hodja Akhmed Yassavi; and the great thinker and genius of the global culture Abay and his associate Shakarim. This cultural philosophical approach remains productive in XXI century. First of all we turn to the creative work of al-Farabi.

1.1. Al-Farabi: Islam and Philosophy

The development of philosophy on the territory of former USSR proceeded under banner of a militant atheism. Whereas a typical feature of most studies was a logical-gnoseological direction,

which stipulated the primary development of the cognitive aspect of the philosophical outlook, yet philosophy in its essence is an overall reflective outlook, synthesizing the results of both the cognitive and the moral, the aesthetic and the religious attitude toward the world.

Modern practice of the independent development of Kazakhstan and Kazakhstani philosophy has shown that the primary orientation of a person to cognitive culture and the cultivation of rationality in the form of scientific knowledge is an important component of personal development, but not the only one. Moreover, without being complemented by other important components of personal development, including, first of all, morality and spirituality, this can lead to a deformation in education. Consciously rejecting every hypostasis of a personal culture, scientifically oriented philosophy has lost in its content since its studies have mostly become lacking in spirituality and personal meaning. Therefore the philosophy of al-Farabi is actual today as an enduring historio-philosophical conquest; it enables one to compensate for the significant gap in the former ideological and dogmatic Soviet philosophy and culture.

Presently we have an opportunity to read works in a totally new way, through the prism of his religious Islamic outlook. It is no use to present him as a materialist and atheist; rather, his key ideas: reason, science and philosophy are ways of understanding the One who is First, namely, Allah. Al-Farabi's creative activity reveals that Islam promoted the development and flowering of philosophy, in ways which from the beginning were tolerant and democratic.

Research in many Europe-oriented sources and publications, as a rule, see the merit of Islamic philosophers in Middle Ages primarily in the transmission of the Greek heritage to European Middle Age. It is not correct to see the achievements of medieval Islamic philosophy, including al-Farabi, only in terms of the transmission and comprehension of the Greek heritage. That is a prominent page of Islamic culture, but it is more wholistic to see the achievements of Islamic philosophy of the classical period not in the translation of the Greek heritage, but rather as an attempt to comprehend its own epoch. This was a new spiritual reality, declared by the mouth of the Prophet, in search for the truth of man's existence in this world, and the solution of the problem of the correlation of faith and knowledge. Notions, broadly used by Islam, crop up as a peculiar method of historical-philosophical research, and as a form of dialogue between Eastern and Western cultures. This was possible as the language of philosophy was determined by the system of discussions and proofs contained in the works of Plato, Aristotle and their followers. The depth of al-Farabi's early philosophical scholarship gave the encyclopaedic character to his outlook. Logic and grammar, poetry and music, mathematics, ethics and other sciences were included in his scientific studies.

With deep respect for his contribution to these scientific disciplines, we would yet emphasize that the research of the "utmost foundations": issues of being, sense of life, happiness, search to create a society that meets the principles of Good, Reason, Beauty and Love. All these should be acknowledged as the centre of his creative search, the utmost goal of his philosophy.

Al-Farabi, who was much concerned about his socio-political and spiritual-moral issues, in his concept of the ideal state developed such deep ideas as human harmony and perfection, enlightenment, moral purification and achievement of happiness, rationalism, reason, humanism, the triumph of the knowledge, etc. These produced a great effect on the subsequent development of the philosophical and public thought of Kazakhstan, on the activity of politicians and prominent men of culture and state, amongst whom we can name Mustafa Chokay, Magzhan Zhumabaev and many others.

The ideas of al-Farabi continue to live today. They are very actual now that Kazakhstan enters the system of market relations and is in a very complex situation of finding its own way of spiritual and cultural development in the world community.

It was not a choice between philosophy and religion. Both are equivalent and have the same rights in the society. For al-Farabi the differences between philosophy and religion did not lead to the approval of one and the negation of the other, though he did not identify them completely. He supposed only that, having different addressees – social circles enlightened in science and philosophy, on the one hand, and the broad layer of Moslem believers, on the other, philosophy and religion used different sign systems or "languages." But both are the ways to understand the same truths about God, human being and the world. Al-Farabi's "Virtuous City" is a model of good order and harmoniously structured organization. This is common to the entire Universe as the creation of the "Necessarily Existing."

Al-Farabi's Pantheism expressed his concept of this unity in the language of philosophy. The world is holistic only in so far as it depends on the Creator, since it is His creation. Taken outside of God, the world disintegrates into an ensemble of objects. Only in respect to the Creator is it possible to speak about the good order of the world and about the world as whole, since this wholeness is defined by the degree of proximity or remoteness from the Creator. The hierarchy of the subject world, stipulated by dependence on the Prime cause, becomes a harmonizing principle. Therefore Al-Farabi's theory of emanation enabled him to express this fundamental dependence of the subject world on the Creator. There was only a relative connectedness of objects in the system of the world, as it was built within the framework of his ontological concept of Universe, where their subordination and interdependence on each other was derived from subordination to God. The philosophy of Neoplatonism was able to express the concept of world unity in this content; it developed the ontological doctrine of the origin of universum from the very beginning as forming it unity. Such interpretation of the universe in many respects approached the religious ideas of Judaism and Islam. It was included in the system of al-Farabi as a theoretical source; whereas the attempts in modern literature to explain it without this source are unconvincing. God is united and his creations can be comprehended and expressed by allegorical, symbolic interpretations, and by means of logically proven truths.

In the practical order for al-Farabi it is important to establish the divine order in the state. The thinker makes an ideal governor who is responsible for this. In his work "On the achievement of Happiness" al-Farabi writes that the art of ruling, the ruler's virtue, his thoughts and knowledge are all the greatest powers. The notions of "philosopher," "first leader," "ruler," "lawmaker" and "imam" are the same. Consequently, the ideal ruler, according to al-Farabi, was personified in Muhammad. He was an ideal both as ruler and imam, full of care as about the moral and the spiritual welfare of his citizens. Practically he performed the will of the "Necessary Existing" in the state. In the whole ideological order of ideas he trained the people in high morality. He was the incarnation of "clean reason" in flesh and blood.

The human race is united by its origin from the same root, common to the varied and many-faceted cultures, nationalities, civilizations, languages and races. This judgment is confirmed by paleoanthropology, modern genetics and various religious doctrines despite the fact that their opinions may be totally different on other essential positions regarding the world. In other words, we may believe that people originate from Adam, but we may also think that their genesis is from the population of natural hominids. But a monocentrism in beliefs about origin of human beings and the start of their pre-history and history is too strongly embedded in common consciousness to be accidental.

Considering this from the viewpoint of cognitive methodology, al-Farabi highly estimated that position whereby very different knowledge, opinions and beliefs become convergent. It is a significant sign of authenticity of knowledge if in the process of disputes, debates and discussions people with different outlooks, knowledge and interests develop a common understanding of this or that subject. He found this integrated understanding closest to the truth, while recognizing that the truth is being formed in the process of cognitive communication, scientific dialogue. In this way he foresaw the importance of debates and discussion as modern (and lasting) ways of reliable comprehension in science, politics, culture, legal relations, and pointed out their high cognitive value. He understood well that scientific debates are unable to change experience or empirical knowledge, especially in the natural sciences. However, as far as comprehensive metaphysical subjects are concerned, he thought theoretical dispute-dialogue, profound theses and theories, their analytical comparison with other contrasting concepts and defense against the arguments of opponents to be an indispensable method of cognition. Since the founder of peripatetism – Aristotle – concordant general outlooks and common viewpoints have been essential to reaching valid knowledge. Thus, in the epoch of Arabic caliphate and eastern peripatetism al-Farabi stated an extremely fair and productive view of the meaning and functions of dialogue. In Hegel's profound judgment "the truth is not the past." Thus, the ideas of al-Farabi and of the other thinkers of various epochs are able to continue their active involvement in contemporary philosophical dialogue without losing their significance.

Al-Farabi's opinion on the unity of the human race remains reliable. This is mentioned here not only to relate the Second Teacher's opinions to the contemporary context, but also in order to provide a general and obvious starting point for the topic of cultural dialogue between East and West and the meaning of eastern peripatetism. The general thesis determines the original terms regarding the possibility of unlimited mental communication and dialogical relationships within the human race, whether it is the dialogue between West and East or North and South. Coincidence in religious viewpoints and scientific theory prove that different outlooks contain and express in their languages the idea of human community. This entails some archetypical understanding of the possibility and even willingness for mutual communication. In its diversity a form of a cultural dialogue begins to play an important role.

The issue of the cultural dialogue of the West and Orient is complex and immense. But let us consider one aspect, namely, its historical direction from antiquity to Arabic-Moslem Middle Age. We shall consider this from the following viewpoint: what provides the very possibility of cultural dialogue itself, what is the principle basis for such communication, what is the integrating factor linking what in many respects are contradictory social-historical formations? Aside from civilizational-historical geography, of which we shall talk later, first of all, we shall look at the ethical field of science and philosophy. The civilizations of the Eastern Renaissance and Greek antiquity were separated by more than a thousand years of economic, social, political and spiritual developments. The productive structures were replaced, economic links were developed, and there was progress in the natural and human sciences. Small autonomous towns, democratic management, individualism, pluralism, pagan mythic religious beliefs, etc., were replaced by large "world" empires, autocratic and theocratic management, communal consolidation, growth of stability. In the ideological-philosophical field those processes were accompanied by a renunciation of pagan polytheism and the development of decisively monotheistic religion. These fundamental cultural divergences gave great urgency to the following issues: how is the dialogue possible between such divergent and even contradictory ways of life, thinking and belief possible?

As a preliminary answer, under all the differences the role of at least one essential connecting link is played by philosophical tradition.

The historical fact of the eastern peripatetic phenomenon confirms that such dialogue is possible and has been realized. However that historical-philosophical context contains this precise issue: how could a certain outlook (philosophy), developed on certain historical conditions, organically enter a system of radically different cultural relations and, moreover, be combined with the religious outlook of Islam, thus developing the most obvious spiritual communication between such different societies?

Al-Farabi may be the greatest thinker of the Arabic Middle Age in solving the issue of understanding the motivation and realization of philosophical dialogue between western antiquity and the Eastern Renaissance. The role of al-Farabi in the development of such cognitive communication is testified to most distinctly by Ibn Sina. He notes that in the period of his life, when he was already highly educated, having studied medicine, philosophy, physics, logic and metaphysics, he still could not understand Aristotle's "*Metaphysics*" until he studied al-Farabi's explanation of this work.¹

This demonstrates that 1) the spiritual need for Greek philosophy was rather broad in the Arab and Persian speaking East; 2) it corresponded to the broad diffusion of ancient philosophical works, especially those of Aristotle, their translations and explanations; 3) understanding of Aristotelism was complicated, first of all, because it had to be involved in a cultural situation radically different from that of its origin; 4) philosophical dialogue of the antique West and medieval Moslem East became possible to a considerable extent due to the fact that al-Farabi comprehended peripatetism in a new way. Its expansion in many respects was due to al-Farabi's creative ability organically to combine different cultural formations and bring them into dialogical relation. This confirms Whitehead's judgment commenting on period of European renaissance: "This was not a mere repetition of the Greek way of thinking. Epochs do not come alive after death." There were other religions between them, other legal systems, other political difficulties, other national heritage, and all this separated the living from dead; "even if a certain statement is reproduced today exactly in the same as a thousand or thousand and a half years ago, its importance is subject to restrictions and expansions, which were not even thought of in the early epoch."²

Al-Farabi's commenting was not "a reproduction," but the development of a dialogical relation between radically different cultures. According to Ibn Sina, this experience was rather successful: the ancient wisdom came alive and began to speak, helping to find answers to the questions of the new time. But a more interesting fact is that al-Farabi provided conceptual grounds for his position which he expressed in his theory of dialectics as a dialogical process of disclaimers and proofs, in which course various judgments and opinions are capable of coming closer and reaching a consensus. "After all it is known for sure that there are no deeper, more useful and stronger arguments than the evidence of different knowledge of the same things and the unification of many opinions into one for the intellect serves as a proof for everyone."³ To him a simple identity of opinions did not prove their validity and truth except for the sphere of apodictic thought: "Many people can stick to invalid opinions but for the group of people having the same opinion and referring to the same authority, which leads them and whose opinion is true for everyone, can be considered as a common reason. One reason can be wrong...but when different minds agree

¹ Abu Ali Ibn Sina, *Selected Works* (Dushanbe, 1980), V.1.

² A.I. Whitehead, *Selected Works in Philosophy* (Moscow, 1990), pp. 200, 2004.

³ Al-Farabi, *Philosophical Works* (Almaty, 1970), p. 44.

after thinking, self-examination, disputes, and consideration from opposite sides, then there will be nothing better than the belief they reach, having proved and unanimously voted for it."⁴

However, according to the theory of Eastern Aristotle, truth can be found not only as a result of such direct dialogue; its understanding reaches special depth and modern comprehension, for he was expanding a dialogical method of reaching truths to the cognitive communication taking place through history. "Philosophers passed contradictions and objections – al-Farabi writes – alternately to each other. Thus, the length of disputes extended as they slowly researched the subject of the dispute and approached separating truth from error."⁵ This is an almost precise anticipation of the position of modern hermeneutics, inclined to see the most prominent representatives of philosophy ranging from Plato to Heidegger as "participants of an endless dialogue."⁶

However, one cannot help noticing the fact that Plato's and Aristotle's philosophy contained the potential for spiritual versatility, taking it far beyond framework of Athenian cultural chronotop.

The possibility of spiritual-philosophical communication in the subject area under consideration requires meeting on the same basic bilateral terms. In order to overcome the tendency to discrete cultural-historical processes, antique philosophy must not have been completely and totally involved in the local cultural configurations of the classic Greek tradition. Only a certain disharmony with its common setting, a certain contradiction between classical philosophy and the spiritual context of its development could enable its universalization. In other words, a philosophical understanding of the world, having cropped up in a certain social-historical situation and belonging to it, should have traits of universality. On the other hand, eastern peripatetism as an understanding of the world was not fully identified with the conditions of its existence. This suggestion can be confirmed. The outlook of al-Farabi and eastern peripatetism has an internal ambiguity, which made him stand out in the environment he belonged to, namely, that of Islamic religious spirituality. Thus, one of the main motives of the Koran and the impulse of Moslem outlook was the requirement of categorical renunciation of polytheism and, thus, of the many things that sprouted from the cultural ground of paganism. In spite of the fact that the breakup presupposed, first of all, religious beliefs and spiritual studies, the latter could hardly be discharged without touching upon other philosophical grounds. However, the scientists and thinkers of early Islam were able successfully to solve this issue and introduce the most valuable scientific and philosophical achievements of pagan history into their civilization. This was the merit of Eastern peripatetism which gradually and invariably affirmed its involvement in classical philosophy (and science) as its main theoretical basis and its adherence to Islam as its sole religious-spiritual source. However, we should emphasize the fact that the possibility and reality of such unification were to a considerable degree present in the very antique philosophy, which from the day its origin and up to Neoplatonism was moving towards a monotheistic religiosity.

The rebellious spirit of the Greeks noted by Ortega-y-Gasset, the absence of an influential priestly class in the cities and the related absence of a stable system of religious postulates in the philosophical mythic religious consciousness enhanced the development of a secularized pluralistic understanding of the world, one of whose manifestations was philosophy. This did not interfere with the traditional and wide-spread mentality of pagan polytheism. Yet, the first studies of Ionic nature-philosophers raised the issue of first origins and though it tried to present this as

⁴ *Ibid.*, p. 45.

⁵ Al-Farabi, *Historical-philosophical Works*, p. 392.

⁶ G. Hadamer, *Actuality of the Fine* (Moscow, 1991), p. 12.

something natural rather than divine, it made an important step toward the negation of mass polytheistic beliefs. In this way of rational and natural explanation of space pagan polytheism quickly dissolved not in the general consciousness, but in the philosophical environment under the pressure of critical reasoning.

The creative side was the search in the direction of the idea of God, in particular, such notions as Fate and Logos of Heraclitus, understood in general as regularity, managing the cosmic order and harmony. The thoughts of Anaxagoras, whose theological thought was highly valued and developed by Aristotle, became an essential milestone in the development of the philosophical study of God. In Anaxagoras' ontology things are developed from homeomeasures under the influence of the cosmic Mind (reason), which is independent, unlimited and not mixed with anything. It has full knowledge and unlimited power over the nature.

Plato, whose system was one of the sources of Neoplatonism and Arabic-speaking philosophy, unlike "physical" studies, develops his ontology from a different context issue. Like his teacher Socrates, he sees one of his main tasks as opposition to the subjective concepts of sophistry, which he considered as antisocial. He sought a philosophy based upon something objective, and understood as something stable, significant, beyond a person and therefore independent of the individual's disassociated interests and goals. The result of the search for objective common bases for thinking was the ontological first principle as an ideally grasped essence or idea. Thereby, intelligible ideas that are independent of human subjectivity, eternal and unchangeable turn out to be the original reason of physical things, ethics, aesthetics, law and others norms and values. They form a special, hierarchically built world, where they are subordinated to each other and in regard to the supreme idea of the Good, also understood as the One since it is source of sequencing, formation and harmonization of the variety of things and, consequently, a principal formal term for its reasonable understanding.

According to Plato, the connecting link between the world of ideas and a formless changeable matter is the Demiurge (God – the creator), who, like a builder or craftsman, forms and regularizes matter, thus it introduces the system of ideas in perceptible reality, even though he does not reach full correspondence to the idea as the perfect prototype of things. Thus in Plato's theory of cognition man, knowing by means of sensible perception, experience and reason, attains an imperfect knowledge about changeable and secondary reality. This reality though a weak copy has a certain resemblance to original ideal essence. Thus the reasoning part of the soul, which is capable of comprehending the mind has the ability to cognize the system of ideas in its pure form by means of anamnesis, that is, by recollection. Plato supposes that before joining the body the soul was an ideal form implicated with pure ideas and directly contemplating them by mind. In physical life this knowledge is kept in the soul potentially and can be actualized under anamnesis, the external impulse for which would be perception and experience.

In Aristotle's metaphysics the intelligible first origin or absolute cause of the Cosmos appeared as eternal, unchangeable and pure agency. This divine Reason is absolute thinking and form of all forms, generating everything, including forms and ideas, regulating like Anaxagoras' *Nous* and managing everything. The differences between Plato's and Aristotle's outlooks show the degree to which classical ontology moved toward theological contemplation. In Aristotle's understanding, God is no longer a Demiurge, i.e. not a craftsman, cosmic builder, realizing and personifying idea-projects external to him and dominating him in material matters. In Aristotle, unlike Plato, God is no longer a secondary and subordinated essence. To be a reason, contemplating himself, and the form of all forms meant, first of all, to contain in himself the whole system of ideal essences as the project of the Cosmos and all things existing in it. This recalls the

activity not of a Demiurge or builder, but of an intellect and the strict calculation of an architect at work on the project of a temple whose ideal form is a target of reason. Remaining identical to himself, unchangeable, he moves the skills and knowledge of stone-cutters, engineers, mathematicians, builders, so that the project is materialized in a physical construction, marked by the principles of reason, harmony and beauty. As far as the human intellect is concerned, it is important to understand that his ability to know physical and metaphysical subjects is stipulated, first of all, by the presence of absolute Reason, which first grasps material things as identical to it. But most of all the relational human intellect is a divine trace with which man is most implicated and indeed identical.

It is obvious that such philosophical contemplations on ontology, bringing it closer to rational theology, had nothing in common with the traditional Greek mythology and theogony. The philosophical elements were much closer to the monotheistic understanding of the world of the future than to pagan polytheism. However, before they were united with a religious spirituality, they had to undergo a considerable process of formation in this direction. The subsequent Hellenistic and Greek-roman philosophy in many aspects can be characterized as further developments of the ideas and issues of classical systems, including that of God.

Hellenism was the historical period when socio-political organization came to an end and was replaced by large monarch states. This also meant the reduction of individualized human manifestations in public and in the spiritual sphere, and, thus, change in the functions of philosophy. It now expressed less the individual personal originality of a man and was more related to public integration processes. In this regard the period of Hellenism and its philosophy had obvious resemblances with the period of Arabic conquests, the development of the Arabic caliphate and of eastern Aristotelism. The fact that at different historical times the Mediterranean civilized area was covered both by Hellenistic and Arabic-speaking cultures was a convergent sign as well.

The reduction of individual meaning and the growth the role of universally significant meaning in philosophy was one of the reasons why it now was being developed not principally through the creation of new outlooks, but through the development and filling of already existing paradigmatic systems, especially Pythagorism, Platonism, Aristotelism. That is why a false reproach to al-Farabi for "repeating" ancient studies can be extended to the entire post-Aristotelian philosophy. But it is important to note that such a way of development of philosophy was not spontaneous and unconscious. Rather, it was like a ripening of philosophical receivership and inheritance, that for some time had been absent and were being put into action by Aristotle and developed by al-Farabi, who devoted to this issue a special treatise on the resemblance of Plato and Aristotle. However, such understanding of philosophical receivership and inheritance in philosophy was actually a reflection of the development of dialogical relations between the preceding and the succeeding systems or outlooks. Such understanding manifests a new aspect if we consider the relationships between classical antiquity and medieval Arabic-speaking civilization. It then becomes the deeply understood core of a cultural dialogue between the East and West, which was being developed in that historical epoch.

Philosophical-theological contemplation obtained a new impulse in Neoplatonism as one of the early religious-philosophical systems, uniting Pythagorean, Platonic and Aristotelism studies. Through Neoplatonism Islamic philosophers became acquainted with classical outlooks. The religious and philosophical meaning of Neoplatonism, together with its theological interpretation of the ontology of Plato and Aristotle were deeply perceived and comprehended by al-Farabi. Here, first of all, it is necessary to note that one of the founders and outstanding representatives of

Neoplatonism, Plotinus, in his studies emphasized the meaning of universal and general first origination from One as an absolute and good source of everything existing in the universe. No doubt such a concept was rather similar to the religious outlook of Islam with its categorical statement of monotheism. Neoplatonism was the philosophical system, which has enabled al-Farabi and other Arabic-speaking peripatetics to combine the edges of their Moslem religious faith with the philosophical and scientific rationality of classical cognition.

Analysis of the ancient philosophy of God and theological subjects shows that its development has far overtaken the traditional polytheistic mythological thought and very closely approached the creation of a rational monotheistic concept. This enabled philosophy to become a connecting-link, a language of dialogue between Hellenistic and Arabic-speaking cultures.

Apart from these internal philosophical conditions of dialogue between these cultures there existed its historical circumstances. Both the classical Greek epoch and Judaism and the medieval Arabic-speaking and European cultural tradition were to a considerable degree united by a common civilizational-geographical space, spread in various Mediterranean areas and the territories bordering thereupon. Therefore, one cannot help agreeing with Karl Jaspers on the fact that a historical-civilisational division into the West and the East, referring only India and China to the latter, in many aspects fairly considers the Mediterranean orbit as a united "western" cultural-historical community, sometimes spread as far as Gang. In this, however, there are enough essential differences in the "western" cultural-historical community. This, however, contains rather significant differences enabling the "western" community from within to delimit western from eastern components. But what is of interest here is what united the various Mediterranean cultures. Islam and Christianity had common religious roots in Judaism, and they had a general histori-philosophical foundation in classical Greek philosophy and Neoplatonism. European culture originates from the ancient Greek and ancient Roman traditions, but equally medieval Europe originally became acquainted and perceived the philosophy and science of the Greeks from Arabic-speaking thinkers and scientists.

We may say that the multiform and peculiar "Mediterranean" cultural traditions had a certain spiritual identity. The question is in what exactly was this identity expressed. This question is too based for the present, but we cannot help paying attention to the interesting fact that it is philosophy that turns out to be the most constant element, being present in all the enumerated cultural formations.

Such a statement is not the true answer, for it describes only an obvious empirical reality whose meaning cannot be explained in a simple way. Therefore, without claiming a sufficient understanding of this phenomenon, we can suppose that the philosophy and science being formed in its depth were to say the least, one of integrating spiritual factors. It was a universal language of cultural and cognitive communication with the potential to transmit the intellectual heritage in historical time and civilizational space. But in order to execute such functions, it had to occupy also an opposite position in each of certain cultural-historical formations, being at the same time comprehensible, justified and necessary in any of them.

Thus, in his creative activity al-Farabi expressed for the third millennium an actual idea of hermeneutic cultural dialogue, presupposing both unity of positions and their principle differences. Al-Farabi already belongs to an epoch different from antiquity, being the brightest representative of the splendid and inimitably beautiful Arabic-speaking Moslem civilization. The dialogue expresses both a receivership of traditions and their delimitation, revealing both the conservation of cultural heritage and the appearance of something new and unexplored. A hermeneutic dialogue

between the ancient and Moslem traditions implemented by eastern peripatetism, can serve as example to establish creative contacts in the cultural megapolis of the present millennium.

1.2. Abu Ali Ibn Sina: Philosophy and Science

One can develop the idea that Islam is vital and crucial nowadays due to the fact that it is extremely modern, meeting the defining principles of tolerance with an ability to take up a dialogue, if one turns to works of Ibn Sina, a faithful follower of al-Farabi who achieved scientific insights on the basis of an Islamic outlook.

European historio-philosophical science long ago came to recognize that the West first got to know the works of Aristotle and Plato thanks to eastern peripatetism, namely, to the works of the prominent Central-Asian philosopher, physician and scientist Abu Ali Ibn Sina (Avicenna). Many studies, including contemporary ones, consider Ibn Sina to be the most prominent and almost the only thinker of the East to introduce to Europe a systematized form of Aristotelism as early as the XI century, i.e., actually, he became popular in the West while alive.

However, not everyone shares this viewpoint of the medieval history of the eastern and European Aristotelism, pointing out that the great importance of Ibn Sina for the European historio-philosophical process does not mean a defining role in the cultural and philosophical interaction of the ancient and the Arab-Moslem traditions. Thus, in particular, a famous French historian of philosophy and science, A. Koyre, gives this role to al-Farabi, naming him "the least studied, but, perhaps, the most outstanding Islamic philosopher."⁷ Possibly, he bases this opinion on Ibn Sina himself, who, as noted above, could not understand Aristotle's "Metaphysics" until he read al-Farabi's explanation of this work.⁸

Ibn Sina's work is profound and takes us to the cultural and philosophical context of the epoch, often called Eastern Renaissance. It shows that interest in philosophy in the Arabic-speaking East was extremely great in the circle of educated people. This is manifest from the broad extent of works and studies of the ancient thinkers and scientists, in particular, of Plato and Aristotle and their translations. At the same time, their understanding faced significant difficulties caused, first of all, by the fact that peripatetism had to adapt to conditions qualitatively differing from those in which it was formed – in particular, it had to find the points of contact with the religious outlook of Islam. Consequently, translation or mere retelling of antique sources without their profound creative re-development by his predecessors and Ibn Sina himself would not enable him so naturally to enter the Arab-Moslem culture.⁹

In its turn, Islam, too, especially at an early stage of its development, included a visible potential for the assimilation of various cultural-spiritual traditions. It was subject to the influence of Judaism and Christianity, the natural sciences of Greece, China and India, ancient tradition, and local ethno-cultural formations. Generally speaking, the system of religious postulates of Islam (as well as of any other religion) was understood and interpreted by people – theologians and philosophers. Since any human turns out to be limited due to human restrictions and the relativity of his cognitive, moral, active and estimative possibilities (only the First Being, Allah, can be totally perfect), interpretations of dogma could not be absolutely uniform and unchangeable. Such

⁷ A. Koyre, *Works on the History of Philosophical Idea* (Moscow, 1985), p. 58.

⁸ Abu Ali Ibn Sina, *Selected Works*, p. 58.

⁹ *Ibid.*

circumstances create sufficient possibilities for mutual rapprochement and partial coincidence of philosophical and religious outlooks.¹⁰

Before Central Asia was exposed to Arabic conquest in VII-VIII centuries, like many other regions conquered by the Arabs, it was an area of the expansion and prosperity of ancient civilizations. It had somewhat forfeited the former traditions, but also received new stimulæ for development. A contemporary of Ibn Sina, scientist and philosopher al-Biruni wrote: "And Kuteyba destroyed the people, who knew the Horesm system of writing well, who knew their legends and taught sciences developed by the Horesm population, and put them to torture. These legends became so secret that it is now impossible to know exactly what happened to the Horesm population, even after the development of Islam."¹¹

However, the Arab-Islamic unification of the heritage of ancient cultures had an important positive side. Islam as a world religion did not acknowledge the ethnocultural delimitation and therefore became a powerful stimulus of syntheses of rather diverse traditions. The general world outlook and Arabic language became the important terms for rapid rise in civilization in their field of expansion. The other term, not less essential, was the high level of development of pre-Islamic cultures.

The Islamization for non-Arabic people was not univocous, as each of them for a certain period inevitably retained elements of former beliefs and spiritual values. All these within the framework of Islam left a certain space for one or another choice of outlook, including choice of philosophy, which not accidentally outlived its first flowering.

Even though Ibn Sina acknowledged the role of al-Farabi as a mentor in his philosophical development, certainly he was a too prominent and independent a thinker and scientist for his outlooks to absolutely follow the views of his predecessor. In this regard his position is defined by two facts. The first and external is related to the fact that Aristotle's philosophy, certainly in its Neoplatonic interpretation, was originally perceived by him according to al-Farabi's comprehension and with his comments. There the principle experience was one of unification of the ancient ideas with the Arabic-speaking tradition, mainly with the Islamic religious outlook.

A second, deeper reason was the predominance of such an understanding of the philosophical process, whose beginning is found in Aristotle and is retained in Hellenistic and east-peripatetic studies. This understanding sets the principle of unity as a foundation of the diversity of the historio-philosophical process and, thus, concentrates attention rather on what unites the philosophical systems than on what separates them. Herewith philosophy is considered as united knowledge, which becomes clear and grows from one generation of philosophers to the other. From such a position philosophy appears to be not an ensemble of mutually discordant systems or outlooks, but essentially one and same system which gradually improves from teacher to follower. Al-Farabi developed a consequent and holistic understanding of historio-philosophical receivership and inheritance in his own work "On the Identity of Views of Two Philosophers, Divine Plato and Aristotle," "Dialectics" and others. The gnoseological imperative of this paradigm required Ibn Sina to consider his studies, first of all, as inheritance and continuation of Aristotle's and al-Farabi's philosophy, in spite of significant differences between predecessors and his own outlooks.

Actually his philosophical outlook probably represents a rather visible digression from the classical form of Aristotelism, caused by the active development of natural scientific knowledge

¹⁰ M.S. Burabaev, A.M. Kenisarin, G.K. Kurmangalieva, *The Issue of Being and Cognition in the Philosophy of al-Farabi* (Almaty, 1988), pp. 112-113.

¹¹ Biruni, *Monuments of the past generation. Selected Works* (Tashkent, 1957), Volume 1.

in the Arab-Moslem society and by the fact that concentration on medical theory and practice imposed a certain imprint on the direction and way of thinking of Ibn Sina.

The cultural-historical situation of the epoch of Eastern Renaissance forced Ibn Sina to face a tense collision of two different directions. On the one hand, the development of natural and special sciences and research in the field of medicine, drew him toward natural reality and the scientific methodology characteristic of medical science since Hypocrites and Koss's schools. On the other, historical recognition of the authority and theoretical importance of philosophy, in combination with the inseparable interest in subjects that were supersensible, comprehensible to the mind and of apodictic validity held him firmly within the boundaries of philosophical rationalism. The contradiction internal to the situation concluded in the fact that the future separation of the natural sciences from philosophy, though not yet realized, was already dramatically marked in the theoretical consciousness of this Eastern encyclopaedist, philosopher and physician.

Both for al-Farabi and Ibn Sina philosophy was not merely high metaphysical knowledge. It has a religious-moral meaning as well aimed at the salvation of the soul which is attained by the acquisition of knowledge (enlightenment), including that of the original divine cause. This was verified by reason and eventually by apodictic logic as a "scientific-measure," meant to define the concordance to the truth of every theoretical statement on the basis of a formal criterion.¹² Therefore, philosophy was approaching a rational theology ("true"); or theological concepts were considered close to metaphysics. Generally speaking, salvation of the soul – the high purpose and meaning of mundane human life in Islam – is placed in direct dependence on the knowledge of logic as the main method and ability to reach reliable knowledge about nature, person and speculative essences. Such a view is important evidence in favour of the fact that under all the empirical and even sensual trends in the philosophy of Ibn Sina, he retains the primacy of comprehensive rational cognition.

Thus, it is obvious that in the eastern peripatetism of al-Farabi and Ibn Sina rational philosophy in many aspects is identical to cognition and enlightenment, and that the latter serves, firstly, to achieve religious objectives and only secondly to answer practical issues. This results in the attention they paid to the process of the assimilation of knowledge and the classification of sciences. However, there are differences here. In the study by Ibn Sina on the correct systematic sequence of sciences metaphysics comes after logics and only after that does it become possible to transit to the "lowest" sciences – physics, astronomy, music, etc.¹³ In al-Farabi the "preparational" (logics, grammar and others) and special sciences, on the one hand, precede metaphysics as preliminary knowledge, but, on the other, they follow it, now finding authentic meaning in the context of universal knowledge.

Nevertheless, from the point of view of Ibn Sina the studies of science confirm the above-mentioned opinion on the primary importance of philosophical rationality. At first glance, it may seem strange to the scientist that closely connected with empirical medicine, the concept of supersensible being always dominated over sensible reality. Probably, Collingwood was correct in writing about a similar situation: "Energetic polemics against some doctrine is a faultless sign of the fact that this doctrine is exceedingly wide-spread amongst contemporaries of the writer and even has a certain attractive power for himself."¹⁴ But alongside comprehension by mind, Ibn Sina acknowledged empirical and sense methods. This provides even more foundation for supposing that his adherence to metaphysics and apodictics expressed both an orientation to the traditional

¹² Abu Ali Ibn Sina, *Selected Works*, pp. 69-70.

¹³ *Ibid.*, p. 69.

¹⁴ P.J. Collingwood, *The Idea of History. Autobiography* (Moscow, 1980), p. 23.

beliefs of philosophy and science and prominent interest and peculiar engagement in the formulation and comprehension of the development of an empirical cognitive style.

Explanation of enlightenment as a key issue of medieval Arabic-speaking peripatetism was stipulated, on the one hand, by the development of special natural, exact and humanitarian sciences in combination with the aspiration to use them in practice, and on the other hand, by the influence of the ideas of Islam and Neoplatonic philosophy. As I see it, the former was not that far from the latter.

The basic principle of Moslem dogma stipulated the following major Islamic attitudes to scientific knowledge. First, there are the theistic positions of Orthodox theology, mutakallims and asharits. Since their outlooks were founded on the statement of omnipotence of Allah's will in regard to the world he created, the latter appeared to be deprived of its own permanent objects and strong relationships, existing only according to the inscrutable plan of the Creator as an ensemble of casual forms and properties. It is obvious that from such a viewpoint the sciences of nature and even their simple recognition is extremely difficult. As far as the understanding of supersensible objects is concerned, it can be based only on belief in the infallibility of true postulates. Secondly, from the position of Sufism, cognition of God can occur in the way of love through being enlightened by mystic intuition and dissolution in God. Since Sufism taught one to neglect the multiplicity and variability of the material world, it detracted from the sciences of nature and on the whole denied the possibility of rational cognition of both perceptive data and supersensible objects.

Thus, both orthodox theology and Sufi mysticism fell into contradiction with briskly developing natural and humanitarian sciences. They did not intend to solve the issues of the creation of a rational theology, understanding and motivation of principles of science and scientific thinking. Such a position was unacceptable for Ibn Sina as a scientist, philosopher, theorist and practicing medical worker.

A more balanced and realistic position on the issue of studies on science, enabling one to combine the principles of Islamic religion and to motivate scientific knowledge, was taken by eastern peripatetism, based on the physical and metaphysical research of Plato's-Aristotle's (Athenian) school and Neoplatonism, which, according to the correct opinion of S.S. Averince, was not only the largest philosophical system of late antiquity, but also a refined religious doctrine.

Aristotelianism was important to its Arab-Moslem followers not only because it laid the foundation for teaching science, justifying the need for both philosophy and the development of the private sciences necessary for the Arabic caliphate, but also because this very justification was based on an explanation of the empirical way of cognition in the philosophy of Aristotle. His approval of reason, i.e. of the "form of the forms" as the cosmic origin meant that natural and social reality begin to exist as a result of the structuring of matter (potential originality) by a formal cause, thus, resembling a reasonable first cause. Thus, a synthesis of transcendental being and immanent reality was being realized in a relationship that allowed the empirical world to be considered an expression, literally a personification, of formal reason.

That led to a rather important conclusion which had not previously been paid sufficient attention. This is because in pre-Aristotelian philosophy discrepancies between thinkers on the question of what is exactly the first cause of the world (apeiron, being, atom, idea, etc.) led to doubts regarding each of the postulated beginnings and thus generated a fundamental gnoseological issue: how is it possible to cognize subjects comprehended by mind. If in pre-peripatetic philosophy the most ingenious decision was provided by Plato in his theories of *anamnesis* (recollection), Aristotelism opened the way to a principally different methodology of

cognition of such subjects. From his time the study of empirical reality could be considered not only as cognition of a single and volatile phenomenon, but also from the point of their formal resemblance to the first cause, as cognition of universal reason. In other words, "the imprint" of the form of the forms on the empirical subject could at the same time transform its study into a study able to provide a certain understanding of essences comprehended by the mind, that is, to transfer them from the empirical to a transcendental world.

While highly valuing this concept of Aristotelism, Hegel emphasized that completion of empirical knowledge results in the understanding of a speculative notion. In other words, the development of research in the private sciences, comprehended in their unity and interaction, brings philosophy closer to understanding the reasonable first cause. Proceeding from this fact, the obligatory encyclopaedism of the eastern peripatetics is seen both as a result of subjective-personal aspiration to master all the available knowledge and as deep understanding of the fundamental principle of Aristotle's philosophy.

However, in the medieval Near and Middle East Aristotelianism found itself in quite other conditions than those in which it was originally formed. The main spiritual-religious difference was the fact that, having appeared in the atmosphere of pagan pantheism, it could be perceived and developed in the environment dominated by the monotheistic religion of Islam only if it had certain premises for such an adaptation. Here it is appropriate to note that the Platonic-Aristotelian tendency in philosophy was recognized not only by the Arab-Islamic peripatetics, but also by Christian scholasticism since it included an intellectual potential for anticipation of the cultural-historical development of both the East and the West. This was due to the fact that from its very origin philosophy moved aside the polytheism of mythic-religious consciousness with its immanent pantheon. Its idea of a united cosmic first origination – as this was becoming more and more intelligible and transcendental with Plato's idea of the good, reason, Aristotle's form of forms, or Plotinus' One – increasingly approached the idea of the one creating God of the monotheistic religions of Judaism, Christianity and Islam. It was in such an evolution of philosophical outlooks that the premises of the spiritual-cultural juncture of the Moslem religious tradition was being developed. Rapprochement of philosophical and religious positions with the keen interest of Arabic-speaking civilizations in the natural science resulted in the fact that the Eastern peripatetics carried out, probably, the first experience in history of joining a philosophical tradition to the outlook of a global monotheistic religion. Here al-Farabi and Ibn Sina had to provide such an interpretation of the Islamic ideology without breaking with orthodox views, but bringing certain corrections in them. These were the principles of priority of reason over faith and of philosophy over theology with an accent on wisdom, high reason and the omniscience of God, the Creator.

In its turn, the combination of eastern peripatetism with the Islamic theism, though not leading to their identification, meant that the notion of the form of forms or of the one of peripatetism must be replaced by the notion of God, the Creator. This was an essential difference since creationism as a doctrine of absolute creation of the world by God out of nothing was not present in classical philosophy. With such a replacement, the study of sensible-exact things by particular sciences and the comprehension of the received knowledge by philosophy seemed to be a direct study of the results of divine creative activity, but also a mediated cognition of the First Being. For most interpretations such notions as education and enlightenment are relations between people who are, on the one hand, teachers and, on the other, learners, that is instructors and students. For the eastern peripatetics enlightenment (education) seems to be a universal ontological relation, linking the

whole structure of being, in which God-the-Creator emerges as the absolute teacher for the follower-man, whether it is his mystic understanding or the study of a subject of nature.

That is why in doctrines of al-Farabi and Ibn Sina philosophy is clearly understood as a doctrine about science, education and enlightenment, mastering the whole complex of human knowledge from the particular sciences to the divine metaphysical essences. Such enlightenment serves not only, and not as much for the solution of practical issues. Rather, it is directed as its main purpose at a reasonable understanding of the First Being and, consequently, at the improvement of a person by joining the one divine source of wisdom, good and harmony.

1.3. Yassavi: Islam and Public Beliefs

Islam has shown its inherent proximity to the modern requirements of polycentrism and polyphonism since ancient times, being capable of rapprochement and interaction with the public beliefs of those nations to whose Land it came. To examine these ideas we shall turn to the creative activity of a prominent thinker and prophet of the Kazakh lands – Hodja Akhmed Yassavi. Within the formation and development of the Islamic philosophy in Kazakhstan his spiritual activity left a deep trace. What defined his special "status" in the development of philosophical and public thought was his transfer of the Sufi-Islamic concept of God to ground the traditional outlook of the Kazakh nation.

Before we begin to talk of our great ancestor, Hodja Akhmed Yassavi, whose wise khikmets for the entire millennium have been a strong basis for our nation's understanding of the world, we need to understand a number of important issues that modern Yassavi researchers are facing.

First, we, present-day scientist-researchers for 70 years have been educated on the postulate: "Religion – is an opium for people." With this previous outlook we will not be able to learn the secrets of the wisdom and the rich spiritual world of Yassavi or his place and role in the history of the culture of Kazakhstan. Simple people, despite a severe ban under ideological propaganda, honored the spirit of this great person, respectfully calling him Azret Sultan, and worshipped his ashes with trembling souls, considering this as their "second hadj." However, some of our scientists still see him as a representative of "Moslem mysticism," a preacher of the "missionary Sufis literature." With such a dogmatic rational approach, proceeding from the materialistic one-track Eurocentric understanding, we shall not be able even to approach the secrets of Yassavi's wisdom.

Secondly, in historiographic science, including the works of domestic scientists, there is one trend: any time they turn to a historical personality, they firstly find his genealogy and, based on this, proceed to determine his spiritual world. Of course, I do not doubt the importance of genealogical science, the elements of hereditary transition of talents and gifts from generation to generation.

However, the talents and gifts of a person not only are innate and absorbed with the milk of their mother, but also gradually develop as a result of influence of the native cultural-historical environment, traditional culture, education and knowledge.

From this point of view, when some researcher is digging into Yassavi's pedigree: we start to think: here we go, his father was Hadji Ibragim, he is a descendant of the fourteenth generation of Azret Ali. Possibly, his pedigree is really like that. But this information does not in the least disprove that Hodja Akhmed Yassavi was a representative of the traditional Turk cultural environment. For his outlook was developed within the framework of the traditional Turk understanding of the world, and his genial poems absorbed his sincere feeling for his native people and Fatherland.

Thirdly, it is impossible to consider the outlook of Hodja Akhmed Yassavi separately, beyond the historian-cultural and spiritual context. For he is not only a historical personality, born into traditional Turk culture; he also lived the ideas of preceding thinkers and enormously influenced the formation of the understanding of the world by following generations of genii. Thus, before we understand the meaning of Yassavi's act, who, being 63, "having suffered my soul leaving me before death," as he said, voluntarily leaves for the underground, we need to investigate the meaning of sufferings of the other thinker of the Turk world, Korkyt, who, in search of immortality, was travelling all over the world, chasing death away by the power of his musical instrument.

If we compare them, we can find great resemblance in the actions and understanding of the world of the two Turk thinkers who were separated in time by almost 300 years. Both Korkyt and Yassavi wandered like dervishes in search of the meaning of human life and the truth of the universe. But, not having found the truth, the old man Korkyt returns to the native place on the bank of Syrdarya and, lying on the waves, for the entire century plays "hymn to life" on his kobyz and does not let death approach him. But Yassavi, also tired of wanderings, returns to his native Turkestan. He dreams of living as long as he lived before and of devoting prayers to the Creator, of meeting the Creator in his soul and thus learning the Truth of the universe, of becoming a linking bridge between his contemporaries and God.

One who did not get to know the particulars of the traditional Turk understanding of the world, who did not live on the vital juice of Korkyt's thoughts, will not know the secrets of Yassavi's feeling of the world, his religious-philosophical work of "Risala." In other words, the key to understanding the essence of Yassavi's khikmets is deep appreciation of the ancient Turk mythology and legends about Korkyt.

Contemporary Yassavi's researchers consider the spiritual heritage of the great saint, who left an indelible trace in the consciousness of the Turk world, beginning from XII century, in such an isolated way that it seems that there were no historical ties between his views and doctrines of his predecessors Abu Nasr al-Farabi and Abu Ali Ibn Sina. Moreover, we still have not tried to trace the links connecting Yassavi with his contemporaries: Yusuf Balasaguni and Mahmud Kashgari. The role of Yassavi's hikmets in the development of the outlook of Kazakh poets – from Asan Kaygy to Abay – has not been discussed at all.

Certainly, under former ideological dictation we could not study in full the issue of Sufism, its ontology and gnoseology. But over 10 years have passed since those ideological chains were cast off. Why then would we conceal that al-Farabi, Ibn Sina, and Yusuf Balasaguni and Mahmud Kashgari were active representatives of Sufism (leaving aside Yassavi's direct follower – Suleymen Bakyrhani).

The traces of the effect of Akhmed Yassavi's ideas on the creative activity of Kazakh poets ranging from Asan Kaygy to Abay, on Kazakh philosophy and the traditional ethics of the Kazakhs can be seen brightly and distinctly and already have long been known. Leaving aside the others, it is enough to recall the poetry of Shortanbay who even in the XIX century considered it to be his holy duty to follow the line of Sufism and was a direct continuer of Yassavi's traditions in Kazakh literature. The meaning and contents of the great Abay's 38th word is obvious for the inquisitive thinker – Abay made a profound comparative analysis of the ancient Moslem philosophy and the outlook of Sufism and, having learned the deep wisdom of the latter, forewarned simple people of false imitation and fanatic external worship.

Thus, the spiritual heritage of Hodja Akhmed Yassavi should be researched in the complex of the entire Turk civilization and in the process of continuous socio-cultural development. Contemporary researchers should see Hodja Akhmed Yassavi not as a lonely tree in the deserted

steppe, but as one of the thinkers of the Kazakh land – from Korkyt to Abay – and try to recognize peculiarities of his perception of the world.

Fourthly, Hodja Akhmed Yassavi is a scientist who holds a special place in the ranks of great thinkers of the human civilization. Therefore, firstly, we should get to know his holy image and only afterwards provide him his due in the history of the world civilization.

Europeans, who decided to write the history of world civilizations, starting with the new era of development of the mankind, also pay attention to the Eastern Renaissance. They cannot help paying attention, since today it is obvious that the foundation for modern western civilization was laid in the works of eastern thinkers. But the centuries-old ice of the Eurocentric views has not yet melted. We are also guilty of that since, instead of a thorough study of the deep cultural and civilizational roots and philosophical universals of own traditional culture, we prefer to perceive ready stereotypes of the West. As a result, we honour Schopenhauer more than Yassavi, and Thomas Moore more than Asan Kaygy. And if we hear the historical justice, we shall see that Schopenhauer's philosophy of cognition based on irrational intuition is founded on the idea of Sufism of "understanding the radiant casual truth by means of sufferings, on coming to the Highest and merging with His spirit." Our ancestor, Asan Kaygy, projected the social utopia in his search for "a Promised" land for human beings long before Thomas Moore.

The issue is not who first stated one or another social idea, but about the synthesis of our traditional outlooks, through which we can enter the course of the world civilization with all our peculiarities. At present, when the chain of rigid ideological dogmas has been broken and thought has become free, some of our intellectuals, including young people, zealously turn to Arthur Schopenhauer and Friedrich Nietzsche, Nikolai Berdyaev and Jean-Paul Sartre, often without understanding the essence of the issue. Such servile imitation of western thinkers can give us nothing but artificiality. But if we study their heritage in terms of our own traditional outlook, in combination with our own notions, we shall enter world civilization with more certainty.

I emphasize this because the above-mentioned thinkers – Schopenhauer, Berdyaev and Jaspers – openly confessed absorbing their ideas from the East and from Sufism. We rashly admire the latest western trends before thoroughly studying the values of our traditional outlook, including our spiritual heritage from the most prominent thinker, Hodja Akhmed Yassavi.

In this regard it is impossible to silence a related aspect of another burning issue of our life. Nowadays there are many religious sects. Accordingly, there is much talk of some young people leaving the righteous way of their parents and being under the influence of other beliefs. Who is guilty in this: the parents who have allowed their own children to become undisciplined; or our clergy which cannot find the way to the hearts and souls of the young? Maybe, the government which in such delicate issue cannot conduct a flexible confessional policy? In my opinion, we, representatives of the social and humanitarian sciences who were not able to transfer our rich traditional outlook and spiritual heritage to the consciousness of the young should take most of the blame.

We rejected the Communist ideology which, though poorly, united the society. Komsomol with its own noisy political actions has departed the stage. We decided to develop a national ideology and to bring up the youth in its spirit. But how can this be implemented? First of all, by developing spirituality, morality and understanding of the world. The optimal way is a new approach to the popularization of the previously forbidden heritage of such a great thinker as Hodja Akhmed Yassavi. Then the young would understand that the ideas of humanity, tolerance, morality, honesty, nobility, aspiration to understand the truth are contained not only in the doctrine

of Krishna. That is the fourth aspect of the new socio-cultural approach to the study of the rich spiritual heritage of Yassavi.

I have intentionally devoted my present discussion to the determination of our direction in the deep study of the heritage of Hodja Akhmed Yassavi with the purpose from the very beginning of recommending as the correct course the study of Yassavi, to form a new attitude to the issue of his place and role in our traditional outlook. To do this, first of all, we need to find answers to the following questions: "What is the doctrine of Sufism that H.A. Yassavi followed and how did it expand amongst the Turk-speaking people of Central Asia?"

The main core of Sufi doctrine is a question that always worried a human being to whom the Highest gave the ability consciously to handle his environment. From the eastern thinkers of antiquity to the followers of contemporary existentialism, humankind has tried to find the meaning of human life, the truth of being? The figure of our ancestor Hodja Akhmed Yassavi who synthesized Sufism and Tengryanism rises on the way to understanding this truth, in the centre of world history, as a powerful giant amongst those who search.

In modern literature on Kazakh philosophy we hear many disputable opinions on Tengryanism as a religious system, which divide according as Tengryanism is understood as a polytheistic or a monotheistic religion. Without entering the debates and evaluating the correctness of this or that researcher, we emphasize only that Tengryanism expressed a trend to monotheism and that this, to a certain extent, prepared the ground for joining Islamic monotheism. Yassavi's missionary activity was in many respects dedicated to this. The expansion of Islam in the pagan environment, where not only views of Tengryanism were popular but also ideas of zoroastrism and manyheism, rudiments of the Moon religion, etc., could not be rectilinear and unambiguous. Its "adaptation" passed along the original way promoted by the Sufist direction of Yassavi's views. Sufism was "simplified" in its ritual and religious ceremonies and this played an important role in the nomadic culture and even to a certain extent met the requirements of nomadic lifestyle. This was spread by dervishes and murids on the boundless expanses of steppe. In its most secluded places, it synthesized the main postulates of Islam with the traditions of public beliefs.

Moreover, this process was not unilateral, but really bi-lateral: the moral-spiritual essence of Islam found its response in the hearts and souls of nomads and was accepted by them; but, in its turn, the concrete historical entrance of Islam was complemented by elements of pre-Islamic religious practices: the cult of the ancestors spirit, the worship of graves and "holy places," etc., that were very stable in the steppes of Central Asia.

The "Hikmets" of Hodja Akhmed Yassavi became "a textbook" for the spiritual-moral ascent of a human being to God since, according to him, each person in his development can reach internal perfection. Conditions for this have been predestined by divine foresight; moreover, this includes the divine predetermination of the human race. The core of the ascent to perfection is the love of God, and through it love of human beings. That is the direction of a spiritual-moral movement. Therefore, Yassavi's religious concept was based upon the human values of Good, Humanity, Justice, therefore the synthesized form of the religious attitude to the world that he expressed was understood and supported in the Turk environment. Thus, the humanistic ideals of Yassavi have found their continuation in the creative activity of prominent Kazakh akyns Asan Kaygy, Shalkiiz, Buhar-zhyrau. Moreover, due to the influence of Yassavi on the richest verbally-poetic heritage of The Kazakh people, a tradition of religious-moral genre comprising poems, legends, dastans, among which are poets Zar-zaman "Girl Dariga," "Zarkum," "Muhammad Hanafiya" and others, was created and further developed. It will be interesting to trace the Sufi traditions in the Kazakh poetry.

Sufism has also influenced the classical poetry of the East. In many poetical works of Firdousi, Nizami, Saadi, Navoi it can be traced to one or another degree as close to Sufi ideas. They played an important role in the philosophical formation and development of the spiritual world of Abay – a recognized genius of the Kazakh nation – who personified its wisdom.

1.4. Abay and Shakarim: God and Reason

Abay is many-sided, versatile and ambiguous figure in the history of Kazakh philosophy. This can be proved by the fact that each generation reads and comprehends him in a new way, each time opening new aspects and nuances of his creative activity. Every new generation of philosophers finds special nuances and "turns" in his creative activity. Abay is interpreted in different ways both in the East and in the West. Sometimes he becomes close to eastern Sufism, later to western rationalism, sometimes he is a theist and later a deist with an obviously expressed materialistic trend.

This happens because Abay's philosophy is a concentrated expression of the spirituality of the Kazakh nation. His creative activity is the soul of the entire nation, groaning and suffering for the present and future, and in a frantic blast painfully looking for an answer to existential questions.

The philosophy is valuable and important because it is immanent to the way a human being is defined by his or her epoch, type of sociality, form of communication, culture and ways of its expression, forms of cognition, etc. Personified philosophy fixes and expresses the "points of focus" of various cultures, various types of thinking, and their constructive dialogue with each other. The philosophy of a genius reflects polyphonic communication and therefore is ambiguous, turns out to be beyond time, and carries in itself a potential for what is endless. As Abay wrote, "Only the one who reaches the consciousness of the high spiritual power and without fail unites in himself love and truth with the help of his own skills, thought and experience can be called a wise man and a thinker."¹⁵ That is why he is inexhaustible and intransient, remaining a permanent source of inspiration.

There are three sources of Abay's outlook: the classical poetry of the East, European (Russian) culture, and ancient Kazakh culture. The influence by the East was basically developed in literature, with an emphasis upon the other two sources. As there are different versions of the Eastern influence on Abay, ranging from full negation to the leading role, consideration of the philosophical issues of Abay's philosophy through the problematics of Islamic philosophy remains an issue nowadays.

Characterizing Abay's philosophical views from the position of their philosophical foundations, various authors see them in different ways as pantheism, theism, deism, or sometimes even materialism. The latter viewpoint, in my opinion, demonstrates a class approach, dominant within the Soviet totalitarian period. It is difficult to speak of Abay's materialism, especially if one reads the following lines:

The best proof of Allah's existence is the fact that for many millenniums people speak of one and same thing in different languages: of the great and infallible God. It doesn't matter how many religions there are, they all confirm that God is fair and loving.

It was not people who created the world – they only cognize the world created by Allah. People strive for high justice and love, and the one becomes wise who sincerely believes and understands

¹⁵ Abay, *The Book of Words* (Almaty, 1982), p. 123.

the greatness of Allah. I mean, sincerely believes and understands the greatness of Allah, rather than having been forced to believe in Him.¹⁶

Abay is not an atheist. His "inconsistent judgments" served as a "basis" for an atheistic interpretation of the direction of his philosophy in Marxist philosophical literature founded especially on *Abay's* critique of the activity of Moslem mullahs and ishans in the Kazakh steppe. However, it is obvious that this or other degrees of unorthodox, free thoughts or anticlericalism, inherent in many outstanding individuals, has nothing in common with godlessness, but only expresses personal nuances of religious belief.

It seems quite obvious that *Abay* acknowledges Allah and believes in his omnipotence, mercy, love and power. He writes about it in detail in the thirty eighth word which is the core and focus of his religious-philosophical concept, where he unfolds the principle of the unity of Creator and the created.

In *Abay's* concept it is necessary clearly and distinctly to separate two layers or approaches to the Creator and to serving him. First when Islam is adopted with clear understanding of why there is belief and its principles are defended, based on the power of reason, and second when they are based on blind faith. This is, to speak in modern terms, the issue of the internal content of religious attitude to the world and its external manifestation, the profound formal aspect of religiosity and religious practice.

In its deep explanation this position of *Abay* comes close to the position of al-Farabi. The first criticizes everything related to the blind faith and the fear of God produced by external, in this instance, superficial aspects of faith and religious practice. As *Abay* writes, "the rites you perform are sincere and full of meaning only when you totally acknowledge God's truth. Ablution and prayers – namazes and fasts must be only external manifestations of conviction. But if you are not imbued with the boundless faith in Allah, then doing these rites becomes the greatest expression of human hypocrisy."¹⁷ Therefore, the main thing for each individual person, according to *Abay*, is to meet two immutable requirements: conviction of faith and an aspiration to understand it. Reason which, according to the Kazakh sage, Allah provides to a human being makes it a part of God. Therefore, *Abay* is extremely concerned with the issue of reason.

The concept of reason gained *Abay* fame as the great Kazakh educator who devoted himself to the issue of overcoming the ignorance of the Kazakh people. However, reason is not identical with science. Just as erudition differs from real knowledge, so science differs from its external manifestations where oratory can be said to be wisdom. Thus, there is a difference between reason and science, identical to intellect. The concept of *Abay's* reason is closely connected with the concept of God. Reason is an objective universality which if followed makes one reasonable. Reason acts as a universal principle of consciousness which is necessarily connected with the principle of humanity. This is forcefully proclaimed by *Abay*.

The Principle "Adam bol!" ("Be a man!"), linking the East and West into a united whole, expresses the thrust of his philosophy on the fundamental bases of human being. Humanity ("be a man") is the form of universality that expresses the essence of the traditional Kazakh society as a wholeness to which forms of the people's contact with one another were leading, where it was human relations rather than the economic and a political that defined moral norms and traditions, thus stipulating the peculiarities of traditional Kazakh society and its special spirituality.

¹⁶ *Ibid.*

¹⁷ *Ibid.* p. 131.

The principle of "Adam bol!" enables us to understand the meaning of bringing reason into the sphere of moral relations for it fixes and characterizes the human contact both from the position of external directivity from person to person and from the position of internal directivity of a person to oneself, a voice of consciousness inside each individual person. Moral behaviour, according to Abay, always makes us act in accord not only with external circumstances, norms, traditions, but also with the internal will, consciously subordinated to one's own reason. Reasonable behaviour, therefore, is really human behaviour, moral behaviour is reasonable behaviour.

Abay's views are characterized by the statement that reason is able to control the feelings, emotions, and will of a person. Thus, a person cannot and must not remain in captivity to one's "nature," but must transcend its limits and tower over his nature. Due to education, culture and enrichment by knowledge, a person must improve his or her own natural talents. This is the main direction of Abay's enlightening concept.

It is necessary to emphasize another important aspect concerning Abay's personality, the fact that his thoughts on morality did not differ from the practical position of his life, they were his belief. The voice of his conscience, which required that he truthfully comprehend the fate of his own Kazakh nation, required that he speak the truth to his people about himself, even an unpleasant one, for, according to him, people, who do not have a great purpose or general truth, are spiritually dead. And where there is no life, there can be no perfection. This is Abay's life credo that brought to life a moral requirement of his philosophy "Adam bol!" that became an inexhaustible source of spiritual power for the Kazakh people, its accent on the great way of spiritual perfection. We should develop the human skill to think by heart and not by mind.

Like no one else, Abay, was deeply concerned about the issues of self-determination of the Kazakh people, which explains his thorough critique of the vices of those days. But this was a creative, rather than a destructive critique, needed to move toward future perfection on the way of Reason, Good, Humanity and Justice.

Shakarim Kudayberdiev continued and further developed the ideas of Islamic philosophy in his creative activity. He wrote that after Abay, who has always served as an example for him, died, he chose the way of purity and honesty as the only possible and acceptable way for humanity. This brought him to contemplate on the issues of the meaning of life and to search for the truth which can "be seen by the eyes of the reason," for, as he pointed out, our wit cannot comprehend the reasons of being.

To him the search was identical with the choice of a philosophical position, without which it was impossible to define and develop his practical moral life activity. The choice of the way, with existential tension, was considered by him to be an issue that could be solved either by recognition of the Creator and the eternal life of the soul, or by affirming that everything in the world appears spontaneously, without interference of the Creator and the soul dies with the body.

The methodology of the philosophical research which *Shakarim* studied in full and demonstrated in his famous "Three Truths" was of special interest to researchers of Islamic philosophy, culture and the spirituality of the people. This was the method Aristotle used in his "Metaphysics" and "Politics"; it is what Francis Bacon speaks about in his critique of "idols" of cognition, and what *Shakarim* writes about as follows:

A researcher should be educated in various religions and sciences, should know what this or that scientist said about an issue. Herewith, it is rather necessary to beware of the fact that the faith he professes, the things he has read and studied, his habits, certain passions did not all of a sudden

get to depend on someone's outlooks only because they come from some remarkable person. If you believe the words of an authoritative personality, you can't remain irrevocably attached to his words and ideas. You should set your mind free and dispassionately, not with a painfully-fevered but a sane reason to study and critically to value the books, utterances, judgments on practical matters as they conflict in their contents, and contradict in their positions and conclusions.

This methodological approach became a guiding one in modern philosophical literature, particularly the historico-philosophical. Thus, we may state that Shakarim Kudayberdiev was at the sources of the historio-philosophical conception in Kazakhstan.

His creative activity, where the issue of the choice of the "true way" is resolved on the basis of certain methodological principles, demonstrates the power of spiritual inspiration of modern cognition rooted in a constant dialogue of opposite positions. Different judgments and views constantly face each other, contend and reject, complement or deepen – and on the whole, develop Shakarim's position. His thinking is internally dialogical: the "Three truths" is a constant collision of "pros" and "cons."

Subjecting to analysis and critique the materialistic direction in philosophy, Shakarim proclaims and defends the main positions of Islamic philosophy, which can be stated as follows:

- 1) the causal sources of all that exists are in the immensity of the cognition, might and skills of the Creator;
- 2) the soul exists from the very beginning and always; and within each successive rotation it rises to a new qualitative level; and
- 3) conscience is an integral characteristic of the soul. "I name human modesty, justice, kindness in their unity – Shakarim wrote – by the Moslem word of "uzhdan," and by the Russian "conscience." Conscience lifts the human soul and is needed in one's earthly life and in the posthumous life of the soul. Conscience is a crucial category in Shakarim's philosophy.

To follow these three positions is a true path for human spiritual perfection. When every person, according to Shakarim, comes to believe in the Creator and the posthumous life of the soul and in the fact that conscience is his primary need, then his heart will never be hard and he will remain on the sole correct life path. That is the highest of Shakarim's precepts to his descendants.

Through successive but related prominent thinkers like al-Farabi, Ibn Sina, H.A. Yasavi, Abay and Shakarim we have traced the main stages of formation and development of the Islamic philosophy, culture and spirituality in Central Asian countries. In conclusion we need to emphasize that this is not the end of the development of Islamic philosophy: rather, the process of its systematic study is only beginning. Sovereign Central Asian states are gradually getting free from the spiritual chains of totalitarianism which imposed a taboo on the study of the Islamic philosophy, culture and spirituality of people. Practically, all literature of the Soviet period is full of negative attitudes to Islam, which used to be called only reactionary in its essence and manifestations. For this reason many issues and aspects of the Islamic outlook and Islamic philosophy practically remained unexplored and, thus, forbidden, not only for the broad public, but also for scientists and intellectuals. Ideological stamps and labels were undeservedly put on the best representatives of the Islamic philosophical and public thought, including those we have just considered. And not only ideological stamps: many politicians of the Islamic orientation, priests and common people sacrificed their lives for their religious beliefs and views.

We have not yet considered the poets of the "Zar-Zaman" epoch, Muhammad Salim Kashimov and other figures of the so-called movement of pan Islamism. However, this does not mean that their ideas and outlooks are not of interest for modern philosophy and culture. It is just that this is a large new page of future studies, requiring special study and a separate discussion.

The systematic study of Islamic philosophy and culture in post-Soviet Kazakhstan is in its initial stage, but it is full of the spiritual precepts of al-Farabi, Ibn Sina, Yassavi, Abay and Shakarim. Their ideals complied with those of humankind and have left an indelible trace in the history of its public-philosophical thought of the Kazakh nation; they are a source of rebirth of the Kazakh national culture and spirituality at the beginning of the XXIst century. The active study of the spiritual values of Islam by our people nowadays is possible through the prism of that rich creative heritage of al-Farabi, Ibn Sina, Hodja Ahmed Yassavi, Abay and Shakarim.

We have addressed the creative activity of the greatest representatives of Islamic culture of the peoples of Central Asia in the socio-cultural context and have carried out our analysis from the position of the XXIst century. We have found the many-sidedness and spiritual tolerance of Islam, its ability and readiness for dialogue, co-operation and mutual understanding that allows it to attract the minds and hearts of the people living in a plastic polycentric contemporary world, oriented toward conflicting positions, opinions and life practices. The fate of Islam is determined by its linkage with the spiritual requirements of the contemporary multi-polar world.

Chapter II

Common Law Philosophy of the Kazakhs: Potential for Democracy

2.1. Civilizational Traditions and the Advocacy of Rights and Liberties in Kazakhstan

Most social scientists now acknowledge a higher productivity of the civilizational paradigm compared to the formational one dominant within the Soviet social and humanitarian sciences. The analysis of civilizational bases of the traditional Kazakh society enables us better to understand the essence of the processes of modernization taking place in the modern Republic of Kazakhstan.

The East-West dichotomy, enabling us to determine two super-civilizations, is commonly recognized in science. The East is characterized by a high degree of etatism, state property, domination of the group over the individual, absence of the notion of autonomous personality and, consequently, of the category of human rights and liberties. Individualism, high development of the institution of private property and the resulting autonomy of personality, essential rights and liberties are inherent of the West. The main value of eastern civilization is stability, of the western is dynamism. In the East the state is practically all-powerful, in the West it is restricted by law.

The civilization established in the Steppe has absorbed characteristics of both East and West. The phenomenon of nomadism originally combines the collectivist and individualistic, etatist and liberal beginning. The political culture of nomads does not accept full domination of either corporativism and individualism. As a result, a nomad turns into some "centaur" – an amazing mix of individualism and corporativism, originating from the personal-clan consciousness implicitly inherent in him, and forming the quintessence of the civilizational mentality of nomadism.¹

The influence of the different directions of East and West brought to development a peculiar nomadic democracy in the Steppe, based on the nomadic way of production.

The Kazakh love for freedom revealed itself in the absence of slavery and despotism, in a comparative liberty and equality of women, in a respectful attitude to a person and absence of servile worship of authorities. The freedom-loving lifestyle of nomads had deep influence upon the institutionalization of the political structures of the traditional Kazakh society.

An orientation toward compromise and political balance is one of the principles of the exercise of authority in Kazakh society. In other words, rivalry in the efforts of the various political groups to place staff in the higher ranks of state authority, as a rule, took place in an atmosphere of full secrecy due to the compromising way of thinking of the authorities. That, in turn, urges participants in the political process to achieve consensus or to sign some "gentleman's agreements," clearly defining behavioral rules of each "player." Thus, to better understand the nature of authority in Kazakhstan, first we need to study the traditional political culture of the Kazakhs, their hierarchy of values, political traditions and the role of these in the modern life of Kazakhstan.

According to Russian orientalist, Leonid Vasiliev, "a structural element of the traditional East is the institution of the power of property with central re-distribution under the secondary or dependent role of the market and commodity-money relations." Consequently, the classic Marxist formula cannot serve as a universal research instrument in the study of the power relations in eastern societies, including a traditional Kazakh society, though many researches try to prove that

¹ E.M. Abenov, E.M. Arynov, I.N. Tasmagambetov, *Kazakhstan: Evolution of the State and Society* (Almaty: IDK, 1996), p. 16.

ethnic-social structure of Kazakhs does not meet many parameters of the traditional oriental culture.

Omnipotence of authorities, corporativity, clan relationships in the form of patronage-client attitude – these are the features of all oriental societies. Such specifics of ethnic-political structures are elements of the general culture of relations in Kazakh society. However, the Asian form of social stratification of Kazakhs is found basically in the political sphere. The weakness of the political traditions, characteristic of the East, in the Kazakh society can be explained by the following factors:

The state did not play special role in the Kazakh society because there was no state in the western (Marxist, we may say) understanding. A declassed Kazakh society basically functioned as a civil society, since the behavior of an ordinary member of society was regulated with the help of certain rules of "steppe democracy." The contents and nature of power relationships, however, were determined by classical eastern traditions of state management. Kazakh society can be considered a specific social organism, as a system penetrated by vertical and horizontal relationships.

For a very long time Kazakhs were subject to colonial power, the result was the introduction of a European (western) lifestyle into the home life of nomads. Based on the theory of modernization of L.I. Reysner and N.A. Simoniya, the success of social-political transformations in the Kazakh society at the end of the past century and the beginning and middle of the present century can be explained by a skillful synthesis of traditional values with modern ones. This eventually determined a comparatively successful move to implement democratic processes in modern Kazakhstan.

Having analyzed fundamental categories of the Kazakh mentality and traditional political culture, we shall look at the role of political traditions in the system of power relationships in contemporary Kazakh society.

Compromise is one of the basic categories in the mentality of Kazakhs; it is interesting from the point of view of political tradition. It was under development for several centuries of the historical development of the Kazakh ethnos. Tengryanism had special influence as a religious concept rejecting the self-destructive mechanisms in the process of existence. Tengryanism advocated harmony and called for a mutually penetrating interaction of opposite parties, usually the development of harmony between a person and his or her environment. Nomads have transferred this to the system of social relations. Later Islam confirmed it as a system of political rituals, a form of hierarchical subordination and a key element of political pressure. In the period of development of Islam, its huge expansion in all the spheres of public life, compromise became a component of the political culture of the Kazakhs.

This was also promoted by faith in predestination, in stability of set traditions and the laws of Nature inherent to Kazakhs. The following curious detail is of note: in many Kazakh fairy tales and legends skill in acknowledging one's own defeat, to making a truce or solving conflicts only by exchange of opinions on this or that issue is seen as a sign of true humanity. Probably, therefore Kazakhs associate nobility with readiness for self-sacrifice, taming of one's own emotions, daily behaviour in accordance with common norms of life, with self-restraint, a sense of measure, obligingness and liability. Moreover, in the old legends regarding prominent figures of national history, certain leaders of the state are estimated by storytellers as positive or negative according to whether the character was able to reject his own principles or lives of people close to him for the sake of his fellow-tribesmen, country, etc. All these together prove that compliance and compromise for the Kazakhs meant something more than just an agreement on the basis of mutual

concessions. The principle of compromise as a category of balance and stability entered into the political sphere of Kazakh society. This principle is a sum of formal rituals and conventions as forming premises for a harmonious development of the entire society. The principle of compromise prevents sharp political maneuvers and forces the participants of the political process to obey and to reconcile. To some extent this principle sometimes acts as a stabilizer of public-political relations, as a mechanism of balance in the operation of the political system.

Due to the fact that it was difficult for nomads to manage in the expansive steppe, the power of khans was never as strong as the power of eastern despot-rulers in settled-agricultural civilizations. Upon reinforcement by pressure or conflict with the authorities a clan or a tribe always could move from the place, as, for instance, happened to several tribes headed by the founders of the Kazakh khanate, Dzhanybek and Girey.

Human rights were already specified in the laws of Tauke-khan – Zhety-Zhargy. The existence of presence of this code of laws speaks of a high enough level of law-consciousness of the Kazakh society. According to modern terminology, there were the rights to life, marriage, agricultural activity and property, that is, basically, personal (civil) and economic rights.

An important factor in the presence of political rights with Kazakhs is an institute of elective appointment of a khan or, to be more specific, the legal procedure of legitimization of an authority of *tore-chingizid*, already recognized by the public opinion as a leader. The power of khans was not transferred by inheritance, but was electoral. From native history it is known that only the worthiest candidates were proclaimed as khans and raised on the white carpet.

The institute of *biy* played an essential role in the Steppe. As Chokan Valikhanov wrote in his "Note on Judicial reform": "Election as a *biy* with Kyrgyzs (i.e. Kazakhs – A.N.) was not stipulated by some formal choice on the part of the people and appointment by the ruling authority; only deep knowledge of judicial custom, united with eloquence, gave a Kyrgyz this honourable rank... The importance of *biy* is founded on authority, and this rank is like a patent for judicial practice."² Thus, the main resource of *biy* power was an authority but not the power of state enforcement.

For nomads the clans and tribes being the main form of self-organization of the society, bore a great social and political load. In particular, Kazakhs had private property for cattle and only collective property for land.

The mechanism for the solution of conflicts in regard to breaches of individual and collective rights was a specific institute of *biys*, which executed the functions of judicial and, partly, administrative authority. We may say that *biys* executed the functions of vertical and horizontal regulation of the life of the society. The first presupposes co-ordination of interests of powerful structures, a clan-tribal top and various social layers of the population (political function); the second concerns the solution of civil, property, territorial and other disputes between clans and tribes, on the one hand, between members of one clan and a tribe, on the other (social-legal function).³

The following fact bespeaks the power of traditions and the level of law-consciousness of the people in the Kazakh steppe: sultan Barak, who killed Abulhair-khan, was judged by the *biys*. In this case we may say that one of the most important principles of a legal state was implemented here: no people are beyond the legal field, everyone is equal under the law.

Democracy in the *biys* court as a specific institute for the protection of human rights and liberties in the traditional Kazakh society has been clearly described by Chokan Valikhanov.

² Chokan Valikhanov, *Collected Works* in 5 volumes (Almaty: Nauka, 1985), v. 4, pp. 87, 93.

³ A. Orazbayeva, "The Historical Role and Social Meaning of the Institute of *Biy* in history of the Kazakh Nation (the formulation of a problem)," *Cayasat*, n. 5 (1997): 103.

First, in case a biy was of suspected objectivity, both plaintiff and defendant had a right to choose another judge.

Secondly, each of the litigant parties had an unlimited right to appeal with other biys judicial decisions which from their viewpoint seemed unjust.

Thirdly, in the event of insufficient of evidence against the accused, a biy had the right to call upon a juror from honest relatives of high reputation, who under oath accused or justified the defendant. Moreover, the number of jurors and the circle of their choice were stipulated by the weight of the accusation.

Fourthly, the court of biys was carried out verbally and publicly.

Fifthly, people respected it so much that it did not require any disciplinary steps.⁴ In other words, the regulating role of the legal tradition was so high that the judicial performance was produced by society itself without interference from the state.

All the above-mentioned is obvious evidence of high ability on the part of the political systems of a traditional nomadic society of Central Asia. A variety of channels for the transfer of information promoting mass political participation in the process of making powerful decisions assured the stable and sustainable operation of the entire system. As a matter of fact, the Kazakhs' own system of division of powers was already developed in medieval society. The institute of khan authority for all its monarchism allowed for elective appointment.

Authority in the Kazakh society was specific in that carriers of powerful authority were not as much appointed and elected, as recognized, i.e. the title of ruler was a well-earned honourable rank. The ritual of the ascension of the one elected as khan on the white carpet, or transfer of a permanent license for judicial-administrative, military-political and diplomatic activity to biys only in the presence of public recognition is evidence of "the act of recognition" of the political will of the claimant as the form legitimization of authority. There were limits to the powers of authority like the current widespread system of restraints and counterweights. Khans had the right to take the final judgment only legally. Practically they had to reckon with the opinion of the majority in the course of discussion of these or other state questions at the khan's council, where the interests of the common people, by the way, were defended by biys elected from the people. As a result a broad expansion of the elective appointment practice of separate instances of authority, a self-reproduction of powerful social resources was implemented. This called the attention of the elite to the needs of society, intensifying the adaptative abilities of the political system. The fact that the right of any person was consolidated in the common law of the Kazakh people by the right to free expression of their opinion, says much about the practice of protection and the ensurance of the rights and liberties of a person in traditional Kazakh society. This right of "dat" was used, as a rule, by the convicted or sentenced, and the history of the Kazakh people rich with many examples when the disagreement and objection to the actions of a khan or other representatives of khan's authority were expressed.

Further colonization of the Kazakh steppe by tsarist regime, introduction of the judicial system of the Russian empire led to a significant deformation of the traditional mechanisms for the protection of human rights and liberties and unjustified high etatisation of the process.

The Soviet totalitarian period totally deprived Kazakhs of all rights and liberties. From a formal-legal side, in some cases a Soviet man had even more rights than citizens of civilized countries. In particular, it is well known that the second generation of human rights – part of the

⁴ Valikhanov, *Ibid.*, p. 88

economic, social and cultural rights – were developed under the influence of international communist and proletarian movement, as well as the experience of Socialist countries.

At the same time, the former Soviet Union gave the world vivid examples of violations of the natural and inalienable human rights to life, personal inviolability, freedom and property that are neither granted nor can be taken away, by anybody. Millions of miserable lives were sacrificed for the sake of the doubtful goal of building a Communist paradise.

We are sure that violation of original natural human rights cannot "be compensated" in any way. Can the right to life or personal inviolability be replaced by anything?

The world recognized the Soviet political system as a classical example of totalitarianism under which people were totally deprived of the political rights of democratic participation in the management of the state. Having woken up from a terrible lethargic dream, our society shuddered from the scale of the tragedy completed by the totalitarian regime. Independent Kazakhstan, like other post-Soviet states, on the basis of the principle of historical receivership, has proclaimed a return to the bosom of the world civilization, transition to common human values and democratic institutions, and approval by the world community as a strategic goal of its modernization.

At the same time, to increase the success of democratic reforms and establish the priority of human rights and liberties, it seems necessary to introduce the civilized traditions and mentality of the Kazakh people, with our rich experience of original nomadic democracy, respect, and efficient protection of personal and collective rights. We need to activate the historical consciousness of the nation, and creatively to combine our own and the world's experience in the protection of human rights and liberties in the development of democratic institutions of Kazakh civil society. Development of such a society and legal state, which is the purpose of our Constitution, should be based upon our own historical practice of guarantees and protections of human rights and on international standards of the Universal Declaration on Human Rights.

2.2. Traditional Ethics of Kazakhs and Democracy

Presently there are two different positions regarding the axiological bases of democracy. According to the first point of view, democracy is born and develops on the basis of certain values. This position, based on the Aristotle's doctrine and continued by Montesquieu and Kant, held that in any form of democracy the actions of certain people, social groups and the institutes of power should be aimed at the acquisition of the common good while conforming with certain values and moral norms. According to Aristotle, they should correspond with such civil virtues as loyalty to the law and state, involvement in social life, etc. According to the philosophers of the Age of Enlightenment, legality is the major virtue of the state and citizens. Kant, emphasizing the significance of values and responsibilities coming out of the categorical imperative, elevated the self-value of every individual person and personality. Recently Popper in his work, *Open Society and Its Enemies*, denies the correspondence of the democratic model to strictly defined values, acknowledging the possibility of replacing the government in a peaceful way, i.e. without armed conflict.

According to the other point of view, democracy has a procedural character. It is created by the power and institutions of power elected by people. A requisite of democratic procedures is the division of the branches of power to provide for multiple interests, and the acquisition of personal and common goods. Habermas presented his version of development of democracy, which he called a proceduralistic or communitarian model. According to him, today many civil virtues and values have lost their former actuality and therefore post-modern societies have rejected them.

Under these conditions achievement of consensus means stability of the proceduralistic consensus. Common values should not be declared from above, but should be formulated from below by certain people or social groups.⁵

In essence, universal concepts coherent with western culture and progress as templates of modernization have become effective means to transform obsolete "traditional" political cultures into "modern" and "advanced." In practice a systematic annihilation of non-western cultures has been a consequence of such modernization. The Declaration of the Human Rights is based upon such universalistic concepts declaring the postulates of an exclusively European moral code. But in the oriental (especially Muslim and Confucian) countries it remains in many regards Utopian, though the UN is trying to take steps to implement the European rights where they are infringed upon. In the larger politics the Declaration is a means to lobby selfish political interests of the community leaders of the countries of the world. For this reason the non-western world sees an "imperialism of human rights," and resists the violent introduction of the values of a foreign culture.

The above approaches explain mainly the reasons for failures in the democratization of post-Soviet societies. In Kazakhstan an institutional democracy is being formed, but there is lack of attention to institutional ethics. Therefore today civil society structures are incapable of fulfilling the constructive function of providing social changes with democratic content. Hence, social development projects suggested by various political forces fighting for the power do not find a wide social and psychological support in the community. In reality, civil society as a community of independent subjects expressing and protecting their interests "in a country where a legal nihilism has been cultivated for centuries"⁶ has taken on monstrous features: fragmented, irreconcilable, incapable of compromise, particular and maximalistic in protecting narrow group interests. In the growing polarization of the society and alienation of power, a tendency for elite consolidation emerges, aimed at meeting narrow-minded, top-corporative interests. Abuse of power and low authority for law result in the growth of mutual distrust.

The principles and ideals of democracy do not then lead everyone who has broken free from the regimentation and prohibitions set by the authoritarian system. Hence, the civil society does not grow automatically out of the institutionalization of democracy, or out of the liberalization of the forms of property, rights and liberties of every person that should favor the development of subjective characteristics. "The export of liberalism at the end of the XXth century like the export of revolution in the first half of that politically intense century, is counterproductive."⁷ We need factors of a moral axiology. Popper is right in this regard emphasizing that "democracy will be successful only in a society that shares the values of freedom and tolerance. It will not work in a society that has no idea of these notions. Democracy can encourage the preservance of freedom, but it cannot create the freedom where citizens do not seek it."⁸

In Hegel's philosophy of right it was noted that real morals is not a sum of abstract and objective rights, of abstract and objective morals. Just as fish will not become golden if they are put into a golden swimming tank, so people will not become moral only due to the laws imposed on them if they are external and do not correspond to their own spirituality. According to Hegel,

⁵ J. Habermas, *The Democracy, Reason, Morality* (Moscow: Academia, 1995), p. 243.

⁶ The message of the President of the country to the people of Kazakhstan "Toward a Free, Effective and Secure Society," *Mysl*, n. 11 (2000).

⁷ *Ibid.*, p. 7.

⁸ M. Natturmo, "The Open Society and its Enemies: Society, Authority and Bureaucracy," *Voprosy Philosophi*, n. 11 (1997).

to become "a citizen of the state" means spiritually to merge with the law. Being only law-observant is not enough to become a citizen; it is important that the laws to be taken as something spiritual, cultural, and personal.

If we want the ideas of a civil and open society in modern Kazakhstan to cross the boundaries of the narrow circle of the intellectual elite and to start "working" in our social-political life, it is necessary to give them more clarity and definition. They should be re-considered in terms of the complications of the cultural-historical and the political situation. There is no need to dramatize the situation in search of a cultural niche or civilized identity. We should reject naïve efforts to present our national history as a center of world events. We should develop the potential of traditional cultural interaction and not build new cultural barriers. Kazakh culture should objectively become a nucleus around which the cultural community will be built, not diluted by all Kazakhstani people.⁹

In my opinion, the so-called "legal state" (i.e. a democratic state) is possible due to the aspiration of the whole people for the common good, and the affirmation of the principles of a world ethics oriented toward a combination of public and national, corporative and personal, values and interests. The moral universals of the entire epoch and nation are built on a balance of the public and the individual. Without the limiting force of a spiritual-moral basis, of the culture, the market system may turn social life into a "struggle of everyone against everyone."

This important public integrating role is played by political ethics explaining the basic values of the society, the formation of the social order, and the issues of institutional interaction of social groups and movements.¹⁰ In the course of studying in the spiritual inheritance of the Kazakh nation its traditional ethics, we uncover the co-existence of two contradictory tendencies. Some values are socially-centrally oriented non-personal norms, which authoritatively support the public order by serving to preserve and stabilize the socium; others are universal-historical promoting the development of universal subjects. There are two ways of normative regulation of human relationships and actions: moral and ethical.¹¹ If morals relate to the potential universality of a person as an endlessly transcending being whose principles are therefore unconditional, unlimited and common for all, then ethics relates to the actual limitedness of a person as a member of this or that social group in their being and is a finite system of norms and rules.¹²

We find these tendencies when talking about the spiritual inheritance of the Kazakh nation, about the sources of moral values in the people's sayings and proverbs, epos, akyns' creative work. Neither all nor always have statements had a universal character; sometimes the understanding of good and bad, and of progress revealed a close connection with social tendencies. The zhuz patterns, rehabilitated in some places today, according to which each zhuz has its own sacred predestination, are counter-productive for they are aimed at the preservation of a conservative social order. Besides, they divide people according to the particularism of a tribal moral.¹³

⁹ "The Spiritual-Cultural Development of the Nation: The Basis of Strengthening the Independence of Kazakhstan," *Kazakhstanskaya pravda* (December 16, 2000).

¹⁰ V.V. Vasilenko, "Concerning the Possibilities of Political Hermeneutics," *Obshestvennye nauki i sovremennost*, n. 6 (1999).

¹¹ A.B. Kapyshev, "The Dialectics of Morale and Ethics in Forming of the Person," *Dialectics and Ethics* (Almata: Nauka, 1983), pp. 267-274.

¹² A.S. Arsenyev, "The Problem of Goals in Up-bringing and Education. Scientific Education and Moral Up-bringing," *The Philosophical-psychological Problems of Education Development* (Moscow, 1981), p. 78.

¹³ A.A. Galiyev, *Traditional World-outlooks of the Kazakhs* (Almaty: Gylym, 1997).

The traditional ethics of the Kazakhs was based upon a cosmological vision of the transparency of frontiers between the living world and that of the ancestors, of harmony and the continuity of the link between the past, the present and the future. The souls of the dead influence us; our destiny depends on them as do our good and bad luck; our troubles depend on them. They do not reflect the realities of the autonomous behaviour of a nomad in severe climates. Support for the sacred cosmic order defines the objectives and final meaning of an individual's action, his prospects for success and the acquisition of personal identity. A valuable aspect of a closed society over an open one, of conservative values over liberal ones is their ability for self-development and creative evolution. In the traditional ethics of the Kazakh people there co-existed open and closed, universal and final values as sources of self-development.

Bergson in his *Creative Evolution* located the source of personal ethics in the intuitive-empathic experience of the internal sense of the existential spiritual emergence with a religious-mystical sense of the connection to the objective. It is important to be able to accept and evoke in oneself ideals and values not as external, but as experienced. "Openness, kindness, acceptance of the other not as "not-me" but as a friend – these are the qualities stably reproduced in the patterns of ethics and culture of traditional society." Those societies whose social institutes are organized in such a way as to overcome the polarity between selfishness and non-selfishness, between the personal and altruism have a high synergism.¹⁴

Today conservative ideas with which traditional ethics is commonly associated are interesting and fruitful with regards to the formation of a civil society in search of a common good, a positive sense between people, and the metaphysical and ontological bases of cultural diversity. These seem to contradict liberal ideas by their principles: the priority of common interests (state, nation, society) over the individual. However, liberalism lives by interaction with conservatism, in correlation with which it expresses itself. Adherents of liberalism declare adherence to three principles – freedom, priority of individual interests and change. They are inclined to reject all that is obsolete, and the obligations of moral and religious norms in order to achieve permanent progress. But one cannot help remembering that "without culture any nation and any state can easily disappear without a trace."¹⁵

Both for conservatives and liberals and above all for national-liberals the problem of returning to the ideals of the classic past as not to stay there, but to move on. Today there is a conflict of values – of individual well being (= survival) and collective existence – accompanied by opposition between the ideology of democratization and the national identity. The solution can be found in mutual restraint by both liberals and conservatives, in mutual tolerance for the sake of the high and major aim of constructing civil society. A civil society is proportionate to the stability of the group morale for meeting public norms.

It is from this position that we consider the importance of a traditional ethics in the constitution of civic consciousness and civil society. Zoroastrianism, Buddhism, Sufism, Manichaean religion and Islam had considerable impact on the content of ethical categories of the Kazakh nation. Worship of the sky (*Tengry*) by Kazakhs transcending into a search for the elevated taught a person to be proud and invincible and to project a philosophy of heroism incompatible with a slave psychology. Worship of the Mother Land (*Tengry-Umay*) strengthened belief in the power of labor, a sense of

¹⁴ U.A. Maslou, *On the Way to a Psychology of Being* (Moscow, 1997), p. 215.

¹⁵ Presentation of N.A. Nazarbayev on the VII Assembly of the People of Kazakhstan, "The Spiritual-cultural Development of the Nation: The Basis for Strengthening the Independence of Kazakhstan," *Kazakhstanskaya pravda* (December 16, 2000).

the holiness of the native land and support of the holy spirits. The ethics of Zoroastrism raised the need to follow three principles in day-to-day life – well thinking, well saying, and well doing. In the meantime everyone would have to make a choice between the good and bad, not for one's own well being but for the destiny of the entire world. Shamanism is a pre-Islamic religious belief directed at the integrity of behaviour in life. While in Islam human existence was a sort of preparation for the after-life, for the adherents of shamanism this life was real, having its own imperatives of conscience and truthfulness in order not to lose one's good fortune and health.

The Islamic universal principles in the field of ethics, in particular understanding of the essence of human happiness, teach one to follow four main principles: justice, wealth, intellect, moderation. In the course of time the Islamic socially oriented understanding of good and bad has been changing. The good was associated with the things that do not contradict Islam, and evil with the things that do contradict it. People's actions were being evaluated from this position and therefore few dared to oppose the set traditions.

Nevertheless, Islam was not the only source of unification of the world and morale of the Kazakhs. People always voted for an ethics based on common sense and reasonable actions. People say, "A person has become sinful not when one was born, but when one started living"; "a reasonable life is a combination of virtues which people cultivate in themselves and according to which they act." In the process a person is required not only to speak wisely, but also to act wisely. A person's virtues were evaluated not by external traits, but by the way he talks, or what he says in this or that life situation. "If you follow the good you will get what you want; if you follow the bad you will stay ashamed."¹⁶ Human happiness was determined not by the financial well being, though this often had a considerable importance, but by the wealth of a human soul and one's moral deeds. "Only the one who is modest, reasonable, honest, fair, the one who cultivates virtues in himself can acquire happiness." Islam's statements in regards to women have not determined Kazakh society, which continued to respect a woman-Mother.

Great Abay's spiritual inheritance and the principle declared by him "Adam bol" (i.e. of humanity) is a concentrated expression of the spirituality of the Kazakh nation. According to Abay, "to be a Moslem" means "to love all three": Allah, the humankind, and justice.

The ruling class saw customs and traditions as moral rights and obligations, made these serve their interests, a special social group of bii was considered to be experts and keepers of the people's customs, yet the common Kazakh law contained democratic bases. According to the great scientist of the Kazakh nation, Chokan Valikhanov, the common law was peculiar for its "openness, tribal solidarity and simplicity, court process and involvement in this of representatives of all parties; and the power of public opinion, and the absence of repression such as imprisonment."¹⁷

Alongside the socio-cultural roots, there is the fact of shame, and the peculiar cultural-psychological mechanism of fear to lose face in front of the tribe. This stimulated the responsibility and self-development of everyone, which explained the efficiency of common law. Chokan Valikhanov explained the power of the law in a traditional society by its socio-cultural roots since "the law which is well-known to the people, and has formed the person is good for people; however imperfect it is, it should seem to be better, clearer and more understandable than the wisest laws."¹⁸

¹⁶ A. Urazbekov, *Ethical ideas in Kazakhstan* (Almaty: Gylym, 1982).

¹⁷ Valikhanov, "Notes about Judicial Reform," in *The Collection of Works*, v. 4.

¹⁸ *Ibid.*, p. 94.

He voted against the universalism of Tsarist Russia for "the transformations projected for the Christian and settled population will do no good and will be useless if they are not applied to the nomadic foreigners of European and Asian Russia."¹⁹

These ideas regarding legal universalism that ignores traditional ethics and culture, have not lost their actuality in the contemporary legal practice based mainly on the European democracy and culture traditions. Today the resident legal science tends to reject positivistic criteria in understanding the law in terms of a legal pluralism.²⁰ The ethics of the formed pluralistic society should flow from the mutual restraint of conservative and liberal ideas, acknowledgment of cultural diversity, and the value of each personality. Such an ethics is being formed as a mechanism of rational control of politics in an independent civil society. This approach means a change in the origin of individual moral values. Public forms of control are no longer believed by faith, but are shaped by self-discipline, and the rationalization of images and behaviour; there is a transfer from a traditional institutional morals to personal ethics.

Analysis of the bases of civil society demonstrates that rationalism, pragmatism, independence, responsibility, individualism, etc. are its necessary socio-cultural and market modes. For some civilizational reasons the above modes cannot be cultivated in Kazakhstani society without a certain transformation of the national mentality and traditional ethics. Socially-centered models face invisible obstacles rooted in deep socio-cultural foundations.

Thus, the Moslem part of the population is familiar with rationalism, but one that is significantly different from western rationalism. Here the aim is not to get the authentic knowledge and truth; instead there is a great interest in intuitive-mystic understanding, intuition and subjective experience is preferred. Here subjective vision prevails. Moslems thought the adherence of the Europeans to the principles of truthfulness to be the expression of an inability to see the divine signs. It is not accidental that the notion of "rational work" is not common in the Moslem culture.

The domination of the tribal element in the national mentality is a barrier to free individual activity. Though nomadic conditions of life encouraged personal self-sufficiency, every nomad saw the meaning of his life to lie in service of the tribe. Exile from the tribe was considered to be an exile from the space, from God, it was a great shame. The labor of the nomadic cattle-breeder was that of the person without a certain profession; it was a way of life incomparable with a modern professional occupation. At that time it was not the labor itself that was honoured, but the privileges it gave the owner. Being wealthy was considered the same as being protected by the spirits of the dead. And today the so-called "new Kazakhs" value the symbols of wealth more than rational or professional labor, or work ethics. They believe they are protected by the spirits of the dead; they stick to the traditional statement "the one who feeds the living will be a biy, the one who feeds the dead will be a bai."

Such socio-cultural modes as democracy, justice and equality are relevant ethical categories, but still differ significantly from western models. In the traditional understanding of Kazakh belief, freedom is equal to a game with no strict rules; it is connected with chaos and willfulness, i.e. it does not include an understanding of the normative legal behaviour in regards to each other or to social institutions as the foundation of the social order. In the western outlook, on the contrary, freedom is associated with a certain quality of social institutions, with the organizing principles of

¹⁹ *Ibid.*, p. 77.

²⁰ "The Common Right and Lawful Pluralism," *Materials of the II International Congress* (Moscow, IE iA RAS, 1999), p. 215.

social order: with rights, responsibility and obligation. Besides, in the western culture these have been constructed with a certain balance of individual and public interests regulated by professional norms, ethical requirements, a tax system, etc.

While loyal to the principles of democracy, we should not blindly follow individualism, rationalism, etc., but should differentiate between the universal-historical elements of setting up civil consciousness, and subjectivity. Then the rationalism of an individual person will not limit the freedom of the others, nor contradict ethical understanding. Neither profit nor career will become the highest value, but human personality and dignity.

Therefore today it is important to understand deeply common ideas, to achieve a balance between the individual and the public, and to develop a collective mind and will.

2.3. The Issue of Eurasianism in Chokan Valikhanov's Works

Much has been written about the first Eurasians in the "the last Eurasian," Lev Gumilev in his scientific publications, monographs, and articles. But the Eurasian interpretation of Chokan Valikhanov's works can take a quite an unexpected and new turn. Long before the officially acknowledged founders of the Eurasian doctrine, he made genial predictions and projections of a special mission of the Eurasian community of peoples united in a common historical destiny.

We shall evaluate the idea of Eurasianism from a modern viewpoint. The Eurasian gives primacy to the spiritual base over the material one, and to collectivism over individualism and its consumerist focus. Thus, it ensures an active and decisive counteraction that is natural even if the expected among in the unlimited diversity of minds and interests. The whole is good yet each person is individual. This very complicated association is achieved by the Eurasian community by uniting different interests into something holistic. At the beginning of the century, listening to the exiled heart, Russian emigrants were looking into Eurasianism for a spiritual foundation for the unification of a society divided by tragic disasters. This happened as well in the idea of President of Kazakhstan, Nursultan A. Nazarbaev, with regard to the creation of the Eurasian Union. As a political initiative, it intended to revive the economic integration of historically interconnected states. On the one hand, it addressed an old Eurasian issue, but on the other hand, it raised serious objection, which blocked practical implementation of the project. Leaving aside trivial political jealousy, unavoidable for the personified state consciousness characteristic of post-Soviet countries, there are two major negative tendencies with regard to the Eurasian Union.

The first, rather transparent one, is the pro-western mood that influenced the collapse of the Soviet Union. A two-head eagle, Russia's Byzantine heritage is periodically under the threat of losing the head that looks to the east. It is typical to think that there was and is no Eurasian civilization or Slavic-Turkish super ethnos with Eurasian thinking. Despite its Eurasian location, in its deepest roots Russia is a European state and the strong taste of Asian culture in its native history²¹ is considered an "environmental condition" that hindered the development of Russia. The impassioned experience of the reformers is the best witness. Their unlimited adherence to the western norms of liberal democracy, despite its numerous victories in countries and continents in the XXth century, has not been successful for those of Eurasia who do their best to understand the rational-pragmatic philosophy of the western world. Obviously, overcoming the prejudice about a Eurasian Union depends on a general revival of the cultural-historical, spiritual integration of Eurasian states, and only then and to a lesser extent on the political climate in Russia.

²¹ *Izvestiya* (December 17, 1998).

The other negative reason is in the classic Eurasianism which saw Christian Orthodoxy as a center of Eurasian culture, giving the Turan element a secondary role. This firmly developed within the Russian community the sense of its priority. This civilizing paradigm saw Russia fulfilling a political uniting function. But Eurasia is not a synonym to Russia; such narrow-minded thinking is inadequate for this great idea. Eurasia is not just broad geographically, more important is the fourth dimension, namely, time. This contains a demonic meaning, filled with the exciting history of the peoples of the forests and the Great steppe. In such a multi-faceted sense Eurasia is a holistic system, an economic and spiritual integration of the peoples, a united source of specific cultures entwined with the imperative rhythms of history.

Only Russian culture has the potential to unite Eurasian ethnoses, but historically in the time and space of Eurasia peoples were continually uniting and preserving their contacts. Russian power was formed in inseparable interaction with its neighbors. In historical retrospective it actually is a part of the Eurasian community as are also the nomadic civilizations and ethnoses. To the same extent that one considers the impact of Russia on the other ethnoses, if one keeps in mind the cultural-historical commonality of the nomadic sources of the Eurasian peoples which determine their genetic similarity, we can talk – after Lev Gumilev – of a nomadic wholeness of Eurasia. "The nomads of the Great steppe played in the history and culture of mankind a role not less important than that of the Chinese and Europeans, Egyptians, Aztecs and Incas. But their role was special and peculiar like every ethnos or super-ethnos, and for a long time it could not be understood."²²

For the civilized essence of the nomadic society as an integrating force we should look for the common sources of the outlook of nomads and other Eurasian ethnoses. The nomadic civilization was of great importance in the historical foundation of Eurasian unification. Hence in modern Kazakhstan any search of a unifying national idea brings one to the sources that have always defined the stereotypical behaviour and way of life. It is briefly that we are the heirs of the great nomadic civilization. The realization of this fact, which previously was carefully masked, can consolidate the ethnos in its face of the conflict of cultures which in the third millennium is expected to replace the economic and political rivalry of nations. In a unified zone of interaction it will be very difficult to keep the ethnic and territorial wholeness by the power of the guns, which all used to rely upon. Today thinking in terms of national security is much too limited compared to the power of the culture which has no boundaries in the technological world. Besides other factors, a guarantee of the ethnos security, can be healthy in preserving the traditional outlook, peculiarity, and profound traditions, along with not excluding an historically justified integration. Only a stable culture can enter the world's economic processes without disappearing in the third millennium. From such a viewpoint Kazakh culture, which inherited the culture of the nomadic civilization, has the right to declare itself as the Eurasian space. The initiative to create the Eurasian Union comes from this priority.

Hence, in the Eurasian framework the nomadic culture is shaping a spiritual essence, not less than Russian culture. This is true not only in regard to the nomadic Turks in the past who actually boosted ethnic contacts in Eurasia. In the history of the Kazakh people there is a more recent example, more appropriate for contemporary understanding of Eurasianism, but which forestalled the integrating efforts of classic Eurasian of the XX century. The example demonstrates not the scale of socio-cultural transformations, but just a short and bright life which like a star from a distant world, shed a lasting light on the sky which still attracts the eyes of the countrymen.

²² L.N., Gumilev, *The rhythms of Eurasia*, p. 305.

We are talking about Chokan Valikhanov, a wise and genial personality, an outstanding scientist, ethnographer, linguist, geographer, historian, and philosopher, whose works have been and are acknowledged worldwide. He communicated with, and was a friend of, many famous people of his time. Having acquired a European education, he served in the tsarist army as an officer and fulfilled a number of dangerous and responsible assignments for the General Headquarters. In 1864, when General Chernyaev conquered Aulie-Ata, he failed to prevent the slaughters after which he left the army. This was seen as desertion and in less than a year he died in sultan Tezek's aul.

For 35 years he lived a life which many will not live in 70: a star has come and gone. Early, he grew up, grew old and passed away. He did not know stable love; he was not a father – his eternal companion was loneliness.

His time coincided with the Russian Empire is entering the Steppe. Taking a risk in his choice of terms, we would say that the actual colonization of the Steppe in the XVIII-XIX centuries was nothing but Eurasian integration. That is the reason for the Russian claim of priority in Eurasia. It is also obvious that Eurasian community of emigrants of the 20s is subsidiary to the integrating processes, which began much earlier. This is what caused Chokan Valikhanov to write as follows, "To expand its trade with Middle Asia Russia needs to have in all the three zhuzes permanent or, at least, temporary agents who would be able to develop in those peoples trust in the Russian power."²³ Such integrating movements could be considered unilaterally from Russia to the Steppe if there were no Chokan Valikhanov.

In fact in the XIXth century the peoples knew little about each other: ignorance was mutual. The differences in cultures, languages, and beliefs seemed so invincible that Russia and the Steppe could not have the right image of partnership and its approach was long and difficult. That is when the star of Chokan Valikhanov rose. He was almost the only one to bring the significance of nomadic culture before the eyes of educated Russians. He placed the peculiar, talented, self-sufficient peoples of Central Asia, in continuing comparison and dialogue with Slavic culture. This was a purely Eurasian deed in spirit, as our contemporaries would say. Grigory Potanin, Chokan's friend, was the most precise: "His dream was to serve the future of his nation. He said that first of all he loves his Kyrgyz people, then Siberia, then Russia, then all humankind; one love was entwined with the other like those Kungur chests put in one and the same row which noble people in Middle Asia like to present to each other."²⁴ This is a truly Eurasian sense of the world: to serve one's nation, to love all humankind!

He was a typical Eurasian, without even assuming that such a term would arise. His external parameters alone would foretell the Eurasian image of the XXth century: geographer, ethnographer, writer with his own peculiar style, member of the Russian geographical society, on the one hand, and khan Ablay's great grandson, expert in history of Asian peoples and languages, on the other hand. All his works reflected a high ethics and intellect, and at the same time were full of the contemplative spirit of the nomadic people. In general, Eurasianism as a phenomenon, first of all in the spiritual sphere and expressed in a dialogue of cultures, has long been strong with the Kazakhs. Then breadth and openness of the soul, unity with the nature, harmony in regards to the world are close to the Eurasian idea. Chokan could be called the first real Eurasian in a modern sense of the word. For it was not the Russian Empire that at the time was bringing the ideas of a spiritual unification of the peoples into the steppe – it was interested in the "collection of lands." On the contrary, Chokan, in opening the rich world of the nomadic community to Russia did a

²³ Valikhanov, v. 4, p. 182.

²⁴ *Ibid.*, v. 5, p. 366.

thousand-fold more than a thousand educated colonists. As Veselovsky noted, "Russian orientalists have unanimously acknowledged him as a phenomenon and were expecting from him great and important revelations of the destiny of the Turkish peoples."²⁵

What exactly then was Chokan Valikhanov's Eurasianism? First of all, it was about openness and readiness to accept the experience of the other peoples in adjustment to the needs of his Motherland. He was seriously convinced, in line with his education, that the future of the Kazakh nation was connected with Russia, hoping for a cultural-historical and territorial kinship of the nations. Chokan's desire to make Kazakhs familiar with the Russian culture was unlimited. People were amazed at his encyclopedic knowledge and did not at once value Chokan's efforts. It was his fate, that only later did people come to understand their own genetic potential and capabilities through his exemplifications of these capabilities.

We should acknowledge that previous to Chokan there were adherents of what, carefully speaking, could be termed integrating processes. But he was the first representative of the nomadic culture who contributed to the contact of cultures through the generosity of his unlimited talents. He raised the interest of the Russian community in the peoples of Central Asia, whose history and culture he presented in such a completely civilized light. "It can be positively said about the Kyrgyz that they are a preserved remnant of the ancient Tartars, but with higher intellectual skills – with great poetical historical legends, with improvised songs of different times, with love of music and amusements and a great code of determined human rights, courts and police. Not a single memorable event, not a single outstanding person in the peculiar life of this nation would not be remembered."²⁶

His activity in the scientific and public circles of Russia was so ebullient and multilateral that we should talk of sincere mutual enrichment, of common historical interests whose essence, in our view, is the cultural source of Eurasianism. Chokan understood more than anyone at the time that "...the forms of our public development are at that very natural stage when they are most similar to the results of the highest cultural development. All our hopes for the future are based on this fact. Above all, as descendants of Baty's Tartars, we are connected with Russians historically and even by blood relationship."²⁷

Presently this idea might seem trivial as active communication is a norm of life, but one should not forget that Chokan was one of the first to open this path. With his outlook, works, actions he was breaking prejudiced stereotypes of the nomadic community as a wild and underdeveloped nation. His Slavophilism was the conviction that only Russia, and not China or colonial Britain, might serve as a guarantee of the safety of Kazakh society. Its proof was the elements of historical commonality of the nomadic and settled cultures in the Eurasian territory. Up to the present these provide the historical bases of Eurasian unity which Chokan foresaw as a synthesis of the national culture and Eurasian education. But with all that, he continued to call for reasonable caution with regard to the areas of contact, "There are a lot of different nationalities living in Russia who have their own ways of life, quite different from that of the native Russian population, with their own customs and traditions. Clearly, the transformations projected for the Christian and settled population will be of no use or sense if wholly applied to the nomad peoples who are foreign to European and Asian Russia."²⁸

²⁵ *Ibid.*, v. 1, p. 79.

²⁶ *Ibid.*, v. 4, p. 77.

²⁷ *Ibid.*, v. 2, p. 157.

²⁸ *Ibid.*, v. 4, p. 81.

Chokan did not suddenly begin to have hidden concerns about the fate of his people and the preservation of their national identity. Only in the course of time did his words fill with bitterness and pain for his long-suffering tribesmen, and the bitter fruits of integration. Being quite young he liked to discuss the sufferings of his soul, "... I want to be free again, I want to return to the steppe. Then, I breathe with a whole heart and my thoughts are broader. Everything is unlimited like the steppe – both desires and actions... One cannot live in the mountains and be merry and carefree. Only a steppe inhabitant can be really happy, for he knows the price for enjoying tranquility."²⁹

The open idealism typical of Eurasians of the twenties, and blind belief in the kind intentions of educated civilization brought Chokan deep tragic frustration, but in the course of time his Eurasian tendencies helped his people continue the way he initiated. He is still loved both in Kazakhstan and in Russia. His fate, as in a mirror, has been repeated by the next generations of Kazakhs. It is sufficient to look once into his soul, as pure as a spring and as deep in aspirations as an ocean, for anyone will take him as kin. No writer or journalist in Kazakhstan would not write at least two lines about Chokan. People have a very simple and warm opinion of him as of their closest kin whose kindness and generosity was drawn upon by everyone while he was alive. Only after his death, having realized the loss, had they felt his divine impact. Chokan's closeness to there unknown descendants is a proof of the commonality in spirit of his Eurasian destiny.

Chokan was truly foundational into the environment which presently we call Eurasian. He lived in two cultures, two worlds, two dimensions, thus, expanding the boundaries of the national territory. He was very popular with both his nation and Russians and seemed to be protected by a guardian angel. When hardly an adult he used to say, "All this is a dust compared to the eternity" as if he knew how short human life could be. An irreparable loneliness was filling his soul, "I see now how hard it is to fight everyone alone, I see that the truth, however bright it is, cannot exile the long-standing errors, especially regarding the Kyrgyzs..."³⁰ He failed to become totally European as Potanin said he would be. Moreover, he opened the road to the world of education in Russian universities for many generations of Kazakhs after him, but he gave no recipe for how one should live on two banks of the river or two different cultural worlds, or how leaving his roots in the yurt and opening the treasury of knowledge and experience accumulated by humankind, one should not forget the language and the soul of the Steppe. He left the solution of this issue to the Europeans of the following centuries.

Chokan's sufferings and internal contradictions were inevitable. The nations still had to walk a long way, transforming the mechanisms of ethnic contacts in order to approach an acceptable definition of Eurasianism. Thusfar the duality of existence turned tragic and having seen the severe downside of the colonizing regime, he chose voluntary exile which resulted in his death.

The ideas of cultural and spiritual unification of the peoples of Russia and Central Asia described in Chokan Valikhanov's works and passionately pursued by him in practice were not forgotten. Creators of contemporary Eurasianism amend their statements based on his works. It is only that some time was needed – indeed the entire restless XXth century – for his spirit to become a defining factor in the integration of Eurasian states. But in the coming millennium it will not be easy for the inhabitants of the Earth to be forever rid of conflicts, which frequently grow to armed conflicts due to the vitality of the greedy and aggressive component of the human nature. The fear of the XXI century is not just academic exercises of futurologists; it has already spread over the whole planet. One should but use one's imagination to see it, bringing orphanage and loneliness

²⁹ *Ibid.*, v. 2, p. 175.

³⁰ *Ibid.*, v. 5, p. 153.

in its threshold. By their own hands people have created a global ecological crisis and world disasters which now are felt by every concerned inhabitant of the Earth.

We should be helped by the Eurasian culture of ethnoses as a community with a deep ideological basis emerging out of an ecological, pure and typically oriental understanding of the world. The oriental component in the Eurasian culture in the conditions of the global cultural Renaissance, inevitable in the evolution of mankind, should protect the ethnoses from the troubles to come.

Whatever it is, the active Eurasian initiatives of the President of Kazakhstan at the end of the XX century sublimated in the creation of an Eurasian Union are aimed at a general integration in the third millennium, recognizing that a slow-down might cause severe damage. Obvious concern about the national safety of the state in the growing tension between cultures, renders especially important the aspiration for Eurasian integration at all the levels. To these are adjoined the continuous revival of spiritual links of generations made by the Presidential initiatives which are close to Chokan Valikhanov's great efforts in regards to the integration of the cultures of Russia and the peoples of Central Asia. As the truly first Eurasian in a contemporary sense, Chokan has become a linking personality in Eurasian history and philosophy, and for that reason he is extremely modern. Not avoiding Eurasian aspirations, Nazarbaev thus demonstrates the historical continuity, confirming Arnold Toynby's ideas. These include: a parallelism of historical periods, a philosophical simultaneity of civilizations and generations, and a cycle of human ideas. As historically stipulated in this, Eurasian integration is aimed at the future.

2.4. Humanistic Values and Ideals in Kanysh Satpaev's Scientific Inheritance

There are powerful personalities who, against all the obstacles of destiny and barriers of history, by the strength of their spirit conquer all. The light of their unquenchable hope which penetrates all as a guiding star calls people into unknown expanses. That was the personality of Kanysh I. Satpaev for the contemporary Kazakh and the entire Kazakh nation. According to Ilyas Omarov he was "a star celebrity of the entire epoch." Gifted among the intellect inhabitants of the Earth to preserve the ability to value the traits of a genuine intellect and an authentic intelligence, Satpaev's name will remain in the memory of humankind. As a strong rock, which cannot be seen at close glance but stands out at a distance, in the course of years and centuries, Satpaev will join the most outstanding bearers of human genius, who have been inscribed in late national culture and world civilization. Thus, in 1998 UNESCO celebrated Kanysh Satpaev's 100th anniversary.

It would be as rash to try to write something new as, standing at the bottom of a show-capped mountain, to state one's own subjective and approximate sense of its size. Nevertheless, as "learning begins with wonder" (Aristotle), researcher are fascinated by the mystery of how the person, born in an old-fashioned and would to such an extent master the world of knowledge. He became an erudite person of truly European scale, founded an entire field in science – metallurgy – and thus, contributed invaluablely to world civilization.

Our scientists and writers have said and written a lot about the life, scientific and social activity, and personal virtues of the phenomenal Satpaev. By sagaciously forecasting the richest of the natural resources of modern Kazakhstan, he prompted their intensive exploration for the sake of the Motherland, and for this was awarded the Lenin and State awards of the USSR. He was the first Central-Asian scientist to be elected an active member of the former Academy of Sciences; he founded and was the first President of the Academy of Sciences of Kazakhstan, which presently is a broad-scale and versatile scientific research center.

But we still do not have a clear idea of the spiritual world, humanistic objectives and ideals of Satpaev's inheritance, of the sources of his indomitable energy, of the high pride and elevated morale that was peculiar to him. Regarding morale, which our social scientists have only begun to study, I unwillingly recall the dialogue that took place in 1947 in London between a great political member of his time, Winston Churchill, and officials of the Supreme Council of the USSR.

"Are all the Kazakhs as tall as you are?," Churchill asked Satpaev.

"What are you talking about, my people are much higher than I am," said Satpaev.

Those words were not accidental. And if so, then whence the confidence of this young man? In 1914, studying in the teacher-training seminar in Semipalatinsk, one of the centers of Kazakh public thought at the time, Satpaev began to be involved in a socio-political life. One by one he survived the cruel massacres of the civil war, and the "red disaster" of 1931-1932; later with a bleeding heart was a silent witness of the brutal repression of such most respected teachers, friends and relatives as Baitursynov, Aimautov, Zhumabaev, Ermekov and others, in turn he experienced the despotism and anarchy of the administrative-command system. What was the source of his unbroken spirit and unbending will?

In this regard I often recall unforgettable meetings with him and remember his unique image. All the elder respected academicians came out of "Satpaev's greatcoat." At that time it was a great good fortune to be at least an ordinary employee of the Academy of Sciences of the Republic. Early in the morning we would hurry into the science library where the spacious reading halls there were hardly a vacant seat. It was a time of a great desire to study on part of young people.

Having hardly had time to take our turn and order the books, we postgraduates would again go outside for we knew that at 9.00 a.m. sharp Kanysh-aga slowly got out of the car and all of us greeted him. Without a single sign of servility, we were greatly pleased that he warmly shook our hands and briefly asked how we were doing.

I remember that in April, 1961, circumstances forced me to seek an appointment. Though my request was very trivial, at that time the issue of a place to live could be solved only with the President's personal assistance. Salyk Z. Zimanov, the former Director of the Philosophy and Law Institute advised me to address the President himself. Kanysh-aga received me and I remember all the details of that meeting. In a snow-white tunic, in his grand simplicity he started the conversation by asking of how I was doing, and wanted to know what issue I was researching. I answered as a diligent student. "It is very good that you study the philosophical-methodological issue of natural sciences. No one has studied it before and all the outstanding philosophers are former natural scientists. Do you know Sergey I. Vavilov?"

"I heard of him a bit."

"In the entire Soviet Union he was the first expert in this issue. You should go to Moscow; you should study. Science is not an easy thing to do. I see fire in your eyes; and feel that you are on the right path. This is the way into the great field of science. I will send you to study in Moscow."

I said something as thanks but then it was not studies in Moscow but a flat in Almaty that I needed. He must have sensed me crumpling the paper in my hands and asked, "What is it, the application?" He looked through it and, having marked something down, returned it to me. And I did not dare to look at the signature. "Good," he said after a pause, "now go to Karpinsky. And remember my words."

Excusing myself, I stepped into the executive office. The secretary, Tamara, smiled softly, "What happened, Abdumalik?" Instead of answering I showed her the paper.

"Oh, you have got a flat, even in that 2-storeyed house at the corner of Lenin and Kirov streets. One room is 24 square meters in size. Congratulations! Go to Karpinsky."

I ran towards the Manager's office. Luckily, he was in there. He thoughtfully looked at the paper and asked, "Did he write it down himself?"

"I have already given this flat to another person. Maybe, you can wait for a month? A new hostel is being finished around the Frontier College. You will get your flat there.

"Good."

Thus, in a month I became a permanent Almaty inhabitant. It was real fatherly care of a young person who had not had it since his childhood, and from Kanysh-aga himself! The same autumn I was sent to study in Moscow as a postgraduate. But to our deep regret, in three years we lost this great benefactor.

Later I found out that I was not the only one of whom Kanysh-aga took fatherly care and advised; there were many young people like myself. It is his students who today take the major burden of the national science upon their shoulders. Here I see real continuity of generations of scientists: the national Academy of Sciences of Kazakhstan is truly Satpaev's Academy.

But where are the sources of that irrepressible strength that conquers all, the strength of spirit and belief in the future which he preserved despite being very busy with scientific, state and social issues, despite the gossips of envious people and liars that always followed him, despite the cruel grip of the injustice and persecution of the time?

Some researchers look for these sources in the exclusive character of his genealogy, in that aspiration for knowledge which was passed by his ancestors from one generation to the other. They might be right and I do not exclude the significance of such continuity. On the contrary, it is very important to follow that spiritual link between the families of Valikhanov and Chormanov: the influence that Mashur-Jusup Kupeev, Toraigyrov, Jayau Mysa, Aimautov and others had on him. But it would be wrong to limit the sources of the great virtues of this extraordinary man only to the impact of a certain circle of people, tribe or region.

We should expand this circle and look at the things from the level of socio-cultural factors. First of all, in the versatility and multi-faceted character of Satpaev's gifts, in his ability to see any matter on a broad scale and with profound connections, we should see the fruits of his traditional kazakh upbringing. Today passing on to the new generation only national customs and habits restricts the notion of a traditional kazakh upbringing. In reality this notion is much broader. In the traditional kazakh society there was a peculiar system of multilateral upbringing of gifted youth and cultivation of truly civil qualities with a broad outlook and high ideals. This included such features as memory enrichment, intellectual and physical hardening, cultivation of nobility and wisdom, love of knowledge and art, of genuinely humanistic and spiritual life values. Satpaev is a graduate of this very traditional school of upbringing of outstanding representatives of the Kazakh nation. In the present transitional period it is extremely important to combine the traditional values of the Kazakh society with the values of western civilization. This is first.

Second, we should not forget that the Kazakh traditional elite society benefited from the light of western civilization that came to our steppes via the Russian language and literature which in turn has filled its ranks with new members.

One cannot help noticing that some presently take the notion of "internationalism" with the same neglect with which when young we took cod-liver oil. Sometimes we do not realize that this

word, which made us sick in the Soviet period, should be re-considered and understood in a more realistic manner.

Historical experience demonstrates that at all times all nations' truly intelligent representatives profoundly understood each other, protected their common interests, and were very close to each other in spirit. All this can be called "spiritual consonance."

We need not go far back into history, but only to observe the life of yesterday's Alash-Orda doers to understand that each of them had their own tried and tested friends and loyal adherents among the intelligentsia of the other nations, and especially Russia. These intelligent people always respected their national interests and actively supported, when needed, their aspirations to protect their national concerns. This is even more impressive when their desire to improve the life of their nation was perverted and persecuted by the totalitarian regime, but the compassionate representatives of other nations defended them and saved them from death.

The clearest example of such understanding and mutual assistance is the fact that as far back as 1923, 24-year-old Satpaev, who was a judge in Bayanaul region, was invited to work in the Tomsk Technological Institute by a famous Russian professor, Michael A. Usov, a close friend of the famous Alash-Orda members Alimkhan Ermekov and Abikey Satpaev. Later Kanysh Satpaev himself, developing the viewpoints of the outstanding Russian scientists Obruchev and Usov uncovered the buried treasures of the Kazakh steppes based on the metal-genic forecasting method, thus founding a quite new field of the world geological science. Scientists from all over the world supported Satpaev's discoveries.

Kanysh Satpaev always tried to attach the national scientific circle to the intellectual world community. His trips to England and China, as well as his thorough preparation for the First international congress of geologists in which, unfortunately, he could not take part, prove this. It is vital for our colleagues not to break international links in various fields of science; on the contrary by all means they must strengthen their creative scientific contacts with foreign colleagues. This is the second conclusion of Satpaev's lessons.

Third, Kanysh Satpaev belongs to a new generation of Kazakh intelligentsia which grew up at the beginning of the XXth century. Its representatives brought up on the examples of Alikhan Bukeikhanov and Akhmet Baitursynov remind me of the French educators of the XVIII century.

Note that, the Soviet ideology gave a distorted understanding of the enlightenment tendencies in the history of the world civilization. We see this as a negative stereotype of some Utopists with an underdeveloped revolutionary conscience. That is why till now we associate figures in the Enlightenment with defective practice. In reality the Enlightenment was a high manifestation of the human genius and spirit.

The Enlightenment in the new age studied well the ancient Greek philosopher Heraclitus's statement that "education alone gives one no intellect." Not satisfied with self-improvement, they tried by all means to pass on all their knowledge and experience, virtues and ideals in order for them to serve their national interests. They were convinced that only in this way could the society of people and the community of the whole of humankind become perfect.

This understanding and these viewpoints are still popular with thinkers worldwide. For whatever heights the development of modern technology and technics reach, the reflective activity of people will be limited and unilateral without the perfection of human spirituality and moral development. Without spiritual and moral development human civilization is doomed to stagnation and even catastrophe.

Representatives of the Kazakh national elite at the beginning of the XXth century who selected the right way of renovation of the society and struggled by all means for the true freedom

for their nation made both political effort and thought to share genuine knowledge. That is the key to understanding some features of the flexibility of their romanticism in the abrupt revolutionary coups in Russia.

A new wave of Kazakh enlightenment figures, including Satpaev, tried to lead their people on the way of the world civilization at its juncture with science, culture and education. That is the noble stimuli that encouraged Baitursynov to design a new alphabet; Dosmukhambetov to write "Medical" textbooks; Aimautov, "Psychology"; Aueov, "Construction material"; Satpaev, "Algebra."

Young Satpaev's active involvement in the organization of the Abay party in Semipalatinsk, his passing to Zataevich of 25 Kazakh songs for musical notation, the staging of Enlik-Kebek in the Bayanaul region and personally playing a part in it, publication of the poem of Edige in Moscow with his own preface and his first article on the Kazakh national theater – all these were done by him not for personal glory, but to serve his people.

Sensitivity to the interests and needs of his people, care for the talented youth, his patient and sometimes even ascetic attitude to various gossips and liars, etc. – all this manifested his inherent enlightenment-humanistic ideals. This elevated ideal which became his life principle also lifted him up high. In his answer to the English Prime Minister "My people are higher than I am" lies deep belief in the eternity of his ideal, and confidence in its continuity in the deeds of the next generations.

In 1998 at the turn of its millennium we celebrated the 100th anniversary of the great son of the Kazakh nation. Along with us, all the people bow their heads to the memory and greatness of the spirit of this amazingly gifted person, thankful to him for his intellect and talent, for his nobility and humanism. The President of the Republic of Kazakhstan, Nursultan A. Nazarbaev was quite accurate in saying, "We step over the threshold of the XXI century together with Satpaev." His lasting spirit and highly enlightening humanistic ideals remain especially valuable and actual for our contemporary intellectual elite.

Chapter III

An Overview of Modern Kazakh Philosophy

Kazakh philosophy? A few years ago this term would seem far-fetched. "The Kazakhstani School of Dialectics," which has been developing the ideas of classical German philosophy and Marxist principles, was known widely and respected. The western type of rational, systematic "philosophical writings" (whose unsurpassed master was Hegel) was acknowledged as the standard example. Hegel and Marx in the steppes of Kazakhstan – that was the philosophical paradox of the history of philosophy during the Soviet period. Of course, the steppes were able to understand and accept the German thinkers who influenced to a great extent the destiny of the epoch, but at the same time they had their own voice. Now, this voice is being heard.

In modern Kazakhstan no other theme is more actual and philosophical than an integrated conceptual comprehension of the world vision of nomadic civilization, and the comprehension of the universal trends and peculiarities of the oriental way of philosophical thinking and the universal methodology of science. Remarkable and innovative dissertations of young scientists, solid monographs by respectable scientists, discussions, congresses, publications follow one upon the other as if the dam has been broken. The work of self-awareness and self-comprehension is task No.1: to speak, to think and to study domestic culture, its peculiar characteristics, its sacred and evident signs and symbolism, which contains the future destiny of the nation, the language of symbols and the codes of deep essences, initial sources and initial senses. But self-comprehension from the point of view of hermeneutics means mutual understanding and interaction. Hence, to consider the theme of nomad civilization is to turn to the modern philosophical conceptions, thoughts and ideas, that now are widely spread both in the West and in the East.

Of course, if one uses the standards of the classical western type of philosophical thinking, of so-called gross academian philosophy *a la* Hegel, the traditional Kazakh philosophy would need to reject its claim to philosophical character, scientific structure and provability. But both eurocentrism and asiacentrism have already been surpassed in modern philosophy. Oriental philosophy has authoritatively declared its special status. What is most surprising: the modern western philosophy from Kierkegaard and Nietzsche to present day modernists has directed its attention to reforming the western tradition, a re-comprehension of the ontology of culture, and hence of anthropology, epistemology, and methodology. An oriental methodology requires such fundamental research in 21st century. All Western thinkers of the 20th century, emphasizing the cultural theme as paramount, are trying to realize a productive synthesis of the western and eastern traditions. The people of the West, tied to civilization and technical innovations, turn in hope their attention to the East that conserved the vital power of spirituality: Heidegger and his existential analytics of Dasein, Husserl and the idea of "the life world"; Adorno and the concept of "beautiful by nature"; Gadamer and the theory of understanding and mutual understanding. One may state that modern western philosophy has already perceived the ideas of the eastern world outlook, and transformed them in an innovative manner.

What is the main peculiarity of the oriental (and also of Kazakh-Turkish) philosophy? In my opinion, it is in organic unity of universalist trends of culture and philosophy. The classic western philosophy in some sense had "flown up," lost touch with the empirical and preferred the "area of pure thought." There it discovered the possibilities of the formation of new artificial worlds and ideal objects.

But as this advantage turned into a disadvantage, Martin Heidegger exposed the destructive character of the western tradition by revealing the defects of its "crude ontology of the available or the 'at hand'," where the world and the man are constituted initially as mutually independent, unrelated objects. "Subject and object," "essence and phenomenon," "internal and external," etc. are categorical definitions of a "crude ontology of Dasein," pure categories, released from existential meaning. Such an ontological structure does not correspond to the demands of the modern world, states Heidegger. Man and the science seek other concepts where the original unity of man and world, and its existence as Dasein could be stated. With these ideas, Heidegger begins a direct dialogue with the oriental philosophy pretending to reconstruct the lost links of the categories of the western philosophy, and the universal trends of culture.

The sources of Kazakh philosophy are deep in the Ancient epoch and the mythological proto-philosophy of the proto-Kazakh (I-II millennium B.C.). It is well known, that the Kazakh nation was formed as a result of interaction of many ethnic groups and inherited their features. "The culture of the new-born ethnos inherited not only from one ancestor whose name it has taken, but from all the ethnic elements integrated in a new ethnic system."¹

Eastern Philosophy does not move within the reduced scheme "subject – object," produced by the basic principle of domination which determines the western discourse. It moves rather within the field of meaning producing concepts of "the human and the world," where nature shows itself not as an object of actions but as a live divine environment. Namely, such an ontological principle generates the existential character of categories of philosophy, its transformation into existentials, or, if applicable, into meaning forms. This does not mean the total identity of categories of philosophy and the universalist trends of culture. Philosophical categories, if permeated by living nature and spiritual in essence, are transformed into existentials: philosophy is self-aware; the experience and integral comprehension of universals tends toward culture.

The integrity of a traditional culture is defined, first of all, by a specific type of economy. Nomads treated nature as an active subject, but at the same time never considered themselves as its lord. Getting used to the severe, continental climate of the Great Steppe of Central Asia, the nomads created a thoroughly effective life system and skillful methods of nomadic cattle breeding, having defined when, where and how to herd without exhausting the soil. In winter, the cattle were pastured downriver where, under the snow, rich green grass was preserved in winter when the in mountains was exposed to sun and wind. The nomad was taught as if talked to by nature, listening to it as he went about his activities; it was alive for him. The Earth, the forest and mountains have had their own spirits. Man was allowed to manage their economy. For this he was thankful to the sky and earth, perceiving them as great miracles and unknown mysteries. "Nature and man, life and death were subjects of the highest wonder and full of inexhaustible mystery."² The peculiarity of oriental philosophy is that it manifests itself mainly not in strict philosophical systems, but in poetry, folklore, and folk legends.

The basic universalist trends of the traditional world outlook are the notions of the way, space and time, and the sacred semantic center. The "way" or "road" expresses the dynamics of the traditional world outlook. Spending his life in the saddle the nomad has a specific perception of time and space. "Have a good way," people say to the one, going to journey, which is comprehended also as "life journey," "fate," "good luck."

A semantic kernel of the traditional Kazakh world outlook is the concept "kut," which is interpreted as "vital power," "inseminated source," "life potential," as well as "happiness connected

¹ L.N. Gumilev, *The ancient Russia and the Great Steppes*.

² Valikhanov, vol. 5, pp. 50-51.

with wealth," "abundance," "well-being," "fate," "destiny." This idea interconnects ontology, anthropology and social philosophy, revealing an essentially symbolic character of Kazakh traditional cultural notions. There is no "simple things" of merely practical use; everything around one manifests a dual character. All natural objects, houses, clothes, and food perform not only their usual functions, but are symbols that require interpretation. They express social codes, organizing and correlating the relations and affairs of people according to their gender, age, relations, wealth and origin, but also their relations to the transcendental and invisible world.

First of all, "kut" means the vital power and the ability to promote it. In the traditional world outlook, man, plants and animals are related and embody different forms of life inherent in nature and generated by nature. The experience of life is inherent to the relationship of man and world, and the experience is the basis for spiritual and value notions. Therefore, the rituals are of the highest value, for they express the life of the man. In these rites or ceremonial dramas, marriage with the nature is depicted. The reproduction of life at all levels is the main subject of feasts and of the shaman's incantations.

The secret of fertility and birth constitutes the nerve of traditional culture. The first gift, gained from nature is that of life, kut, and a living soul. The milk Lake on the mountain's peak as the center of Life and Fertility is the symbol of this vital force.

Therefore, corn is not simply a food product, but has a special semiotic status: there is a ban on giving milk yeast to stranger or treating the guest with milk, for this is the symbol of kin fertility. Similarly, the idea of natural fertility integrates the traditional Turkish world outlook, and penetrates the entire ritual folklore. The ontology of Turkish discourse may be read and unlocked with the semiotic code "life and fertility."

With this key, it is possible to interpret Turkish housing, the semantic space of the Yurta presenting itself as the arch of the sky overturned over man.³ All points and segments of the Yurta were strictly regulated from the point of view of the Kut symbol understood as happiness and well being. The hearth was the crucial point as ruin of the family was identified with the hearth's dying away, it was prohibited to stir the ashes, to spill the water in the hearth, to light from it and carry away the fire, since disaster would threaten the family. The host's place in the yurta was called "hare," and expressed submission; while the youth were accommodated in the place called "bird."

Also, the hermeneutic method reveals the symbolic functions of the nutritional system in the traditional culture and to decipher the order in which to seat guests during the meal, the procedures for eating and the order of giving meat dishes (how to serve the sheep's head and "ears," "lips," "eyes," according to a social hierarchy and age) as a certain complex of ritual actions, revealing the complicated pattern of interpersonal relations according to gender, age, and social status. It is possible to speak about ritual as the sacred and ethno-marking functions of the nutritional system.

A separate system is the semantics of traditional clothing relating to the certain life cycles and rites which accompany the stages of the nomadic household. From the point of view of Kut, the symbolism of age is interpreted and within it the institution of "age classes." Middle age is the center of the vital force and fertility while the child and the old man are close to their semiotic status. Hence, "the old man" is not simply an age, but expresses an ambivalent social function: no longer present in social activities, it is characterized by certain shortcomings, but simultaneously it approaches the world of the ancestors and spirits; he or she is respected in a special way.

Happiness in a traditional culture is always understood in connection with fertility, kut, and marriage. Fertility was the pledge of well being, good luck, and happiness. Therefore, sexual potential has individual dignity and social prestige, and the most unworthy individuals were a

³ *Traditional World Outlook of Turks in South Siberia: Space and Time* (Novosibirsk, 1988), p. 117.

barren woman and an unmarried man. The gender aspect draws especial attention in the traditional world outlook. The man always was considered as the central figure in this society. Simultaneously, the maturity and work abilities of the man were understood as dependent on his attitude to the woman. "To become a human" meant "to become a family man," to create one's own family. The proximity of woman to the earth's generating function as of a bearer of fertility and happiness was emphasized. In many Turkish texts, the earth's surface was compared the woman's body. Marriage corresponds to the sacred plan of existence, and is being one of the most significant events in a human life.

Social relationships in the traditional society were, first of all those of blood and hence natural and vital. Gender presented itself as multi-faceted, expressed by having rich objects and tokens. The complicated system of real and symbolic connections was determining and determined human adaptation to the social environment, where the tradition was perceived as an immediate communication and presence of ancestors among living people. Being total and united in all its parts, gender establishes a community with a special "mythoritual biography."

Such notions establish the self-awareness of gender as "aruakh," "kydyr," and "yrym."⁴ Aruakhs are the spirits of the ancestors. According to the nomads' imagination, each human leaves a heritage for his children, not only his Yurta, relations and name, but also his aruakh, and through this he remains among the living, influencing their destiny. If he was a worthy man, his spirit would favorably influence the fate of children and grandchildren, support and assist them during difficulties. On the contrary, if a man lived an unworthy life, his aruakh is not able to bring such support, but even brings new disasters and sufferings.

This peculiarity of the traditional world outlook is reflected in Kazakh folklore. Thus, the epos "Alpamys" says: "Coming to their senses after the first attack of Alpamys, the Jungars saw that the hero comes alone. They decided not to spend their strength but to defeat him with arrows. All Jungars together stretched their bows, but the thousands of arrows targeted to Alpamys veered away from his body without even causing a scratch. The reason was that before the battle Alpamys asked the warriors' Protector, "Gaiperen-kyryk shelten," for protection. Turning into a piece of fog, he imperceptibly came down from the sky and protected the young hero.

An opposite example is the Tolegen's fate in the poem "Kyz-Zhibek." Leaving for his bride, Tolegen did not receive the blessing of his father and hence, aruakhs did not protect him. Therefore, instead of love he met death and the lake Kosoba.

Also, the epic heroes are already personalities having a right to their own choice and destiny. Such are Korkyt-Ata, the heroes Koblady and Alpamys, and the lovers Kozy-Korpesh and Bayan-Sulu.

"Kydyr" is also an important idea of the traditional world outlook. It is a supernatural/transcendental creature able to perform any wish, to bring good luck, wealth and health. But "kydyr" always appears in the image of a beggar, an old man, a homeless wanderer. No one knows whether he is a beggar or the mighty Spirit. Though more than forty homeless persons were met on the road, only one of them may be "kydyr," yet it is necessary to help everyone. For example, in the poem of Abai "Masgut," the hero disinterestedly helps the poor old man, who had been attacked by a robber, but finally it appeared that under the image of the beggar he had met "Kydyr." The wonderful old man was none other than the custodian of happiness, holy Kydyr. Saying goodbye, he blessed the dzhigit, and Masgut came back home.

⁴ Zh. Abdildin and R. Abdildina, "The Great Steppe and the World Outlook of Traditional Kazakh," *Eurasian Community Economy, Politics, Security* 13 (1997): 13-14.

Above with the concept of "Kydyr" there is one other concept, the bird of fortune, which perches on a man's palm. In that way, Bukhar-Zhyrau explains the great achievement of Ablai-khan by his meeting with such a "bird of fortune":

The bird of prosperity perched on your head
Kydyr – the patron of wealth – came to you
Happiness spent a night in your house.⁵

Ch. Valikhanov in his remarkable paper "The Traces of Shamanism at the Kyrgyz" considers one more concept of the traditional outlook: *rym*, executing of specific actions with the purpose of avoiding misfortune. For example, in "giving a dress to anyone, retain one button or outset. Never sell the main animal in a herd or "kug," in order that the property, in this case, the cattle not be decreased in this family."⁶

Wealth has its meaning in a special semiotic context. The concept of wealth includes the personal characteristics and virtues of a person; it means pre-destination. This respectful attitude is found in the etymology of the word "bai," which means rich and at the same time worthy, esteemed or dear.

Hence the nomadic culture may be interpreted as an original text with semantic unity. A compound ideological complex as related to the concept "kut": "fertilizing principle," "potency of life," "happiness," "abundance," and "plenty." Kazakh philosophy, being very close to a world, has the concepts of a traditional culture which, while avoiding the loss of its existential character, at the same time is not identified completely with a field of culture. Philosophy executes the special mission of interpretation; it is first of all hermeneutics, the art of decoding the complicated text of traditional culture. In that sense oriental philosophy realizes the task formulated by Spengler: "to comprehend the physiognomy of the great cultures."

For the accomplishment of such a task we have at our disposal vast material, which is continually being replenished. First of all there are the of Orkhon-Yenisei runic writings expressing the true spirit of traditional Turkish culture with the traditional features of Turkish mentality: free, independent, spiritual force, courage, with the aspiration to conserve the originality of Turkish language and its attitude to the world. These inscriptions, the most ancient evidence of the Turkish spirit, were written on steles in honour of Kul-Tegin, Bilge-Kagan, Tonykok, Moyun-Chura and Kuli-Churu. Not all of them have yet been deciphered, but they are the evidence that in an antiquity there was a constant Turkish written tradition. An early treasure is also the national legends, heroic epics, proverbs and sayings expressing the national wisdom and exhibiting authentic pages of the national history and philosophy. Great interest during recent years has been paid to legends and *kyui* of the great Turkish wise man and musician Korkyt-Ata, who challenged death and succeeded in finding an insuperable counter-force, i.e. music, creativity, and the *kobyz* devised by him. Abu Nasr Al-Farabi is considered as one of the first interpreters of the universal trends of traditional Turkish culture. His creativity is studied nowadays in many centers of science, East and West, including Almaty, in a recent International congress "The Legacy of Al-Farabi and World Culture." Scientists from nine countries of the world discussed all major aspects of his philosophical hermeneutics. The key to interpreting the universalist trends of culture and Turkish ontology the thought of Al-Farabi is the concept of "happiness," which, in the opinion of many researchers, may be linked with the Turkish concept "kut." "As far as we may perceive happiness,

⁵ Alpamys-Batyr, *The Kazakh Heroic Epos is Retold by A. Seidimbekov* (Almata, 1981), p. 15.

⁶ Valikhanov, vol. 4, p. 62.

when we have the sense of the perfect, which is perceptible by us only by the art of philosophy, this presumes that it is due to philosophy that we perceive happiness."⁷

A philosophical poem of Yusuf Balasaguni, striking in its conception and performance, is "Kutty Bilik" ("Beneficial Knowledge" or "The Art of Being Happy"), expressing in the language of ancient Turks an ontology of life. Balasaguni expresses a sacral sense of the world through figures or symbols embodying Equity, Reason, Happiness and Wisdom. The great Turkish thinker creates a compendium of a moral-ethical standards and characteristics, styles of behavior of the governor and of all those who surround him: minister, commander, treasurer, doctor, cup-bearer, scientist. But practical philosophy has a deeper layer containing the doctrine of the spiritual moral perfection of man and his wanderings in search of the primary principles called cultivation of the garden of the soul. Equity acts as a system-constructing principle ("Koyugoldy" – "the Sun has risen"), which presumes happiness as well. ("Only one is fair – Elik answered – who is used to verify the word with his heart, whose essence and appearance is indivisible forever, i.e.: the one who is truthful and fair, a bearer of equity, glory and honor; in essence that is humanity!").

The remarkable monument of traditional Turkish culture – "Divan Lugat At-Turk" ("Dictionary of Turkish adverbs") of Makhmud Kashgari, contains the history of Turkish language, and describes the customs and traditions of the Turks and the "live and rhymed speech of Turks, Turkmen's, oguzes, chigils, ygmas, Kyrghyzs..."⁸

A special place in Turkish culture is occupied by the creativity of the great prophet and wise man Akhmed Yassavi, whose mausoleum in Turkestan symbolises his spiritual power and his crucial influence on the formation of the Turkish spiritual outlook and Islamic culture, in which self-knowledge is knowledge of the Most High, Allah. He synthesized Mohammedan mysticism, Sufism with Turkish folk beliefs (Tengry).

During his life he followed the path of moral and physical perfection, having come closer to God. In his philosophy Spiritual outlook means Love.

One who does not know the religion of love
does not know soul.

Turkish culture is filled with the creativity of the great zhyraus and akyns. Many philosophical-poetic masterpieces have been preserved till our time: Asan-Kaigy, Shalkiz-zhyrau, Bukhar-zhyrau, Tleuke Kuleuly, Shal-akyn. These poetic creations have both a social and a philosophico-religious sense: man, God, world and the perfection of the society are their basic themes.

Even though he will see the whole Universe
Even though he will succeed in entering her golden house. Though he'll succeed in walking
among the stars,
And to reach the Moon being valiant,
Man would not stake his thirst of knowledge,
Bukhar-zhyrau tells.

⁷ Al-Farabi, *The Socio-ethical Treatises* (Almata, 1973), p. 35.

⁸ S.G. Kljachtorny and T.I. Sultanov, *Kazakhstan: The Annals of Three Millennia* (Almata, 1992), p. 162.

At the heights of Turkish philosophy is the creativity of the great thinker, Abai. His philosophy, like other cultural phenomena of world rank, may be interpreted from various positions. In these interpretations the heritage of Abai not only perseveres, but increases. Abai was characterized as enlightened because he had opened for the Kazakh people an original system of values: he was the first not only to show that knowledge was the principle of human life but to connect it with a principle of development. Over the steppe he proclaimed: "Adam bol!" ("Be a man!"). The existential character of Abai's creativity recently has received much attention. In "The Words of Edification" he opens intrinsic layers of life through the unique life experience of suffering and happiness. Abai proposed a hermeneutic interpretation of the traditional culture of the Kazakh, as a consistent and complete text. This productive approach may detect the national originality of the philosophy of Abai that makes his heritage especially significant within the context of world culture. Abai is a spokesman of the Kazakh mentality based on the integrated relation between "man and world." Hence there is a special type of personality, of absence of dissonance between mind and heart, and an ability to think with the heart. The development of this ability is a main task of XXI century. Most of all, Abai hates laziness and ignorance. He stands for education, and study of the bases of the sciences. But at the same time he warns about the dangers of science without conscience and interior awareness. His principle is a reasonable heart or a conscientious mind. "One who worships feelings of love and equity – that one be a wise and skillful man."⁹

We may draw here direct parallels with ideas of the fundamental ontology of M. Heidegger, who aspires to recover an integrated relation between "man and world," and introduces the terms "Intraworldness" and "Dasein." In the modern world, Heidegger notes, all distances are being reduced. But coming nearer, things getting further from us. They cease to "thing," because the man wants them only in order to use or consume them so that the integrity of the world is lost. Heidegger tries to return to western people a world perception, which Abai had named a "reasonable heart." When we bring to someone a cup of water, then in "this water there is a source. At the source there is a rock, in it there is dark slumber of the Earth absorbing the rain and dew of the sky. At the source of the water there is a wedding of sky and Earth."¹⁰ Heidegger connects the rescue of western civilization with an application of the spiritual experience of the East.

If western philosophy in the XXth century has come to acknowledge the need of the formation of a new ontology focused on an integrated attitude toward the world, the Kazakh people have saved such an integrated world understanding in the traditional culture in the creativity of the great akyns and zhyrau, in folklore, and in the masterpieces of Kazakh thinkers. Even when the official ideology imposed dogmas, the internal life of the Kazakhs was defined by their traditional outlook. Such a type of world understanding appeared urgent in the formation of a complete outlook for humankind. This now has entered a new millennium, Kazakh philosophy is a major expression of the complete outlook under development at this turn of the millennia.

Thus, the Kazakh philosophy has the vast and rich material of a traditional culture, a complex codified text not yet completely interpreted. This great hermeneutic task is imposed upon Kazakh philosophy of the XXIst century. In this major mission, Kazakh philosophy is taking shape in the drama of world philosophy in order to make its contribution. The essence of this dramatic function is that Western philosophy finds itself in an objective situation in which reality melts and the diversity of artificial worlds is formed: "The logic of the symbols is dismantled" (Zh. Derrida) and the man is involved in the complex networks of communication and information, becoming a

⁹ Abai, *Words of Edification*, p. 90.

¹⁰ M. Heidegger, *Being and Time* (1993), p. 320.

citizen of the Internet empire. One finds oneself in a texture of relations more complex and mobile than ever. But he is threatened with being lost in horrible labyrinths of artificial worlds, and self-transform into "simulakra" or copies without an original or real world. If this threat appears, there should be a response as well. As usual, at the most responsible moments of history, one appeals to philosophy to help. It should be defined today as the "salvation of the world" (the term of M. Merleau-Ponty), the return of reality, of terrestrial life, and of life itself. This task also may be fulfilled by the oriental (Kazakh) philosophy. One may say, that oriental and western philosophy act today as though in opposite directions: the western tends towards artificial worlds, while oriental philosophy tends in an opposite movement toward retaining its reality and preventing the threat of a complete oblivion of Life. This is because Kazakh philosophy is internally closer to the universal trends of culture, to its smells of the mountains and steppes and the winds of a nomadic civilization.

At the same time such "a movement in opposite directions" creates a necessary balance or mutual complementarity, due to which it is possible to develop a complete, integrated philosophy of the future. If traditional Kazakh philosophy has not yet complied with the western canons, it has succeeded in incorporating the best aspects inherent in the history of both the western and the Kazakh idea. Having apprehended and mastered the western principles, methods and categorical apparatus, Kazakh philosophy of the XXth century has an ability to perceive deeply, to reveal and to structure the ways of thinking of the past and the outlook of the Kazakh people. on this basis mutual recognition and a productive dialogue of cultures and civilizations is possible.

The organic combination of oriental (Kazakh) and western culture and philosophies is not yet a fact, but a task for future. Nevertheless, such a combination has already taken shape in sovereign Kazakhstan, giving hope that in this century Kazakh philosophy and research in its history will gain a new stage of development with a new form and at new levels. It will be a brand-new and very important stage in the progression of Kazakh philosophy from the past towards the future.

In mastering the cultural and spiritual heritage of the Kazakh nation a particular place belongs to folklore, popular music and oral literature. Folklore as a source of national wisdom enables youth to gain insight into the traditional outlook.

It is impossible to imagine a national history and philosophy without great thinkers. Some have led the nation along good paths to summits of progress, while others by generating confidence, have pushed people over a precipice, dooming them to torments and suffering. Today we recall some with gratitude and others by shaking our heads in distress. When the question is about philosophy, science, culture, art, one cannot help mentioning some people, for all philosophical or scientific works, all creations of culture or art come into the world first from someone's soul.

What today are singled out as national zhirs (epic poems) and kuis (instrumental music works), and the songs and legends, whose authors are now unknown, were first of all creations of concrete people. Only afterwards, their names not being fixed in writing, have they been forgotten in the great flood of being, named time. Their works were retained in people's memory, though they themselves have been forgotten. Having come from the depth of centuries, these works likely could be polished and even changed and complemented; but originally each was by a skillful master. To approach to problem from this side we see that the nation has relied on its memory and less on the letters in retaining unchanged the works of such great forbears as Korkyt-ata, Abu Nasr al-Farabi, Makhmut Kashgari, Hodja Akhmet Yassavi, Asan Kaygy, Bukhar-zhyrau, Abay, Shakarim, which have become the property of the people.

Conspicuously, most historic persons with a particular philosophical cast of mind, as time passes rise above the general level of nomadic life like lonely alpine summits above the broad expanses of the steppe, and remain in the memory of the nation forever. In time their works were written down on paper and had great influence on the broad Turk culture of that period and its further development.

The philosophical basis or background of good works is, as a rule, deeply hidden, but is found among a generation of historic figures with a philosophical heritage such as the great kuishi (composer) Kurmangazy Sagyrbayev.

Music is believed to be a genre of arts, which generally surpass barriers of national language and frontiers. However, like all works of art, music begins from the national outlook and world view; its true dignity lies in conveying the sorrows and expectations of its native people. Such works constitute a unique indivisible content and intonation and at the same time turns into the symbol of the age-old dream of the nation and its spirit, as well as constituting channels for communicating these feelings from generation to generation.

Why does any child of the Kazakh nation, at the sounds of Kurmangazy's kui with its deep hidden philosophy and humanism feel his heart blessed? The fact is that in his kuis the steppe buzzes from the clatter of horses' hoofs and the incessant noise of battle. A long drawn-out melody, after growing faint, will break out suddenly as if from a gorge in steppe expanses. As if having achieved victory, it gives way to cheerful rejoicing. Soaking in bloody times our wise and martial spirit has not died down within us, despite the prevalence for many years of an alien culture. Great kuishi emitted through his heart these pictures and turned the relationship of man and nature into the immortal language of music. It aroused the slumbering spirit of the nation, and left a spark which reaches everyone from generation to generation. That is why the kuis of Kurmangazy accord with the zhys of Asan Kaygy and Kaztugan, Dospambet and Shalkiiz, Bukhar-zhyrau and Makhambet. Although he lived circumspectly in a strange nation, he kept in his soul a national idea and dream of freedom and of a free life:

When day comes
Do you saddle a neighing horse?

Our people found in Kurmangazy's kuis strength for body, bulwark for soul, and support for hope. The sound emanating from the double-string dombra turned into a powerful flood, the anthem of freedom and independence. In recent soviet times one motive of our glorious fellow-citizens, who were unable to express their dream in words, was by honoring the creation of Kurmangazy as perfected and orchestrated, to bring these sounds to distant borders. It is impossible, that one who grew up constantly hearing kuis "Sary Arka" and "Balbyrauyn," "Kisen ashkan" and "Kobik shashkan," would not soak in the high spirit of his nation. That spirit is alive today, as we face sovereignty and democratic transformations, develop our culture and revive the philosophy of the music. This music is an unexplored field of special philosophical knowledge. In the course of time the value of a genuine work of art becomes more obvious. Similarly, the importance to the nation and to human civilization of an historical person becomes more visible from century to century. Certainly, Kurmangazy's kuys which have given strength to the national spirit and encouraged it at one of the most dramatic turns of its destiny will not allow future generations to forget about the grievances and sufferings, the dreams and spiritual values of the people, which will sound in their ears always.

Kazakh philosophy lives in poetic and musical forms. Research such as the PhDs of Esim, Nurmuratov, Seidimbekov, Kasabekov, Orynbekov, Ayazbekov, Gabitov, Nurjanov, Taizhanov, Akatay and others are fruitful in this direction and must be continued. However, in this period of renaissance it is essential to research the history and theory of Kazakh and Turk philosophy, which will help us to understand more profoundly and systematically Kazakh history and literature. In the period of renaissance it is important to be led by the specific and perduring national and strategic needs of Kazakhstan.

All peoples on Earth constitute a whole. Everyone with open eyes and a hopeful soul acknowledges this truth as they proceed into the third millennium. As white-haired scientists in all parts of the world engage the latest scientific discoveries from deep research into human origins in all parts of the Earth, we become even more convinced that all originate from the same Father and Mother. This descendants over many millennia spread out and began settling down, based on the kinship of their ancestors and their locations, united by a common destiny and language, common beliefs and other similarities, and began to unite into nations. Later they formed different cultural traditions, sometimes interacting, sometimes alienated from one another. They always tried to be in the avant-garde, first of regional and later of global development. Wars in human history had different reasons, but similar outcomes, for collisions brought victory to the higher culture. Gradually, the notion of a global world culture has become the force determining the main direction of present development. That is, the notions of "world culture" and "world civilization" that we frequently repeat are not just the sum of the national cultures and regional civilizations, but the work of cultural layers of the live process called human development.

Ancient history has witnessed many events. We know of the rich culture of nations whose power constructed the walls of human civilization, but which died out. Other nations, which for decades or hundreds of years led human progress, later, for different external and internal reasons, are found on the edges of world civilization and continue to live in a shadow. Our Turk culture seems to belong to this latter type. The steppe inhabitants, having mastered the art of horse-riding, construction of arba (chariot), iron work, inscribing signs on stones and many other discoveries much earlier than other nations, having made a valuable contribution in the development of the human civilization, gradually began moving to the back of the world development caravan. Though they had no rivals in education and rhetoric, in the arts of words and music, they lagged behind.

Yet till today such persons as Zoroastra, Anaphasys, Korkut ata, Abu Nasr al-Farabi, Mahmut Kashgari, Hodja Akhmet Yassavi, Chokan, Abay and others amaze all the world and are like mountain spurs that continue till our days. "Nothing comes out of the blue; what we have will never disappear." The accuracy of this postulate acknowledged by the community of scientists and philosophers will, at the end of the XX century, probably be confirmed once more by the Kazakh nation which has built a sovereign state on the ancient Motherland of the Turks. The creative energy of the national culture witnessed at the turn of centuries in history and philosophy, literature and cinema, music and arts seems a good omen.

In this regard we face a question, "What are the ethical treasures that can impress the global community which long ago tasted the sweet and bitter fruits of the Kazakh progress?" What new discoveries can the Kazakh nation bring to the development of the world culture and civilization?

Asking this question is a historical trend before the third millennium peoples worldwide summed up their gains and losses and determined an independent direction for their national development. World culture, which has witnessed many searches of the unknown and doubtful will take up any new idea. Only that which has deep roots, based on a valued traditional national

culture and corresponding to the dreams of and preferences of its people and their contemporary world community. In weighing the rich ethical and cultural treasury, we have inherited, we realize that our musical and literary arts contain special power to attract the interest of the world.

Perhaps it is because they were descendants of the Turkic tribes and inherited a native land, but the Kazakh people used to build cities whose domes could be seen from a great distance in the steppe. They used to live in white palaces and learned unforgettable lessons. When in numerous cruel fights their houses were ruined, they preferred the free life which was dear to their nature. Later, out of all the arts, they valued more the arts of word and music. They joined these two arts into one, and invented it with their spiritual power. "The poetic world overflowed even these unlimited spaces, amazing many poets," writes President Nazarbaev in his "On the Wave of History." It was not limited by beauty and feelings, but could burn with the fire of innovation. Probably, that is why Kazakh poetry has a profound cognitive content, why Kazakh traditional history is always accompanied by philosophy." If this profound philosophical poetry could be translated without misconstruing its content and artistry, and made known to the world community, it would constitute a perpetual stream flowing into the river of world culture. A great work entitled *The Steppe Poetry of Two millenniums*, published by the Kazakh Encyclopedia Editing House, illustrates this.

Kazakhs sense the integrity of the development of their steppe culture, its connectedness as a main artery from the ancient times till now, much more than other researchers. Better than anyone else they understand the ancient stone pictures, Avest's poem, and Anaphase's statements. This is first.

Second, the state that the poems by Tonuecook and Kul-tegin which are cut in stone, and our famous ancestors Korkut-ata, Abu Nasr al-Farabi, Hodja Akhmet Yassavi, Mahmut Kashgari, Usuf Balasaguni, Suleimen Bakirgani belong equally to all the Turk peoples. Yet, according to Makan Zhumabaev, they are closer to "those who have inherited a black shanyrak – a ceiling circle (native house)" – that is, to the Kazakh people. Thus, the "Kummanicus Code" of Kipchak culture and other historical hand-written poems that were preserved as a European inheritance, now find their legal owner.

The most developed genre of the Kazakh poetry is akyns and zhyrau poetry. This period of poetry is especially significant for us as it was shaped in close connection with the Kazakh people emerging from the Turkic world. They began to live their own life, became an independent nation, and spared no effort to preserve their sovereignty, realizing how desperate is the one who has lost this freedom. The details of history, traditional ideology, national self-understanding, dreams and expectations – all these have been described in poems.

A new epoch of Kazakh poetry began with Abay. His poetry synthesizes the advanced artistic methods of both East and West in Kazakh lands. He created a new artistic form, and first pushed the people's deep spiritual potential, to the top of world culture. Great Abay set free the hidden power of the national culture so that Kazakh poetry began to flow in a new philosophical channel. Abay's tradition has returned in our days, in line with the world's best works of poetry in depth and artistry. The line of Kazakh poetry, starting from Abay, is unbroken and has no visible frontiers or end. No doubt, the influence of Abay's artistry, his impact upon poets, will last for many centuries.

As globalization accelerates in the third millennium, it has no informational and financial frontiers and obliges peoples to protect themselves from a new danger. Now every nation that would protect its identity – first of all, the historical essence or peculiarity of their national way of thinking or mentality, their ideology, their native language and their internal world or proper

culture, should do so on the basis of special laws. From this point of view, the above-mentioned collection, *Steppe Poetry of Two Millenniums*, published by the Kazakh Encyclopedia Editing House acquires special value and will be dear to everyone, for as long as Kazakh poetry exists and new generations of its readers grow in the steppe, the Kazakh nation will live.

Living beings were created to be free. Even a plant grows on its own reaching up toward the sun, and every live being wants the same. A human being having entered this world aspiring for freedom, until death moves about to meet his needs without cease. The internal world of the most obedient and patient person is full of dreams and goals, aspirations of freedom and will.

Nations are formed of people of different origins and historical roots, customs and traditions, environments and occupations and, finally, of the integral connection of their national thinking, language, and ideology, as well as dreams of freedom and independence. Each nation wants to find its place on Earth and in the history of humankind. A person or nation deprived of dreams and hopes loses both its dignity and quality, degenerates and dies out. One might be amazed at the power that enabled the nation which had been a slave for three centuries to raise its national identity like a flag, build a sovereign state, and become well-known in all four quarters of the world in only 10 years. This power is the national honour and spirit of independence that never died out in the heart of the nation. Who would think that after the time of the ancient Turks – the warriors who moved across half the world – their direct heirs would find themselves at the bottom of civilization and be slaves for three centuries? Probably, it was a punishment for haughty disobedience, for the fact that in the proper time we failed to foresee the future, neglected dangers and threats, and did not notice the new spirit adopted by all peoples. Perhaps, it is an historical pattern that nations in the course of history have to take an exam from time to time to test their essence, spirit and endurance.

However that might be, the truth is that our freedom-loving nation that used to hold the world in fear, and conquered the center of the Eurasian continent, could not escape the net of internal contradictions and suffered a yoke upon its neck. Actually, all was done to a few generations to repress the nation who, according to Abay, "let their own will go," to oppress their patriotism and national spirit, and in every way to direct their national spirit into a different ideological channel. But the nation cherished a hope of rebuilding an independent state. This hope revealed itself from time to time; especially in the 1920s when a large group of the national intelligentsia, a mature professional political and intellectual elite, rose and actively began to identify the needs of their people and of their future sovereign development. Bokeihanov, Shokay, Dulatov, Zhumabaev, Baitursynov, Kudaiberdiev and other outstandingly gifted people were among them. Able to evaluate the situation, being well-educated and knowing different methods of political struggle, these outstanding Kazakh democrats were very different from the former leaders who blindly sent the rebels to fight cannons with swords. They opened their people's eyes, awoke their spirit, armed them with knowledge, and chose the long, hard but right path of the gradual acquisition of independence. The major weapon to awaken the national spirit was to publish a newspaper that would officially be spread among the population and whose main objective would be to promote the national idea. "Kazakh" became such a newspaper; it began in 1913, was published between 1913–1918, and successfully fulfilled this objective.

The Kazakh intelligentsia headed by Alikhan Bukeihanov was assembled for this one goal and the Kazakh which brought their voice to the population was published 265 times. This was not great by today's measurements, but in the transitional period of the social-political situation when the Russian colonial politics was blooming, it took great courage and heroism regularly to publish a newspaper promoting the idea of national independence for an oppressed people for 5 years in

the face of the colonizers. In the short period of its existence the newspaper assembled the entire Kazakh intelligentsia around a common objective. It awakened the sleeping national spirit as a bell and assembled thousands of advanced people under the banner of national independence. This was the first time that such a large public-political organization as the Alash national-democratic party whose birth was brought about by the newspaper had emerged in Kazakh history. When the entire world turned upside down, this newspaper led the Kazakh people safe and sound out of disorder. It became the voice of the Alash-Orda government aimed at establishing an autonomous sovereign state. But it was impossible to resist the Soviet power, which acknowledged the rights of the people only orally, but actually was led by quite different principles.

In any case, the Kazakh newspaper accomplished its task and achieved its goal. Its voice calling for an independent nation continued from one generation to the other. "The *Kazakh* – Auezov wrote in 1923 in the *Sholpan* magazine – identified the reason for the national ailment, found the cure, awoke the people, brought their forces together, taught them to resist the tsarist politics, and stated that it is time to begin acting. In this way the *Kazakh* fulfilled its task." It raised the political-philosophical idea to a new level similar to today's democratic ideals.

One of the Kazakh intelligentsia, who at the beginning of the XX century fighting for the national freedom, Khalel Dosmukhametov, in his reply to the OGPU (United State political Administration) in 1931 said the following about the *Kazakh*, In 1913 Baitursynov and Dulatov began to publish the *Kazakh* with a national-democratic trait. They assembled around them an essential group of teachers and students of the Orenburg's and Ufa's schools. Most Kazakh intelligentsia with a higher and secondary education followed the *Kazakh*. Bokeihanov who was involved in planning the newspaper's foundation was the major leader of the *Kazakh*. It became a center which organized the Kazakh nation, awakened up by the first Russian revolution, into a community and led it. The newspaper published articles about Kazakh political life, organized discussions on actual topics and directed the socio-political thought of that period into a cohesive channel.

It is clear that such a newspaper would not be liked by the Soviet power, which wanted everyone to think in the same manner. All the issues of the newspaper calling for independence were hidden for 70 years. But the bell of independence which the Kazakh newspaper proclaimed, sounded from one generation to the other and reaching the December events of 1986 in Almaty, encouraging the citizens eager for freedom and independence. We have become an independent nation thanks to that spirit.

History which is not remembered by people, or connected with contemporary life is dead. Only nations which have died have a lifeless history. While previously the great historical path walked by the Kazakh nation has not been broadly described, today we face different requirements. We should completely re-write this history, proceeding from national and strategic needs and based on the national idea. We must learn from the continuous aspiration of the people for well-being and for a state organization as a continuous political process, expressed in the national struggle and proud of its bright periods. In this regard it will be very useful both for us and our future descendants to look through the *Kazakh* as a chronicle of a significant period in the development of our socio-political idea. Thereby the national idea, which was supported by the *Kazakh*, will strengthen the internal unity of the Kazakh nation and will come to life as we become an independent nation. We need to consider the political-philosophical issues brought up in the *Kazakh* and research their connection with the burning issues of today.

Without a correct understanding of the historical past of the nation, it is impossible to understand life today with its contradictions and troubles or to forecast the future and be spiritually rich persons. According to the genial Akhmet Baitursynov, the present century is child of the past and father of the future. This excellent rule has helped us reconsider and adjust the national ideology. In Middle Asia the national philosophy took a poetic-artistic form, in its manifestations as oral literature, folklore. Therefore it is very important to be able to teach the young people the national history of their people and the valuable examples of the philosophy of nomadic, semi-nomadic and settled peoples. Along with that we cannot help mentioning the professional philosophy which began to take shape in the 1950s. An essential problem is the research of the cultural-historical background for the formation of a professional philosophy. As a rule, every person with higher education thinks of himself as a connoisseur of philosophy, whereas, there are many from whom professional philosophy should be protected for such ignorant people cause heavy damage both to culture and science.

Thus, Kazakh philosophy has the internal meaning and significance of a content not yet fully understood, but rich with the materials of the traditional culture. To deeply research it and bring it to life in the future is the hermeneutic obligation of Kazakh and Kazakhstani philosophers involved in the solution of various issues of world philosophy.

One needs to distinguish between the Kazakh and Kazakhstani philosophy. We are aware of the existence of the rich philosophy of the Kazakh nation from the ancient times till nowadays. Along with that, the shared philosophical ideas of the ethnic groups living in Kazakhstan can be called the Kazakhstani philosophy. Today the super ethnic groups of Turks (65%) and Slavics (35%) prevail. Therefore in the Kazakhstani philosophy the dialogue between the philosophical tradition of the Turk and Slavic peoples is very crucial. By this inner safety and interethnic concord are becoming stronger.

Chapter IV

Cultural Inheritance of the Past and the Ethical Formation of a Person

4.1. Cultural Inheritance and the Education of the Person

Priests and prophets, wise men and lawgivers, the beliefs and popular wisdom of all the times and cultures faced the task of the ethical formation of young people. If one looks at the educational systems of the past, one sees for example, that in ancient Rome ethical upbringing was subordinate to the state and the legal ideal of education. In the Middle Ages the ethical upbringing was developed in the framework of a theocratic ideal and entirely shaped by religious values. Historians describe the aesthetics of the educational concepts of the Renaissance reflecting the intellectualism of the Enlightenment, and the ethical-ritual character of the oriental pedagogies. With all the difference in ideological ideas and cultural and civilizational pedagogical models developed in the course of history, philosophers both East and West always addressed ethical formation as the practical implementation of their ideological principles. Immanuel Kant wrote, "If there is a science a person needs, then it is the science I teach, that is to show a person his place in the world and what you should be in order to be a person."¹ Thus, Kant's philosophy is especially a genuine theory of ethical upbringing of humankind, of becoming a truly developed integral free personality.

How correct is this philosophy stated by one of the greatest thinkers?

Hessian affirmed: every pedagogical system is an applied philosophy and "even the most particular and exact pedagogical issues come up as purely philosophical issues."² This statement should be considered from the viewpoint of the ethical upbringing of a personality. Such an issue of ethical philosophy and pedagogy as a correlation of the subjective-personal and social-normative sides of morals should be considered as theoretically most complicated and practically most actual.

The following is a postulate of ethical philosophy: morals are based upon autonomy, i.e. on the self-legislation, free self-determination and ontological self-sufficiency of a human spirit. If the ethical bases of the human "ego" are the ultimate foundations, then the ethical way of actions and ideas exists quite unrelated to the social, psychological, natural and other externals of the morale circumstances and conditions of a human existence.

According to Kant, a person can achieve the philosophical depth of understanding of his essence (and, consequently, the possibility "of taking the place he deserves" in the world) only by finding a way to transcend the world of daily experience and oneself as an empirical creature. Therefore self-determination in the normative contexts of socially sanctioned morals is not a guarantee of the high ontological quality and existential ingenuity of the ethical beliefs of a person.

Along with that this world, state, society, and this world of objective morals sets its own requirements for a person. Therefore the following issue is one of the most fundamental in ethical formation: how is it possible in the process of upbringing to combine the development of a personal

¹ I. Kant Appendix to "Observations of sense of the beautiful and lofty," Kant, *Works* in 6 volumes (Moscow: Mysl, 1964), v. 2, p. 206.

² S.I. Hessian, *The Basics of Pedagogic. Introduction to Applied Philosophy* (Moscow: Shkola Press, 1995), p. 20.

moral conscience and an understanding by a person of the rules of socially sanctioned behaviour, that is, the free self-determination of a personality with its subordination to external objective normative structures.

A moral conscience is characteristic of each individual and is being formed and realized within his immediate daily experience. Philosophy is one of the most complicated types of ideological reflection, far beyond common daily understanding it is related both to the use of a specific language, special forms of reflection and to a special position with regard to reality. Martin Heidegger said that philosophizing is a crater engulfing a person who has been brought to the basis of things by his own metaphysical questions and thereby moved out of day-to-day life. Calicles – a character of one of Plato's dialogues – teaches Socrates:

Even if you are very gifted and devote all your time to philosophy, inevitably you will remain unaware of the laws of your city, of how to talk to people either about private or business matters, of human joys and desires, in other words, you will not know human customs at all. That is the truth, Socrates, and you will find it out if you finally get away from philosophy and start something more important.³

As the sophist, Calicles, sees it, ethics is a recipe of wisdom about life; it means to be a success, to acquire personal happiness, and to be content with yourself. Philosophical exercises are just a preliminary propaedeutic stage to solving the truly significant issues of a person's self-definition. One can apply philosophical ideas, categories, notions, structures of reflection only in philosophical territory, but to know how to act and to be virtuous "we do not need any science or philosophy."⁴ Therefore philosophy lacks any claim to the significance of some normative system or general formation. The infringement of this ban has the tragic-comic effect of turning the philosophical logos into a moral preacher. Hegel noted that it would be better if philosophy got rid of "the work of giving good advice" and refused instructions and interference with "social matters" – with politics, legislation, morale and pedagogy.

According to Kant, the point of morals is to fulfill one's duty, expecting no reward in this world, it includes a high self-esteem from the realization of one's own virtue, without reward in the other world. The spiritual-ethical basis of a human being is the ontological or absolute reality of an extreme foundation; therefore the moral law is in one's conscience, rather than in customs, state and social institutions. "Morals needs no religion," says Kant. Its impact is by itself, i.e. it has autonomous foundations. Therefore the teachers of morals spoil a person by collecting stimuli to do good, these teachers set up "traps" to serve the ethical law. This reproach can be addressed against most pedagogical systems.

As a rule, pedagogies originate from a moralistic background that moral feelings and beliefs should be cultivated in the one who is being educated or formed. At the same time, pointing out some feelings and beliefs as a foundation for morals, a teacher, without knowing it, proceeds from thinking that it is these feelings and beliefs, these understandings of good and bad, that are moral; that is, he commits the "naturalistic fallacy." Philosophy should not preach virtue and reproach sin, but should show a person a basis in himself which will enable him to set out on the path of spiritual-moral transformation.

The ideal of free education corresponding to Kant's "metaphysics of customs," was developed on the basis of the Enlightenment culture as a reasonable rationale for educational schemes.

³ Plato, "Gorgiy," *Platon Collection of Works* in 4 volumes (Moscow: Mysl, 1990), v. 1, p. 524.

⁴ Kant, *Works*, v. 4, p. 240.

Komensky assumed that the educational process could be understood as a workshop where by means of "a didactic machine" one is turned into the personality needed by the community. Two great pedagogical reformers – Russo and Tolstoy – tried to implement the ideal of free education. According to Russo, sciences and arts, state institutions and laws, confessional dogmas and moral codes corrupted a person, turned a kind and free person into a wicked, hypocritical and selfish creature. Culture based upon a division of labour with private property and inequality, inevitably fragments a personality, limiting his spiritual-moral integrity to unilateral functions and abilities. Culture is artificial; domination of a mechanical rationality replaces real moral feeling. Russo's and Tolstoy's protest against culture means to fight for the moral ideal of a free and integral personality in line with a "natural, "free" education.

According to Russo's pedagogical concept, "natural" upbringing consists of letting nature freely act within the personality of the one being brought up. Thus, the art of moral upbringing is not to teach virtue and the truth, but to preserve the heart from sin and the mind from error. But the idea of a "free" and "natural" upbringing in Russo's outstanding pedagogical novel turns into its antipode. According to Hessian, "Emil is under close supervision by Jean Jacques who closely watches his every step... his every "independent" action is the fruit of his teacher's skilled machinations."⁵

Lev Tolstoy thought that genuine education is acquired not at school, but in life. Therefore it is necessary to link the school with life. Tolstoy distinguishes between education and upbringing. Upbringing is by the influence of one person upon the other, it is formation of people according to well-known templates, and thus a moral despotism. But there is no moral right to force someone even for his own sake. Therefore children should be allowed to bring up themselves, to decided for themselves what their good is, to take the path they choose. Upbringing in itself is illegal; only education that is free interaction of equals is allowed. Therefore a teacher should have no power over the students and the school should be merely an educational institution, not for educational-upbringing. The school in Yasnaya Polyana was an effort to implement such an educational idea. In this school there was no enforcement called school discipline. For example, the students could leave the classes without asking the teacher's permission. But rejecting external discipline did not solve the issue of the development in a child of the internal freedom, the ability to oppose influences, and to avoid the traps of both conformism and nihilism.

Pedagogical theory and systems of ethical-upbringing implement various models of integration of the personal-social whole, defining ideal forms of ethical reflection, boundaries of more stable stereotypes of behaviour, forms of interpersonal communication, and imperatives of institutional ethos.

1. A traditional type of integration of individuals into the social whole is based upon defined norms of behaviour. Ethical evaluation depends upon a degree of exemplary implementation of common norms and rules of behaviour. Therefore for this culture a normative-ideal type of a person is a personification of the basic social values and their hierarchy.

2. A market type of organization is based upon a spontaneous self-organization and self-regulation of the structures of coordination of private interests and objectives of individuals, whatever be their content, on the basis of formal-legal rules of behaviour.

In a traditional society public relations objectively had personal links and interdependencies, and the perfection of the social being depended upon personal moral qualities. Morally sanctioned

⁵ Hessian, *The Basics of Pedagogic. Introduction to Applied Philosophy*, p. 52.

norms constituted the entire content of the social whole, penetrating and determining all its spheres. Therefore systems of spiritual-ethical upbringing aimed at the opposite – personal self-awareness and following of social norms – coincided both in their goals and their foundations. In ancient China structuring of the ethical-social whole was done by the way of an ontologization of the ethical-ritual norms of behaviour making up the bases of a traditional ceremonial culture. The system of rituals became a template for the design of an administrative-bureaucratic state machine, for the build-up of a hierarchical structure of a socium and quasi-legal forms of preserving order in the Empire. A Confucian moral metaphysics became an official state, ideological, ethico-religious, emotional-psychological metastructure of personal and social identity. This provided the basis for systems and institutions for educational-upbringing.

Traditional Confucian ritual was harmonically linked with the cult and practice of Daoism. This situation is paradoxical at first glance. Lao Tzu taught, "when you lose Dao, you gain virtue; when you lose virtue, you gain humanity; when you lose humanity, you gain justice; when you lose justice, you turn to ritual." In rituality, as the utmost degree of loss of Dao, "is the beginning of disorder" and "the beginning of foolishness."⁶ But by a hypertrophied etiquette, a scrupulous regulation of any actions and words in the Daoist cloisters there was created an atmosphere of special concentration and self-control which rid the adepts of habits of logical thinking and wakened in them "the Buddha conscience."

A Confucian treatise *Du Sue* (Great Learning), written in IV century A.D., considers the conditions and stages for solving the *problems* of the Empire. This issue is a matter of ascending steps: "understanding things," "implementing knowledge," "making thoughts sincere," "straightening the heart," "perfecting the personality," "family organization," "bringing the state to order." Thus, the strategy for social-political reforms, speaking in a modern language, is a final stage and result of the ethico-moral transformation of a personality. That is the way to the perfect good. "For everyone and anyone – from the son of the skies to a common person – to perfect his soul is vital."⁷ Therefore "what is good for the state is not good but justice."⁸

A Daoist sage or wise man does not leave the world of transcendent ideal transsituational paradigms of behaviour and thinking. But staying in the real world of experience and sense, he does not let any final certainty tie him which would restrict and exclude all the others. Therefore he acts without any effort and limitations; he is open to all possibilities. Such a life requires a disciplined self-upbringing which exceeds anything that could provide a mechanism of laws and order based upon ritual. In a Daoist-Buddhist type of culture ethics is opposed to personal self-affirmation. Along with that, the objective of ethical perfection based on a context of socially sanctioned and ritually codified virtues leads to paradoxical results.

At the same time extremes are common with the Buddhist (especially in its Zen variant) principle of the independent conscience. In full accordance with Buddha's doctrine teaching that attachment to something in this world is the source of rotation of the wheel of Samsara, Lin Zee declares, Dao adepts:

If you want to think in line with Dharma, do not repeat the others' mistakes. On whatever you are focused inside or outside – kill it. If you focus upon Buddha – kill Buddha, if you focus upon

⁶ Daodezsın Laozsy, *Laozsy. To find himself in Dao* (Moscow: Republic, 2000), pp. 158-159.

⁷ *The Great Teaching, The Historical-philosophical Annual* (Moscow: Nauka, 1986), p. 234.

⁸ *Ibid.*, p. 239.

Arkhat – kill Arkhat, if you focus upon parents – kill parents, if you focus upon relatives – kill relatives. It is only then that you will be free from attachments.⁹

The extremes of Daoist escapism confirm the common rule that in traditional culture social activities are immanently related to the ethical sphere. At the stage of "dependence on things" this situation changed radically. The spheres of the social whole, self-defined in their own lines of development, began being structured and regulated on the bases of functional effectiveness. It is not the semantics of ethical conscience and ethically sanctioned norms that determine people's behaviour as agents of social interactions in a depersonalized society, but the logic of the subject. There a person acts as a bearer of roles and functions set by a systematic, rationally regulated logic, "a spirit of restless disorders," free from internally obliging ideals. The concepts of "open society" most completely reflect the essence of liberal ideology, namely, that complex impersonal structures of coordination of individual actions are a consequence and condition for the freedom of individuals. But the triumph of these non-subjectively determined structures, of a soulless and cold formalism of the rules of behaviour of the agents of a market economics turn into relativism and finally into rejection of ethical ideas and moral bases of human relationships. When there are no absolute ethical norms, there is a mechanism of "an opposite selection": those most free from ethical restrictions are most successful life.

Presently it becomes clear that both the economic pragmatic models and those for setting up a social order on the basis of certain norms have been exhausted in terms both of culture and civilization. The issue of the ethical formation of a person is at the same time that of the actualization of the ethical humanistic bases (foundations and objectives) for a common whole. In this case a person as an ethical whole, whose morality a person can trust and in whose meaning contexts the ethical beliefs of a person can be confirmed, is truly a socio-political organism.

For ancient times a civil community is a field, not so much of private individuals, but of personal self-affirmation where political virtues subordinated to the discipline of the state also are a means of a free self-implementation. Therefore it is clear that the essence of a state is similar in its mature ontological foundation to the existence of an individual.

The ancient policy had a classical embodiment of responsibility, of attachment to the life of a social whole, of a social need for the person's civil deeds to be acknowledged by his countrymen, for the civil virtues to be affirmed as the most meaningful values of a person. The issue of upbringing by means of which the Greeks wanted to strengthen and improve the state was a common topic of vigorous and inspirational debates between ancient philosophers, medical doctors and artists. Socrates and Plato undergo a radical inversion of cause-effect dependence as the state itself is a sequence of *paideia* which is impossible in a state that bears the shape of the human soul. That is, the state issues from a social system in which philosophy is implemented as a correct upbringing. The ideal state system is then embodied into a creative *paideia* structure of education.

The foundation of Plato's Academy, Aristotle's Lyceum and many philosophical schools during the Hellenistic epoch had long-lasting consequences for the interrelation of philosophy and pedagogy. On the one hand, there is the universalization of the philosophical-didactical, pedagogical viewpoint of the world. In Averintsev's work, *Poetics of early Byzantine literature*, one of the chapters is entitled "World as a school." The Hellenistic and Byzantine ideological synthesis emerged as "a special pedagogical inclination seeing in the 'doctrine' as such the value

⁹ The notes of conversations of "enlightening by wisdom" supervisor Chan Lin-csy from Chjen area, *Buddhism in translations. Almanac 2* (St. Petersburg: Andreev and sons, 1993), p. 156.

which is above all the values."¹⁰ Wisdom is a subject of all-absorbing passion and its owner is one who has best reached his pre-destined goal.

Christianity brought to the school and teaching really cosmic meaning. Averintsev gives many witnesses to the fact that Christianity was thought of as a school, believers as students and Jesus Christ himself as the head of the school, a charismatic scholar, "archbishop, arch-teacher and arch-sophist" (Palladium Elenopol).¹¹ Such a school expands in time and space to the size of the Universe where the mystical dialectics of sacred history is a pedagogical process (the history of Noah, Abraham, Moses, Solomon's schools, the schools of prophets and those of Pythagoras, Plato, Epicurus, and Democritus); nature is a set of didactic aids for visual teaching, especially for teaching ethics; the oecumene is a place for the worldly school; a human being is a life-long student who learns the lessons of a life and holy wisdom with fear and expectation.

Learning these lessons which transform and rectify a person's soul, requires efforts of mind and heart. Philosophy is also mobilized to serve this sacred didactics.

In the East, as a rule, an ethical upbringing was an integral foundation, a common principle and objective of pedagogical efforts which penetrated the entire educational system. The peculiarities of the teaching phenomenon in the East also reflect the ideal of upbringing. The highest Teacher's authority is a feature of almost all traditional cultures. The Indian holy doctrine, i.e. Vedas, was passed down through "holy teachers" (Brachmacharia) as the major mechanism of cultural reproduction and translation. The teacher passed to his student the knowledge of the sacred and auxiliary texts learned by heart and the ritual as a system of sacred behaviour, but the ethical birth of the student was the principal goal. This second birth was a cosmic event for it made it impossible for a traditional culture to perish, which would be similar to the death of the world.

The role of the narrators of religious-mythological stories making up the Kazakh epos is their fulfillment of the function of the ethical and social integration of the nation on the basis of common, non-clan, absolute ethical values. Baksy, kuyshy, zhurau both accumulate and pass from one generation to the other a living wisdom and ethical ideals in their creative activity. They personify this wisdom and high authority in the eyes of the common people and aristocracy, the poor and the rich, is based upon that.

Sufism, which has had significant impact upon the traditions of ethical upbringing, is not as much a religious-philosophical system as a means for bringing the structures of religious experience and systematic spiritual purification into one's conscience. The aim of the way is immersion into spiritual center of the person and of truth, and the achievement of freedom of spirit through the actualization of internal religiousness. The founder of Sufism, like patriarchs of Zen-Buddhism and Russo and Tolstoy, tended not to teach in the Enlightenment meaning of the word, but to direct one along the way of independent thinking and understanding of the ethical truth through the release of capabilities for the transformation of one's own ego in common with everyone. At the same time for the theoretician of Islamic mysticism Abu Hamid al-Gazali, it was difficult to accept Sufism because it required obeying the teacher and doing mystic exercises without thinking. As creative freedom finally was brought into focus and met all the norms and requirements of official Islam.

In contemporary culture the process of directing the mind to objective being was implemented by turning science into a direct productive force of the community and setting special objectives for education. Thus the identity of philosophy with paideia disintegrated to be substituted by an identity of science and education. Enlightenment philosophy accepted this identity as universal

¹⁰ S.S. Averintsev, *Poetics of early Byzantine literature* (Moscow: Nauka, 1991), p. 159.

¹¹ *Ibid.*, p. 160.

and as a model of integration of all the other spheres of culture – philosophy, religion, art – into the sphere of scientific education. This model was of a great success till a certain stage of the development of civilization.

A democratic-legal culture is a socially-historically developed form of acknowledgement of the ethical foundation of interpersonal relationships. At the same time, the commonly adopted norms of behaviour are separated from their personal meaning, for in the social practice of the masses a functional-pragmatic, cynical, utilitarian-selfish attitude prevails. The asymmetry of ethical self-reflection and a socially-oriented behaviour – this "dual accountancy" of an ethical self-understanding – is inevitable in the place where everything is solved except for the person himself and his free and ethically responsible choice.

An ethical foundation penetrates the symbols, values, customs, beliefs and legends of the nation, not in their naturalistic sense but as the forms and means of the ethical self-determination of a personality, its ideological beliefs and actions. The national cultural foundations, the actualization of its symbols, stories, traditions, folklore, monuments, convictions, etc. does not in some impersonal objective way solve the issue of what role the ethical norms will play in personal interrelations, in mass behaviour and public opinion, and in self-understanding and instinctive actions. Therefore the ethical values of the traditional culture and the institutes and symbols representing them play an "ambivalent" dual role: both as a way of external normative regulation of the socially adopted behaviour, codified in the public morals and customs, and as possibilities for personal meanings.

A person's spiritual world is eternally rich and unlimited. The path of ethical self-improvement for a person is also the way of his ascent to some absolute values and their affirmation as life goals. In this way categorical imperatives of ethics transform into subjectively adopted and contentedly defined convictions, motives, values and norms of the person's behaviour. A person should independently develop in himself his own individualized adaptability. But this process is quite opposite to the frame of mind of individualism and its antipode – an impersonal community. The task is to find in these certain conditions an optimal measure of mutual understanding of the bases of individual freedom, of self-understanding and of the values of the community. Therefore the principal issue for an ethical upbringing is that of affirmation of the existential-personal meaning of humanistic values.

Great Abay has brought a huge and as yet incompletely appraised contribution to the development of philosophical-pedagogical ideas. For Abay an ethical upbringing is not a synonym of enlightenment, science, civilization. The world of the Spirit as based upon a different substance – folk creative activity and Islamic religious belief – stands beyond rational utilitarian-pragmatic knowledge. This ethical basis opposes assimilation, and dilution of the national spirit, including "avoiding the Russian sins."¹² The aim of attachment to a distinct culture is to find genuine independence or sovereignty. But reasonable enlightenment in itself does not solve ethical issues and does not expand beyond the frames of the tribal peculiarities of the meaning of the life of a person and community. "Kazakhs who sent their children to study in Russian schools try to use their literacy as an advantage in their disputes with tribesmen."¹³ The most complicated and the most important issue of enlightenment is to cultivate humanity.

Abay rejects any types of social activity for himself. "Whether my life was good or bad – and I have walked a long way: in fights and debates, quarrels and arguments, sufferings and troubles I have grown old. Having become exhausted, having become surfeited with everything, I found out

¹² Abay, *The Book of Words*, Shakarim, *The Notes of Forgotten* (Almaty: Zhazyshi, 1992), p. 39.

¹³ *Ibid.*, p. 40.

that my deeds are mortal and useless; I found out that my being is humiliating. What should I do now, how should I live the rest of my life? What puzzles me is that I do not find the answer to my question."¹⁴ By this inner crisis of personal life strategies acquire the meaning of the initial point of understanding the tragedy of human fate and flow into reflection upon its reasons and ways to overcome it, including social reasons.

Abay develops a program of enlightenment as a type of intellectual-ethical synthesis which combines the vectors of understanding the achievements of a scientific-technological civilization and the ethical universalities of the national tradition which articulate the person's relation to the great foundations of being. Thus knowledge is directly related to formation of the soul. In the "Book of Words" this statement is made specific by the fact that Abay calls one to study the western Logos, its ethical wealth, knowledge and art as something valuable in itself. Along with that understanding the world culture has such ethical and religious meaning (its supreme task) that it is the way to the formation of a free personality, realizing its own personal dignity, "Having learnt the language and culture of other nations, a person becomes equal among them, does not humiliate himself with useless requests."¹⁵ Deliverance from servility is achieved not via acquisition of wealth or power, but via giving one's own personality the status of an equal subject in the development of the united world cultural space. "This way is worth any sacrifices."¹⁶

The most direct and significant way to develop the bases of reasonable humanity in a person and the enlightenment of his soul with spiritual truth is the way of belief. While science, opening the laws of nature and meaning of things, gives a person knowledge "suited his mind," the "reasonable belief" becomes a way for a personal transcendence to the content of any absolute meaningful truth. Abay describes the relations between science and belief not by comparing them as separate, self-determined elements of a single ethical-intellectual whole: "arguments of the holy men and scientists are contradictory."¹⁷ The source of unity of different ideological forms is in the task of acquiring by a person a genuine humanity that forms this unity. Abay builds such reasoning, "It is known that science is one of the Lord's faces, therefore love of science is a sign of humanity and sincerity."¹⁸

In "The Seventeenth Word" Abay constructs a dialogue between Science and Will, Mind and Heart. In case there are disputes between these "meaningful forces" of a human being, Science should reconcile them, bring them to agreement, and Heart, i.e. ethical convictions, should act as arbitrator. Science addresses the disputing parties with such words, "You should unite and obey the Heart. If all the three of you live peacefully in a person, then he will be able to make the blind see with the dust of his feet. If you do not agree, I will prefer the Heart."¹⁹ Thus, the structure of the dialogue or harmony of the equal willful, instructive and ethical sides of a personality is combined with the principle of their hierarchy on the basis of the priority of ethics. Ethical structures should fulfill the highest integrative function for will and mind, obeying their own legislation. The will is firm in serving the good, but it is also firm in serving evil. Mind both serves to learn the mysteries of existence and bears craftiness and slyness, serves good and evil. As can be seen, the ethical-ontological foundation for Abay was a fundamental principle, penetrating and creating all types of unity: person with world, person with society, person with ethnic-cultural community, self-defined

¹⁴ *Ibid.*, p. 8.

¹⁵ *Ibid.*, p. 39.

¹⁶ *Ibid.*, p. 41.

¹⁷ *Ibid.*, p. 68.

¹⁸ *Ibid.*, p. 61.

¹⁹ *Ibid.*, p. 31.

spheres of culture (science, art, religion) and, finally, the unity of the person himself. In Abay's creative activity this principle of philosophical-ideological reflection and pedagogical strategy, namely, the integration of European civilization with the spiritual-ontological foundation of the traditional national culture has been clear and continuous. Abay's lessons have not lost their actuality and should be taken into consideration while developing contemporary concepts of ethical upbringing.

The fact that philosophy and education were considered functionally was the sometimes deliberate background for the development of the strategy of modernization of the educational system of Kazakhstan. Under such an approach the quality, efficiency, short- and long-term programs of expansion of the educational reform were measured by an external scale, namely, the applicability of the educational system to the execution of "the social order." The real attitude should be quite the opposite: the orientation should be to a multifacetedly educated and an ethically developed personality as an objective of social development. This should be an unconditional strategic priority of education, which then promotes the execution of tactical objectives, namely, the adaptation of the educational system to the socio-economic situation and the pragmatics of market relationships.

Such a transformation of market relationships is not a specifically Kazakhstani feature, but a typical trait of the global crisis of pedagogical theory. The circle of issues of ethical upbringing with a philosophical-ideological meaning is driven by a revolution in the technological provisions of the educational process.

The teacher's authority, whose charisma structures the mass of information in traditional forms of education, is disappearing in the virtual world: a tutor replaces a teacher. Therefore it is quite logical to conclude that a breakthrough must be achieved via creating a new information driven educational environment based on modern technologies.

Certainly, it would be a romantic Utopia to debate the legitimacy of the inclusion of such logic into the educational process on the basis of, say, an appeal to the ideals of the ancient *paideia*, which directly related erudition to acquisition by a person of the genuine personal-civil virtue – *arête*. T. Adorno states as something that goes without saying that the ideal of humanistic education has been irreparably broken, so that "one cannot cheerfully postulate a new educational ideal."²⁰ At the same time one cannot watch in silence the ethical disarmament of the educational system before a contemporariness which ceases to recognize the in values of a classical humanistic culture.

According to Turen, contemporary educational systems which have lost the Teacher's authority lead not to pluralism, but to the fragmentation of cultural experience. This process is parallel to the process of transformation of social ontology, "Young men and women live in several time dimensions at once – in colleges and lyceums, in a company of friends and a community of sex partners – most often having no idea of the principle of integration of different life experiences."²¹ These experiences do not make one whole; they contradict each other, but this contradiction is not realized. In this situation abundance and availability of information and development of communicative networks do not help to overcome the crisis of the formation of a personal identity but, on the contrary, universalize the crisis. The expanding abyss between a certain person's experience and the ocean of information accumulated in computer networks renders absurd the great idea of humanistic culture – the idea of freedom of choice. Authentic

²⁰ T. Adorno, "About Technics and Humanism," *The Philosophy of Technics in FRG* (Moscow: Progress, 1989), p. 370.

²¹ A. Turen, "Are We Able to Live Together? Equal and Different," *The New Post-industrial Wave on the West* (Moscow: Academia, 1999), p. 469.

freedom is a synonym of responsibility. The freedom of understanding and consumption of information is that the consumer's personal life is enmeshed in a dual dependence: dependence on one's personal experience, which is fragmented into short-term perspectives and incidental functions, and dependence upon an equally fragmented heteronomous world of information sources.

Spiritual and ethical freedom are based upon autonomy, i.e. self-direction which is different from both autonomy as illegal anarchy, and from heteronomy as the following an externally prescribed law. A personality is ethically formed only when working at greater than personal objectives and tasks.

It is impossible to overcome a structural crisis of education in Kazakhstan without decisive steps to re-orient the entire educational system to realize both the scientific-technological achievements of modern civilization and the basic humanistic values of personal development. The solutions of this issue suggested by a contemporary scientific-pedagogical theory contain a contradiction which has not been overcome and most often not even realized. The obvious conflict of vectors of professional specialization and humanitarian culture is taken as justified by the essence of science, the knowledge originating from the same initial duality of the ethical-intellectual sphere. The idea of education in contemporary pedagogies is related to the logic of ascending a ladder of erudition. Hegel's "Phenomenology of Spirit" is the perfect model of this paradigm.

In this paradigm academic rights and liberties, without which one cannot conceive science and education, are the most obvious form of institutionalization of autonomy of ethical-intellectual activity. At the same time, paraphrasing Weber's and Burdieu's formula, we can sociologically define the contemporary educational system as a community claiming a monopoly of legitimate intellectual violence. That is Hegel's strong claim "to reject interference from home-made reflection" and "to take upon ourselves the tension of entering science as "the world turned upside down" or "the world turned inside out" with regard to the natural understanding and its simple ethical norms.

Hegel's educational model is practically true when not only scientific knowledge turns into an indirect productive force of the community, but also ethical-intellectual development turns into the ontological structure of sociality in the form, and according to the logic, of the self-alienation of personality.

But Hegel's universality of the way of education is only a peculiarity of the scientific-theoretical culture of XVII-XIX centuries. Along with the Hegel's model of scientific-educational strategies, a strategy under which education will become a universally-free and multifaceted development of the spiritual subjectivity of a person regardless of any previously set scale, and hence the development of the very ability for personal development has a right to be declared. Proceeding from this objective, the ways of understanding the specialized knowledge of certain scientific disciplines and the forms of aesthetical and ethical upbringing should be determined.

4.2. Philosophical Basis for the Subject of Self-Knowledge in the Interaction of the Eastern and Western Cultures

In the new third millennium humankind is facing a tragic dilemma: to be or not to be? The XXth century, one of the most cruel in world history, has demonstrated greatness of mind and at the same time its sinfulness. Released from ethical criteria, the mind, turns into foolishness, "temporary insanity." Only ethical principles, practical well-doing, can restrain a rationalism that

knows no boundaries. The contemporary school oriented upon the European tradition of rationalism should now radically change its parameters, applying the experience of the oriental mentality: that is, not only to teach a certain amount of knowledge, and prepare for a professional life, but also to ethically enlighten, to cultivate a character, to shape a human personality whose life principles would be common values, ethical principles and ideals.

For Kazakhstan a common issue of shaping a personal whole meeting requirements and criteria of the new millennium acquires a special actuality since the country is critically absorbing the culture of both East and West, Europe and Asia. It lies at the juncture of the historical destinies of many peoples, is a poly-cultural, poly-confessional state with a powerful, stable and integrating nucleus of traditional Kazakh culture. In solving the global issues of the educational strategy for the new millennium, Kazakhstan is seeking and finding national educational models which along with the spirit of the time and at the same time would come with the mentality of the poly-cultural people of Kazakhstan. Foreign educational programs, pedagogical innovations and new know-how should be developed and integrated for a national educational model that absorbs the world's experience and meets the world standards and norms. At the same time it must express the national character of the Kazakh nation, its cultural-historical uniqueness and its peculiarity born of the long-lasting Eurasian brotherhood.

Kazakhstan is oriented upon the provisions of the World Declaration on Education and the Convention on Children's Rights, which decisively change the notion "basic education." While previously we meant first of all literacy and the acquisition of the basic knowledge, now a fundamental education means professional knowledge and teaching such human values as kindness, justice, love, non-violence, happiness, well-doing.

The above reflects the actuality and need for such a unique educational project as Self-Knowledge. It solves not only the global issues of a unilateral rationalism and Euro-centrism set upon the development of a mainly cognitive attitude to the world that emphasizes intellect and reason, but also the national issues of the formation of a peculiar Kazakhstani educational model, corresponding to the multi-cultural, poly-ethnic profile of the Kazakhstani people. This model is capable of actualizing all the abilities and possibilities for the self-implementation of a personality by introducing the spiritual dimension. Only coming to know yourself will you know other people, the other cultures and the rest of the world.

The modern technocratic civilization which has lost its ethical guide lines can be saved from disaster only by a spiritual awakening of the person, understanding his initial attachment to the highest spiritual substance. Education is that key sphere of public effort which can turn the direction of world history, put an end to the unrestrained technological race, changing a person into one who dwells in virtual artificial communicative networks. This requires extraordinary efforts. The subject of self-knowledge relates to such types of educational projects, combining both the global impulse and at the same time the national Kazakhstani interest.

The tasks and objectives of the subject of Self-Knowledge:

- to encourage the change of a pedagogical paradigm in the Republic of Kazakhstan, to overcome the Euro-centrism and rationalism related to it, to remove the Euro-centric Marxist dogmas of materialism and atheism, and to re-orient it toward the dominant of spirituality;
- to implement the principle of integration of humanitarian and natural-scientific knowledge, focusing all the disciplines taught upon the person, that is, regrouping and re-designing curricula and syllabi, based upon the unconditional center that is the person (all knowledge being for a person and though a person);

- to direct to the syllabi at a contemporary understanding of the person, whose essence is "an inspired soul," an unconditional direct connection of a person with a spiritual substance and therefore with all the people;

- to encourage formation of the desired harmony between the person and the world, a profound understanding of spirituality, the value of nature, its divine origin and the responsibility of a person to God, both for his own destiny and for the destiny of all creatures living on the Earth;

- to shape a harmony of human qualities and virtues: *intellectual*: an ability to think independently and critically, to be curious, to carry out a creative search, to be able to set and solve issues, to create new theories and concepts, to be an educated specialist, to know the languages of the information community; *social*: the skill to listen and understand the other; to defend your position, to acknowledge the right for an opposite viewpoint and way of thinking; to be able to make decisions, realizing one's social and civic responsibility; to find the ways and methods to solve conflicts, to be open for cooperation and partnership, to protect the democratic way of behaviour aimed at the introduction of democracy to all spheres of life, and, finally, to think of oneself as of a citizen of the Republic of Kazakhstan and at the same time – as of a citizen of the universe; and *ethical* as the most fundamental, basic and essential: the ability to look at the world with the eyes full of love, to reject violence and cruelty, to affirm the strategy of mercy and compassion, to lead personally with the nature and the social environment; to acquire a genuine happiness presupposing ethical perfection and well-doing;

- to cultivate in a personality the qualities especially required in a multi-polar modern world: a respect for differences, while preserving the unity and integrity of the global cultural discourse. The modern situation is characterized by decentralization of cultural, economic and social structures and codes, and the restoration of national cultural diversity. Self-Knowledge is aimed at encouraging profound attachment to the historical, national, native culture, for only one who respects his Mother will respect and value other people;

- to form a gender sensitivity and corresponding diversified social environment; a new gender self-understanding oriented at the difference and irreducibility of male and female in the overall human perception;

- while orienting at preservation of the differences (ethnic, feminine-masculine, age), to encourage understanding of the integrity of humankind based on ethical unity and following the common values of love and good.

The subject of Self-Knowledge in this variant is mainly oriented at psychological development, while the ideological, that is, philosophical foundations and principles remain unclear. Psychology as a science was formed in the framework of universal philosophical knowledge and builds its concepts in line with philosophical principles for understanding the world and human beings, that is, in line with ontology and philosophical anthropology. Being the theoretical self-consciousness of culture, philosophy clarifies the basic extreme grounds of the human being as regards the relationship "person – God – world." What is the world, whether it is mortal or immortal, whether it has been created or just exists, if it can be divided with no limit or has some limits to its division. What is a person, what is his origin and essence, life and death, soul and body, psychic and physical essences, spiritual or soulless? What do we know and what can't we know about God: how do we do "theodicy" as the justification of God; if he is powerful and means good for everyone, then why is there evil in the world; can one logically prove the existence of God; what are the possibilities of a dialogue between God and a human being? The basic issues also include a cognitive attitude to the world (what is truth and is it perceivable); ethical (good and

evil); aesthetic (beautiful and ugly); as well as common principles of the social world structure (ethical criteria for the organization of society, issues of power, wealth and poverty, of justice and democratic organization, etc.). Finally, the basic issues include also the field of axiology, the values having an objective-subjective, meaningful character: love and compassion, meaning and pre-destination of human life and human history, the issue of freedom and human happiness, non-violence and good behaviour. Philosophy is a doctrine of primary meanings, primary principles and therefore "a wise man knows everything, knowing nothing" (Aristotle).

In Soviet times there was in our country rule by the Marxist-Leninist philosophy prescribing materialism and atheism. Actually, it was a Euro-centric model eliminating the spiritual experience of the East, including that of the Kazakh traditional culture. Along with that, the continuous tough Euro-centrism ("Europe is a concentration of culture; all the other cultural worlds do not have their values and are inadequate") was complemented by a "class approach." For the proletariat and its adepts philosophical materialism was the most adequate ideology. According to the principles of dialectical and historical materialism, all the scientific disciplines were ordered, including psychology and pedagogy. Darwin's, Sechenov's and Pavlov's theories contributed conceptually to the interpretation of the human psyche. All the textbooks in psychology reproduced "scientific" schemes, corresponding to Marxist ideology.

Since a new free Kazakh philosophy has been formed which has rejected the Marxist dogmas of materialism and atheism, acknowledgement of the essence of a person, his spiritual soul and the ethical foundation of society should be considered as determinant. The fatal Euro-centric and class approaches have been overcome and Kazakhstani philosophy turned, first of all, to the ethical sources of the Turk tradition. Having acquired some spiritual strength it began an open creative dialogue with the contemporary philosophical concepts of the East and West. But the psychological science of Kazakhstan failed "to make the switch," as did the philosophy which changed its philosophical credo. Psychology still tries to reproduce the matrices of materialism and atheism in understanding psychic, consciousness and human personality, considering them to be scientific, rational and convincing.

No doubt, it is difficult for psychology to say good-bye to what is dear to its heart for they so simply and convincingly "explain" what the psyche, consciousness, and brain are, though they do so without mentioning one small "detail," namely, what a soul and Spirit are, for if we turn to the ancient Greek etymology, psyche means soul. "Scientific" psychology describes the psychics as a sum of psychic conditions, losing the psyche itself, the soul, as an initial integral whole directly connected with the highest ethical reality. We need long and thorough work to "clean" Kazakhstani psychology from the weeds of materialism and its false scientific character and help it engage the contemporary philosophical theories, developed, first of all, by the Kazakhstani philosophy providing a new "non-materialistic" ontology, anthropology, epistemology and axiology.

The subject of Self-Knowledge, consequently, should proceed from a clear understanding of the world; of the meaning of a person; of what we learn and why; of what we affirm, cultivate, develop, improve and actualize. Certainly, we can understand "self-knowledge" in terms to the former materialistic psychology deprived of soul and an ethical basis. Then it will be a "pragmatic," utilitarian knowledge of one's own character, habits, abilities and mood in order to stand out and affirm oneself in the socium and avoid conflicts, thereby achieving professional success and business partnerships. This is no doubt an important objective, but it is neither inspiring, nor sufficient. "Self-knowledge" can be described from the position of philosophy as an experience of spiritual ascent and an ethical activity. Through plunging into the inner world and

internal purification, it releases from the stereotypes of trivial consciousness and comes to Being and Meaning, to the light and sky of spirituality.

Speaking of the necessity of transformation of the philosophical bases of psychology, we mean a profound transformation of pedagogy, that is, of the entire educational process. The change of philosophical paradigm entails a change in the pedagogical paradigm, profound re-consideration of the nature of education, its goal and objectives, still oriented upon the principles of philosophical materialism, believing that only they are scientific and correspond to the secular character of the state. Though the terms of "historical materialism" and "dialectical materialism" in the public mind are thought of as archaic, in education materialistic stereotypes and procedures are silently encouraged. We need to try to untangle this ball. If we are all still Marxists-Leninists, then, no doubt, materialism is our credo and banner. But we have already lived in a different socio-economic space, in a different epoch and a different state for over ten years, we feel and think differently, we profess different values, aspire to create the national model of a civil society, to enter as equals the civilized world community, the world of post-industrial culture and the post-modern challenge where on the Internet a hyper-reality is being formed and a person begins to find himself in a combination of information and communication where the ability of mutual understanding, spiritual content, new forms of unity and "non-violent synthesis" become essential. Can we enter this world with such obsolete ideological baggage?

External gestures and the proclamation of new educational know-how and innovations should not restrict education, pedagogy and psychology in the Republic of Kazakhstan. The biggest primary innovation should be applied: re-consideration of philosophical ideological positions, re-orientation from the philosophical materialism to a philosophy that acknowledges the priority of a spiritual essence. That is where we see a large-scaled global task for "Self-Knowledge" prescribing modern reference points for the entire educational process in the Republic of Kazakhstan. This cannot be understood by those brought up on Marxist dogmas who having rejected them orally, continue to practice them in their pedagogical activity. "Self-Knowledge" takes the first confident steps, requiring a radical break-up of educational structures and change in the teachers themselves. This means first of all the design of new educational programs and sets of textbooks in all subjects, including humanities, math and the natural sciences. For, according to the First Teacher of the East, al-Farabi, a virtuous city is a necessary component of the Universe, and to understand the principles of an ideal and happy community, one needs to know the principles and laws of the whole where this community operates.

Objectives and super-objectives set by "Self-Knowledge" cross the boundaries of a mere discipline thusfar based only on psychology. Self-knowledge is a real initiative in the ideological transformation of the educational process in the Republic of Kazakhstan, an interdisciplinary subject. But successfully to implement such a primary but complicated task it is necessary to develop new scientific programs in the field of philosophy: philosophy for children, psychology, pedagogies, cultural studies, gender disciplines, political science and natural science, social science. Only massive scientific research can provide a stable basis for the above paradigm of a free Kazakh philosophy and the psychology and pedagogies which re-consider their own foundations.

To see from an historical point of view the essence of the new philosophical paradigm and, accordingly, of the new pedagogical paradigm we must engage the key notions of East and West not with geographical but with ideological meaning, including a certain type of ontology and anthropology. In the East the human spirit enters into the depths of self-consciousness in order to become unified with the highest absolute essence. According to the great thinker of the East, Hodja

Akhmed Yassavi, in the process of human activity related to evolutionary spiritual improvement, "kemel nisan" (i.e. spiritual perfection) is being formed. In the west the spirit goes outside in order to set up its comfortable external world. In the East a person is characterized by an integral relation of "person-world," where a person thinks of himself as a live particle of the live Cosmos, reproducing in itself all its essential laws ("microcosm"). The experience of the East is based upon the feeling of unconditional unity of a person with all living things. Here "a plant, "an animal" and "a person" relate to each other in a mutually complementary way, being connected with each other in a great democracy of life. The paradigm of oriental education is determined by the domination of the ethical: the enlightenment and transformation of a person. The Indian tradition is connected with the holy apprenticeship: the way of the people is a translation of knowledge, the way of the Gods is a reproduction of the teacher's personality. Education is seen as an ontological, world-creating process: personifying a person is the way to render the universe personal.

A person of the west, on the contrary, is characterized by a deformed and defective relation of "subject-object": nature becomes an object of action, consummation, use, and human superiority over external, and accordingly over the internal, nature becomes dominant. A person must "displace" (Freud) all the natural affections, impulses, desires to become the superior subject. This with having two sources – ancient Greek culture and the new European culture – forms a special type of a person, a special type of organization of social relationships, and a special type of reflective practice: instrumental rationality ("We live and die rationally and if someone rebels, the rebels' profile acquires a scientific character").

Science as the positive knowledge required to understand the objective laws of nature and to be its superior is dominant in this culture: "Knowledge is a power." A human being loses the wholeness and integrity of his relationships and tends to develop primarily reason. Philosophy and psychology take on science-like shape and bring the psychic to consciousness in the limited form of clear consciousness, as the founder of the new-European science and philosophy which Descartes sought. Instinctive and super-conscious, transpersonal essences, and the conditions of sleep and madness are taken up by "scientific" psychology. In this paradigm a western type of education, completely meeting the major characteristics of the western cultural model is formed. Education becomes rational, positive, aimed at translation of knowledge, and memorization for the mind is a blank tablet ("tabula rasa"), a preparation for rational activity. The task of ethical enlightenment which was primary for a person of the East is moved to the margins of the educational process as an "addendum" or "addition."

Thus, in two historical types of human culture – eastern and western – two mutually related but not formed features of the phenomenon of education are accentuated: in the East enlightenment and ethical awakening; in the West enlightenment and transformation of social experience, the means of socialization, and the subjection of cultural codes and algorithms. Education as a complicated socio-cultural phenomenon includes both these aspects: enlightenment and education as two poles of one ellipse. In different cultures different poles are dominant.

Free Kazakhstani philosophy forms a new ontological strategy for meeting the challenges of the third millennium, whose leading idea is a constructive synthesis of the ideological types of the East and the West: to preserve the resources and achievements of western civilization, with its modern scientific and technological potential for restoring the ethical traditions lost by the West, to rehabilitate the ethical experience of the East with its integral relation of "person – world." We are speaking about the need for a radical transformation of the types of human culture and rationality in order for a person to be able to overcome the gigantic crisis of cultural foundations which have moved humanity to the edge of world catastrophe. A person forced to solve the global

issue: "to be or not to be for the humankind?" realizes that western tradition, where the science is superior to the ethics and spirituality, makes science into an alienated, demonic power aimed against humankind. The new post-classic paradigm considers the principles of the more "friendly" eastern attitude to the environment according to which all the phenomena of the culture, including science, should be directed, first of all, by ethical criteria. A new type of personality is formed, integral and universal, overcoming the unilateral orientation of reason and intellect; the intuitive and transpersonal domains are being opened in the human psyche. Alternative models of rationality are being developed, including, first of all, repressed layers of experience, "semantics of the body," "mimetic" impulses that are intuitive, natural, enlightened by the Spirit. Therefore education, both continuing to preserve the intention of transferring knowledge and enlightening, describes its dominant task as the enlightenment, ethical growth and self-realization of the personality. Education now is understood not only as a cognitive category, but as the "ether" determining the entire life, behaviour and way of thinking of an individual, in an accurate form or image of the First. The soul of the East and the mind of the West should be synthesized in the person.

The new Kazakhstani philosophy, synthesizing the cultural-historical traditions of the East and the West, creates a model of national philosophy based on the peculiarities of Turk and Moslem cultures. The ontology and anthropology of the Kazakh steppe civilization are not similar either to the purely eastern (contemplative, self-analysis), or purely western (active self-implementation in the world) strategies. A nomad is characterized by active cooperation with the environment, while treating it in a careful way. Based on this, a new type of personality is formed that knows no disorder between the mind and heart (a reasonable heart and a conscientious mind). The national pedagogies of the Kazakhs actualize this principle of integrity, unity of soul and body, of the physical and psychic: not denying earthly cares (a nomad should provide himself with food and cannot "meditate") but activity that is permeated with the most meaningful and highest ethical settings and orientations. Therefore Kazakh ethnic pedagogies set the task as the integral formation of a person as a unity of body and soul. That is the valuable experience of Turk ontology, anthropology and pedagogy included in the free Kazakhstani philosophy as determining its principles of understanding the human personality.

In the previous Marxist tradition a personality was seen as a "combination, ensemble of social relationships," "an independent subject of activity and communication" (K. Marx), the "social quality" of an individual. There were tiring fruitless discussions on the correlation of the biological and social essences in a person. The Kazakhstan philosophy, following the principle of continuity and preserving the theoretical developments of a famous Kazakhstani school of dialectics, at the same time provided its own concept of a human being, namely, as a personality, while implementing itself in a social context ("involvement" is its important feature"), has a biological bases ("in a human being the nature realizes itself"), and also is determined by the super-natural, transcendental principle of the Spirit. The spiritual essence determines the personality, ascribing a special quality to the biological and social essences in a person. Personality is an active center that includes the Spirit inside the final spheres of its being as an individual concentration of the eternal Spirit. Complicity with the First is a sphere where meanings are born and the vector is directed from the highest spiritual reality to the social and biological essences in a human being, giving human qualities to its existence in a social community and to its biology.

We do not have the opportunity to describe in this context the anthropology of the Kazakhstani philosophy which sets as an objective to create an entire doctrine of a human being, including all his types and forms of knowledge: natural, scientific, humanitarian, religious, artistic, ethical.

What we have said is enough for our ends. The Kazakhstani paradigm for pedagogy should be shaped according to the Kazakhstani philosophical anthropology: through all the spheres of human activity the Spirit should be a dominant; the spiritual should be embodied in the forms of the body and society, and in the forms of human culture. Though 'the final argument of a person as a personality is its complicity with the divine transcendence,' this is engaged in the body and involved in social activity, and the active construction of social relationships and structures. For existence is perceived as an activity and a more perfect existence as a more perfect activity, meeting the ethical criteria of personal development ("it is important what kind of person an individual becomes in the process of his or her activity").

The Kazakhstani pedagogies, preserving the impulse to educate and train professionally and to transfer accumulated knowledge, should switch to accent the ethical potential of a person. Technocratic educational models, equipped with the "advanced" pedagogical know-how, lose the person and do not meet the super-objectives of the planetary cosmic ideology of the new world epoch. They are more practical and effective only at first glance. Actually, it is the awakening of ethical tendencies that creates unique opportunities for the creative self-reliance of persons. Drawing from the bottomless spiritual spring, a human being is attached to the "root" of all the talents and abilities, becomes talented in its essence and, consequently, capable of mastering and improving various forms of activity, of being mobile and flexible, of entering the Internet and information networks, while preserving his or her uniqueness and individuality and not allowing oneself to be turned into a function of telecommunications. Kazakhstani educational discourse has as an objective the ideological transformation and calls for Self-Knowledge to reach this grand objective.

To repeat: education in its goal and the role it plays in the life of the community over many generations fulfills two interrelated and mutually complementary functions. The first is to comprehend the socio-cultural experience of the previous generations, the bases of philosophy, science, art and morals, and all the necessary knowledge that enables a person to grasp the forms, languages, codes and cultures, needed to enter the social world as an equal citizen. This vector related to socialization enables an individual to take his place in the social continuum, to decipher the social-cultural algorithms, to appreciate the experience of generations and the national traditions as background for becoming a true subject of socio-cultural creativity, for discovering one's destiny and entering the professional sphere. The second vector of education is the key formation of a person, the awakening and growth of one's internal spiritual potential, the realization of one's relation to the highest spiritual reality, one's spiritual self-determination in the process of interpersonal communication, and setting one's life according to the highest values, ideals and meanings.

While historically the second vector centered on spirituality and humanity prevailed in the Eastern cultures, in the western tradition the first vector centered on pragmatics, success, vital results, professional knowledge, and science was primary. Presently, when a united planetary humanity and the world culture are being formed, there arises an immediate need for a correlation of these two vectors: the dominant is connected with the vector of spirituality and humanity, and in the course of the growth of spirituality there emerges hope of influencing this other vector, to inspire it, to transform "positive" knowledge focused on superiority into knowledge for the sake of salvation.

Education cannot be concentrated only on the internal, spiritual life of a human being. It should not be limited to learning "how to feed oneself," but should teach the basics of science and the skills for orientation in a complicated post-industrial society which requires good professional

knowledge and an ability to quickly switch into other regimes and programs of activity. If education fails to take up this task, it will not be able to fulfill its social mission of translation of the socio-cultural experience and socialization of individuals. Spirituality, that is not realized in external forms of activity will be weak and passive. What is needed after having emphasized the growth of the spiritual essence in a person, is to inspire his social world, to bring spirituality into the ways and types of earthly being in order to enlighten both the natural and the social historical world. Positive sciences, modern know-how, communication and information networks, fantastic possibilities of genetic engineering intrude upon the mystery of life, the cloning of people, all these shocking scientific findings have to be supervised by the ethical instance. Only in this way will science and technics reveal their essence and become "the way to the truth of being." This idea can be confirmed by the creative activity of the great encyclopaedist of the East, Abu Nasr al-Farabi: he spoke of science and mind as its way to approach Allah – provided they are warmed by internal belief and correspond with ethical ideals. Therefore, self-knowledge, turning the entire educational process towards spirituality, opens new opportunities and horizons for the entire field of knowledge.

However, it is necessary to discuss an acute issue related to the implementation of socially significant, even urgent, programs. While the principle of the Spirit becomes a priority in understanding the person, how can this, which is unfamiliar to many people, be coordinated with the secular character of our state proclaimed in the first Article of the Constitution of the Republic? Doesn't acknowledging "the principle of Spirit" contradict this Article, doesn't it mean a "religious" character for the educational process? To answer these reasonable questions we shall consider the relation between the "spirituality" and "religiousness."

Spirituality as an unconditional attachment of a human being to the Absolute reality means acknowledging such reality, i.e. God. Certainly, a human being is unlimited and this can be potential – inclusion into the socio-cultural context, acquisition of immortality through the results of his activity, through creation of the products of culture, through implementation of social memory. History is the stage where the being of a person is prolonged. But there is an opportunity for a real, actual unlimitedness when an individual sets a direct link with the Absolute essence. This is an unthinkable paradox which only a human being can bear. Spirituality without attachment to God and divine grace loses its essential content. Some thinkers try to separate Spirituality from the Spirit and interpret it in the aspect of only potential unlimitedness: from their viewpoint, spirituality includes ethical, aesthetic, cognitive attitudes to the world and can be realized without the Spirit. But then one must ask: how can a human being be able to perceive and do good and beauty, follow the call of a virtue and truth, relate one's life with the highest meaning?

But if one acknowledges an inseparable connection between the spirituality and religiousness, there arises the following reasonable question: can a person who thinks of himself as a non-believer become attached to spiritual values. In other words, how do we talk about spirituality or raise the issue of spirituality in a secular school? There is a certain phenomenon of a rather secular character which brings together spirituality and religiousness namely, culture. It is the culture that is the form of the Spirit for God has not finished creating the world but is continually creating it together with human beings in the historical forms of culture. A human being in one's spiritual activity, struggles and efforts is the reality of God as the one unique Spirit is embodied in mortal human spirits. A human being can directly contact God, but can also perceive the light of spirituality through cooperative activity with God implemented in a culture. Note, it is culture that we mean, and not pseudo-culture and mass-culture, for which one might use the term of "civilization": the

products of pseudo-culture which have lost the criteria of truth, goodness and beauty are willingly subordinate to non-artistic, market criteria.

Works of real culture, revealing its original meaning as "the cult of light" provide a "channel" through which culture enters to the secular school. Culture attaches to the system of ethical, aesthetic, meaningful values which traditionally are regarded as common values. As to their nature and origin, we find that the values or ideological universals represent "divine essences" (*Balasaguni*), that is, the commandments, imperatives, requirements set by God to the people. Therefore values are of a subjective-objective character. As a manifestation of the highest power, they are directed to every person, and as uniting the people they become "common." At the same time, for the voice of God to be heard, human hearts must open and accept these commandments as their own internally required maxims after which they become "values," determining the meaningful dominant, ideological human credo. Therefore, without accenting the priority of the religious experience, in a secular school one can concentrate on the experience of the culture as necessary for each child and representing "God's essences" and the manifestation of God's will.

The spiritual content of the world religions in secular schools can also be actualized through turning to meaningful realities. All the world religions, including those dominant in the Republic, Islam and Christianity, see the objective and the meaning of life in spiritual improvement, becoming-like-God, following the ethical principles of good, justice and love, teaching the values of non-violence and benevolence. While a synthesis of the world religions is impossible on the level of religious dogmatism, it is quite possible on the level of the meaningful universals that are ethical postulates. Spirituality, in its original meaning as an unconditional attachment to the Spirit, seems able to enter a secular Kazakhstani school through active attachment to the experience of the world culture of common values.

We cannot say that the school has not yet taken any certain and decisive steps in this regard. In literature, history classes, during the extracurricular activities we always spoke and are speaking about common values; teachers and parents talk continuously about the need to be honest, kind, fair, in other words, virtuous. But neither the "humanization" of all the subjects, nor "humanitarization," that is, an introduction of new humanitarian subjects bring the expected results, raising the level of virtuosity and spirituality of the children who learn these subjects. The reason for that is that the pedagogical paradigm, that is the conceptual foundations of the educational process remain unchanged, totally materialistic. While in the classes of literature the commandment of goodness and compassion is professed, in the biology classes they teach Darwin's theory of evolution: one does not go with the other.

Materialism is based upon a western type rationalism where subjectivity so fitted completely into the framework of the national structures. This results in the implementation of a disciplinary educational model: the acquisition of amounts of knowledge, ascending by stages, to certified levels. Common values also come to be treated as "knowledge." So that to be virtuous means to know what a virtue is in the spirit of Socrates, one of the founders of European rationalism.

Only a change of paradigm – from materialism to the priority of the spiritual– will reveal that the human essence is not his mind, but rather an inspired soul. Then kindness and knowledge of kindness will not be identified. For the one who knows best the ethical commandments and categorical imperatives can be the most immoral and commit crimes against humanity. The new paradigm, first, reveals the context of all the subjects studied at school, which presently are "falling apart" and deprived of any internal linkage or integrating principle. Secondly, the priority of spirituality, as great Abay noted, opens opportunities for the awakening the internal powers of the

soul, its internal work relating to the creation of the good and of humanity. Then knowledge, which is about the good turns out to be able to become a real, inevitable spiritual power of well-doing.

What are the principles, conceptual foundations of the subject of Self-Knowledge? These are not equal principles that can lined up one aside the other, but a common principle resulting in a number of important consequences. We have already talked about this principle above: a change of the entire pedagogical paradigm, reconsideration of ideological and methodological foundations, rejection of the ideology of materialism and the impudent schemes and reflective procedures of rationalism, and an uncompromising transfer to an ideology based upon the priority of spirituality, and thus a transformation of western type rationalism.

The change of paradigm – the global idea of Self-Knowledge – presupposes opening a new epoch in education in the Republic of Kazakhstan. This will be based on an ontology of the integral relationship of "person-world" that restores the wholeness of the human perception of the universe as a live divine environment inspiring awe, instead of the antithesis of "subject-object" where the environment is seen only from the point of view of use and consummation as something dead or alienated. The new ontology changes the model of human subjectivity: instead of a person whose psyche is limited to consciousness, to a combination of rational procedures, personality is formed as "an inspired soul" drawing from a limitless spiritual source and therefore not restricted by rational "schemes." All the voices of "I" should be heard in a personality that goes beyond the "ego": reasons of the mind and heart, intuition and conscious argumentation, and super-conscious "logic" and "mathematics" of love and compassion. This "versatile," "multi-storied," "multi-level personality" (Berdyayev) unlike a unilateral, rational subject, takes on all the colours of the world. Its identity is provided with a combination of ethical acts and is formed of the highest meaning. Pedagogy cannot remain in an outdated ideological space, but should be oriented toward a spiritual situation of the epoch and have as its objectives the education of a person and not only of a mind. The alienated rationalized form of knowledge is not related to the self-construction of a personality. Only a change of the type of rationality can turn the knowledge into a way of being, and constitute the spiritual renewal of a personality.

The following conclusions can be made on the basis of this principle of Self-Knowledge:

- A constructive open dialogue, partnership and co-creative work of the eastern and western cultural-historical traditions uniting the spiritual experience of the East and civilized resources of the West. The completion of self-analysis, meditation and spiritual practices internally by an active life and forms of social self-affirmation; and of internal perfection by forms of civil life and democratic structures, civilized models and types of human relationships. The personal zone is located between the internal and the public life. Personality is an inner world that needs to be implemented externally. Without an inner life the external one becomes empty and meaningless, while without external involvement in social action, a dialectics of subject and object, the inner life might come to madness. Pedagogies developing the internal spiritual potential of a personality, should at the same time form the activities, abilities, skills and knowledge which enable one to be a literate specialist, creatively thinking, capable of a rapid shift of fields, or change of algorithms of activity creative of ethical of forms being with others, to manifesting compassion and love in day-to-day situations, enlightening by inspiring earthly life;

- Self-Knowledge is oriented at consolidating the national Kazakhstani idea of Eurasianism. Kazakhstan is a geopolitically unique country, whose territory is a crossroads of East and West, North and South, Europe and Asia. Self-Knowledge is based upon the principle of Eurasianism being self-affirmed in a political-ethnic, poly-cultural, poly-confessional Kazakhstan where

spiritual consent, mutual understanding, consolidation and political stability are dominating values and priorities at the level of state politics;

- Kazakh traditional culture, being dominant in the dialogue of cultural traditions of the peoples of Kazakhstan, is a basis for the Eurasian community. Self-Knowledge shares the point of view that the ontology of the Turk culture embodies the unity of the active exploration of the world and its careful preservation. As a result an integral ideology is formed by which a person is oriented at communication and mutual understanding, creation of good and beauty, consistent with the Universum and other people. This is the traditional Turk ideology that contains the reality of unification of the spiritual and earthly, soul and body. The psychic and the physical are understood as two sides of one reality, thereby overcoming the dualism of soul and body. According to Kazakh ideology, the spiritual powers of a person should be developed and later embodied in the earthly spheres of being, enlightening and inspiring them. A person should not stop at the limits of the earthly, but plunge completely into the internal, spiritual world. Self-Knowledge, led by these ideas of the Kazakh national pedagogy, encourages creation of a national educational model based on the unity of soul and body, the internal and the external, the individual and the social. Study of the experience of the countries advanced with regard to the ethical improvement of personality is accompanied by a process of thorough adaptation of foreign material to the mentality of the Kazakh nation, whose spiritual traditions are expressed in its rich treasury of folklore, heroic epics, magic legends, dastan, shezhire, fairy tales, sayings and proverbs.

Self-Knowledge is to implement the philosophical-ethical call of the great Abay, "Be a human!" and to make the integrity or wholeness of the entire educational process a pedagogical reality, to unite natural-scientific and humanitarian knowledge in line with the principle according to which all the sciences are sciences of human being. In the context of "person – God – world" every discipline finds its place and acquires a meaning in the whole system. Such wholeness is then not an arithmetic sum of parts, but something greater for wholeness is not only a matter of content but also of form: Self-Knowledge is aimed at the continuity of the entire educational process, including all ages and stages of life – starting with kindergarten, school and including institutions of higher education. All these stages are interrelated, penetrated with an idea of the growth of the ethical potential of a personality, with self-knowledge as self-understanding and mutual understanding of a person and God, a person and another person, different epochs and peoples, cultures, ethnoses, confessions, a child and adult, male and female;

- A constructive synthesis of the cultural-historical traditions of East and West as a principle of implementation of Self-Knowledge presupposes an especially important issue in the context of globalization, namely, how the values of a liberal-democratic society with the impact of individualism are correlated with the values of the traditional culture of people whose mentality is determined by a phenomenon such as gender? How, while studying science do we live in a contemporary informational space that is a crossroads of flows of communication which realize the norms and categories of liberal democracy, and at the same time remain a representative of our own national culture with our unique national way of the world? From the very first steps, starting with pre-school, Self-Knowledge increases love of the national sources and at the same time teaches one to find the way in a modern multi-polar world. It is important to realize theoretically that western values coming through the mass media should be filtered through an ethical control so that pseudo-values can be sorted out: the cult of violence, sexual anarchy, aggressiveness, and cruelty. The genuine values of liberalism: respect of human rights, pluralism of opinions, a democratic style of thinking and behaving, acknowledgement of the right of other people and cultures to have their own position have nothing in common with these "standards" of anti-

humanity. In such a variant western values draw closer to the values of the Kazakh traditional culture which do not remain unchanged, either, but become involved with the process of modernization. Traditions are alive only because they do not remain unchanged.

It is the common content of western values and the traditional Kazakh ideology that sets the conditions for their dialogue and mutual understanding, while the difference in their experience of values is essential and principal. This statement can be illustrated by the example of a common value such as happiness. In the liberal western world happiness is seen first of all as "a successful life," corresponding to internal personal impulses and needs and achieved in "an honest struggle" against the circumstances. In the traditional culture happiness is one of the crucial values as well. But, as already mentioned, it is understood as "kut," "life force," "wealth," "abundance," and "destiny." Self-Knowledge is to reveal in every child the talent of understanding and love of his culture and at the same time to encourage his entrance as a peer into the contemporary civilized democratic world.

- A continuous development of the gender idea in all Self-Knowledge syllabi is crucial sequence to the new pedagogical paradigm. So far the educational space of Kazakhstan could be called indifferent to gender. Textbooks and aids did not accentuate the addressee – boys or girls – and teachers taught the "class" without differences as to gender. But actually the teaching material "was made up" according to masculine matrices and the learning process of the dominant male. Formation of the democratic, plural, tolerant world put on the agenda the need to restore the lost equality in the culture of the masculine and feminine principles. It was discovered that restriction of the feminine damages the masculine as well, since the human essence is united and is represented in two basic forms which are different and non-integral, but at the same time interconnected and mutually complementary. The differences are not hierarchical and constitute a harmony as a united spiritual whole. Democratically advanced countries set themselves the task of overcoming gender inequality to form a new gender self-consciousness and model of behaviour.

Self-knowledge fulfills a gender approach starting from kindergarten: all the themes, programs and training include a gender aspect, are aimed at enlivening gender sensitivity, and the realization of genderistics the interconnectedness of all the features of an individual – gender, socio-economic, age, and ethnicity. Here, the broader goal of introduction of gender indicators is to actualize the feminine ideology and feminine system of values, restoration of harmony – of the feminine and the masculine, overcoming gender discrimination at all the levels, including the intuitive, and ascribing to socialization a gender dimension. This meets contemporary needs as to a variety of life practices, national images, and feminine and masculine outlooks in their unity and differences.

-Self-knowledge also introduces "an interdisciplinary approach," both integrating all the subjects through the context of "person – God – world" and connecting the humanitarian knowledge (philosophy, psychology, religion, cultural science, social science, political science, history, literature) with knowledge of nature (biology, chemistry, physics, mathematics, astronomy). The person principle is introduced when all the subjects are interconnected. This projects the internal world upon the external one and vice versa so that all the events of world history become events of one's own biography.

Kazakhstan is carrying out an intensive effort under the guidance of the Republic's Ministry of Education and Science to carry out pedagogical experiments in schools and institutions of higher learning to develop the subject of Self-Knowledge. The program on the Ethical bases of the community discusses first the meaningful ethical issues – the philosophical-religious issues of

good and evil, truth and lie, the beautiful and ugly, soul and body, feminine and masculine. The ethical sphere enlightens.

-Economic life: the origin and essence of money; turning money into capital; contemporary forms of capital; the poor and the rich; ethical essence of wealth; philosophy of business and wealth; a rich person and a rich country, etc.;

-Political life: power and its positive meaning; macro and micro levels of power; power as inequality of forces and abilities; the issue of equality and justice – the justice of inequality along with the inequality of abilities; human rights – obligations of the state and vice versa; teaching democracy; Kazakhstan as a post-Communist society in transit and the establishment of the presidential form of rule); and

- Inter-ethnic relations: what is a nation, ethnos and nation; the national character and national dignity; interethnic consent as a crucial value of the social being in the Republic of Kazakhstan; the state Kazakh language and the need for every citizen of the Republic to learn it; my future and that of my country. A special topic is the art of communication; differences between functional and profound communication; profound communication as a means of jointly finding God, being as a dialogue between a person and God.

In the section on "Values of a Liberal Democracy and of a Traditional Society: Dialogue or Conflict?" schoolchildren are encouraged to reflect upon whether the modern world can be unilateral and uni-faceted or absorb all colours and sounds? What will happen if musicians have but one sound and the artists but one paint? However, if we preserve the national cultural differences, all the colours and shades, how do we achieve their harmony and avoid dissonance? How can democratic principles be applied in a national form? This section must discuss in detail the character of mass culture, its strengths and weaknesses, the sources of its anti-artistic, anti-humanistic setting as it relates to commercial criteria. The students learn to be strict critics of the consumer culture which has filled in the informational space. At the same time they try to promote the ethical values of traditional culture, through such presentations as "Kazakh batyrs are among us," "My Granddad and myself in Turkestan," "A trip to Al-Farabi's virtuous city," "Success in business and Shakarim's 'conscientious mind'," "Do we hear Abay's call?," "Kyz-Zhibek's song," "The Kazakh folklore world."

A large part of the program is devoted to the discussion of the topic "Democracy and myself." The idea of democracy being something more than a system of political structures is dominant here. This is a democratic way of thinking (to think independently and to let others think), a democratic way of life and behaviour (to daily affirm human rights and liberties along with the duties and obligations, encouraging democratic forms of interpersonal relationships). Democracy is also an acknowledgement of the unique national culture and its authority in the dialogue of cultural traditions; it is oriented at the cultural-historical, socially constructed differences of the feminine and masculine, while setting them in harmony. Democracy is a skill to happily and independently live in the united house of planetary humankind. A democratic taste is developed with the help of interactive methodologies. For example, senior students expound on the principles of democracy – sovereignty of the people, rule of the majority, rights of the minority, social, economical and political pluralism, values of tolerance, cooperation and compromise, the supremacy of the law, division of powers, etc., after which everyone chooses one principle and writes an essay which is read and discussed in class.

The topic of all stages of Self-Knowledge – gender relationships – in the course on the ethical basics of society. At this age interest in feminine and masculine relationships are important: a man and a woman in the history of the world culture, world religions on a woman's role, love, sexuality,

family, gender models, ideals, types of behaviour, new sexual orientations in the modern world. Self-Knowledge presupposes gender-trainings in the course of which all those involved answer their own questions of their own gender style of thinking, feelings, conduct; moreover, the conditions of the modeled situations of a psycho-drama they experience an internal transformation of gender feeling and come to a change of gender settings.

The theme of globalization and dialogue of cultures and civilizations is the final one in the course where the burning issues of the contemporary age are discussed: how can we preserve the uniqueness of the national cultures, their own "identity" and, consequently, the uniqueness of each of us in the age of the integration of markets, finances, economic structures, in the age of informational know-how and Internet? How in learning to work with the computer and finding ourselves on the routes of the Seventh Continent, can we not become a function of networks and telecommunications and preserve a living link with God? Is Kurmangazy's kuy going to play for the world of the future?

The new pedagogical paradigm on the whole changes the relationship of "teacher-student," in ways that entail a different mutual impact of the subjects of teaching and ethical upbringing. In the European school there is a certain model of the relationship of "teacher-student" corresponding to the type of western rationality and set for mastering the "positive" sciences. A teacher having knowledge should "teach," providing it in such a way that a student accepts, understand and memorizes it: his mind, intellect, soul is a flexible material, wax which should be modeled according to the templates of the discipline. In the framework of this rationalistic scheme of interpersonal relationships of "teacher-student" there arose some "points of growth," certain pedagogical innovations: pedagogies of cooperation, personally-oriented pedagogies which tried to affirm the thesis of a child being a self-developing person, worthy of respect and cooperation, partnership.

But a genuine transformation of interpersonal relationships of "teacher-student" presupposes a change of the pedagogical paradigm, re-orientation of education with the priority on the ethical, principally on new understanding of personality as an inspired soul and a human community as the one containing the bases of the ethical. Then there will be no need to prove that "a child is a human being, too" for the priority of ethics means acknowledgement of each human age. Western culture and, consequently, its pedagogies have been mainly based upon Aristotle's thesis which stated that children do not have a whole human essence, thinking them to "be experiencing something of the animal satisfaction of a sleeping dog." Piaget, a representative of a different cultural epoch and creator of the genetic epistemology, researched the stages of formation of the categorical style of thinking and thought that a child moves along the ladder to "right" grown-up thinking. The opposite approach in the framework of the European tradition originates from Russo's theory stating that children are whole, reasonable human beings at each stage of their individual human development. As this includes self-value some educators started to provide a child with the primary role.

According to the Self-Knowledge concept, in the dialogue of "child-adult" there are no priorities or leadership. It is not only that a child is a person worthy of respect, but a teacher is as well a personality continuously overcoming the boundaries and limits of his or her own personal upbringing. A child and an adult both need each other. An adult is more knowledgeable, informed, and erudite, representing the historical experience of generations and implementing a cultural-historical function of socialization. But a child is more "metaphysical" and spiritual, his soul is open to God, to the super-natural and transcendent, his contact with being is more direct and intimate, for his intellect has not yet been brought down to earth by daily cares and troubles. In the

field of "metaphysical" questioning children have an obvious advantage. "What do we live for?" "Why is there suffering and evil in the world?" "Where does Granny live after death?" "Where was I before I was born?" "Does time have a beginning?" "Who created God?" "What was before God created the world?" Children both ask global questions and provide answers worthy of the greatest minds of the humanity, guessing the way Plato, Kant, Hegel, Abay, Shakarim thought, which we know nothing about. Their closeness to the spiritual source makes them prophets, little wise men and women.

The course of Self-Knowledge does not declare or prove the thesis that the relationship of "teacher-student" is ethical in essence as is presupposed by the concept itself. Ethical essences begin a profound open dialogue whose aim is self-knowledge for both the student and especially the teacher, without which ethical contact – through God – will not take place. Certainly, we are also talking about the fact that a child ascends the ladder of knowledge with the teacher's help (otherwise, why would we need the school at all?), but this knowledge is of a special type. That is, the knowledge is not alienated, abstract, turned into a means, but knowledge which becomes a means of the personal and ethical self-realization of both the teacher and the student.

No doubt, this knowledge includes development of intellect and mind, but also an awakening of the heart, training of feelings, intuition, and spiritual enlightenment. With the teacher the dialogue produces ways of acquiring such integral knowledge, i.e. the students come to the fundamental truths themselves, encouraged by the question-answer dialectics – their soul seems to "recall" the divine images they used to contemplate. Producing knowledge presupposes that a dialogue is a joint implementation of certain ethical acts, not limited to reflective intellectual procedures. A dialogue in Self-Knowledge is not limited by a rational layer of the psyche, by cooperative discussion of issues, and the search of possible ways to solve paradoxes, but has an ethical background, and is a dialogue of ethical essences in the same spiritual field.

Existential, profound, spiritual in its basics, such a dialogue is not limited to an exchange of opinions or their summation. What is revealed is content the communicators did not know before they begin the dialogue. It is their ethical growth and self-transformation in the cooperative ethical "conversation" that makes the voice of God more audible.

In the concept of Self-Knowledge the figure of a teacher, therefore, becomes extremely important. No doubt only a highly educated, professionally literate, civilly responsible person can teach such a course, but that is not enough. Teachers should be ready to grow spiritually themselves with the help of a child. They should acknowledge a personality not only in a child, but in themselves as well. Otherwise it will be impossible to fulfill the spiritual, and not only the reflective acts. This is the cooperative spiritual activity presupposed by Self-Knowledge – the course aimed at the spiritual growth of both the student and the teacher as interconnected, which cannot be done in a unilateral manner.

Success of self-knowledge depends upon whether we shall be able to find and train such teacher-partners, communicators and comrades who have understood the need to change the pedagogical paradigm: a clear realization of the fact that we want to form a spiritually enlightened human personality who has revealed the image of God in itself and at the same time affirming the ethical ground in a creative transformation of social and historio-cultural forms. But this means that those who encourages and opens the "eyes of the soul" should be sighted themselves. Training teachers at special workshops is only one of the steps required, but is not sufficient. These workshops should not be attended haphazardly by people far from the requirements of Self-Knowledge and formed by traditional didactic methods. Rather the participants should be teacher-innovators who have long been teaching innovative programs in the spiritual upbringing of a child

and who need qualified help for the coordination of their activities and to acquire a rich experience of the world centers of the spiritual enlightenment of a person. These are the teachers-innovators who can be a basis for the successful implementation of Self-Knowledge and its effective promotion at all the levels of the educational process.

We are talking about both a radical change of the relationship "teacher-student" and the establishment of an educational unit which will be ethically integral, representing a peculiar model of human community built on the principles of justice and love. The spiritual link between a teacher and a student enables it to model human relationships that meet the criteria of spirituality. We can point out three main types of relationships in a class: obvious domination by the teacher's authority, a totalitarian repressive regime; a competitive style when one wins at the expense of the other; and finally, a cooperative spiritual activity presupposing that there are no winners and losers where one wins only with the other's victory. This is the trustful, good, spiritual atmosphere that Self-Knowledge creates, where everyone boosts the success of the other as a condition for his own ethical growth. The relationship of "teacher-student" acquires the primary meaning, revealing a great potential for spiritual growth.

It is instructive that Self-Knowledge introduces something that everyone has always been talking about: involvement of parents, relatives, and neighbors, friends or, as now is commonly said, community in the cooperative process of ethical growth, because the ethical enlightenment of a child presupposes both the ethical growth of a child and change of the parents. From the very first step Self-Knowledge turns toward the parents not letting them remain passive observers, confident that the school is primarily responsible for a child's fate. Think and define what is good and evil – that is the question to ask a child and strongly recommend: first of all, talk to your parents, find sayings and proverbs in this regard, recall the fairy-tale characters, compare the rules of behaviour of a good person, ask for opinions of your parents and friends. Almost all the tasks – difficult, but exciting – are aimed at overcoming barriers and starting a dialogue-polylogue of the "third sector" in joint classes with and for parents.

So in this regard Self-Knowledge extends the framework of a learning institution. Adults do not just help a child, but also think about the eternal issues; they break through a thick veil of routine to a pure light of spirituality. The unity of three – parent-student-teacher, essential for every school – becomes a reality in a spiritual kinship, when invisible, but strong ties stretch across and a co-being of ethical essences is created, without regard to age, social differences, or contrasts of the feminine and masculine.

Self-knowledge actualizes the integral human being in this full diversity of its psychic conditions and manifestations – intellect, feeling, heart, passion, intuition, consciousness, intuition – whose origins are in the soul as bearer of the unlimited Spirit in a body. Thus, methods and methodologies are determined by the integrity and orientation of the whole human personality, essentially defined as "an inspired soul." It is not merely a transfer of knowledge, nor even their joint product that presupposes the creative initiative of a child, but, moreover, a joint implementation of spiritual acts, i.e., a dialogue with each other through a dialogue with God.

Self-knowledge mainly uses interactive methodologies, making it possible to involve the students in the process of studies, to overcome their inertness, passivity and indifference, and to raise their curiosity and cognitive interest. Interactive methodologies are applied today in many educational programs since there is no doubt that they enable independent, critical thinking with a child, his skill to look at the object from different points of view, while protecting his or her own viewpoint, realizing the right to choice and decision, and acknowledging the right of the other to an opposite opinion. Intellectual virtues in this case become social and ethical qualities, much

required in a modern multi-polar world; it is not only tolerance as a minimum human relationship, but also respect, trust, acceptance of different opinions, a cultural tradition, a national way of life, or a feminine system of values.

The interactive methods not only encourage activation of intellectual or cognitive abilities but help to transfer the accent to the cooperative activity of students and boost the development of their skills and abilities for cooperative work – in pairs, groups, and class. This develops their communicative capabilities, openness, attachment, and social activity, and prepares to enter the interconnected social world.

The interactive methods in Self-knowledge fulfill a special task: to set up a spiritual link with each other and thanks to that to hear the God's voice; to be filled with internal light, joy, and limitless gratitude; to see the surrounding world, ourselves and other people with new eyes; to be rid of the load of trivial daily cares and problems; and to feel the warmth of the love spread by God.

The profound existential dialogue can be considered a basis for the interactive methods of Self-knowledge. The European tradition is aware of the Socratic dialogue aimed at the intellectual search for the truth. "I know that I know nothing" – acknowledgement of one's own ignorance is a transfer from a non-philosophical trivial level of consciousness where a person is convinced of having knowledge, to the philosophical one where the search for the truth begins in a process of dialogue. Self-knowledge switches on the method of the Socratic dialogue, but notably changes it so that it is not a dialogue of minds or intellects, but of spiritual essences where God is present helping those who are on their way to the spiritual source.

Therefore a dialogue is a "search for the truth," but the truth is understood not so much in intellectual terms as in the framework of a spiritual dialogue of person and God. Along with that Self-knowledge does not exclude the cognitive, gnoseological, logical aspects; it does not absolutize the intellect, but sees it according to the Kazakh tradition as a "conscientious mind" (*Abay*). Philosophical understanding of the world and person, approaches, concepts, issues, hypotheses, philosophical paradoxes, aporias, dichotomies, puzzles, stories, fairy tales, aphorisms – Self-Knowledge includes all this rich material which enables one to expand horizons, and to problematize something that seems to go without saying. Turning back to the national traditions, to the Turk, Kazakh cultural inheritance, the amazing wealth of Kazakh wisdom in folklore (100 volumes), mythology, heroic epos, magic fairy tales is especially vital; this is the material which enables one to feel the unique flavour of the eastern sense of life.

Thus, self-knowledge does not take the western purely Socratic dialogue as the context of meaning. First, this dialogue has a rational character, activating the thinking efforts of the communicators, Second, by revealing difference and contradictions the dialogue aspires the solution of the contradictions in syntheses where the peculiarity of the positions is extinguished in their similarity, that is, the process of the dialogue demonstrates a totalitarian impulse of repressing differences (national cultures, confessions, individualities, the feminine and masculine).

The profound dialogue of self-knowledge in this regard contrasts to that of Socrates. First, it is not the purely rationalistic and intellectual that provides the basis for entering the conversation, but an invisible, thin, not the most stable spiritual connection between the communicators requiring the integral involvement of all the psychic phenomena of a person: intellect, heart, passion, feeling, will which are implement the original wholeness of the inspired soul. Profound dialogue is possible because of a common spiritual tie through, and thanks to which, God links all the souls.

Second, the differences, oppositions and positions revealed are not organized according to a principle of repression, losing difference in synthesis. The differences – which are very important

for a contemporary democratic way of the planetary humankind – are preserved and, moreover, become even more outstanding, in the common ethical context of free dialogue. So, the differences turn into a net of equal relationships, beyond hierarchy, selection or superiority: no single culture or national image of the world is superior to the others, so that the masculine essence ceases to dominate the feminine, the adult's over the child, the West over the East, Europe over Asia. Differences are not assimilated, but thanks to the ethical basis the unity is preserved, opening the way for mutual consent and understanding. The unity of the differences is endowed with the individuality and diversity of God's acts of love. In the profound dialogue of Self-Knowledge, as the context for integrating all, the interactive methodologies acquire a different meaning than in the traditional approach.

In pre-school and primary classes Self-knowledge actively involved dialogue – with God, with other people, with oneself – through folkloric materials, fairy tales of the peoples of the world, stories and epics of the Kazakh people. The work with the folklore material varies and is determined by the topic being studied: one can analyze fairy tales, re-invent them or make up a different ending (individually, in groups or in class); one can compose the fairy tales "vice versa" (like "Cat wearing boots" where it is not the cat that is active, but the master himself); one can create series of fairy tales whose characters happen to be in different extreme situations, requiring the children's help. Fairy tales can be not only interpreted, but staged in different ways, changing their direction, offering a number of variants, cooperatively finding the optimal solution.

At these stages Self-knowledge broadly works out the solution of ethical issues – discussion and staging of problem situations taken from the history of culture, science and, more importantly, from the child's daily routine. (For example, a boy's Mother fell ill and he has no money for medicine. He addresses his request to a chemist. The latter says no. What should he do? What would you do? – asking this you pay attention to different alternatives of the reply from boys and girls).

We also model the situations creating the conditions of ethical behaviour – beyond external determination by social encouragement or punishment: a person under the gaze of God. For example, the famous image of "Gig's ring" which makes one invisible. In this situation we find out if he will stick to the ethical commandments whatever the external causes: invisible to everyone he is visible to God.

The method of definitions is widely applied, "What is good? Evil? Love? Hatred?" with the following suggestion to transfer the definitions into a visual image, to visualize the common values in their artistic transformations. The interactive methodologies of Self-Knowledge also include explanations of sayings, proverbs, aphorisms, making up a cooperative "Dictionary of Values" which includes the definitions made by the great people as well as proverbs and sayings, and definitions made by the children themselves, their parents, friends, comrades.

In the high school and in a university the above methodologies are preserved, but such steps as discussions, "round tables," debates, social and psychic dramas, essays, compositions and presentation of legends are used. For example, for debates the methodology has been designed by the National Debate Center where two teams prove opposite theses. By proving a point of view they do not share, the debaters learn to understand that other life positions and ideological postulates are possible and should be accepted since we live in a multi-cultural world, in poly-ethnic Kazakhstan.

The interactive methodologies of Self-knowledge are being actively extended and renewed while the original conditions are preserved: they fit the context of spiritual interaction between teacher and student through the assistance and cooperation of God.

Being an interdisciplinary, integrative course, Self-knowledge cannot be satisfied with a traditional textbook. Since the supreme task is self-understanding through mutual understanding and beginning a dialogue with God, Self-knowledge uses a peculiar set of textbooks: a workbook – a diary for a preschool student, student where various tasks, tests, questionnaires encourage active internal spiritual work (these assignments are considered individual, not subject to control by a teacher and can be done together with parents, relatives, friends); a reader for every stage of the learning process which includes the literature, ethical, folklore, philosophical material: fairy tales, folklore, stories, philosophical essays, religious commandments; and methodical aids for the teachers with necessary recommendations, plans and class plans. Self-knowledge does not accept a textbook in the original sense.

However, it is planned to complete the above set with a cycle of publications for children on relevant topics. Aspiring to encourage internal activity, the course at the same time proceeds from the principle, according to which the condition for self-understanding is mutual understanding. Consequently, it is necessary to involve the cultural-historical, ethical experience of humankind and, in particular, the invaluable experience of Kazakh traditional culture. Therefore we can add the following textbooks here: Books for children and parents, My family and myself (pre-school), Ethics for children (primary school), My mind, character and will (for Grades 5-6), Ethical basics of society: mutual understanding and consent (for Grades 9-10-11). The course of Self-knowledge for institutions of higher learning includes, except for the above, the following books: Conversations with Socrates, Buddha and humankind, Mohammed among us, Christ and the Sermon on the Mount, Abay's ethical commandments, Shakarim and the conscientious mind of humanity.

For the implementation of the concept of Self-knowledge, the ideological and methodological issues of the innovative course of Self-Knowledge must encourage the change of the educational paradigm in the Republic of Kazakhstan. Hence they should be scientifically grounded, tested and assured, for which end we need a working, coordinated interdisciplinary group, including scientists (psychologists, philosophers, culture scientists, sociologists, political scientists) and the immediate agents in education (tutors, teachers, educators). The groups should also include officials from relevant ministries and departments.

An important condition for the implementation of such a global project of Self-knowledge, transforming the paradigm of education, requires a thorough system of re-orientation of public opinion, mainly, through mass media. Most parents in the present complicated socio-economical situation of the Kazakhstani society tend to see education as fulfilling a limited task in regard to their children: to teach them a specialty which would enable them in the future to "feed themselves," to be well-off and well-to-do. Therefore they do not want to pay for subjects which seem to be empty, distracting from their main goal in life, i.e., subjects which teach human well-being and the values of good and evil. We need to try to change this orientation by convincing the parents of the fact that in the contemporary poly-variative democratic world there is no "good specialist" without "a good person," educated in the ethical sense of the word. This is the literacy that will enable their children to enter the professional world of the XXI century with dignity, to be a success without losing human face, to find love, concord, happiness, mutual understanding of the masculine and feminine essences, spiritual peace, and harmony of all the spiritual forces. Without such a harmony, love and concord, no wealth of the world, no super profits and income will make a person happy. It seems reasonable to open a TV-channel supported by the state, "Light of Spirituality," devoted to love, life, wealth, happiness in their spiritual aspect.

We should think carefully over the effective steps to be taken smoothly to introduce the subject of self-knowledge into the national curriculum of Kazakhstan and other countries worldwide so that national educational politics is switched to the system of national ethical values related to common values.

4.3. Dialogue with the Past as a Crucial Means to Create Civil Society in Kazakhstan

The idea of freedom born in the soul of a nomad, just like the real acquisition of sovereignty by the Kazakh nation, has gone a long way and has a long history. On this way the fates of people and entire nations have intersected and the historic crossroads of their destinies, cultures and actions have frequently been crucial. Such was the transition of Kazakhstan to democratic formations, when in most recent history began – the history of acquisition of real freedom and the implementation of the long-standing dream of the Kazakh nation for freedom.

This period of the national history of the formation of a democratic base, measuring a bit longer than a decade, required and will still require all the creative potential available within the Kazakh society wonder successfully to come to life. To a considerable extent this concerns the involvement of the spiritual potential of the past into the creative activity of the present, for it is impossible to build a stable foundation for the future not based on the values discovered in the past but highly relevant to the present.

The history of Soviet society has already taught us a tragic lesson where there was no past, where we were trying to build a society, having left our national culture, our spiritual and moral values in the margins of history and forgotten about them as unnecessary in our movement "ahead – to a better future." The very idea of building the new via deleting the old is a sick idea, presupposing failures and collapses in one's own self, for annihilation always blocks the way to the future. It is really sad as well as symptomatic, that the mankurtism phenomenon described by Ch. Aitmatov has become characteristic of the Soviet Kazakhstan. I dare to hope that it will remain in that past history of our society, as a moment with no right to revive.

To be rid of mankurtism once and for all, we have both to realize the positive experience of the past and to master its tragic lessons necessary for developing the present and future generations of citizens of independent Kazakhstan. I will base the present report on both the spiritual experience of the past and the lessons of the Turk civilization on which the traditional Kazakh understanding of the world was being formed, and also on the spiritual experience of the past and lessons of the Soviet period of the Kazakh history, for both are the basis of our modern history.

The democratic transformations of Kazakh society certainly take into consideration the experiences of the west, but to a greater extent they should be based upon certain historical conditions of the development of Kazakhstan and the peculiarities of the Kazakh mentality. The transformation of the Soviet system, of its economic foundation, and above all of its political system with its ways of control and national psychology required overcoming a total alienation of the human in society and developing those forms of vital functions which would enable one to set free one's creative capabilities. In the first place, this required overcoming the administrative dictatorship of the state, liberalizing all the spheres of vital activity of the society and, consequently, creating necessary conditions for setting up a civil society in Kazakhstan.

Formation of the state system and civil society has always been related to the aspiration of transforming moral and spiritual values. The notion of a civil society is closely connected with the notion of humanity. What we call spirituality is a generalization of the meaning of human life, which was being formed in the process of historical development. Turning back to the past of

humankind enables one to penetrate into the profound essence of spirituality. A special time in the history of human culture and civilization – the Middle Age – is a crossroads of ideas, thoughts, and lives: it was a time of deep reflection on the human . The Middle Ages have had many outstanding people who were trying to find a real meaning of life based on the idea of spirituality and mutual understanding. We shall name only three of them who have played a great historical role in the fate of the Turk and world civilizations: Abu Nasr al-Farabi, Hodja Akhmed Yassavi and Sultan Beibars.

Al-Farabi whose whole life was devoted to the search of philosophical truth, Hodja Akhmed Yassavi who was prophesying the truth of the Prophet, Sultan Beibars who made the idea of Turk unity and the strong state in Egypt come true, not only created a common civilized space, but also made it especially colourful and attractive for other nations and cultures. Today we know more about the importance and influence of Arab-Muslim culture on Turk culture and civilization, but the influence of Turk culture on the Arab-Muslim and world civilizations also needs to be thought over. Presently this issue remains open. In order to understand human history completely and wholly we should understand our own place in the historical fate of humankind. However sad it sounds to us, the significance of the inheritance of our countrymen has been more completely studied by Western and Eastern scientists who lived beyond Kazakhstan than here. This was due to many factors, but today we have an opportunity to apply an objective historical approach to this issue. It is necessary and crucial to study these issues both for the growth of national self-awareness of the Kazakh nation and for the consolidation of the peoples of Kazakhstan.

The great ideas of humanity, faith, mutual respect and moral perfection reflected in Al-Farabi, Hodja Akhmed Yassavi and Sultan Beibars should be used in the spiritual practice of modern Kazakh society. The so-called progress, to a larger extent associated at the moment with the negative features of the capitalist market, characterized by the very loss of spiritual values and worship of the new God of money and consumption, is creating a new type of a person of which the history can hardly be proud. This does not promise a great future. Al-Farabi's, Hodja Akhmed Yassavi's and Sultan Beibars's ideological experience provides a model of the social transformation in which a person is led by different values than those above and puts the spirit on top.

Abu Nasr al-Farabi, coming from Kazakh Otrar, was the greatest representative of classic Islamic philosophy. In all his works he aspired to understand spirituality as the highest human capability. He related the issues of education, the search of the truth, the correlation of philosophy and religion in the spiritual life of society to the issues of social transformation. The transformation of the person himself played the main role in this transformation. In his numerous works he revealed the essence and the meaning of the moral perfection of a human, the achievement of which perfection by a human is a fundamental objective of his ethical viewpoint. A perfect person – the bearer of those highly moral qualities – is the main subject of the political and legal transformations of society. How can one achieve spiritual perfection? The answer to this question is not easy; to obtain it one must go a long and hard way to overcome the mean essence in oneself, says Al-Farabi, and thus to realize oneself as genuinely social.

Hodja Akhmed Yassavi is a legendary person, to whom are ascribed the qualities of a prophet. He was the creator of the famous "Divan-I-Hikmet" – the preachers-revelations aimed against wealth, evil and violence. A famous Sufi who has rejected all material wealth, also accentuates the development of human spirituality. Hodja Akhmed Yassavi's preachers, as well as al-Farabi's philosophical reflections, shock with their depth and revelation; they do not just sound, but try to

awake a divine essence in a human being. The human created by God must kill "the evil in himself" in order to be his human essence.

Yassavi saw that the human world is full of moral sins. And he expressed it with the following remarkable words,

"What the Holy predicted seems to have come true –
The doomsday is coming
They knew about it, the fighters for the truth.
People have lost love and compassion
And the rulers, both great and small, have become unfair...
The Muslims have made killers out of Muslims
Khans are not fair
And our people are not generous"²²

But the world cannot remain like this anymore, it should be changed. How? It is necessary to change oneself and then your attitude to the people will change, and the world will start changing – this is the idea of moral perfection in line with Abu Nasr al-Farabi's ideas.

Within the process of re-formation of Kazakhstan it is important not only to keep the spiritual wealth bequeathed to us by our great Turk ancestors, but also to remember all the mistakes made in the course of the history, first of all – in our recent Soviet past, whose voice we still can hear after the time of reforms. Surmounting the total alienation in the period of market transformations in economics, of democratic transformations in the political system, of pluralistic transformations in the ideological sphere of Kazakhstan brought to life the need to affirm the free labour values and, consequently, the birth of a feeling of a master who creates the material wealth with his own labour as a basis of human life.

We cannot say that the above statements were not known both to the intellectual elite of society and to the ideological corps of leaders of the Soviet society and to the Kazakh nation in that historical period of time. Newspapers and journals, TV and radio were full of them. The difference in the same slogan of the free labour now is that history has demonstrated that the real feeling of a master can be developed only when private property is available, in the harmony of the private and common interest which could not be said of the history of Soviet society.

The tasks of setting up the conditions for private interest, for the development of individualism, for evolving its sense of a master are complicated by the fact that within the framework of a traditional society such conditions did not exist, and the Soviet ideology has been annihilating from practice and from human conscience these values necessary for modern Kazakhstan. Obviously one cannot under the present conditions indulge oneself with the idea that these conditions will be set up on their own; they must be actively developed by means of ideological provisions and propaganda we have rejected due to the perverted ideology of the Soviet society. To restore and further promote those values of the democratic society it is necessary to pay close attention to this aspect of the issue in the light of the objectives of the formation of the civil society in Kazakhstan.

One should also pay attention to the specifics of the Kazakh mentality's approach to private property, which due to its historical genesis is quite different from that of Western Europe. The notion of "us" in the traditional Kazakh society due to the patriarchal structure of both a family and the entire socio-ethnic structure of the society has always dominated the "I." The attitude to

²² Hodja Akhmed Yassavi, *Divan-I-Hikmet* (Tashkent, 1990).

private property has been the same as that stipulated by the very strong accent upon the collectivism, not only in regards to cattle and property, but also to land tenure. Along with that, under all the complications of the land tenure mechanism in the Kazakh steppe the land was strictly regulated.

Three main forms of property (private, communal and public) were characteristic of Kazakhstan before. In the traditional nomadic society these three notions have always been clearly shaped. Indeed, the very domination of personal and tribal property over public property has been the reason for the crises of the nomadic states in Central Asia. This again proves the acute necessity of creating one's own state ideology in the process of the development of civil society. Besides, it is also necessary to take into consideration both the principles of democratization and the mentality of that part of the population which has become an innocent victim of the failed social experiment that caused the jump back from an untimely socialism to a spiritually degrading capitalism.

Given the Soviet experience, alongside the objectives set before us today, it is necessary to note that for the further evolution of the state and civil society in the Republic of Kazakhstan we should choose a middle harmonic line, not confronting either our past however contradictory and tragic it happened to be, nor our future whose fate is being decided right now. It is necessary to integrate individual interests with those that are public and state, noting that each individual person is not "a screw in the machine," but on the contrary a wholesome creative personality, free from enforcement and free to decide.

The most important feature of civil society is the priority of moral human values in determining the character and essence of the socium. Therefore, discussions about civil society are a sort of a witness to the loss of real human commonality of individuals and in the post-Soviet space to the echoes of deep deformations of totalitarianism unable to generate real community. Civil society in Kazakhstan is formed mainly thanks to the informal communication of individuals, the major condition for which is a consensus on values. This concerns the crucial moral values on which the civil society is based and the rules of conduct for its members, which makes them a moral community able to act as a whole. The priority of morals should become the strength of the civil society in Kazakhstan.

Ideas close to those stated above can be found in al-Farabi's socio-political viewpoints. Thus, for example, according to al-Farabi, the Virtuous City is a community of people based on mutual respect and mutual assistance for all the people to reach happiness and for everyone to serve the good of everyone. The major principle of the community is the achievement of happiness. That was the reason why Al-Farabi pointed out different communities: one by profession, by different qualities of a human soul, by the ability to study the theoretical bases of the doctrine on achievement of happiness, etc. Within these communities the personal qualities of individuals as representatives of the civil society are being realized.

To harmonize the interests of the community and the individual, some objective conditions need to be realized. For civil society in Kazakhstan a multilateral economics should be developed. Equal and varied forms of property, regulated by market mechanisms, realize the right of free choice in economic activity. Economic freedom is a basis for the further development of our society and state. It is necessary to restore a genuine community and a collective form of property as a cooperative of owners, shareholders and leasers which may become an objective basis for this process.

One should not forget about the state as the most important player in socio-economical relationships. Analyzing foreign experience we cannot help attending to the leading role of the state in the system of market relations, where it acts as a large subject in the economic process,

monopolizing some industrial fields. The state regulation of economics prevents economic anarchy; the power of the state and control over capital enables smaller enterprises to occupy their niche in this sector. Supervising the monopolies, the state wards off the dictatorship by the private and domination of the individualistic over the communal, which under certain circumstances can bring irreparable consequences.

The outstanding representative of oriental peripatetism also considered the issue of the role and importance of the individual and the common essence in the life of the society. The hierarchy of the common and unified revealed by al-Farabi and found by him on the level of macrocosmic being is very important and actual for modern understanding. The idea of a perfect person personified in the perfect ruler has become the key for this hierarchy.

The liberty enabling every individual person creatively to self-actualize is the major value for the civic society being formed in Kazakhstan. A nomad has always had a highly freedom-loving spirit thanks to the way he operated his economy. The surrounding reality for him was not limited by the walls of the city-police; on the contrary, it was unlimited. The whole universe was under the feet of his horse; he was free to choose his path and the only restriction for him was the feeling of belonging to his tribe, of responsibility to his tribesmen. But this restriction was not an essential obstacle for, according to Arab historians, all the nomads' opinions were quite similar and this collectivistic outlook enabled them to smooth out the troubles and hardships of a patriarchal family. A nomad was truly free not from the surroundings, but as a part of the whole, rejection from which was a terrible punishment, even more terrifying for a nomad than the death penalty. Belonging to his tribe and via this to the entire nation was his highest indicator of freedom.

The feeling of freedom bore a special attitude to the space surrounding him, formed the openness of his outlook to everything new, developed a deep interest in the world and an ability to apply the knowledge learnt from other cultures. It is no secret for anyone right now that it was nomads who have for ages been conductors, bridges between various cultures. The communicative function of the nomadic culture was stipulated not only by what at that historical moment was the most perfect type of transportation – a horse, and by the geographical zone of the Eurasian steppe, but also by a special mentality enabling the nomads to talk directly and equally with absolutely different cultures without which the modern civil society whose foundation is parity, could not exist.

Today we are building a society whose main principle is openness, non-rejection, non-opposition to the world, but integration into a world community. This integration on an equal basis is possible only due to the high spiritual potential, certainly, backed by a strongly developed economy. In modern society it is not reprehensible to have multiple points of view; moreover, they all have their own history and deepen and develop the dialogue with the past. In civil society pluralism is a quite natural thing without which it could not exist.

A healthy pluralism cannot exist without the civil society and mutual agreement between all viewpoints can develop only in a healthy society. A civil society providing for a pluralism of viewpoints is based on a deep historical continuity, and only a healthy pluralism, equal dialogue and an effort to accept the opposite point of view make the society really civil. Otherwise, when pluralistic principles are infringed, someone's point of view is suppressed and one begins to control the other; then the process of harmonic development is broken, which brings such asocial events as terrorism and extremism.

To accept someone else's opinion which contradicts your own, an individual or a social group should not desire to affirm one's own point of view by any means, but also, firstly, to reach the truth which is born during a peaceful debate and not during an armed conflict. Readiness for a

constructive dialogue, real and not simply declared aspirations for cooperation and partnership, are one of the milestones for setting up a civil society. In this regard we have a lot to learn from our great predecessors, in particular, from al-Farabi. At the International congress "Al-Farabi's Inheritance and the World Culture" al-Farabi's philosophical discourse was described as making possible the dialogue between the West and the East. In al-Farabi we have a conceptual vision of this issue, described not only as a methodological principle of knowledge, but also as a principle of the practical life of society. Expressing his idea of a unity of all the people, he writes that people's happiness does not depend on their origin, but on their morally transforming themselves. In his "Civil Politics" al-Farabi, disclosing the essence of the notion of "human society," highlights the issue of human communication in detail. Approaching the notion of "disunity" he has actually turned to the category of "alienation" which can be overcome thanks to the idea of unity, mutual understanding and cooperation.

A civil society consists of cultural, national, labour, territorial and other unions, associations and communities conducting their activity on the basis of real self-management. For the history of pre-Revolutionary Kazakhstan it is known that with the Kazakh aul, a kind of self-management institute was common, which co-existed alongside the traditional power and was formed as a result of the election by the community members of their "aksakal" which solved the issues of the tribesmen's lives. The elder was elected not thanks to his economic status, not due to his age or origin, but thanks to the wisdom and justice of the decisions he made. The traditions of the "aksakal" institute stretch to the modern life as well. In this form of self-management contemporary researchers see a rational seed and the possibility of its application in the modern society as one of the tools for the further democratization.

The process of setting up the institutes of civil society is impossible without the formation of an inclusive Kazakhstani patriotism which has deep roots in the culture, psychology, and historical past of the Kazakh nation. In traditional Kazakh society such values as love of the Motherland – atameken, worshipping and caring for it – have always been strong. A Chinese historian gives a shining example of the patriotism of the Hunns' ruler, shan-ju Mode, who has been described also by Bichurin,

Dun-hu sent a messenger to him to say that he wants to get a horse able to ride 1000 miles a day which was left after Tuman (the former ruler, Mode's Father). Mode discussed it with his counselors. The counselors told him that such a horse is a treasure for the Hunns; they cannot give him away. But why – said Mode – as a neighbor should we keep a horse from Dun-hu? so they gave the horse away. In some time Dun-hu, thinking that Mode is afraid of him, asked Mode to give him one of his Janji. Mode again talked to his counselors. They said that Dun-hu should be ashamed to ask for Janji and they should declare a war against him. Mode said that we, as his neighbor, should not spare a woman for Dun-hu. And so Mode sent his favourite Janji to Dun-hu. Dun-hu has become too haughty now. To the west of Dun-hu there was an uninhabited land 1000 miles wide. Dun-hu said that Mode should give him this land because it is not really comfortable for the Hunns. Mode asked his counselors and they said that this land is really not very comfortable so they might give it away. But Mode was outraged and he shouted, "The land is the foundation of the state, how can we give it away?" And he ordered decapitated all his counselor.²³

²³ N. Bichurin, *Collection of the Information on the People Who Lived in Middle Asia in the Middle Ages*, Volume 1 (1950), pp. 47-48.

And there are a lot of such examples of nomadic patriotism. "Ana zher" – "Mother Land" – is how they called their Motherland and at any moment they were ready to give their lives for it. Such a high level of patriotism is not an anachronistic vestige; to convince a skeptic of the opposite one should recall the feats of the Great Patriotic War's heroes, the labour of the after-war years. Even under those cruel circumstances when the totalitarian system had been breaking everyone the people continued loving their Motherland, to believe in her future despite the hard present. Now when we are facing our own independence it is vitally important for us to create our own ideology, a new system of values which will allow us to cultivate a healthy and important patriotism.

Among the unitive values left to us from the past interethnic harmony and stability have special and important meaning. The President of the Republic, Nursultan A. Nazarbaev, repeatedly emphasized this in his Message to the people of Kazakhstan in April 2002. Today we are almost the only post-Soviet state with no interethnic conflicts and tensions. Consolidation of the Kazakh political-ethnic population, irrespective of its affiliation with any ethnos is an indisputable proof of the fact that we succeeded in breaking chauvinistic modes within the first years of independence, which were characterized by deep economic and social crises, so that now interethnic confrontation has a rather small probability. The threat, however small, is still a threat and is an additional argument in favour of the need for further integration of the Kazakh society. For the population of modern Kazakhstan it has always been traditional to be anti-chauvinistic and anti-nationalistic. They are valuable bases for the poliethnic Kazakh society with which it is possible to deepen the democratic transformations of Kazakhstan and on which basis civil society should be developed.

Another crucial aspect of setting up civil society in Kazakhstan, alongside the national, is the religious. The poly-ethnicity of Kazakh society brings many various confessions and one cannot help noting that Islam and Christianity, Catholicism and Orthodoxy, Protestantism, Judaism and Buddhism co-exist peacefully here.

A nomad has never divided people by their religious outlooks. Genghis-khan's famous statement fully reflects the nomad's attitude to religion, "I acknowledge all the four and let the most powerful one help me." In the pre-Islamic period, alongside Buddhism and Christianity, they had their own religion – Tengry. Probably, it was the traditional diversity of beliefs, alongside the creative character of the outlook, which built a stable foundation of a national character tolerant of different thinking. Religious tolerance, absence of fanaticism and religious aggression is the historical tradition of the Kazakh nation, respect for the spiritual freedom of other nations is a good and an important value which it is crucial to apply for the development of a productive dialogue between the confessions and acknowledgement of religion as an element of civil society.

Al-Farabi's and Hodja Akhmed Yassavi's inheritance demonstrates a deep understanding of the role of the religion in the life of society, its ability to raise a person, to teach him patience and mutual understanding. In al-Farabi's works one can notice tolerance towards other religions and peoples. Being a religious person himself, he is really sincere, truthful and tolerant towards all the people who live in virtue, and seek their happiness. Al-Farabi thinks that it is necessary to look for happiness in the experience of many doctrines in order to find the "formula" of happiness. Yassavi thought that only by opening one's heart to the God can one save oneself and the world; when the human heart contains love and sincerity then he is ready to meet God. The salvation of a human is in love of God. Yassavi's doctrine of the perfect human has influenced many Sufi orders, and his students spread his ideas all over the world. This influence can be seen in Turkey (Akhmed Fakih, Junus Emre) and the mutual influence of the Turkish and Egyptian Sufism can be found in the doctrine of Husameddin Sygnaki's, Yassavi's student.

Finally one of the aspects of the emerging civil society in Kazakhstan is its openness for cooperation, mutual understanding and content, as already mentioned. –But in the light of the developing Kazakh-Egyptian links, which have received new impulse since Kazakhstan gained its independence, we need to strengthen, study and develop these relationships which were born in the distant and recent past between Kazakhstan and Egypt. It is important to build these relationships in the form of a constructive dialogue and cooperation.

As is well known, Egyptian civilization is one of the most ancient and richest in the world. Till today humankind admires the architectural buildings of the ancient Egyptians, their medical knowledge, arts and pyramids which seem not to decline even in the face of the time. Egypt has not lost its role when Islam penetrated it. The spiritual-historical links between Egypt and Kazakhstan, two geographically opposite poles of Islam of that historical period, can be observed in Abu Nasr al-Farabi's works. Al-Farabi starts writing his famous "Treatise on the population's viewpoints of the virtuous city" in Baghdad, completes it in Damascus, but finishes editing and correcting it in 948 in Egypt.²⁴ It was there that he continued his work on "Civil Policy" where he defines the terminology: jama'a – society, state, madina – city, malik fi-l-hakika – ruler of the truth and many others.

Turkish Sufism, too, despite its peculiarities, also developed in the context of the Egyptian Sufi studies whose founder was Zu-n-Nun al-Misri (IX century). Al-Misri thought that the major stop on the Sufi way is sincerity. Sincerity or "transparency" of relationships with God is possible through transparent relationships between the people. Hodja Akhmed Yassavi also considered the sincerity and purity of thoughts of a person as a foundation for the approach to God. Turkish and Egyptian Sufi studies paid a lot of attention to the fight against hypocrisy.

One more remarkable meeting of Egypt and Kazakhstan took place in the medieval Islamic world: it so happened that a youth of 14 years from Kipchakiya, sold as a slave, later became a great sultan of Egypt.

The history of the Mamluk sultan Beibars's rule constituted a new historical stage in the Egyptian caliphate. A complicated political situation of that period was the Mongolian expansion which aggravated the relationships between the Moslem and Christian worlds. Based on many historical sources we can conclude that Beibars's rule was founded on the synthesis of the ancient-Turkish laws of Tura and the sharia law. He tried to create a state based on the principles of a humanistic rationale and tolerance. Condemning laziness and "attachment to wealth" as common in Islam, Beibars aspired to promote moderation in everything. In the meantime the Sufi ideas of morals started to bloom again in Egypt while in the other territories of the Arab khalifate the Sufi adherents were persecuted. Within his rule sultan Beibars revived the spiritual dimension common to the khalifs' epoch, especially that of khalif Omar.

The Mamluk khalifate under sultan Beibars underwent constructive changes: the khalif was no longer a bearer of the prophetic truths and exclusive holiness, but should be a bearer and executor of all the forms of power. Execution of the divine law takes place in the context of a rationalistic taukhid – a concept of the unity of existence. The Khalif was a bearer, on the one hand, of unity and, on the other hand, of a distinctiveness. The khalif's individual qualities formed a special policy. Beibars promoted the development of the principle of diversity in Egyptian culture. Encouraging the individual qualities of the politicians, scientists, mystics, khalif Beibars aspired to develop a special ideology which gradually transformed into both universalism and a society which was an image of civil society.

²⁴ Al-Farabi, *Selected Treatises* (Almaty: Gylym, 1994), p. 419. A. Nysanbaev, "Middle-Age Arab-language Peripatetism and Religious Islam Tradition," *Philosophical Issues* (Moscow, 2002).

Still, despite all the odiousness and historical significance of sultan Beibars, one should not forget many other of his close adherents – mamluks, nomads by blood – who happened to be slaves due to the circumstances irrelevant of them. It was on them that the great leader of Egypt based his actions. As one of the Arab classics put it, "any Turk is like a pearl hidden in a shell, but when given an opportunity to reveal himself, the shell is open and he appears in all his beauty."

In conclusion, I would emphasize that being involved in the issue of the cultural and philosophical dichotomy of West-East for many years, I am becoming ever more convinced of the humanistic value of the fruitful dialogue between various cultures and peoples. Only dialogue promotes deep understanding of the truth, only dialogue leads to the mutual understanding between people. In dialogue with the past a person rises to the highest level of spirituality, from which he realizes the meaning of the past, the present and the future. In the dialogue the nation is able to identify itself. In turn, self-identification depends upon such aspects as regaining its peculiar culture and emergence in the system of the culture of the world. Based on humanistic principles, the dialogue should awaken in a human being mutual understanding and mutual respect. Those humanistic ideas that were laid in the historical past of the nations should become a component of the contemporary humanism, and be fully realized in democratic Kazakhstan in setting up its civil society. In this I see an important foundation for our future successes and optimistic expectations.

Chapter V

Philosophy of Sovereign Kazakhstan in the Epoch of Globalization

5.4. Interconfessional Dialogue as a Means to Develop a Culture of Safe Vital Activity for Society

By good fortune Kazakhstan finds itself between Europe and Asia, not only geographically, but notably demographically and culturally. Therefore it is a Eurasian country, a part of the Eurasian civilization. Here we should note that a border between the two largest global religions, Islam and Christianity, being religions of two superethnoses: Turan and Slavic, lies here. At first glance it may seem that a natural way for the development of modern Kazakhstan is for it to join the Turk-Islamic world with which we have centuries-old common national roots, languages, traditions, customs, etc. But, unlike our neighbours, here in Kazakhstan the forms of purely Moslem culture would hardly be dominant. In ancient times various religions have been being professed and co-existed peacefully in the Kazakh steppes, including ancient Christianity, Buddhism, Zoroastrism, Manichaeism, and Tengry traditions, which were almost as important to common people as has been Islam. Today the country has all the conditions needed to develop a dialogue as a means of the national and civil consolidation: stable and dynamic economic growth has been ensured, institutes of democracy and civil society are being developed, stability, safety and independence of a young state have been provided for. This is the cultural-historical background of the interconfessional dialogue and the ethical accord in the Republic of Kazakhstan.

The Eurasian idea, being original and specific compared to the ideas of the East and the West, does not contradict them and is not separated from them. On the contrary, it allows synthesizing both ideas into a live and quite natural unity of the diverse. It presupposes the transformation of the world and the perfection of persons not separately from each other but as mutually complementary. In other words, the material-practical activity of a person should be fertilized by an ethical-moral essence; in turn, the ethical-moral development of a person requires not isolation from the world but a real common activity of transformation of being.

Thus, Eurasianism in its essence is a special type of attitude to the world, penetrated by a moral essence and capable, thanks to its practical-humanistic potential, of being also integrated. That is, it can overcome the extremes of the West and East and synthesize their best features – the pathos of material-practical activity, on the one hand, and psychic-ethical culture, on the other. Eurasianism is a space of interconfessional, interstate, intercultural dialogue to solve crucial strategic and global issues.

To a great extent, this is true of the religious component of the mentality of the peoples of Kazakhstan. The issue of the mentality and national character of the Kazakh nation plays an important role here. It is peculiar that only 3.3% of the interviewed delegates and guests of the Second Eurasian media-forum in Almaty found religious differences to be a basis for contradictions between East and West. Stable traditions of peaceful co-existence of various religions, tested by centuries, have developed in our country. Buddhism, Sufism, Tengry religion, popular beliefs, polytheistic and monotheistic religions have peacefully co-existed in the vast expanses of Eurasia. It is of a special importance that the interrelations of the two largest religions – Christianity and Islam – can be characterized with the same tolerance.

The reason for the peaceful co-existence and neighbourly dialogue between Islam and Christianity should be seen, firstly, in the fact that the origins and historical root of these religions are the same, both of them being links of the same chain of ethical development. Secondly, despite certain differences they also have many commonalities: acknowledgement and affirmation of God as one for the whole of humankind; the contents and character of the ethical history as depicted in the Bible and Koran; continuity in the activity of major prophets, etc.

Certainly, the confessional picture of relationships between Islam and Christianity and other religions cannot be seen only in an idealistic light, especially today, when complicated and contradictory processes of globalization are taking place in the world. Globalization and the growing interconnectedness of the social world expand the borders and opportunities of contiguity of the various confessions, which has both pluses and serious minuses. In the conditions of a modern complicated multi-polar world certain political powers defend their corporate interests. Often they use religious terminology thus, promoting serving interconfessional, interethnic and international discord.

In this regard, there crop up genuine threats to political, economic, ethical-cultural safety – on the part, first of all, of international terrorism and extremism. Thus, in the Republic of Kazakhstan, even though on the whole the situation in the sphere of interconfessional relationships is quiet and stable, there are a number of issues. Religious organizations famous for their illegal actions (Satan society, the "white brotherhood") function here illegally; organizations and centers closely connected with the investigative services of foreign countries are being formed close to the Kazakhstani borders under religious and missionary labels. An employee of the American investigative service, A. Dreifus, was quite frank about this, "We can act better through the church. A church is quite significant for us. It is the easiest and most reliable way to enter the country."¹ On the eve of the 1500th anniversary of the city of Turkestan, a secret group working in the southern regions of the Republic of Kazakhstan on behalf of the extremist organization, Hizb-u-Tah-rir, was neutralized. In the course of further investigation its branches in the cities of Kentau and Taraz were spotted. The arsenal of guns, leaflets and literature with extremist contents showed the objectives pursued by the fanatics whose main goal was to change the existing state system and start "a war for the religion" – "jihad."

What role in safety provisions, including regional ones, on the level of Kazakhstan can the interconfessional dialogue play? In answering this question, we should first of all emphasize the following. The very notion of "safety" means not only prevention of threats from the outside, protection of the national interests of the state from external danger, but also not being a danger. In other words, safety means that nothing is a threat to us, as well as that we are not a threat to anyone. That is, we should be talking about the fact that in relationships with other states and nations we should be open and build these relationships on the principles of mutual understanding and trust – so that other countries and nations trust us.

Also, we should reveal the exact contents of the notion of "dialogue." The essence of a genuine, productive dialogue, including an interconfessional one, certainly, is not just the meeting of representatives of various doctrines, not just discussions of these or other issues. A dialogue means that its parts, firstly, can uncover and clarify each other's positions; secondly, understand the other's position and show tolerance towards it; and, thirdly, undertake joint practical actions

¹ B.S. Zhusipov, "Non-traditional Confession as a Threat to the Security of Kazakhstan," presented at the conference of "Globalization and Dialogue of Confessions in the Central-Asian Countries" held in Almaty, 2002.

in a unified direction based on common or mutually accepted peace-making motives and objectives.

If, first of all, safety depends on relationships based on trust and openness, and if we also take into consideration that these are essential definitions of belief and religiosity in its authentic meaning, it should become quite clear that an interconfessional dialogue, i.e. a dialogue of those living with belief and for the sake of belief, is a quite vital factor of security.

This dialogue may be developing in the following priority directions:

- a) peacemaking at the state and civil levels;
- b) interaction with the bodies of state power on issues touching upon the interests of Kazakhstani citizens;
- c) care for the preservation of ethical-moral foundations in the Kazakhstani society in terms of globalization; and
- d) development of the competitive cultural potential of our country through critical understanding of the rich spiritual inheritance of the nation, and preservation of its cultural and national identity.

Today we have all the prerequisites for a valuable and productive dialogue of the confessions and, accordingly, for the maintenance of stability and the continuous development of the independent state of the Republic of Kazakhstan. They include the latest initiatives of Kazakhstani authorities related to the promotion of relationships in line with EAC (Eurasian Community) and important prospective relationships of our state on the issue of the legal status of the Caspian sea.

In general, we should always remember that a normal and productive dialogue of the confessions is possible only in case our state consecutively and continuously ensures the rights and liberties of the believers, at the same time trying to direct the potential of confessional security in channels of strengthening the young democratic state system of Kazakhstan. It is important constantly to control the situation in the confessional and interconfessional sphere in order for religion to avoid becoming an object of political games and speculations.

Thus, in order to develop the space of an interconfessional dialogue as a factor for providing and intensifying of the stable regional security, it is necessary to take the following practical steps:

1. to develop an extensive database for all religious unions and organizations, functioning in the modern world, and to analyze their availability in Kazakhstan;
2. to study the social science of religious elites in our Caspian-Central-Asian region;
3. systematically to monitor the religious situation in Kazakhstan, in the near-Caspian region in order to make relevant amendments in the politics of our state in regards to religion and religious unifications;
4. regular meetings, conferences, "round tables" with the attendance of state representatives, religious scientists, and representatives of non-governmental organizations should be a very important and natural form of dialogue of the confessions. The international scientific-practical conference held in Almaty in June 2002 and entitled as "Globalization and dialogue of confessions in Central Asian countries" is a good example of such direct and constructive dialogue;
5. to publish editions to better acquaint the believers of various confessions with the beliefs and daily practice of each other. Here we mean reference books, encyclopedias, readers, textbooks in the science of religion, history of religions, etc. which may essentially help in the process of developing a space for interconfessional dialogue and mutual understanding. It is well-known that

acquaintance with each other's outlook enhances friendly, tolerant relations. On the contrary: not knowing the opinions of another person or false information about them often makes people think of him or her as an outsider.²

6. We also need such comparatively new forms of interconfessional dialogue as "meetings of interreligious accord" where a representative of each confession would report on positive properties of another religion and its founder. Such meetings already take place in the world and we, Kazakhstan citizens, could adopt and develop this positive experience in order to intensify interconfessional accord in our country.

Without exaggeration, spiritual accord may be considered the original foundation for all the other forms of accord since it is the internal and ideological core of interpersonal links. For Kazakhstan, spiritual accord is necessary, first of all, between Islam and Christianity which are dominant in the country. This is stipulated both by the stable socio-economic and political development of the country and the very essence of Islam and Christianity as professing common values – love, mercy, trust, respect, decent behaviour. These are humanistic foundations for the development of a space for interconfessional dialogue and principles of genuine religion as the art of developing the human (spiritual) essence in a person.

They are the principles of each genuine religion as the art of developing the human (spiritual) essence of a person. If a so-called "believer" thinks of other people as "outsiders," "heretics," "false" and especially if he takes a gun to attack them, this should be estimated as a consequence of a fake belief in which the commandments of belief are violated under the banner of this very belief. In this case, we deal not with the religion, but with its modified form, its perversion – fanaticism and extremism. Here religion is fully confused with politics and the ethical – with secular interests. In other words, religion as subjected to politics, which in turn absorbing radical ideas becomes aggressive and, thus, very dangerous.

Some people, however, believe that such politization and radicalism is actually inherent to all religions, including Islam. But is this true in reality? History and modern times demonstrate that there are differences in Islam and believers may be different as well. The Kazakh nation will never perceive Islam in its fundamentalist meaning: the Islam of al-Farabi, Yassavi, Abay, Shakarim is closer and more understandable to them.

Certainly, not everything is right in the religious sphere of Kazakhstan. The existence of "pseudoreligions" inside and outside the Republic forces us to be cautious. Yes, fortunately, in Kazakhstan religious units do not bear the functions of some special or general political power. We do not have such monstrous conglomerates as "militant-religious" organizations. But such powers and organizations are not far from us. Consequently, objectively they bear a potential threat to the national security of Kazakhstan. We should not be complacent about this fact; it is important to study the forms and ways of interconfessional interaction and dialogue in terms of socio-political transformation. Thus, we need systematic monitoring and projections of interethnic relationships and the religious situation in the regions.

Certainly, just as religion should not interfere with the business of the state, the state should not proclaim a rude policy towards religious organizations; it should not violate the principle of liberty of conscience and choice of religion, for this may bring negative consequences and provoke conflict situations. The state should not be an impartial observer of what is going on in religious life. It should attentively and systematically track the dynamics of changes in the religious sphere, controlling and regulating the situation in order to maintain stability and provide for confessional

² *Ibid.*

security and development of the ethical-moral essence of human beings. In the framework of the united state and all over the world a dialogue is required as a factor of socio-political stability and peace.

Past centuries, especially the last one, have demonstrated that need to develop mutual understanding among people, their outlooks and cultures. Previous settings of the subject-object and intrasubjective character, originating from the western and eastern traditions, are presently being replaced by the development of a growing tendency for interpersonal cultural dialogue.

In the period of globalization the process of a dialogue between the civilizations and cultures is becoming especially complex which in contemporary conditions penetrates all spheres of life. Today with understandable caution for the future there is talk of the immediate need to develop conditions and principles for the dialogue of civilizations, ethnoses, nations, confessions, states; nation and power; modernism and traditions in the development of a transit society; philosophy and science; dialogue of traditional and non-traditional religious beliefs; and interconfessional and intraconfessional dialogue. The defect of the beginning of the the XXIst century is the deficit of mutual understanding, spirituality, moral, and tolerance. Its reason is that issues cropping up in one sphere of life or in one region inevitably affects the other spheres and regions; difficulties and contradictions on the local scale become global difficulties and contradictions.

In the general cultural-philosophical and politological plan the issue of development of a new order of the world for the XXIst century is seen as the need to develop a constructive dialogue and mutual civilized relationships between East and West, the rich North and the poor South. A Russian magazine, *International Life*, mentions that the three richest people on the planet have a fortune exceeding the wealth of 47 poor states of the world and 475 richest people control wealth exceeding that worth of a half of humankind. There is a huge gap undermining the bases of the global security.

In this regard, the philosophy of understanding that we developed in the Institute of philosophy and political science of independent Kazakhstan is truly the philosophy of the future aimed at solving fundamental issues and tasks appealing to us from the past for the sake of existence in the new millennium.

One of the prototypes of the philosophy of mutual understanding is presented yet in Kazakh philosophy of the steppe civilization and nowadays of free Kazakhstani philosophy, synthesizing the rich philosophical and social thoughts of the Turks and Slavs, thus, ensuring the stability and security of the country. In any case, in its cultural-historical character Kazakh and Kazakhstani philosophy is neither western, nor eastern in its pure meaning. It is a Eurasian philosophy and, consequently, it can unite the merits of both West and East, of Europe and Asia. It is full of pathos of mutual respect for the cultures mixed in it and of the spirit of commonality.

All the spheres: politics, science, religion, etc. take an active part in, and are simultaneously absorbed by, the process of integration of cultures of the East and the West, by the development of a constructive dialogue between various civilizations, cultures, nations, confessions and outlooks. The breadth of the issue and the circle of the issues considered is also defined by the following fact: we cannot talk about mutual understanding if some principally important party, taking part in this dialogue is missing.

Speaking of the constructive dialogue of cultures, we should also emphasize the need to achieve mutual understanding, accord and unity. We mean a real dialogue, i.e. one in which its parties hear or, at least, try to hear each other, and where understanding is understood as both theoretical, rational perception of the material of this or that culture and a heartfelt confession. For accord is not a formalized and enforced agreement prescribing a "stand" for each other, but a

sincere vision and perception of the commonality of tasks and objectives. In this regard we need to analyze better the notion of tolerance in the context of globalization. Finally, unity is understood not as unification or dilution of one culture in the other or as their mutual absorption, nor even as an artificial preservation of the available cultural diversity. Unity, not in formal terms, but in content-dialectical terms, is a co-creative connection enriching all the parties concerned. It is an internal harmonious connectedness of cultural diversity for development can be accomplished on the basis of creative mutual enrichment; otherwise, diversity will not develop but decay. Therefore, multiculturalism is a contemporary model for the functioning and developing of the polyethnic Kazakhstani society.

It is logical to conclude that difficulties in the constructive dialogue between civilizations are based firstly upon non-perception of expansion of alien cultural models. Westernization and modernization are different, but closely allied terms. They differ in intended extension inasmuch as one culture is directed to the individual person.

Turning to Kazakhstan as part of Eurasian civilization, Kazakh culture is inseparable from the phenomenon of the nomadic and settled culture as a nucleus of its uniqueness and peculiarity. The steppe culture was conservative in terms of production and the conditions of life, but at the same time it opened the world to a person and a person to the world. Researchers note that the Kazakh steppe civilization was characterized by a syncretic outlook which proceeds by the addition of something new to what was already available. This determined the character of the development of the Kazakh steppe civilization, and was one of the bases for the historical way of development of the Kazakh nation.

The collectivism of the Kazakh steppe civilization, and attention to the interests of the kindred in the Kazakh traditional society was dictated, first of all, by the conditions of life or habitation, where one person alone could not survive. Therefore one's kindred became the basis for a Kazakh identity. That there was no reticence can be explained by the culture and consciousness of a Kazakh as a flowing and universal attitude to the world, free of rigid forms, of limitations by habitual models. The world elements in his consciousness were organically connected and such vision did not allow reticence or lack of awareness of what was happening.

This results in the provision of a special place for Kazakh steppe civilization in comparison to other civilizational systems. Kazakhs have always been a mobile and dynamic power. Civilizations previously poorly connected in the vast world communicated through the steppes and cities. This was the phenomenon of Eurasianism, understood as the perception of the cultures of West and East, as a syntheses of the two poles of the world's self-understanding.

The vast space of steppes and cities was practically one great crossroads where the ways of peoples, cultures, and religions were intersecting on a big crossroad. In the XXIst century our country had the prospect of becoming a connecting link on the Eurasian continent as a crossroad of civilizations. President of Kazakhstan N. Nazarbaev in his book, *In the Flow of History*, writes, "The Turk-Islamic world will become the bridge of mutual enrichment of the cultures of peoples between the following cultural-civilization complexes: a) the West, b) Arab-Iranian world, c) Russia, and d) China."

Historically Kazakhstan has become the place of mutual enrichment of civilizations, of mutual penetration of cultural models, created by the community of various peoples. It is a polyethnic state and its development will in any case be linked to this undeniable fact. Efforts to develop based on an ethnic-oriented model of the state are fraught with the danger of a split of society and the death of the very state. We can see this in the example of interethnic conflicts on the territory of the ex-Soviet Union. Their reason is a misunderstood nationalism, leading to denial of the need

for dialogue with the other cultures and a closing of opportunities to become involved in the processes of globalization, the system of the world civilizations.

Kazakhstan with its polycultural population proclaims an independent state system based on the idea of co-citizenship and equal conditions for the development of all cultures and ethnoses living on its huge territory. No doubt, this is a guarantee of stability of the transit society, security and civil accord. That Civilizations expand their limits is a natural process throughout the centuries, but today we face the need to overcome the limits through acquaintances, intensification of mutual dependence, connection between the efforts of western and eastern civilizations, rapprochement of cultures leading not to unification but to the growth of ideas and the enrichment of the coloration of the world, while preserving the cultural diversity of peoples.

Perception of the world by a contemporary person presupposes the growing interest in other civilizations and cultures. If one knows a person through internal and external dialogue, the two lose the sense of being "outsiders." A synthesis of the national and human values is a crucial requirements for the development of a space for the intercivilizational dialogue, where the necessary conditions for a constructive settlement of all the complicated and difficult conflictual issues are created in order to achieve peace and covered across the world.

As a stable equal interconfessional dialogue, a weighted, balanced and harmonious type of the interconfessional interaction, we may say that the philosophy of mutual understanding, developed in independent Kazakhstan is truly a philosophy of the future, aimed at solving the burning issues and tasks from the past for the sake of a worthy existence in the new millennium. As a Eurasian philosophy, it unites the merits of West and East, of Europe and Asia. The national philosophical idea in its outlook, ideological potential and content is replete with mutual respect for the cultures mixed in it, of the spirit of commonality, and of brotherly openness to foreign cultural affects and achievements. This not only makes us proud of the national philosophical culture of mutual understanding, but also leads everyone who writes and speaks of it and creates this culture responsibly to preserve and actualize its humanistic and tolerant potential in every way possible.

Such considerations of the dialogue of confessions in the expanses of globalization enables us to say that, firstly, the peculiarity of Kazakhstani (Eurasian in spirit) philosophy enables it to enter the wide expanse of the global civilization, the dialogue of cultures and civilizations. Secondly, entrance into these new cultural-historical dimensions will help the ethnoses of Kazakhstan overcome their limits through acquaintance with other cultures. In this process they achieve a better understanding of themselves and become more competitive; this could enable them to lead in the world development. Thirdly, the interrelation of the universal and the single would transform the model of social globalization. This creatively open dialogue of cultures could found global information and communication networks. The great potential of the scientific mind of the whole of humankind could be contributing to the well-being of all countries and nations, and not only to the well-being of the richest. This should enable the peoples to exercise their own self-determination, preserve their national peculiarity and dignity, and the uniqueness of their national image in the world.

5.2. Kazakhstan in Search of a National Identity

The issue of the essence and status of the national or rather Kazakhstani national idea is its highest meaning. In taking up the responsibility for this complex issue of multiple aspects, we cannot remain academically impassionate for we are not talking only about the development of a set of outlooks, orientations and values aimed at the consolidation of the nation of Kazakhstan, the

stable socio-economic and ethico-cultural development of the society, and the intensification of the safety and independence of our young Republic. Nor does it concern only the clarification of the conceptual and categorical status of the idea as a form of contemplation and its theoretical or logical content. Rather, we are talking about something more important than that, namely, about the practical forms of its realization. In the process of the development of an independent Kazakhstan, the Kazakh national idea has been transformed into the Kazakhstani national idea, having absorbed the richness of the former. We understand the Kazakhstani idea as a form of resolving discrepancies, a normative definition, enhancing the internal unity and stability of our transient society and containing the internal light of interpersonal conviction of all those who constitute the nation of Kazakhstan. In this regard, the Kazakhstani idea may be called a Kazakhstani dream – a term not very popular in western science, but actively used by the press. A dream is something that remains beyond the framework of rational conceptual analysis and addresses the "logic of the heart" and personal moral experience.

Research on this complex topic must be interdisciplinary in character: philosophy, political, cultural, social, Diaspora science, legal science, economics, theory of values, history, linguistics, gender disciplines, and synergetics. The entire theoretical baggage of these sciences should be utilized to comprehend such a complex phenomenon as the Kazakhstani national idea. Besides, we should apply our personal positions, preferences, emotions, and passionate desire to boost the stability and prosperity of our Republic.

We have only started our research. But following the requirement of hermeneutics, we have already outlined our project, identifying the whole of what is to be studied. This contains the precious seeds of all aspects of the complex theme. Foreseeing the meaning enables us effectively to move towards clarification, concrete definition, and an extensive comprehension of the whole in order to arrive at the general, conceptual and, at the same time, personal understanding of the Kazakhstani idea as a way to settled contradictions.

To discuss some issues of which our theme as "woven," we may outline some of the "problematic knots" our scientists are discussing:

- How should we understand the national idea and what is the Kazakhstani idea;
- What is the contemporary understanding of the traditional notions of ethnos, nationality, nation, people and Diaspora;
- Can we depend upon for direct analogues between the Kazakhstani national idea and, for example, the Russian idea or the American dream?
- Is there a special model of the Kazakhstani idea, based upon the exclusive uniqueness of the historical experience and cultural sense of all the inhabitants of Kazakhstan?
- What is the meaning of the Kazakhstani idea in the context of globalization, and the development of the structure of a new world order?
- Finally, what methodological principles help to understand the post-modern idea as a means to unity?

To try to answer, at least, some of the above questions, it is clear that while researching the topic of the "Kazakhstani idea" it is logical to turn to the experience of the other nations who at certain stages of history were facing the same task. Here we at once encounter a paradox: no nation has yet known the Kazakhstani idea; for it is the unique historical task of the inhabitants of Kazakhstan. This does not mean that there is no need to summarize and study the experience of the other countries and nations in search of their national idea, but certainly we need to outline the

characteristic features and essence of the Kazakhstani idea. In order to substantiate this "national idea," we have to determine its subjects whose interests it should defend and protect in the framework of the united state. In reality, this is a different Kazakhstani idea, namely, that of defending and protecting the interests of the Kazakh nation and other ethnoses as a state unity.³

Let us recall the Russian idea, firstly, because Russians are one of the significant ethnoses of Kazakhstan and secondly, because this set of ideas has been thoroughly studied by the following Russian thinkers: Dostoevsky, Soloviev, Berdyaev, Trubetskoy, and Gumilev. The Russians thought themselves to be a nation selected by God. This Messianic consciousness was developed under the influence of the historic-sophistic idea of Moscow as the "Third Rome."⁴ After the collapse of the Orthodox Byzantine state, Moscow has become the sole bearer and keeper of the Orthodox belief.

Soloviev rejects such a notion of the Russian idea. According to him, God prepared the Russians for a different mission – to unite the churches and to establish a united universal church where the Orthodox, Catholics and Moslems would be together. Berdyaev explains the "Russian idea" in a different way: the Russians are called upon to enhance the unity and mutual understanding of religions and cultures based on their individuality and value. "Russia, acting as an intermediary between the East and the West, is summoned to play a great role in uniting humankind. The Messiah's consciousness is not a nationalistic one, but the universal consciousness."⁵

The Russian idea may be compared to the Kazakhstani one as the idea of one ethnos. But, unlike the Russian, the Kazakh idea does not claim to be Messianic aimed to handle the destinies of humankind, but is aimed at finding the native land, "Atameken" – "the land of ancestors." This noble elevated idea was developed in times of the ancient Turks and has spread through the centuries as a unitive thread. The Kazakh people, singing a touching song of "Elim-ai" (O, my dear country!), according to Mukhtar Auezov, "like a tragic rambler roaming through the steppes and centuries" like sad Asan-Kaigy, has been looking for the Promised land of "Zheruiyk" where the Kazakh national idea on the development of an independent national state and the dream of a peaceful and happy life would come true.

Today the Kazakh idea has been transformed and come true in the form of the sovereign national state of Kazakhstan. Over ten years ago the world map saw a new sovereign independent state that loudly proclaimed itself on the global stage and became an equal partner of the democratic community of states. But this has made Kazakhstan face a new issue: how to use the powerful potential of the Kazakh idea to develop a Kazakhstani idea, able to unite and integrate all the ethnoses of the Republic. The Russian idea had no such mission.

Analogues with the "American dream" are rather conditional, too. At first glance, the American idea also is meant to unite various ethnoses, living in the country. But the Kazakhstani idea is notably different. Firstly, there is no dominant ethnos in the States (the native Indians for who the territory has always been the historical Motherland, were destroyed in the XIXth century) whereas in Kazakhstan Kazakhs are a dominating ethnos and Kazakhstan is the land of their ancestors. Secondly, the American dream is a very pragmatic, utilitarian idea deprived of ethical-

³ A. Nysanbaev, *Adam jene ashik kogam* (A person and an open society) (Almaty: Kazakh encyclopedia, 1998), pp. 130-136.

⁴ B.N. Bessonov, "Russia Is Looking for a Path to the Future," *Social theory and nowadays*, Issue 18 (Moscow, 1995): 7-16.

⁵ N. Berdyaev, *The Destiny of Russia* (Moscow, 1990), p. 19.

moral potential, while the Kazakhstani idea is orientated by humanistic, ethical-moral values and ideals.

Actually, American theorists trying to ennoble the "American dream," make its pragmatism sound humanistic. One of the recognized theorists of pragmatism, William James, insists on differentiation between the authentic and false success. The former, unlike the latter, presupposes that internal strengths and abilities of a person are being developed in an honest way, following the norms of moral principles of kindness and justice. But the real embodiment of the pragmatism doctrine, realization of the "social elevator" concept enhances unscrupulousness in the choice of means to achieve the "American dream." It is not the affirmation of moral values that the ascent on the social ladder requires, but rather violation of these principles or moral values. The Kazakhstani dream, on the contrary, places a priority upon ethical-moral values, a spiritual humanism is dominant.

The experience of Japan is especially attractive from among the eastern countries. Being led by the national idea of the "Japanese spirit, western technology," Japan opted to develop a flexible economic system and to synthesize the values of the traditional culture and liberal values of the West, thus, preserving its ethnic identity in terms of globalization. The South-Eastern Asian countries have also implemented the crucial principle of globalism: "Think globally, act locally" which enabled them to preserve their cultural and confessional diversity.

These analogies with the Russian idea, the American dream, and the eastern experience enable us to reveal the special quality and essential features of the Kazakhstani national idea. These suggest introducing to the agenda the development of the Kazakhstani model as a way to settle contradictions.

The national idea should flow from the entire logic of national history and culture and be based upon the human values and Constitution of the country. It outlines the future, which it promises to shape. Summarizing the historical experience and revealing the tendencies of the historical development, the idea takes us beyond this experience and projects what we aspire to, that for which we long. The President of Kazakhstan, Nursultan A. Nazarbaev, has developed the following five principles upon which the national idea of Kazakhstan is based: 1) actual and legal equality of all ethnoses of the Republic; 2) as a state-forming ethnos, the Kazakh nation therefore is in charge of other ethnoses and the other ethnoses should look at the self-realization of the Kazakh nation with understanding; 3) religious identity and tolerance for all peoples; 4) promotion of Kazakh patriotism; and 5) development of small and medium business, and of a middle class.

All other ethnoses should comprehend that the heroic and persistent Kazakh people constituting 56% of the population of the country, do not wish to dominate today. Their soul is as generous, unselfish and patient as it has always been. They suffer from the market more than anyone else for they were not prepared for it either historically, or morally-psychologically. The difficult position of Kazakhs constituting 44% of all village inhabitants proves this fact.

The Kazakhstani idea is the idea of democratic openness and social justice. It is a symbol of development of the new ethical-moral space and rebirth of the national consciousness of each nation based on the creation of a strong, civilized, independent state system as a guarantee of consent, peace and well-being.

The Kazakhstani national idea is meant to boost the internal unity and stability of the society, solidarity and mutual understanding, and thus intensify of the independent state system. It should enhance the settlement of contradictions between the interests of various ethnoses, confessions and social strata for the development the socio-economic, political and, mainly, ethical-moral integrity constituting the Kazakh nation. To this thesis, there could be some objections. Firstly, the

constitutional term of the "nation" is rather disputable with regard to all the Kazakhstan inhabitants. The issue of adopting the term of the "Kazakhstani nation," which was suggested and explained by Professor Kadyrjanov in his monograph of "National Consolidation in Kazakhstan: issues and perspectives" is even more disputable. Should not the term "nation" continue to cover its traditional content, bringing it in line with the set of categories: ethnos and nationality. Secondly, even if we adopt the term "Kazakhstani nation," we unwittingly associate it with the notion of the "Soviet nation" that the contemporary social and political sciences have long rejected.

Reviewing these issues, I conclude that we should use the old terms and adopt the new ones in a very careful, balanced and critical manner. "Nation" first of all means unity in ethnic diversity, solidarity, and mutual understanding. Such unities may be stipulated by ethnic kindred and mental unity – the Kazakh and Russian nations – but it may be realized also on such different bases – co-citizenship, social-economic and, consequently, ethical-moral and cultural community. This way we may speak of the multi-peoples of the Kazakhstani nation (using Gumilev's term), comprising multiple ethnoses. The unity is achieved through interethnic and intercultural interaction and mutual understanding. The miracle of understanding, from the point of view of hermeneutics, is not about souls communicating in some mysterious way, but in their being a part of the meaning common to them all. As to what kind of meaning this is, the Kazakhstani idea that answers this question.

However, the term "Kazakhstani nation" appears rather disputable. In contemporary democratic states it is not the ethnic origin that becomes a priority, but co-citizenship, being in the same social and economic space. But to study and describe this new situation we do not have to use notions with such simple meaning as "nation," but simply the more precise category of co-citizenship.

In response to the undesirable associations of the notions of "the Kazakhstani nation" and "the Soviet nation," we would note that these notions are principally and essentially different for they are based on different methodological principles. "The Soviet nation" is a notion presupposing a quite definite relationship between the common and the private where the former oppresses, assimilates, and conquers the latter and through such oppression unity is achieved. In the Soviet period, though, we spoke of the value of the national, it was just a slogan, an ideological cliché. Could there be serious talk about the national culture without even acknowledging the existence of Kazakh philosophy and, consequently, of the Russian religious philosophy, if the outstanding practitioners of the national culture were repressed, tormented, shot and deported?

The notion of a "polyethnic Kazakhstani nation" constitutes a quite different principle of correlation of the common and the private. We may say that this principle is affirmed in the postclassical world: a unity not through the oppression and absorption of a peculiar people, but on the contrary due to the extreme development of special moments, a unity in diversity. This means that the freer the national cultures in developing, the stronger and more stable they are attractive to each other, culturally interact and communicate. This recalls Berdyaev: "nationality is an individual being, beyond which mankind cannot exist. It is in the very depth of life and is the value being created by history." Soloviev wrote of the same thing, "national differences should actually remain separate members of the universal organism."⁶

Soloviev adds something rather important for our context, "The Universal foundation or the absolute beginning does not oppress and does not absorb separate elements, but, opening itself in them, provides them with a space in itself. A decent, ideal being requires the same space for the

⁶ V. Soloviev, "The Russian Idea," *V.S. Soloviev Collection* in 2 volumes (Moscow, 1989), vol. 2, p. 241.

whole and the parts." This principle of "constellation" or "rhizome" is the key one in Trubetskoy's Eurasian concept. He insists that the culture should be integral and united in a way that would not oppress a quality peculiarity, but, on the contrary, would develop due to such diversity. "We cannot synthesize by distracting from their individual peculiarity, because it is in these brightly individual concrete-historical units that the foundation for the integrity of the whole is included."⁷ Thus, a principally different correlation of the common and the private, a different model of synthesis characterizes the Kazakhstani nation in contrast to the "Soviet nation."

But how is this democratic "non-violent synthesis," the unity in cultural diversity that presupposes differences, possible? What is the democratic model of the unification of various ethnoses? One of the presently popular answers is multiculturalism, whose concept has been probed in some polyethnic countries on the level of the state politics. But, according to political scientists, multiculturalism, which rejects the idea of a dominating culture as a mandatory guiding line of peripheral cultures, and rejects the contraposition of the minority and majority in the sphere of culture as a real challenge to the state and to cultural identity. The position of a hermeneutic dialogue which presupposes the availability of a common foundation and, at the same time, differences in contents and form appears more balanced and realistic. The Eurasian soil, i.e. a historical Eurasian brotherhood of Turk-speaking and Slavic peoples, is such a common foundation in Kazakhstan (which common soil does not exist in the countries of a multicultural choice). A dialogue is not a sum of various positions, but the movable horizon of a joint search where the new and unexpected is being produced and the members of the dialogue are transformed, acquiring the valuable quality of being together. Here the Assembly of the peoples of Kazakhstan is a crucial public institute, whose multilateral activity boosts unification of both the Turk-speaking and the Slavic peoples.⁸

But the decisive role in this dialogue belongs to the dominant ethnos. Having realized their dream, the Kazakh idea of "Atameken," in a form of the national sovereignty, Kazakhs have found that they have a truly historical mission to accomplish, that is, to unite all the ethnoses living in Kazakhstan into a stable democratic cultural unity thinking of it as their Motherland, sincerely and deeply loving the native land of the Kazakhs and not wanting to leave it today or tomorrow. The Kazakh nation is especially proud of the fact that other ethnoses want to stay on its friendly and generous land which they love with all their hearts and connect with it the future of their children. The vast steppes and snow-capped mountains of Kazakhstan have been full of love, acceptance and protection cherished by many ethnoses – thanks to the extraordinary internal depth and beauty of the Kazakh soul and its ability to help, support and encourage other people.

A dialogue between various ethnoses as a foundation for the development of the Kazakhstani nation presupposes, therefore, the will to cooperation, mutual understanding and the consent, first of all, of the Kazakh nation. In the course of the further development of Kazakhstan as an independent state, the integrating role of the Kazakh nation in the system of interethnic relationships of the country will grow. Therefore, a study of the national sovereignty as a factor of consolidation of the Kazakhstani society and correlation of the idea of the national sovereignty and Kazakhstani national idea will be a guide line in our research.

The research of an ethical-moral experience of the Kazakh nation, understanding the consolidating potential of the traditional culture of the Kazakhs also seems quite crucial. This culture is based upon unity and interpersonal communication: belonging to a kindred people is

⁷ N. Trubetskoy, *History, Culture, Language* (Moscow, 1995), p. 334.

⁸ A. Nysanbaev, *Jahandanu jee Kazakhstannyn ornnykty damuy* (Globalization and stable development of Kazakhstan) (Almaty, 2002), pp. 42-74.

primary and, no doubt, vital value. In kinship a person exists not only in this or another manifestation, but also in all his essence, wholeness of life and human manifestations. Two properties of being – orientation to the environment and commitment to the memory of the ancestors – speak of the humanity and flexibility of this social institute. That is the reason why kinship enters the social-political structures at a different level. We are speaking not about restoration of the archaic consciousness, but about utilization of the invaluable experience of interpersonal communication, developing the ability of mutual understanding, mutual support and cooperation, so necessary to realize the Kazakhstani idea as a factor of the development of a socially oriented civil society. That is why we see the analysis of a Kazakh social-political idea in the context of the search and development of the Kazakhstani idea to be so important, as well as research into the national character and mentality of the Kazakhs in order to reveal a potential for interethnic integration.

Development of theoretical issues related to the topic of the "Kazakhstani idea" also presupposes research into the correlation of ethnic and civil identification, determination of the place and role of the national identity in the system of the Kazakhstani idea as a form of settlement of contradictions and, thus, a factor of development. Though the vector of civil self-identification in a stable society always wins over the vector of ethnic self-identification, co-citizenship may be manifested only in an ethnic. Therefore, the development of a civil community presupposes a conscious interaction of ethnoses, for they are the primary and original social families. Through intensification of self-knowledge, a person or a nation goes from understanding his own nature to understanding the equality of all the people and nations. Affirmation of one's cultural peculiarity, one's aspiration to be one's own self is the goal of these understandings.

We have discussed some important disputable issues related to the development of a fundamental theme of "the Kazakhstani idea as a factor of development of a socially oriented civil society." One may ask what definition would state the essence of the unifying idea, and at the same time have personal and existential meaning. One of the possible answers would be the Eurasian concept, whose consolidating potential deserves separate discussion as: "The national idea and issues of stable development of Kazakhstan in terms of globalization." The idea of a Eurasian community that cropped up as a result of the transformation of the Kazakh and Kazakhstani idea has a deep meaning for the ideological consolidation of the Kazakhstani nation. What is the background and modern interpretations of the Eurasian idea, how can it be renewed on the basis of the latest scientific theories and concepts, taking into principle consideration the peculiarities of the Kazakhstani reality?

Finally, a crucial aspect of this research is a study of the system of the national interests of Kazakhstan, its geopolitical priorities and the terms for ensuring national security with regard to the Kazakhstani idea. Though the issue of security is almost unexplored in our country, for the Kazakhstani idea, consolidating the entire society, intensifying the vector of civil self-identification, and solving all the crucial issues of the development of a democratic state, at the same time enhances the position of Kazakhstan on the international stage. This strengthens its authority in the democratic community of states, and in the development of the culture of the world.

Only a strong, politically stable and spiritually united society is able to survive in terms of accelerating globalization. This not only reveals new opportunities for the development of essential human strengths. It also contains dangers, threats and risks related, first of all, to the absorption or erasure of the individual differences of peculiar cultures and national images of the world. Only through unification on the basis of the Kazakhstani idea, inspiring each Kazakhstani citizen, shall

we be able to resist this storm and, use all the advantages of globalization to avoid its dangers and threats. Consolidation on the basis of the Kazakhstani idea is thus not only an internal task, but also the primary task of the state's foreign policies to preserve and strengthen Kazakhstan as a unique state on the world map, capable of affirming the highest human values of civil culture, mutual understanding and ethical consent.

Thus, I see "the national idea" as a Kazakhstani national idea, adopted by the social sciences as a vital explanatory principle to study complicated issues of the stable development of Kazakhstan in terms of globalization. As terminological accuracy is required in any scientific research, we may talk of the Kazakhstani idea as a form of settlement of interethnic contradictions, as a means of interethnic integration based on the skillful combination of interests of the Kazakh nation and other national Diasporas in the framework of a united state where a united Kazakhstani nation is being developed.

5.3. Philosophy of Moslem Culture

The issue of Central Asia and its civilizational development, of the culture of the region and the ways for its development, has become especially urgent in recent times. Independent states have been established, and ways of self-identification and self-realization as a peculiar and unique culture are being sought.

Central Asia traditionally has been closely linked to the world of Islam, at the same time remaining a peculiar and original culture. Islam was accepted and became an organic part of the self-consciousness of the peoples of the region, which process was not unilateral, but mutual. Islam and Arabic culture have enriched the Turks and the latter have simultaneously developed a doctrine which resulted in an excellent new culture born as a synthesis of the Arabic and Islamic world and the Turk environment and way of understanding the world.

Islam has become the soul of the Turk culture which determined the character of the Turk world-perception. Kazakhs having a noble kindred of the "Kozha," originating from the khan kindred, Genghis Khan's ancestors, "tore" – illustrate this thesis quite well. The "Kozha" are ancestors of the Arab missionaries who brought Islam to the Steppe and remained in this environment due to the kin-tribal character of the nomadic society. They became Kazakhs, but their very title relates them to the history, and the elevated respect towards them manifests a special attitude to the people who brought the Belief.

The Turk-speaking world involves in its orbit many peoples with various customs and cultures that can differ even in the ways they organize their economic life. For example, Uzbeks have traditionally been settled and inhabited the regions with an irrigational agriculture. Kazakhs and Kyrgyzs are nomads who developed their own proper culture.

Hence these cultures are attracted to civilizational models in different ways. Countries with a settled culture, as for example Uzbekistan, are more attracted by the Islamic civilization to which they are drawn much more than Kazakhstan and Kyrgyzstan with this traditions and values of a nomadic culture. These countries are less inclined to regard themselves as totally oriented to Islamic culture due to their cultures being different from the purely Islamic countries with an Arab population. This is supported by the fact that in the Islamic world, according to the American scientist S. Huntington, there is no "core" state that could be a uniting factor, no peculiar Rome of Islamic culture.

The second aspect, in line with which the peoples of Central Asia identify themselves, is a thesis on the special civilization of the Turk world. The closeness of the Turk peoples has many reasons:

- language – all the Turks speak related languages; cultural – elements of their cultures are similar in many parameters and first of all, in analogous epics and myths;
- historical – they are united by common history, all these peoples have the same roots and they all have been united by the Soviet empire;
- economic – their economies have become interrelated within the totalitarian system, they are supported by a common infrastructure, etc.

These countries are characterized by the following integrative factors that unite them into a certain independent community:

- belief that is common to them all – Islam. Though it is not widespread in all the countries as regards strong common commitment to its norms and its classical canons of belief are diluted with elements of people's beliefs, Islam is among the major "kindred" factors of the countries of the region. Islam has brought a common element, expressed in the culture of all countries of the region, having become one of the foundations for their traditions and culture: religious holidays, sacred worship places, Islamic ethics;
- Arabic culture brought by Islam and expressed in writing. At least, until the Soviet period literacy was based on the Arabic writing and related to the Koran and theology (Arabic words in modern Turk languages also originate thence). Islam and Arabic culture are connected with the names of such outstanding creators of culture and the key persons of the world history as al-Farabi and Hodja Akhmed Yassavi;
- root kinship of all the Turk-speaking peoples of the Central-Asian region, a special cultural environment developed by the language which varies from ethnos to ethnos but not in such wise that they cannot understand each other, and a comparatively late detachment from the general substance of the modern ethnoses, constituting the Central-Asian Turk world; and
- in the recent past the Russian connection living in the same country, perception of elements of the Russian culture, language and close relationships with Russia and relatively weak links with the other countries beyond the region (at least, those links have not yet been established).

Besides these factors of closeness in the region, there are factors of separation as well. These are in the sphere of politics and economics, expressed in the form of rivalry, first of all, for political leadership in the region and as a political manifestation of economic issues. A sufficient homogeneity of the economics of the Central-Asian countries, based on their wealth of natural resources and their export, made them natural competitors in the market.

The other aspect that separates these countries is difference in the level of their development: urbanization, availability of a powerful industrial layer and preservation of elements of the traditional system in the society.

In this regard, the weakest development of public systems and the lowest level of urbanization are characteristic of the ethnoses with a settled culture which have preserved rather fully elements of their tradition. The following reasons can explain this:

- a great stability of the settled culture towards external influences compared to the nomadic one which, for all its conservatism, is sensitive and perceptive to the new and is affected by a strong erosion in any change of life conditions;
- the complexity and expense of developing territories with a complicated primarily mountainous landscape, as is characteristic, for example, of Uzbekistan and Tajikistan; and
- conscious preservation of the traditional public structures in a more or less virgin form in the southern regions under the Soviet rule, for their economies were oriented to the types of production for which these structures would be effective (e.g., Uzbekistan, where cotton was the major agricultural product).

Uneven development and uncertainty of the ways of further development of the region becomes one of the basic obstacles for new integrative tendencies. A holistic image of the region has not yet developed nor have the strategies and concepts of its development as a new integrated identity. The present stage in the life of the post-Soviet Central Asia with a population of fifty-million still has the forms of the previous society. As the post-Soviet priorities of the political and economic course have not been developed, there are no geopolitical priorities and, consequently, the region is still producing the resources preserved from the Soviet period.

A common development of the region as a civilizational community and its opening to the modern unipolar world is impossible without solution of these complicated issues. Central Asia is a key region linking two worlds, drinking from two sources – the East and the West. It should fulfill to the full extent its special mission within the dynamics of the global civilization process.

The world of Islam is rightly proud of the highest achievements in the sphere of spiritual culture that constitutes its glory in the history of the humankind and supports the rise of the Islamic culture, literature and philosophy. The wide expansion and forward development of Islamic spirituality, fixed and expressed in the holy book of Moslems, the Koran, and demonstrated for many centuries, involves in its orbit many states and regions of the world. Kazakhstan is no exception in this regard, either, as a zone of the traditional expansion of Islam, backed by the long history of the expansion and penetration of its spiritual influence. Even though Kazakhstan, due to the geopolitical conditions, is, in some regard, a "peripheral" region compared to the epicenters of Islam, we still have to underline that in its essential, universal traits Islam has settled in Kazakhstan. However, it has undergone a certain transformation, related, first of all, to the peculiarities of the mode of organization and life of the nomadic Kazakh society. Thus, a peculiar syncretism of Islam with the local traditions of Tengry-worship has become a specific feature of the Islamic outlook in Kazakhstan. Having intruded the Kazakh steppe, Islam, if not the leading principle of the state life and politics has become a part of the outlook of the society, a component of culture and an important part of its practice of religious-cult.

The universal outlook of Islam especially in the sphere of morality, and starting from the period of Islam's penetration into the Kazakh steppe, and has been reflected both in the day-to-day practical life experience of the people and in works of the great thinkers of Kazakhstan and Central Asia.

Recently the issues of Central Asia, its civilizational development, and the dialogue between confessions and the ways of its development have come vividly alive. Independent states have been established here, and ways of self-identification and self-realization as a peculiar and unique culture are being sought.

Globalization is one of the leading trends in the development of the world community and affects both the economic and political processes and relationships in the cultural and civilizational

sphere. This sets a task for the states, oriented at value, life-meaning and religious foundations different from those of the west as they enter the modern global processes and relationships and try to preserve the specific traditional orientation of their value directions. Unfortunately, as the West rather unwillingly accepts opinions different from its own, Islam becomes an ideology of protest against domination by western civilization because Islam and the culture built on it do not have an equitable voice in the dialogue between the confessions of the modern world.

Interrelationships between the state, religion and global processes have different directions. The stability of this or that religious-civilizational foundation in oriental countries, together with the degree of power of the traditions of the state system, determine the specific development of their modern political systems.

Unlike most world religions, Islam does not divide secular and spiritual origins. Also ethnogeny in Central Asia, developed in a rather specific manner with criteria different from those in traditional oriental countries, was basic for the national self-identity. It is not the affiliation with the same ethnos or religion that played and continues to play the leading role, but the system of subethnic relations, clans and other relationships and connections, whereas globalization means the unification of all these relationships.

The issue of religious fundamentalism, religious extremism, etc. is most significant and burning nowadays in the framework of the globalization processes since these latter give extremism and terrorism an international character.

Finally, another aspect that makes the issue of the dialogue between the confessions so burning is a set of socio-political, economic and cultural issues. These influence the religious situation and reverse the influence of the religious processes and units in the situation in Central-Asian countries.

In these conditions we need to find ways for effective cultural-civilizational contacts and to develop interconfessional dialogue. Here it is extremely important that the development of internal, spiritual links between the people and cultures as well as a new philosophy of mutual understanding counteract the negative aspects of globalization and its expansion of external contacts.

It is obvious that the role of religion in our society is growing significantly now that the earlier totalitarian ideology is collapsing. Through religion a significant part of the population tends to restore traditional values and the moral bases of the society, which, on the whole, is only welcome. But here we cannot identify, as is usually done, the ethnic and religious characteristics of the society, i.e. not every Russian is automatically an Orthodox Christian, and every Kazakh a Moslem.

According to present statistics on the number of believers of a certain confession, very often the representatives of some ethnos belong to this or that religious community based only on national origin. Actually, a percentage of really religious people, i.e. those whose social behaviour is determined by the relevant religious postulates, includes only a part of the national Diaspora, while due to the specifics of our transient society this part may constitute a minority of the ethnic group.

Thus, a purportedly existing global opposition between the Christian and Moslem peoples is often considered to be the original reason of a number of conflicts on and beyond the territory of Russia. Based on such a primitive black-and-white social picture not only a general estimate of the situation, but also various forecasts and scenarios of its development are provided and some exact steps to localize and settle all the contradictions are offered.

In reality, on the territory of the ex-Soviet Union Islam was not a determining factor for ethnic conflicts between the national Diasporas and the native populations. Its existence, along with

Christianity and due to the historically formed Eurasian character of the state, acts as a necessary component of the social and spiritual life. Therefore, manifestations of some negativism towards Islam in our country not only contradict the interests of the social stabilization, but also brings the contrary result.

Under the conditions of the general growth of social tensions, various political powers begin to protect their corporate interests. Speculating on the slogans of defending traditional Islamic culture and spirituality, they return to the national sources and roots, restore the national spirit of nation, etc.

The situation in a complicated modern world is becoming more complex due to the growth and intensification of the conflicts cropping up on the basis of religious contradictions and religious fanaticism. Therefore, today it is as important as ever to pay most attention to such spheres of public life as religion and religious unities, especially to the forms of their practical interaction with the state and society.

In this regard, what does the modern poly-confessional Kazakhstani society look like in terms of globalization? Thanks to the historically formed kinship traditions, specific to the tolerant Eurasian (Slavic-Turan) mentality and the balanced internal and external politics of the President of Kazakhstan, the situation in the Republic is rather stable. Kazakhstan does not have, and will hardly have, the serious internally-determined prerequisites for great, continuous and especially bloody religious collisions. In 2001 the Republic had over 40 confessions, 3,000 religious unities with 2124 places of worship, whereas in 1990 there were only 670.

Naturally, religion, like this or that belief, is not in itself a social evil. On the contrary, in its authentic understanding religion is able to play and often does play a positive role in the development of society. Thus, in its time, within the epoch of its historical expansion on the territory of Kazakhstan, Islamic belief produced a positive affect on the process of consolidation of the Kazakh ethnos and the development of the Kazakh nation. This positive origination of religiousness is related not only to the purely external affiliation of people to this or that great ideological group, but also to the internal setting of every authentic religion upon the highest values of the human community. Therefore, nowadays it is important to study the issues of the compatibility of religious and democratic values in the process of the transformation of society.

If a religious outlook or some certain religion begins to become opposed to other forms of human being or other confessional unities, this represents, as with any absolutized ideology, a certain threat to the security of a state, both from within and without. This would generate a situation fraught with acute opposition, open conflict, and armed unrest which today takes place in many regions of the world, including those close to the frontiers of Kazakhstan.

Therefore, presently not only the preservation and strengthening of interethnic accord, but also the preservation and intensification, first of all, of religious tolerance, interconfessional dialogue and accord is the major task of the Kazakhstani internal politics. If we fail to pay attention to this sphere, then the centuries-long unity of peoples inhabiting Kazakhstan could collapse which certainly would result in extremely dangerous consequences, perhaps, even irreparable disaster. In other words, without exaggeration the spiritual accord can be considered as the foundation for all forms of accord since it is an internal outlook nuclear for interpersonal relationships.

Just as a religion is not meant to interfere with the business of the state and especially to replace the state, the state also should not interfere with the business of religious organizations and violate the principle of freedom of conscience and religious belief. Unreasoned interference of the state – even out of good motives – can also bring negative consequences and provoke conflict situations in the polyethnic and polyconfessional society. Over all, a state should not be just an

observer of what is going on in the religious life of its citizens. A state should attentively and systematically monitor the situation in the religious sphere, not impeding its believers but controlling and regulating the situations and interrelationships in this field in order to maintain stability and ensure spiritual security and the development of the ethical-moral origins of social being.

Therefore, it is necessary to provide a broad sketch of the Kazakhstani philosophy in the context of its past and present integrative opportunities and tendencies, to show the panorama of the culture of our Republic in the framework of modern civilizational processes and global culture. Besides, certainly, it is necessary to outline the methodology for the study of the dialogue between confessions, those principles upon which the philosophy of mutual understanding should be based and whose guidelines meet the requirements and challenges of the XXIst century only when humanity faces the most complicated and difficult contemporary global issues.

Here we should emphasize that the border between the two largest world religions – Islam and Christianity – lies across Eurasia. Therefore, at first glance, the natural manner for the development of Kazakhstan would be an organic juncture with the Turk-Islamic world to which we are related by the centuries-long commonality of national roots, language, traditions, customs. But, unlike other Central-Asian republics, it is hardly likely that purely Moslem forms will dominate the national culture of Kazakhstan. In its steppes from ancient times various religions were professed and peacefully co-existed. Ancient Christianity and Buddhism, and the traditions of Tengry-worship for the common people were almost as important as was Islam. Though in the south of Kazakhstan there is a much noted burial-vault of sacred Hodja Akhmed Yassavi, honored by everyone in the Moslem world, on the whole we may speak of a continuing islamization of Kazakhstan.

Certainly, in a remote perspective we may suppose that in the spiritual life of Kazakhstan Islam will play a role not less important than that played by Orthodoxy in Russia today. However, as a possible foundation for the national unification of the community, religion is a stabilizing factor only where it has been acknowledged by most of the population of the country.

Naturally, religion in the sense of this or that belief is not in itself some social evil. On the contrary, in its authentic understanding religion is able to play and often does play a positive role in the development of a society. Thus, in its time, within the epoch of its historical expansion on the territory of Kazakhstan, the Islamic belief produced a positive affect on the consolidation of the Kazakh ethnos and the development of the Kazakh nation. This positive origination of religiousness is related not only to the factor of purely external affiliation of people to this or that great ideological group, but also to the internal setting of every authentic religion according to the highest values of the human community. Therefore, nowadays it is important to study the issues of the compatibility of religious and democratic values in the process of the transformation of society.

But should a religious outlook or some certain religion begin to be opposed to other forms of being human or other confessional unities, as with any absolutized ideology, this would represent a threat to the security of the state both from inside and outside. Then we shall have the situation of acute opposition, open conflict, and armed unrest which today takes place in many regions of the world, including those close to the frontiers of Kazakhstan.

Practically all new independent Central-Asian states belong to the rank of "Moslem countries." Today it is obvious that the Moslem community in Kazakhstan tends to grow which is due mostly to the continuing emigration of the European population and, at the same time, to the growth of the number of Turk-speaking peoples.

Central-Asian states, being in their majority polyethnic and polyconfessional, are characterized by people identifying their confessional with their ethnic affiliation. Thus, Asian ethnoses think of themselves as Moslems, and Europeans as Christian ("Russian-speaking," as a rule, adhere to Orthodoxy). According to the State Religious Commission of Kyrgyzstan, 80% of the entire population are Islamic adherents.⁹

Here we should note that in their historical and geopolitical aspects religions have their own so-called area of expansion.¹⁰ Despite the fact that everyone may profess this or that religion or even not profess any, a person professes a belief in a society and state. Especially states that have accepted this or that religion before the "epoch of democratization," more or less apparently insist that its population profess this prevailing religion. This is more apparent in theocratic states or in the countries having a state religion.

States, having stable democratic traditions are, as a rule, secular. But they also prefer some religion both on the state level and on the level of public consciousness. For example, in the USA, for all the legal equality of religions, in reality Christianity has a priority that is explained by the large number of Christian believers. The same situation is characteristic of the Western European countries. It is in this sense that we may speak of the historical and geopolitical "area" of expansion of this or that religion.

In considering the Moslem world in the Central-Asian region in the XXIst century, we shall discuss first the peculiarities of Islam in this region in historical retrospective which are closely connected to the following factors:¹¹

- firstly, in Central Asia Islam always had a rather peripheral position compared to the classical near-eastern variant of Mohammedanism. This factor, mainly, predetermines the absence of such features of Islam in the Central-Asian region that are characteristic of foreign Moslem countries as proclamation of Islam as the state religion; introduction of Islamic norms (shariat) into the legal, socio-cultural and political-legal system; legislatively fixing the privileges of Moslems in ethnically and culturally heterogeneous communities (Malaysia is a clear example); and others;

- secondly, the peculiarities of Islam are determined by the specifics of the status of Central Asia located in the zone combining both settled and nomadic civilizations;

- thirdly, the areas of the so-called "early" and "late" Islamization are outlined. "Early" Islamic expansion took place in the settled-agricultural zone of Uzbekistan and Tajikistan as well as south-western Kyrgyzstan. "Late" Islamization took place with the nomads on the territory of modern Kazakhstan, Kyrgyzstan and Turkmenistan.

These differences in the expansion of Islam defined the specifics of its role in the life of various nations of Central Asia, in the degree of stability of Islam and in its manifestation in various spheres of the life of the community.

The peoples of the settled-agricultural tradition (Uzbeks, Tajiks), as mentioned above, actively include Islamic traditions and images in various aspects of their ordinary activity. On the contrary, the nomadic culture of Kazakhs, Kyrgyzs, and partially Turkmens is characterized by instability and a vagueness of Islamic norms and settings. This manifests a rather superficial process of

⁹ V. Khamisov, "Problems of Self-determination of the Islamic Organizations in Kyrgyzstan," www.kisi.kz.

¹⁰ "Inter-confessional Relations in Kazakhstan: Religious and Sociopolitical Problems," *Kazakhstan and the Modern World*, n. 1 (2001).

¹¹ A.K. Sultangaliyeva, *Islam in Kazakhstan: A History, Ethnicity, Society* (Almaty, 1998), p. 188.

Islamization that, to a large extent, was ensured by unification of Islam and local pre-Islamic traditions.

The above specifics of the expansion of Islam, being developed for centuries in Central Asia, had direct influence on the modern position of Islam in the Central-Asian states, even despite a 70-year period of Socialist (atheistic) development. The politics proclaimed in the USSR, has the least influence on the development of Islam in Tajikistan, to a bit larger in Uzbekistan, and most in Kazakhstan and Kyrgyzstan.

We may outline a number of factors directly or indirectly affecting the degree of expansion of religious traditions and commitment to Islam in the society and state on the whole:¹²

1. The proportion of the number of urban and rural population is one of the most important factors. As is known, a higher conservatism in the rural population enhances the preservation of religious traditions. In Uzbekistan the suburban population is 61%, in Turkmenistan – 54.6%, Tajikistan – 71%, in Kyrgyzstan – 64%, in Kazakhstan – 44%. Thus, in all the Central-Asian states, except for Kazakhstan, the rural population makes over a half of the entire population, whereas Tajikistan looks less urbanized than the others.

2. The ethnic factor is no less important. As a result of emigration processes that took place after the collapse of the Soviet Union, the Central-Asian states are gradually becoming monoethnic countries, again, except for Kazakhstan (65% are Islamic, 30% – Christians, 5% – adherents of other confessions). In Uzbekistan Uzbeks make up over a half of the population (74.5%), in Turkmenistan Turkmens prevail – 72%, in Tajikistan Tajiks dominate – 62.2%. The Kyrgyzs constitute most of the population in Kyrgyzstan (58.6%). Kazakhs are 56% of the entire population of Kazakhstan.

3. Regional differentiation in degree and depth of religiousness can be observed practically in all the Central-Asian countries as one moves towards the south: in Uzbekistan – the Ferghan Valley, in Kyrgyzstan – the Osh region, in Kazakhstan – the South-Kazakhstani region. These regions regularly manifest rather low socio-economical indicators of development, overpopulation and labour-redundancy, most of which is young, a high rate of unemployment and an agrarian orientation of the national economics.

One of the determining characteristics of the development of countries of post-Soviet Central Asia in the XXIst century is a significant growth of people who consider themselves religious believers. Thus, in Kazakhstan, "from the beginning of the 90s the number of people thinking of themselves as religious believers, has grown essentially, and the number of religious services and masses has grown as well."¹³ Today over 3,000 religious unities representing 40 confessions are functioning in the Republic. However, the local specifics are such that these are "indicators of the extensive and not intensive growth: it is more correct to speak not about the growth of the number of believers, but of the essential reduction of the number of atheists."¹⁴

Expansion of radical Islam is another event in the socio-political life of the Central-Asian countries at the beginning of the XXIst century. Many organizations are cropping up that profess such a kind of Islam.

¹² *Ibid.*

¹³ S.E. Zhusupov, "Islam in Kazakhstan: The Past, Present, Future," *Islam on the Post-Soviet Space. A View from Inside* (Moscow, 2001).

¹⁴ *Ibid.*

Islamic organizations, that is, religious political parties aiming to build the Islamic state were established in the end of the 1990s in the wave of a common liberalization in Central Asia as a branch of the Party of Islamic Renaissance, including Uzbekistan and Tajikistan. They did not long remain legal political movements, for a vast majority of them were soon forbidden. In Central Asia, as well as in the Caucasus, Islamic groups began to call themselves "vahhabits" and their goal was to return to "the purely Islamic society" which, on the whole, meant literal obedience to the shariat and the ascetic and puritanical way of life. These groups do not have to profess religious extremism or terrorism, but can at times oppose their way of life to the rest of the society and are subject to external enforcement.¹⁵

According to some analysts, modern Moslem socio-political movements on the Caucasus and in Central Asia can be divided into traditionalist, apolitical and politicized (often quite radical). As a rule, suburban inhabitants become the leaders of the latter type, and peasants and marginalized urban layers become the main basis for their support. The classical scheme dividing modern Moslem socio-political movements into traditionalist, fundamentalist and reform is not applicable in the Caucasus and Central Asia for the process of re-Islamization may bring about the poverty of most people due to the high cost of social reforms.

On the whole, the threat of radicalization of Islam is a rather burning issue for Central Asia. Politicians, analysts and scientists now pay it more attention. I would like to outline what we can do to prevent a negative scenario of events in our region on the state level.

In the unbiased opinion of the British researcher S. Akeener, Central Asia should respond to the question of how to adapt Islam to the modern world – or how the modern world should adapt to Islam.¹⁶ In this regard, I would like to cite the example of such adaptation in Tajikistan, which presently demonstrates a unique way of Islamic integration into the political life of the country.¹⁷

The civil war that took place in this state at the beginning of the 1990s split society, leading to collisions between armed groups. As a result, economic crisis, exhaustion of resources and a real threat of collapse of the country compelled the parties at enmity to search for a compromise. As is known, in 1994 under UN auspices the Government of Tajikistan and the United Tajik opposition held negotiations to reach a national armistice.

In general, the interTajik conflict is one of the few cases where it was possible to make essential improvements in the peaceful settlement of intranational contradictions and conflicts. Presently the party system of Tajikistan includes one of the most powerful parties – the Islamic Party of Renaissance of Tajikistan (IPRT). The experience of IPRT has been acknowledged by the global community as a unique opportunity of peaceful co-existence of the Islamic movement in the political life of a secular state.¹⁸

The IPRT representatives think they have made significant success in the process of a dialogue and peaceful regulation. The war has been stopped; the refugees have returned. All the participants in the fight understood the need to act with political and not violent means. The party itself has an opportunity to act on a legal basis; it acquires the experience of a party and of parliament activity, having two deputy mandates in the parliamentary elections. Today the IPRT shares responsibility for the destiny of the country, having lost the privileges of an opposition party.

¹⁵ Sultangalieva, *Islam in Kazakhstan*, p. 188.

¹⁶ Zhusupov, "Islam in Kazakhstan: The Past, Present, Future in Relations of State and Religion," p. 320.

¹⁷ M. Olimov and S. Olimova, "A political Islam in Modern Tadjikistan," *Ibid.*, p. 320.

¹⁸ Interview to the member of IPVT, G. Kurbanov, on September 18, 2000 in Olimov and Olimova, "A Political Islam in Modern Tadjikistan," p. 320.

One of the most important issues in disputes is the very idea of the existence of an Islamic party. At least, two positions presently have been developed on the location and role of political Islam in life of Tajikistan. Some say that Islam should enter the political system of a country, providing the unity of the society in order for it to develop into an Islamic state by way of evolution. The idea of the Islamic party does not correspond to the spirit of Islam and Tajikistan does not need it at the modern stage. Others, on the contrary, consider it necessary to carry out a political fight through the political party and parliamentary activity. IPRT is of this point of view.

But, despite such different positions, a peaceful entrance of Islam into the political process in Tajikistan is acknowledged as one of the crucial achievements of the country. Taking into consideration that the relationships between politics and Islam are a complicated and delicate issue, the way of Tajikistan demonstrates a unique experience of the opportunity to coordinate the politically heterogeneous interests of society.

Regarding banning religious extremisms as a step to fight and prevent the radicalization of Islam, I would like to discuss a very important socio-economic aspect of the issue. We agree with the statement of the attendees of the workshop held under OSCE auspices in Almaty where it was noted that "economic and social progress could serve as the most efficient obstacle to the extremists trying to destabilize some regions."

The experience of foreign Moslem countries shows that a broad expansion in the religiousness of the population along with an unfavorable socio-economic situation and a lowering of education creates the foundation for social dissatisfaction in an extreme religious form. At the same time we agree with the viewpoint stating that one of the most remarkable features of the population of our Central-Asian countries is its rather high educational level, inherited from the USSR.

The possible activation of religious extremism in Central Asia would seem to be based not only upon the issues of an external political plan, but rather upon internal socio-economic issues. For this reason state politics should be aimed, first of all, at intensification of the social sphere and efficient solution of the issues of the economic sector. World experience shows that it is the socially unprotected, poor and lower layers of the population that most often tend to religious fundamentalism. Social poverty makes extremist ideas attractive, including those with religious content.

Today in Central Asia people employed at certain jobs, but earning a tiny salary (as a rule, these are employees of the budget sphere, half-time employees and others) can be considered as poor, besides the traditionally poor layers of population (retired, big families or families with one parent, handicapped, etc.). Here there is need to pay special attention to the southern Central-Asian regions where the level of poverty is traditionally very high and therefore a large part of the population think of themselves as poor.

Besides, in all Central-Asian states, the rural population is more vulnerable than the urban one. Altogether this determines that the population of poor rural regions is a rather attractive zone for activating extremist religious organizations.

Therefore, to fight religious extremism in Central Asia one of the main mechanism now and for the near future is the improvement of the well-being of the major part of population and a well thought-out strong social policy supporting the most vulnerable layers of the population.

In Kazakhstan they understand that and already take concrete steps to improve social policy. Thus, in the Message of the President to the nation of Kazakhstan a period from 2003 to 2005 is proclaimed as the years of renaissance of the aul (village). It is acknowledged that "... it is agriculture and its workers that have most of all suffered from the imperfection of Soviet

economics and it was they who most of all experienced its inferiority while transiting to the market."¹⁹

Special attention in all the Central-Asian states should also be paid to the young. In the USSR young people, due to ideological efforts, were the least religious part of the population. Today it is the young people who often are involved into pseudo-religious organizations. The reasons for such a situation are also of a socio-economic character. In combination with a practical absence of goal-oriented ideology for young people, this issue is becoming one of the most delicate and complicated with which the state has to deal.

Major issues characteristic of the young people are unemployment, homelessness, and a low level of education. The number of unemployed young people in the rural area is growing at the highest rate. Accordingly, we witness a constant decline in the health of young people, and a growth of criminality among them.

In order to prevent further degradation and marginalization of Central-Asian youth, we need an effective state youth policy and state support of various youth initiatives. In this regard, we need to turn to the experience of policies regarding youth in foreign countries. Special attention should be paid to education and information. Unfortunately, the continuing aggravation of the educational system in our region brings a steady decrease in the number of literate people. This threatens to extend the spiritual vacuum which often can be replenished by the religious education available from foreign missionaries.

Traditions of centuries-long peaceful co-existence of various religions in the same state contribute significantly to the maintenance of interreligious accord, interconfessional interaction and mutual understanding in Central Asia. As the President of Kazakhstan N. A. Nazarbaev emphasized in his speech at the VII session of the Assembly of the Peoples of Kazakhstan, "It is our part of Eurasia that for a long time has been demonstrating non-confessional interaction between the Moslem and Christian confessions. This is happening at the major line of the global cultural split of the two great global civilizations. What has been developed in those years with regard to the global dialogue of religions is a foundation for the development of the united system of cultural values and norms in Kazakhstan."²⁰

At the end of November 2002 a concept paper on state policies in the sphere of religion and interconfessional relationships was developed by a working group of the Institute of Philosophy and Political Science. This was adopted as one of the first in our region at the session of the Council on Relationships with the Religious Unions under the Government of Kazakhstan; now it is being implemented in all regions of the country.

The visit of the head of the Catholic Church, John Paul II, in September 2001 was very significant in strengthening interconfessional accord, and acknowledging Kazakhstan as a Eurasian country where representatives of various world religions peacefully co-exist. John Paul II is the first Roman Pope in the entire history who entered a Moslem mosque and repeatedly confirmed his commitment to the consolidation of all the confessions for the sake of humanity. This developed a favourable climate for a dialogue between the various confessions. In his speech he called Kazakhstan a country where Moslems and Christians peacefully co-exist: this country can and should become the place where the East and the West meet. The Vatican considered this

¹⁹ "About the basic directions of internal and foreign policy for 2003. The message of President to the people of Kazakhstan," *Kazakhstanskaya Pravda* (April 30, 2002).

²⁰ "Spiritual-cultural Development of People: A Basis of Strengthening of the State Independence of Kazakhstan. Statement of the President of Republic Kazakhstan, Chairman of Assembly of Peoples of Kazakhstan" by N.A. Nazarbaev at the VII session of Assembly of Peoples of Kazakhstan.

visit to be very significant "mission of peace," especially in the context of tragic events on September 11, 2001, in the USA.²¹

It is my hope that in the modern world Islam will play a remarkable role in the consolidation rather than the separation and opposition of peoples. It has many high spiritual values which are able to act as a foundation for the unification and consolidation of nations and states. In this regard it is necessary more actively to reanimate the ethico-cultural layer of Islam, closely connected to the national traditions.

In light of the above we conclude that at the beginning of the XXIst century in Central Asia in the conditions of globalization a new socio-economic ethnic and ethico-cultural holism is being developed with huge creative potential and great promise. It is from this holistic position that we should consider the position and perspectives of Moslem culture and spirituality. All the states should make global decisions, coordinate and integrate their efforts, remembering that in the XXIst century Central Asia will be one of the most influential members of the world community and will give a special colour and tone to the stable democratic development of the civilization of the entire world.

5.4. Political Philosophy of Independent Kazakhstan

At the end of 2001 Kazakhstan celebrated the 10th anniversary of its independence. This jubilee date in the history of the country coincided symbolically with the end of the preceding and the beginning of a principally new stage for Kazakhstan, as it marked a change in the quality of the internal and external conditions of the function of the country and the structure of state politics.

The meaning and objectives of the last 10-year stage of the country's development, leaving aside the details and considering only the basic parameters, were first, to establishing and develop the institutes of an independent state system, second, to carry out market reforms and, third, to ensure a stable foreign policy.

In the last ten years much has been done in this direction; the development of the new state system of Kazakhstan has been the crucial achievement of the past years. The President of Kazakhstan, Nursultan A. Nazarbaev, has played the key role in this process.

Skeptics may object that presently our state system is far from perfect and there are many issues to resolve. But no one can deny that a young independent state has been established and has risen to its feet in such a short period of time.

The last ten years, especially the first half of the 90s, were the period of national unity and social consolidation around the idea of the development of an independent state; this complicated process continues. In these ten years, despite some protests, on the whole, the country has preserved internal unity in diversity. Most of society and its elites agreed with or, at least, did not reject the selected strategic course of the country, and this positively affected the state reforms.

Also, it is important to note that, along with the stability and internal unity, for the last ten years Kazakhstan has been developing without essential influence from external powers. Russia and the Islamic countries have not affected our independent development in any special way. We have improved relationships with our eastern neighbor, China. Relationships with the western countries have been developing more or less constantly. In the last years the issues related to extremism and terrorism have become acute, but, unlike our Central-Asian neighbours, they have not affected Kazakhstan so dramatically.

²¹ *Visit of Pope John Paul II in Republic of Kazakhstan* (September 22-25, 2001) (Almaty: the Center of Foreign Policy and the Analysis, 2001), p. 45.

In the foreign sphere we managed to establish the infrastructure of external relationships on all borders and to be acknowledged as an independent state.

On the whole, we may say that domestic and foreign factors to a greater extent have enhanced the transformations in Kazakhstan. The achievements made thusfar can largely provide the guidelines and conditions for the further development of our country.

The perspectives of a stable development of Kazakhstan for the next 10-20 years are not as certain and simple. Much depends on how well we can realize and understand the times and the main objectives our country must achieve at the current stage. It is also important to be able to see the challenges the country is facing and to develop an adequate strategy to handle them. On this mainly depends the level of stable development of our country. What then are the challenges we face nowadays?

The first challenge is a deepening social fragmentation. As a result, we may get a differentiated society with certain internal contradictions. Imperfection in its mechanisms of agreements on the main political concerns in a changing society could be a key determining factor of such kind of challenges.

This situation has been aggravated by a split that took place last autumn in the very elite that should represent the national unity in a period of reforms. Part of the new elite that has developed in the last ten years began to see the prospects of national development in a different way, significantly hindering the consolidation needed to realize the set of strategic objectives of the development of Kazakhstan in its new historical conditions.

The national economic capital which is becoming more stable is experiencing the same situation. Unfortunately, so far it cannot get beyond the period of the so-called primary accumulation to become a real factor for social consolidation. Unfortunately, cruel confrontations of the interests of various corporate groups take place quite often and their intensification is gradually weakening the foundation of our young state system. The fact of a possible split of the national intellectual elite on a language basis is also a significant issue faced by Kazakhstani society.

Presently we are witnessing the fact that our intellectual elite has started to split into two rather independent camps – a "purely Kazakh elite" represented by the Kazakh-speaking intelligentsia, and a "russianized" elite represented by the Russian-speaking intellectual Kazakhs who at times deservedly and undeservedly are considered to be so-called Kazakh marginalists. The boundary line between these two camps does not tend to narrow.

The second challenge the country is about to face in the near future is the fact that, despite all the positive results of the reforms in the state management system, we still cannot rise to the needed level of efficiency. This relates to the vacuum formed as a result of the underdevelopment of the local self-management system in Kazakhstan. Besides, in view of the inter-elite tensions Kazakhstani society gradually begins to be disappointed with democratic values. A peremptory "penetration" of the western democratic standards without taking into consideration our totalitarian past, on the one hand, and their populist perception by some circles in Kazakhstan, on the other, levels the democratic traditions in the mass consciousness.

A third challenge is the loss of national values, language and national culture by a part of the population.

A ten-year liberalization which brought many positive improvements into the life of our society has resulted in and developed a number of peculiar events related to external influences which, first of all, concerns young people.

A reduction in human potentials is also possible. Such "shadow" attributes of "the free-market" society as prostitution, drug-addiction, theft, corruption, vandalism, etc., unfortunately are becoming wide-spread. Together they aggravate both a growth of anarchy and an ethical-moral impoverishment of the Kazakh nation.

Besides, we witness the growth of a split consciousness in the contemporary Kazakh in day-to-day life. This is not limited to the sphere of a person's private life, but extends to other spheres of one's vital activity. In this regard, a very acute and new issue of social loneliness is cropping up: while proclaiming some life principles in satisfying his daily interests a contemporary Kazakh quite often is led by quite different values. Here we see the image of "a paradoxical person" developed since the time of independence. This is in need of study.

The fourth challenge is reduction of the scientific potential of Kazakhstan .

Presently our scientific potential is based on two pillars – the ex-Soviet and the present western education. Here we see a clear lack of conceptual vision in the national system of education and science.

In the ten years of reform a rather significant number of scientists has moved to other spheres where their ideas are well-paid. As a result, the average age of the current scientific contingent begins to increase. The number of scientific innovations has been reduced and scientific production on the world scale is almost at zero.

Unfortunately, today most young Kazakhs who have selected creative scientific-intellectual activity are without the ability to realize their abilities in this field due to financial difficulties. As a result, quite often it is not the bearers of breakthrough ideas who take the place on the intellectual proscenium, but representatives of a near-science "grey" mass able to generate only eclectic projects.

Efforts to self-finance the national science institutions resulted in the sale of the available property and an exodus of young and talented people. Some cases of patronage on the part of the national capital have not yet improved the scientific potential. Apparently, thus far the real possibilities of the national capital do not enable it to finance scientific research in order to generate profit in a more remote future.

The fifth challenge in the upcoming year is the complication of the foreign situation around Kazakhstan.

These serious home issues hindering the modernization of our country are aggravated by complications in the external situation. Events demonstrate that Central Asia is becoming a region where the interests of the large powers and the centers of global influential clash. The abrupt presence of the interests of the USA, Russia and China in our region significantly reduces Kazakhstan's field of foreign maneuver. Complications of the foreign climate of Kazakhstan are affected also by the Islamic world.

It is necessary also to take into consideration that our country, having large reserves of hydrocarbons, is gradually becoming involved in the zone of interests of certain states who are not willing to lose their positions in the global oil market.

By 2015-2020 Kazakhstan, according to foreign specialists, will be able to take one of the leading positions in the field of hydrocarbon production. If this becomes true, Caspian oil may significantly hurt the interests of other countries and cause them to take steps to affect the oil development in the near-Caspian region of Kazakhstan.

A number of strategic issues in the western orientation of our foreign policy also remain open.

Another strategic challenge for many countries, including Kazakhstan, is the developing globalization.

Growing economic competition is a significant restraining factor on the stable development of Kazakhstan. In the conditions of underdevelopment of science in intensive and high tech branches of economics, our state is facing a real danger of remaining in the group of suppliers of raw material to the world market. In this case, joining the World Trade Organization (WTO) which is supposed to promote economic growth in a medium-term perspective will force Kazakhstan to act in line with more stringent international economic standards. While a big step in the process of integration into the world trade and financial system, joining the WTO will become a serious test of the competitiveness of the national economy.

In view of the current scale of globalization of the world economy, we may say that Kazakhstan can hardly escape remaining a one-sided economy. Mainly the raw material market and national economic development may suffer the negative influences of the globalization process.

Other serious expenses of this process threaten Kazakhstan in yet other spheres. Not being able to develop a kind of a "cultural shock-absorber," we put ourselves in danger of repeating the path of some countries developing according to a so-called "chasing model." Achieving significant results, first of all, in socio-economic and later in political development, these countries lost the ethical-moral core by which they have been developing for centuries. We must become an exception to this rule.

To our great regret, nowadays Kazakhstan does not have sufficient instruments to make valuable use the fruits of the evolving globalization process. Moreover, the instruments we have do not allow us to minimize the damage that globalization may cause to our national interests, in which condition we can only join the dynamics of the globalization processes taking place in the world.

The modern world is cruel in its comprehensive competition. The mediocre do not succeed in the process of global development. Today Kazakhstan is facing the challenges of the global development and its future will depend on its success in finding answers to them.

Here discussion of some special way of development for Kazakhstan in the global community many seem a bit out of place. But the main issue is how not to lag behind the other countries which are already developing in the new coordinates of the world evolution. We have to find our own formula for an harmonious entrance and stable functioning in the process of globalization. The upcoming ten to twenty years may be one of the key periods of development of our independent country. The place that Kazakhstan will be able to take on the Eurasian continent in the XXIst century will depend on how we survive this period.

A national strategy of Kazakhstan for the upcoming decade, in our opinion, could take into account the following crucial moments:

Firstly, the global economic and political situation requires that Kazakhstan train national personnel strongly enough in professional competencies to be competitive not only at the national, but at the international level.

Special attention should be paid to the system of training national personnel who have the ethical-moral values of the nation and modern high-tech knowledge and skills. Only in this case can all sectors of the national economy be able effectively to work and compete under the new economic conditions and become familiar with international economic-technological standards.

Training strong national market-managers, economists and international lawyers is a rather complicated task for which it takes a long time to resolve and to adopt special state programmes. Therefore the state should be gradually training and taking care of such personnel, bringing to life its national youth policy.

Secondly, the future of Kazakhstan may be seen only in integration. In the next decades we may be talking about integration only in the post-Soviet space, but a multilateral integration in the CIS framework does not mean an automatic renaissance of some model from the ex-USSR. This would be both senseless and impossible in principle, since traditions of the sovereign and independent CIS countries already have rather long roots. Therefore, integration on the post-Soviet space is unification of Commonwealth countries on quite new terms and at a higher civilizational level in line with the realities of the complex modern world.

If the CIS countries want to be competitive in the new conditions, to survive and not to stay on the margins of global development, they should unite. Isolated development in terms of globalization not only has no perspective, but would be ruinous. The CIS countries will be able to develop effectively in terms of globalization only if they unite their efforts; there is no other way. Economic, cultural and other differences are too strong for them effectively to integrate into other zones: geography is destiny.

Today the CIS countries have a rather large joint capital enabling them to be competitive in the world economics. Their territories together are 22,230,000 square kilometers, which is almost seven-fold larger than the territory of all 15 European Union states. 283 million people or 4.8% of the Earth population live here. The CIS countries have over ¼ of the explored world reserves of natural resources and 10% of its industrial potential. The CIS countries and Russia first of all, have significant scientific potential. These rather large resources will enable us to compete rather effectively with other global economic zones.

In the first stage the structure that promises to be the most effective in the post-Soviet space is the Eurasian Economic Community, developed under the initiative of the President of Kazakhstan Nursultan Nazarbaev. Some of the most promising elements for cooperation in this framework may be the following:

- development of united economic space with a free transit of goods, services and capital;
- development of high-tech branches of the economy;
- joint development of the scientific, scientific-technical potential: scientific-research and experimental-construction developments;
- training highly qualified specialists;
- development of transportation and communication networks;
- mutual investments, etc.

Thirdly, we need to promote our own Kazakhstani "project" of a system of education and scientific advancement. Reforms in this sphere should not mean transformations only in the system of the National Academy of Sciences which in its essence cannot represent the whole of Kazakhstani science. Presently, various schools with new scientific directions, requiring a certain attention on the part of the state, begin to be developed. Some works of young scientists need help on the part of the state. In modern conditions no intellectual creative activity can produce a really breakthrough product if it has not been supported in a certain way. This is one of the reasons for the slippage in modern Kazakhstani science. In this regard, one of the crucial tasks is to start new social-humanitarian research and its application.

Fourthly, a strategic objective is to increase the efficiency of the political system of Kazakhstani society. Here we should proceed from the fact that democracy, being, as it seems, the optimal public order for today, is not an end in itself. In its ideal, the phenomenon of democracy is an unattainable goal which means a permanent search for the most appropriate manner of human

co-existence. Thus after rather extensive economic transformations, it is necessary to start a gradual stage-by-stage intensification of political reforms.

This strategy is quite justified. The world and the national experience prove that in conditions of post-totalitarian development the rates of economic liberalization should surpass a bit political reforms. Otherwise, social chaos, fraught with a large-scale political destabilization of the society would be expected. Stabilization of the main democratic institutions is possible only if based on the development of a stable economic foundation.

Only after having developed favourable socio-economic conditions for our own existence, shall we be able to find the key to the development of an efficient political system. Here the western ideals of democracy should not influence the people. The period when the rhetoric of its direct application to the Kazakhstani land was fashionable is coming to an end. Therefore, when speaking about further development of the political system of our country, we should be talking mainly not about its resemblance to the "golden wreath of democracy," but about the development of the political system of Kazakhstan in such a way that it enables the citizens of this Republic to live in social comfort.

Fifthly we need to search out an ethical-moral core that would consolidate all the citizens of the country. No doubt, it is very complicated to find a consolidating core for a society in transition. The intentions that the intellectual elite of the country proclaims today are not yet needed. Apparently, this can be explained by the fact that the suggested ideas, meant to become a basis for the ethical-moral core of the entire poly-ethnic Kazakhstani society, unfortunately, are not yet of special interest. Most importantly, they are not able to "stimulate" the nation to further modernization. Therefore, the objective is to find the ethical-moral core that would consolidate the entire multicultural Kazakhstani society, including both allies and opponents of the current course of the country.

What can be the basis of such a core? We agree with the opinion that this can be only the national idea of the state independence of Kazakhstan. But the very idea of intensification of our independence and state system gradually begins to lose its priority. Having built the major institutions of the state system, for some reason we start to forget the need for their further intensification and development in terms of globalization. A long-term and goal-oriented effort both on the part of the state and of the social structures is needed in this direction.

In conclusion, we would hope that our country will be strong enough decently to meet the challenges of the complicated modern world. Past experience allows for hope that Kazakhstan will be able harmoniously to enter the modern world and take a merited place therein. This will meet the real national interests of our young state.

The present work is rather tentative, with more questions than accurate answers, but it invites discussion of the topics it raises. Society has been discussing the future of the country and the form of its political system. In this context we have expressed our position on many issues which the country is presently facing from the point of view of the independent state system and national interests of Kazakhstan. Today one of the key objectives of the society is not to lose the core of the state system; the feeling of a certain responsibility for the present and future of Kazakhstan must not be lost in the course of permanent political discussions. This is a principle concern.

Conclusion

Modern society has come to such a stage of civilized development that processes are now developing very rapidly which demonstrate interdependence of different countries and states. The process of globalization, completely changing the economic and geopolitical map of the world and influencing the development of ethnic and cultural processes, has developed in different ways in different parts of the globe, causing both admiration and hatred. It is also very differently understood and interpreted in the scientific literature, causing new discussions that require scientific research.

In facing the globalization process the countries of the Central Asian region, including Kazakhstan, experience the difficulties and contradictions it creates. More than that, for young developing countries this process is becoming more painful and difficult, as it is connected with serious modernization not only of the economic basis of the society, but also with its superstructural phenomena that break the traditional ways of the society. For Kazakhstan, which has gone through great historical modernization of its traditional society during the last hundred years, this process can be particularly difficult as it can lead to the final loss of the original and unique culture, language and traditions of the Kazakhs etc.

The basis of any culture is a system of values which determines the attitude to the world for oneself and other people. Traditional Kazakh culture has survived under the pressure of attempts without spiritual dimension to transform it into a socialist culture. At present it is passing through a transformation to mass culture, having lost its prior spirit as before but under great influence from western culture and American mass culture. The ideals of the former social formation which expressed common human values in a more concentrated form have not survived; the new bourgeois ideals do not become dominant in society. The traditional ones, whose carriers are representatives of the Kazakh ethnos that formed the elite, remain on the periphery. Unfortunately, the revival of the noble values of the Kazakh national culture very often takes the form of a reanimation of outward forms and rituals, but not their deep essence. The spiritual heritage of Kazakhs is great, but it can become greater when taken together with many other cultures of those ethnoses which together comprise a whole or unity called the Kazakhstan people. This is important for national consolidation, for the provision of the spiritual independence of the country, and for the establishment of the national and cultural unity of the people of Kazakhstan as a united civil and political unity of people of different nationalities.

The spiritual heritage of the whole people of Kazakhstan is not only history and culture, but first of all that link which connects past and present and makes the present aim for a better future. This is not conservatism or a blind following of the traditions, but that which makes us love, respect and preserve things inherited from our ancestors for the purpose of passing them along to the next generation.

It goes without saying, especially now when the Republic of Kazakhstan is in a transitional period, that it is very important to realise the important role and significance, which the spiritual heritage of the past has for the progressive transformation of Kazakhstan society. The social transformation of the society has gone through a total break down in all its aspects. The largest part has turned into a faceless and nameless mass, having neither its own "I" nor group "WE," and hiding under slogans. Under no circumstances must it grow into the opposite extreme where society would consist of egoists seeing nothing but their own "I" as with our egocentrism now established in some modern western countries.

As we enter into the world system, we must think about Kazakh self-identification, about its survival as an independent nation. Having achieved state independence and sovereignty, we must do our best to strengthen them and to realize clearly that the modern world order faces a hidden danger in the process of globalization of the cultures of humankind. Earlier the culture of any nation gained something new for itself and then created something of its own; now the new has achieved that critical level on which culture must either close within itself in order to survive (which is practically impossible in modern circumstances without being blamed for nationalism, fundamentalism or a reactionary character), or disappear. Having lost all its originality and uniqueness it would turn into a simple expression of national rites and customs for tourists or hide in shops, selling souvenirs to foreigners.

The destruction by globalization of the borders between the different nations and nationalities and their closer economic integration, leads not only to positive, but to a whole range of negative consequences. One is the weakening of the role of the national culture in the process of the formation of an individual and of civil society, which leads in turn to the loss of one's own spiritual heritage: the Citizen of the World will never sacrifice himself for any separate nation. This is one of the main reasons for the conflict between the process of globalization and national sovereignty which is very actual for Kazakhstan.

While going through this important period of independent development, the period of social transformation and adaptation of the people to their new circumstances, our republic remains in a very vulnerable condition in the cultural sphere. The enthusiasm of the first years allows for some rather smooth development, but as it fades away we risk losing our ethnic identity. If we stop to take measures to support and develop it these should not be only outward forms and the propaganda of the state symbols. Though necessary, in addition we must preserve what is inside us – the soul of the people, its mentality, and the traits of its national character. It is necessary for us again to create that state of our society, when the word "WE" means not only the narrow circle of our relatives, but all nations in general. Only when Kazakhs, as the main state-forming ethos realise themselves, will they be able to integrate the other ethnoses dwelling in Kazakhstan. Then we will be able to speak about one Kazakhstan nation as a new super ethos, achieved on the level of the common national development of Kazakhstan under the conditions of globalization. As a result of social transformation in Kazakhstan there will be created the real conditions for the formation of a civil society and social state, which in turn will provide for a stable, balanced development of the Republic of Kazakhstan in the system of global world relations.

About the Author

The Director of the Institute of Philosophy and Political Sciences under the Ministry of Education and Science of the Republic of Kazakhstan, the President of the Academy of Social Sciences of Kazakhstan, Doctor of Philosophy, Professor, Academician Abdumalik Nyssanbayev is the author of more than 600 scientific works, including 70 works that were published in 25 languages of the world. He established the international research school in philosophy and political sciences and spent 40 years of his scientific activity working in Kazakhstan, Russia, China, Kyrgyzstan, South Korea, Turkey, and Uzbekistan. He is a well-known scientist, a laureate of many prestigious domestic and foreign prizes, a member of various Academies of Sciences, an active participant of many international scientific fora. In recognition of his scientific merits, the Doctors of Philosophy, Professors G. Solovieva and S. Kolchigin published the book "Abdumalik Nysanbayev" in the series: "The Life of Outstanding people" (Astana: Elorda, 2001) under the program of the Ministry of Culture, Information and Social Accord of the Republic of Kazakhstan. At the same time Abdumalik Nysanbayev is supervising and playing an active role in the preparation and publication of the new national encyclopedia of the sovereign Republic of "Kazakhstan" in 7 volumes in Kazakh, Russian (5 volumes) and English (2 volumes).