

## VOLUNTEERING IN THE KAZAKH STEPPE AS A SEGMENT OF THE SOCIO-CULTURAL SPACE

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### ABSTRACT

This article is aimed at the study of volunteerism as a new area of philosophical discourse formed in the Kazakh steppe on the basis of culture and traditions. A particularly relevant issue is the analysis of the formation and development of volunteerism in the Kazakh steppe. The study of the theoretical foundations of volunteerism, the identification of the features of its structure, in turn, is of great importance in the education of modern youth. In the scientific work, the stages of the development of volunteerism in the Kazakh steppe are studied, the traditional ideological, historical and chronological periods are highlighted. The article gives a brief overview of the conceptual content of volunteerism in the Kazakh steppe and outlines the philosophical views of thinkers who lived in the Kazakh steppe, then the novelty of the problem of volunteerism in the context of Kazakh philosophy is proposed, the nature of volunteerism as a social phenomenon in the Kazakh steppe is analyzed from a historical and philosophical point of view. The importance of considering the connection of volunteerism as a separate institution in Kazakh society with culture, traditions, customs, nomadism and religion is emphasized.

**Keywords:** Volunteering in the Kazakh Steppe, Charity, Kindness, Generosity, Traditions.

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### Қазақ даласындағы еріктілік – әлеуметтік-мәдени кеңістіктің сегменті ретінде

**Аңдатпа.** Бұл мақала мәдениет пен салт-дәстүр негізінде қазақ даласында қалыптасқан еріктілікті философиялық дискурстың жаңа саласы ретінде зерттеуге бағытталған. Қазақ даласындағы еріктіліктің қалыптасып, дамуын талдау ерекше өзекті мәселе болып табылады. Еріктіліктің теориялық негіздерін зерттеу, оның құрылымының ерекшеліктерін анықтау, өз кезегінде қазіргі жастарды тәрбиелеуде жоғарғы маңызға ие. Зерттеу жұмысында қазақ даласындағы еріктіліктің даму көкжиектері зерделеніп, дәстүрлі-дүниетанымдық, тарихи - хронологиялық кезеңдерге бөлініп қарастырылады. Мақалада алдымен қазақ даласындағы еріктіліктің тұжырымдамалық мазмұнына қысқаша шолу жасалып, қазақ даласында өмір сүрген ойшылдарының философиялық көзқарастары баяндалады, одан әрі қазақ философиясы тұрғысынан еріктілік мәселесінің жаңалығы ұсынылады, тарихи-философиялық тұрғыдан еріктіліктің әлеуметтік құбылыс ретінде қазақ даласындағы сипаты талданады. Еріктіліктің қазақ қоғамындағы жеке институт ретінде мәдениетпен, салт-дәстүрмен, әдет-ғұрыппен, көшпенділікпен, дінмен байланысын қарастырудың маңыздылығы ерекше атап көрсетіледі.

**Түйін сөздер:** қазақ даласындағы еріктілік, қайырымдылық, ізгілік, жомарттық, дәстүрлер.

## Добровольчество в казахской степи как сегмент социально-культурного пространства

**Аннотация.** Данная статья направлена на исследование добровольчества как новой области философского дискурса, сформировавшегося в казахской степи на основе культуры и традиций. Особо актуальным вопросом является анализ становления и развития добровольчества в казахской степи. Изучение теоретических основ добровольчества, выявление особенностей его структуры, в свою очередь, имеет большое значение в воспитании современной молодежи. В научном труде изучены этапы развития добровольчества в казахской степи, выделены традиционно-мировоззренческий, историко-хронологический периоды. В статье дается краткий обзор концептуального содержания добровольчества в казахской степи и излагаются философские взгляды мыслителей, живших в казахской степи, далее предлагается новизна проблемы добровольчества в контексте казахской философии, с историко-философской точки зрения анализируется характер добровольчества как социального явления в казахской степи. Подчеркивается важность рассмотрения связи добровольчества как отдельного института в казахском обществе с культурой, традициями, обычаями, кочевничеством, религией.

**Ключевые слова:** добровольчество в казахской степи, благотворительность, доброта, щедрость, традиции.

### Introduction

Every nation on earth has its own way of life and character, which has developed from century to century, has developed socio-economic, natural and anthropological aspects. In accordance with this, culture, traditions, customs, philosophical and worldview realities are formed.

Volunteering is a social phenomenon. Volunteering is the ethical basis of being. Therefore, the place of volunteering in society has long been a question of interest to society and state institutions, the ideas of thinkers and representatives of different cultures and people. To date, this topic has become a relevant topic of a number of sciences, in particular sociology, political science, psychology, and now philosophy.

Volunteering in the Kazakh steppe has been formed and developed for many centuries, combining national identity with socio-cultural features. It is necessary to understand that volunteering in the Kazakh steppe is an action, a force and a phenomenon. In general, volunteering in the Kazakh steppe is defined as a model of socially significant activities provided to families and individuals in historical periods in the continuity of traditional society of the Kazakh people and social tribal assistance. If we turn to the historical context, we can see that the concept of volun-

teering in the Kazakh steppe is developing, changing and reviving on the basis of laws of various social phenomena.

Volunteering in the Kazakh steppe has its own path. After studying the stages of its formation and development horizons, we decided to divide the philosophical and historical development of volunteering in the Kazakh Steppe into three stages:

First, the development of Islamic culture in the Kazakh steppe as a voluntary institution;

Second, tribal assistance in traditional Kazakh society as an institution;

Third, volunteering in the ideas of Kazakh educators.

Volunteering as a phenomenon is undoubtedly rooted in the historically formed philosophical worldview experience of different people, which originates from the traditions and culture of this people. Assistance, support, and solidarity of each nation in terms of preserving itself as a species are the basis for their development as a nation and a source of boundless love for each other.

If we look at the philosophical essence of volunteering, we will see that it consists of national characteristics, ethical personal qualities and values, in particular, such qualities as kindness, charity, Love, and compassion. A person who has acquired these qualities will undoubtedly help another person and shed his kindness.

### **Methodology**

As a methodological basis for the study, the stages of the emergence and development of volunteering in the Kazakh land are analyzed, and the theoretical conclusions of scientists on this issue are analyzed. The study of volunteering in the Kazakh steppe as a single system is of great interest not only from a historical point of view, but also from a philosophical point of view with a large logical sequence. In the course of study, general scientific dialectical methods of cognition were used, as well as a number of separate scientific methods, in particular, logical, systematic, comparative and scientific analysis.

### **Development of the Kazakh Steppe as a Volunteer Institute of Islamic Culture**

We know that there were outstanding personalities in the spiritual world of humanity, who drew deep attention to the various meanings of ideas and axiological teachings, social life, and emphasized their importance not only for their time, but also for the future generations and civilization.

It is undeniable that philanthropy and charity in the Kazakh steppe form the basis of volunteerism, it is worth noting the author of «The Virtuous City», «Second teacher» al-Farabi, author of the work «Kutadgu Bilig» Yusup Balasaguni, founder of the work «Divani Hikmet» Khoja Ahmed Yassawi, who formed the path of charity development in the Kazakh steppe from ancient Turkic times.

Al-Farabi, studying Plato, Aristotle, and Socrates in detail, found the sources of his personal philosophical ideas and spiritual heritage. His philosophical ideological legacy is very large and diverse. The teacher pays special attention to the problems of morality and humanism, which are the basis for the achievement of human happiness. The development of these ideas and the development of The Thinker's point of view were strongly influenced by the legacy of Aristotle and the Greek philosophy and ideology of that period.

The main and most profound work of Al – Farabi is the work that revealed the essence, structure, development and prosperity of «good citizens» – «treatise on the views of good citizens».

«There are two types of charity, says the scientist: ethical and intellectual. Charity, which belongs to the intellectual (soul) side of the mind, is wisdom, intelligence and sharpness of the mind and vision. Ethical charity is a charity that belongs to the soul's aspiration, that is restraint, courage, generosity, justice». Therefore, it is possible to agree with the general trend of claims that the basic social concept of Al-Farabi was based on the principle of humanism. Thus, the problem of humanism is mainly considered in connection with the phenomena that form the root of human existence-charity, kindness, justice, the desire for happiness, and intelligence [1].

Reasonableness of the thinker is a concept that expresses the perfection of personality. A mature person not only cares about the situation of the other person, but also voluntarily acts for his own happiness. And, of course, it is a voluntary phenomenon.

At the turn of the VIII-XII centuries, when Turkic tribes flourished, cultural values in the Kazakh steppe developed in connection with Islamic Civilization. Humanism also developed as one of the teachings of this civilization. As humanism developed, it began to take a universal character.

L.I. Abygalieva, in her scientific work, made an etymological linguistic analysis of the words «goodness» and «humanism» as a concept. First, the two values are organically linked. They are values that complement each other, support each other, and open the way for each other, she said, «adding that goodness is a broader and deeper concept than humanism» [2, p. 16]. According to al-Farabi, if a person has good qualities, he will certainly encourage him to do good, and vice versa, if he finds bad qualities, he will not lead him to good.

That is, a person's qualities of kindness, humanism, generosity are symbols of voluntariness, says thinker. Al-Farabi in his work

«The Virtuous City» emphasizes the importance not of the individual, but of society.

Al-Farabi describes that «person can achieve perfection in his native nature only through the Union of all people who help each other».

The Thinker's statement that «the health of the human soul is always made up of Charity, good deeds and beautiful actions» defines the definition and principles of volunteering, not only shows volunteering as a phenomenon separate from charity, but also characterizes that volunteering is a valuable phenomenon consisting of colorful actions. This is reflected in Aristotle's «what is the meaning of life? We can see that serving and benefiting others is a manifestation of volunteering combined with charity».

Al-Farabi said that the process of education produces reason and virtue, «a person who does not have knowledge finds vices as good, and a person who has knowledge considers only good things to be positive», while his Greek teacher Socrates said that «it is necessary to believe in person's word and wisdom, not in his oath» and gave priority to the word and mind of a good person. As for Michel de Montaigne, «a person who cannot do good things, will not benefit from the knowledge he has received. We see that thinkers who lived at each stage formulated that knowledge humanizes the individual, paving the way for virtue and wisdom.

After al-Farabi, thinkers and geniuses began to appear in the Kazakh steppe. Al-Farabi's thoughts on the teaching of virtue are continued by Yusuf Khass Hajib Balasaguni, known for his spiritual and moral ideas. The most important value he studied was virtue.

In the epic «Kutadgu Bilig», we see that the social strata of society are described and called for good with their poems.

Thinker «Do good things, sow seeds of goodness» is the noblest quality according to the «seed of goodness» Yusuf Balasaguni. If we spread goodness, it will grow, bring happiness to others, and make you happy.

Benign is true, temerity is wrong:

The Burden is privilege...

True is Eden, wrong is Hades, and be aware of that! [3, p. 91] The basis of this idea is that by performing good deeds, positive actions, a person is subject to making a choice for himself, whether the future is paradise or hell, for himself.

«You need people in two worlds –

I would like to be a good man, a straight man» [3, p. 92].

In this verse, Balasaguni says that the Muslim way, where the «two worlds» of the world and Paradise are achieved by good deeds, correct behavior.

The Thinker continues the lines of the poem as follows, and formulates a game to say:

Life is the treasure, but not for free,

The merit of which should be known until you die.

Let down cold-heartiness and do kind,

There is the death that should be in mind. [3, p. 93].

In his work, Yusuf Balasaguni reveals the full content of the concepts of wisdom, knowledge, good attention, good heart, good life, good soul, and reveals the ideas of universal goodness in the period of Turkic civilization. «Wisdom of Royal Glory» – it is a valuable work that demonstrates virtue. It is an invaluable national heritage. From century to century, the teaching of moral thought is passed down to generations.

It is closely associated with the name of Khoja Ahmed Yassawi, a thinker who contributed to the spread of Sufi teaching in the Kazakh steppe. Khoja Ahmed Yassawi in his unique works «Divani Hikmet», «Risala», based on his religious teachings, calls society to virtue, morality, charity, Compassion, criticizes greed and dishonesty, kindness and ignorance. In his ideas he calls people to imbue their hearts with kindness and not to touch something that doesn't belong to them.

In the writing «Divani Hikmet» by saying:

«Do not quench the warmth of your soul» author calls people to have iman and be gentle to the others. On the other

hand, by saying «Be the shadow for those who are tired», «Care for destitute men», «Always do something noble», «Serve your people, respect the good», «Serve to ones with great souls», «I became a slave to whoever I saw», «Favouring orphans, poor and destitute men: that's our profit's example», «Share your income with destitute men, orphans and widows», «Be open hearted as much as you can» he calls people to help socially weak people.

In this era, when Islam flourished, along with traditional values, Islamic values were reflected. The main forms of Muslim assistance to the population will be Zakat and Sadaqah (alms). «Zakat» in Arabic means «grace», «purification», «righteousness», «growth». This means the amount divided from the property that must be given to those in need under certain conditions» [4]. N. O. Ismail stated in his article that «zakat is intended not only for all those in need, but only for eight categories of people in need. The first category is the poor (Miskin), whose property does not reach a certain level. The second category is the needy (Fakir). These are beggars, who differ from the poor in even worse conditions, they are people who have nothing, as well as those who cannot earn money due to age or illness», the author continues. At the same time, the waqf held a special place in the Islamic world. Waqf also means «hubous» in Arabic. This is a form of helping people who came from Islam.

«In Sharia, Waqf means the retention of certain property without spending a long period of time for repeated charitable use. Therefore, it is considered an unbreakable donation» [5]. In other words, Waqf has undoubtedly been a great force in the material and spiritual support of the people for centuries.

In general, in the period of the first Islamic civilization in the Kazakh steppe, there is a reason to understand volunteering as a social phenomenon. Because according to philosophical thinkings, mentioned issues urge to goodness, virtue, weal and tenderness. Although volunteering is not consid-

ered as a concept, altruism and humanism, goodness and compassion, charity and brotherhood are considered at the heart of the thoughts expressed. The works of these scholars are the basis of neogumanist statements. In the period of manifestation of Islam, whatever they gave it for Allah's sake, for every benevolence they expected hope from Allah.

### ***Development of Tribal Assistance in Traditional Kazakh Society***

In the period of development of traditional Kazakh society volunteering, social and tribal society and customs were of great importance.

In the medieval period of Kazakh society, tribal assistance and support were provided by the power of the «Steppe law», and The Guardian, reformer and executor of its foundation were the Bis.

Bi is not only the owner of democratic power in the political and social system of traditional Kazakh society, but also an authoritative institution that deals with social problems within the tribe, organizes aid, invites the rich and the judges of the village to charity. He was not named bi, but was recognized and trusted by people as bi for his art of dispute resolution.

«Honor» has always been dear to Kazakhs, the word «Malym zhanymyn sadaqasy, zhanym arymyn sadagasy» (I sacrifice wealth for my life, I sacrifice my life for honor) is revered, and therefore the norms of Kazakh customs are imbued with moral qualities. In short, the legal culture of nomadic Kazakhs is worthy of the identity and lifestyle of the People, national customs, that is, the norms of customs have become a derivative of national identity» [6].

Kaz Dauysty Kazybek Bi, who lived in the XVII-XVIII centuries of the Kazakh people, laments the sadness of poor, adding to his poems the need to solve social problems. His:

«For one without shelter

Rush to be a protector» - the need to provide assistance to socially vulnerable segments of the population. The differenc-

es and distinctions between the rich and the poor were evident in this period, and the periods divided into classes were not only to condemn society, but also to help the poor and the weak.

At the same time, in the context of traditional society, financial assistance paid by the rich in the Kazakh land to support culture began to manifest itself. That is, the historical development of the concept of patron in Kazakh society is an urgent topic of our day. It is necessary to preserve the memory of citizens who helped financially for the sake of the people and the future of the country, supported the persecuted intelligentsia and voluntarily mobilized their forces. Patrons supported not only cultural, creative personalities, poets, writers, scientists, but also engaged in the creation of schools and the admission of children from needy families to madrasas.

According to E. Nenasheva's article, Zhangir Khan was also a patron of the Bukey Horde, «in 1841, Zhangir Khan made efforts to build a school and financially supported it, and on December 6, 1841, he opened a school in the Horde [7, p. 188].

Zhangir was the first of the Kazakh Khans who helped to education, enlightenment and culture, and realized that it is necessary not to neglect the interests of the people. The Khan issued an order obliging the rulers of the tribes and the Departments of the senior large tribes to raise funds for the construction of mosques with primary schools. This gave an appropriate explanation to the Kazakh people.

«As a domestic patron of modern times, Zhangir made an invaluable contribution to the education of his people, his life was a reflection of his civic position, a manifestation of the high spiritual level of culture, moral courage, in particular, the people respectfully called such people patrons» [7, p. 189].

The origins and character of volunteering in Kazakh society can be traced back to the Kazakh national traditions. After all, the traditions and customs of the Kazakh steppe, based on charity, were developed as the first form of assistance and guard-

ianship provided to tribal society and unprotected citizens.

There were a lot of charitable traditions in the Kazakh steppe. However, let's note and analyze the traditions that have become the beginning of volunteering in Kazakh society in providing voluntary assistance.

As the Kazakh proverb says, «Say To The Village - Asar, say to the neighbor - Kosar», we are talking about a tradition that has long been inexhaustible in our traditions - Asar.

The Asar tradition is specially organized to serve single elderly people who have exhausted their strength. The Kazakh people, who are always caring for the needy, consider it their duty to help another person, even if they fall into a state of distress. The most important is conscience. All measures are built on the same basis. «Ken bolsan kem bolmassyn» is the folk wisdom of the Great Steppe. In it the wide soul of the Kazakh people and inherent in «Uly dala» gave value to mutual help, participation and not indifferent attitude to the neighbor [8]. The Kazakhs call «Asar» a method of rapid completion of the work of lonely elderly people. This has a vital, social and social significance. People with low labor and incomplete work will be able to listen to this event. People with low labor and incomplete work will be able to listen to this event. People help each other in difficulties by turns. A person who does not participate in this is deprived of the help of others when it comes to business. Recently, the content of Asar has changed slightly and acquired a different character. Asar is also called "Serne" in some places.

Asar is a compromise tradition among Kazakhs that helps each other. It is necessary to take into account the fact that in order to please his brother, it is necessary to stand together with the Combined Forces of many, a real measure [9].

Zhyly (heat). People living in rural areas provide livestock, property, and financial assistance to families affected by fires and other disasters when their property is

submerged, and the people call it "Zhylu". Zhylu transfer is a moral expression.

Shulen tartu – this is one unique example of one charity. Shulen tartu – charity can be shown as an old form of initiative. This is a manifestation of nobility. To give another person his own thing, property – to be able to give joy to another person.

Shulen tartu - one sign of nobility and generosity. In the past, cattle Lords, biys distributed livestock, money, products, and food to people from far and near places. But this is neither alms, nor alms, nor god, it is called "shulen tartu". The meaning of this is a kind of help and care for the poor. This was especially distributed by rich people in the autumn days, when the number of livestock increased, increased, and settled in the winter.

The cultists did not do it for profit, but for the sake of receiving the gratitude of many and for the fulfillment of their moral duty to give them a hand. As much as we used to humiliate the rich and the rich, we now recognize that they benefit the masses [9, p. 260].

Basire – a saddle that is worn by parents or relatives when a boy is used to riding a horse. This tradition has a great educational value. In other words, with age, the child's interest in animals increases, and his attitude becomes more direct. In addition, the Kazakh tradition promotes the development of physical strength and health of the child. Sitting on a horse from a small one, he fixes the joint and corrects the face of the body [10].

Keusen – a tradition used in agriculture. Usually, farmers who harvest crops in the fall give and take care of their relatives and fellow villagers. This is also one of the Kazakh traditions of charity [11]. «Ask for treatment - there is a way to ask for treatment of a substance in need (for example, kazy, tea, medicine, etc.). According to the law of the people, when asked for treatment, they are obliged to give it unconditionally. In the people, the phrase «If you look for a cure, you can't find it» comes from this» [11, p. 34].

Sauyn alu (ritual). "Don't ask for the sta-

tus of a man, after «milking» (Sauyn alu) the people. People who do not have livestock ask wealthy people to use their milk for a certain period of time, called "milking", to ask for a mare or cow. The milkman guarantees the safe delivery of the received livestock with young animals [9, p. 260].

We can conclude that volunteering existed in Kazakh society as an institution of assistance to brothers, relatives, and fellow villagers. We can see that the above-mentioned traditions are based on kindness and charity and contain the ideas of volunteerism. This, in turn, educates the younger generation with kindness, compassion, and brotherhood through traditions and customs.

### **Features of Volunteering in the Ideas of Kazakh Educators**

In general, in the history of philosophical thought, one of the Kazakh enlighteners, thinker Abay raised the Kazakh national consciousness to a new level, directing ethical and humanistic thoughts to virtue, spirituality, and morality. In his words Abay «Kareket kyl, paidasy kupke tisin», what you do should be directed to the «good», it is necessary to spend it for the benefit of the people. According to Abay, a person who wants to achieve the meaning of life must be «a good person - a perfect person». To be a perfect person, you need the most important mind. It is necessary to subordinate the mind to the heart. Only then will a person become perfect.

Abay's words of edification and works formed the condition of «Being Human», which was also a topic of interest to foreign scientists.

«Do good.

Doing good is the duty of every person» - The Thinker considers «doing good» to be an essential philosophical concept of the principle of «being human».

«The complete human image in Abay's works (heart, mind, strength), through the knowledge of the divine (Mind, Justice, Grace), has a systematic and traditional continuation» [12]. These are the key to truth, which is nec-

essary for the most important life for Abay. After the research of M. Myrzakhmetuly, many researchers translate "zhauanmartlik", which became known to the Kazakh scientific community, as charity. "Zhauanmartlik" in the literal sense can be called a par with the Kazakh concept of "generosity".

"Generosity is an ethical category that represents one of the best human qualities and defines a positive moral quality. Helping the poor, the elderly, the disabled and the needy is a noble deed" [13, p. 192].

Abay's poems and words of edification contain a lot of Arabic and Persian words. It is impossible to translate them from the dictionary, because these concepts are a whole stream in Islamic philosophy. And in order to understand the concepts of Abai, it is necessary to know these trends.

The idea of Abai can be traced back to the idea of the Great Russian writer, philosopher F. Dostoevsky: "it is not the main mind in a person, but the one that controls it: character, heart, good feelings, advanced ideas" [14, p. 97].

And in his works, Shakarim shows the image of a true person: He describes true man's appearance by saying: "Kindness, conscience, goodwill, honest work – whoever has these four qualities is a true man". In this sense, Shakarim's teachings on moral issues and man have a religious basis. His «AR ilimi» is the most artistic work of the Kazakh steppe, an educational source of Kazakh spirituality.

Abay and Shakarim emphasize the moral philosophy of morality. Abay says: «Love All Mankind, and love is just» and he saw genuine love to people in awakening its honour and dignity, and Shakarim Kudai-berdiev considers justice and satisfaction as the highest category of human conscience.

In the context of traditional society, financial assistance paid by the rich in the Kazakh land to support culture began to manifest itself. That is, the historical development of the concept of patron in Kazakh society is an urgent topic of our day. It is necessary to preserve the memory of citizens who helped financially for the sake of

the people and the future of the country, supported the persecuted intelligentsia and voluntarily mobilized their forces. Patrons supported not only cultural, creative personalities, poets, writers, scientists, but also engaged in the creation of schools and the admission of children from needy families to madrasas.

In the great Kazakh steppe there were many business and wealthy citizens. Among them: A. Zhusupuly, I. Adiluly, M. Moldabayuly, A. Bokeikhan, Zh. Orazalyuly, S. Omaruly, S. Zhanturin and others. Their work for the country should stand in line with the personalities of the Alash national liberation movement.

PhD, director of the Alash Research Institute of L. N. Gumilyov ENU Sultan Khan Akkuly in his work provides valuable information about Alash patrons. "He believes that the new elite of Alash began its historical mission with the creation of modern Kazakh culture and, starting from a small period, revived the most popular elements of nomadic culture» [15].

Together with Alikhan Bokeikhan and other Alash intellectuals, he was engaged not only in political, educational, but also in voluntary activities. He worked tirelessly to educate children from low-income families in schools, provide them with clothing, teaching aids and food.

The creation of charitable organizations in Kazakhstan began on the initiative of Alash residents.

It is known that kindness, compassion, and selfless help are a harmonious component of the Kazakhs' own culture, which is called "heat". For example, Alikhan Bokeikhan in his 1889 essay "valuable treasures of ancient times" described a number of good traditions of Kazakhs belonging to the period of communal and tribal relations, such as "hospitality" and "warmth (zhylu)". It is reported that these customs lost their original meaning at the end of the XIX century and are being forgotten.

The personality, civic appearance, moral nationality, abilities and activity of each person play a crucial role in the development



of the economy, culture, social and spiritual life of society. In educating the younger generation in such a way, we have a lot of role models. Alash leader Alikhan Bokeikhan occupies a special place among the younger generation, who correctly represents the spiritual world, humanity, and World Culture.

Alikhan Bokeikhan, literary critic, translator, publicist, organizer of the first political party of our people «Alash» and chairman of the autonomous government of the National Alashorda, who wanted to create and preserve the country's independence from the very beginning, made efforts to revive the ancient Kazakh tradition of «collecting heat».

According to A. Bokeikhan, «Zhyly» also faced a tragic fate. «Previously, the victims were provided with sincere, compassionate assistance, and this action was artistic. Today, it has become some kind of hidden page».

Subsequently, the new Elite tried to turn all the benefits of «Zhyly» into enlightenment, the formation of a semi-nomadic people and the development of modern Kazakh culture.

Kazakh poet, publicist Magzhan Zhumabayev calls the motto» to believe in the good of humanity as a whole is the highest sign of humanity « – to believe in good and to do good things. And Mukhtar Auezov says that «The good, not spread around, like a lonely poplar in the desert, will remain an orphan» - he says that good is a blue light that spreads around us and calls for doing good by joining forces [14, p. 130].

The voluntary Society of the Red Crescent and the Red Cross in Kazakhstan was established in 1937. We know that these organizations are international charities. The main goal is to provide social and medical assistance to those in need.

Charity organizations on the Kazakh land, based on volunteering, began to be implemented on the initiative of the Alash Horde. It should be noted that the organizations created by the Alash people were reflected as a force of political voluntariness in the Kazakh land.

«Citizen partnership» is a cultural orga-

nization that organizes charity events. It was founded in December 1913 in Orenburg, organized by A. Baitursynov and M. Dulatov. The main goal is to promote the continuous publication of the newspaper «Kazakh» at the expense of membership fees (100 som per person). He was also engaged in the development of educational work in the Kazakh society, the publication of books and literature in need, financial assistance to needy students in schools and madrasas, and the organization of charity events.

It was attended by A. Bokeikhan, H. Dosmukhamedov, M. Tynyshbayev, Shakarim, N. Kulzhanova and other Kazakh intellectuals. Ahmet and Mirzhakyp in the article «to the citizens of Alash»: «this is not a companion - a companion of a merchant, but a companion of a citizen. People who are involved in this should not be partners with money alone, but partners with attention and desire», he wrote [16]. From this last statement, We can conclude that people voluntarily believe that it is a good thing to help those who really need it.

Together with Turagyl and Kakitai Kunanbayev, Magat and Khasen Akayev, Karazhan Ukibayev actively supported the partnership «Azamat», created by the leaders of Alash Alikhan, Akhmet, Mirzhakyp, and spent money on the publication of the newspaper «Kazakh» as a membership fee [17].

In 1917, after the February Revolution, there was a youth organization «Zhanar», founded in Semipalatinsk. Its active members were M. Auezov and Zh. Aimautov, who took part in the All-Kazakhstan youth Constituent Assembly held in Omsk on May 5-13, 1918. Members of the organization supported the Alash party and promoted its ideas among the population. On March 5, 1918, under the leadership of «Zhanar», a special committee was formed, which was engaged in providing assistance to the starving Kazakhs of the Semirechye and Syrdarya regions. The committee was chaired by M. Dulatov, deputy chairman Zh. Aimautov, secretary M. Auezov, treasurer G. Esirkenov [18].

I. Zhansugurov by saying: "Do you feel

bad “Zhyly” of the people?” tells us about the importance of this ritual “Zhyly”. It shows the uniqueness of Kazakh national traditions, care for the needy and unwillingness to act voluntarily. In general, when we look at this period, we see that the Alash intelligentsia took the first steps in this difficult period, reviving our national spiritual traditions and developing volunteerism.

Volunteering may allow governments, as part of a neoliberal agenda, to decrease their responsibilities to the welfare of citizens and to privatize public services as volunteers and voluntary organizations are filling the gap [19]. Volunteerism is the most important institution in society, both in present and past society.

### **Conclusion**

The formation of civil society in Kazakhstan and the improvement of the public administration system will increase the role of volunteerism in Kazakh society as a national phenomenon. Based on modern scientific research and experience, volunteering is very important today in uniting civil society institutions and mobilizing initiatives.

As noted in the spiritual programs of the Republic of Kazakhstan, the main task is to create a fully developed personality of young people on the basis of universal values. However, today it is necessary to study the attitude of young people to values. After all, in the context of modern globalization, civil society should consider young people as the main force that affects their self-determination, integrative development and the formation of their civic position through volunteering.

In his speech to the youth of the year of volunteers, our president K. K. Tokayev noted that «doing good deeds, doing good to people is a long – standing tradition of our people. We must preserve this tradition. After all, helping and supporting someone is a quality that is embedded in our blood. Our people have a tradition of «Asar», which calls for such unity. This is our ancestral custom, which has not lost

its value over the centuries» [20, p. 1]- it is necessary to make efforts to revive such traditions as «Asar», «Zhyly», «Shulen tartu» in the continuity of generations.

Spiritual values accumulated over the long history of development of the Kazakh national tradition should form the historical and cultural basis of modern culture. The spiritual world of Kazakhs has absorbed many cultural influences over the centuries, melting and assimilating them in its native steppe traditions. One of these phenomena is volunteering. These traditions were so strong that no matter what historical circumstances, they could not radically change it. Our main task is to preserve and modernize our traditions, which will continue to be passed on to the younger generation.

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