Origins of Kazakh People Tolerance

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Abstract

In the article it was reviewed Kazakh peoples’ tolerance from historical and cultural point of view. Peculiarities of Kazakh tolerance were analyzed philosophically. It was regarded place of Turkic and Proto Kazakh culture in the world culture concerning basics of formation, coming from the ancient times, of culture of tolerance of customs and traditions, relation between nationalities world perception which includes religious, political, societal, cultural tolerance. It is underlined specific type of Turkic tolerance which contributed to world civilization. In current situation of issues of tolerance it is very significant to pay attention to national tolerance features of prototype of Kazakh model.

Keywords: Tolerance, Religious Tolerance, International Relations, Dilemma of the East and the West, Rights and Traditions of Nomads;

Kazakhs as great successors of nomads during thousand years showed ability to adapt to numerous outer factors. The great role in this process had the Great Silk Way which extended through Kazakhstan and the Central Asia. Silk way is well-known as one of the most civilizational achievement of humanity. Silk way was bridge between Europe and Asia, between Mediterranean and China in the ancient and the middle times as mean of trade relation. Along with it Silk way, which crossed Kazakhstan and the Central Asia, connected Western and Eastern civilizations and influenced on improvement of inter relational dialogues and culture. Ideas, knowledge, religious believes and goods transferred through nomadic way through thousand years influenced on Kazakhstan mentality. This phenomenon taught Kazakhs to be tolerant to other cultural customs and traditions.

In issues of tolerance on of the main considered aspects is religious tolerance. In historical processes it was known situations when religious oppositions lead to total destructions and catastrophes.

In the process of formation of religious tolerance in the historical evolution of Turkic people had great impact of complex symbiosis of nomadic and sedentary way of life. Turks through ages absorbed and perceived different cultural values of different ethnics, religious traditions and cultural centers. According to scientists “roots of the ancient Turkic and proto Kazakh s religious conception began from the animistic perception of second millennium

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Manat Kanagatuly Kanagatov et al.  /  Procedia - Social and Behavioral Sciences 81 (2013) 286 – 290

b.c. ” (Tsepkova I.B., 2004, p.19). From historical point Kazakhs went through Tanir, Zher-Su, worship to Umai ana, shamanism, Buddhism, Zoroastrism, Christianity. This long path born features to bear peculiarities of all other cults and live in tolerance with them. Arabs who later brought Islam to the central Asia said that they could meet religious centres like “Fire dwelling”, “God dwelling”. These objects were peculiar to Buddhism and Zoroastrism. Also medieval monk and traveler, and of the first European diplomatist who visited Kazakhstan and the Central Asia Gilom de Rubruk wrote in his notes, about city Kaia, about different religious rituals and representatives of different religions and temples. His notes proves that there used to exist together Buddhism, Christian and Islamic religions (Plano Karpini i Gilom de Rubruk, 1993).

Kazakh philosopher M.S. Orynbekov in his manuscript “Genesis of Kazakhstan’s traditional religion” states: “In the early medieval times in the territory of Kazakhstan there were synchronically existed different confessions. Mini religious cosmos gathered in the southern Kazakhstan and Zhetisu was alike to combination of world main confessions and reflected in the spiritual life of nomads through effective impact on humanity and moral rules. From those times one of the main features of nomads is religious tolerance” (Orinbekov M.S., 2005, p. 228). In fact, religious perception of tolerance of proto Kazakhs later impacted on openness of Kazakhs to other civilizations and cultures. Peace of the ancient Turkic religious believes later influenced on peaceful existence of different religious systems and confessions in current territory of Kazakhstan. Kazakhs show tolerance toward other nationalities and keeps esteem toward other religions being lack from fanaticism. These signs undoubtedly show religious and cultural tolerance of Kazakh mentality features.

In analyzing of history of Turkic tolerance phenomenon it is important to underline revelation of the reasons of feature to conquest other countries and saving their features of language, culture, religion, rulers and keeping harmony between them is connected with peculiarity of tolerance of Turks. Their tolerance dated back to Turkic feature, peculiarity of Turkic way of ruling. Turks relied on assistance of their dependents civilizations and they also could trust to Turks in solving difficult questions. Turks did not reject beneficial parts of techniques, religion and language of their dependents. Their main issue was concerned with organization and ruling of conquered nations and tribes and to lead them to conquest. The reason of assimilation of Turks with conquered nations is explained with Turks concept of “world state”. Only this idea explains Turkic state’s concept. Excerpt from Ogyz myth “the sky is our roof, the Sun is our flag” (Zharmaqhamedov M., 1996, p. 144) proves statement that Turks had concept of ‘world state’. If to consider this excerpt thoroughly we can conclude that Turks in the sake of world state could allow living in peace representatives of different religions, cultures and gave independence in economic and social choices. Wideness to rights of conquered nations of Turks was connected with their concept of perceiving all nations they conquered as their native land and they did not separate them from own ethnos.

From this point of view Turks attitude and way of ruling policy of dependent territories and local citizen were absolutely different from China, Rome, Byzantium, England, Russia, the Soviet Union and other empires. Turkic states did not have usual rule according to which wealth of conquered state was taken to capital city of empire. Edil, Chyngis-khan, Babyr, Gazniev and Osman Empire can be good examples of it. On this basis phenomenon of tolerance in Kazakh steppe had rational conditions to adaptation to new conquered territory. However Amir Temir is differs by gathering all wealth, architectures, and scientists in his capital city.

On of the feature of tolerance of Turks is rejection of strict punishment of dependents and lack of using force in regulation of relations. Strict ruling relations, as history shows, always had negative effects leading to rites and national civic uprisings. Turkic domination was identified with gathering army from dependent areas and from collecting law taxes. For instance, original Turks had to pay tax one of a hundred from their cattle. If one had hundred sheep, he had to pay for tax only one ship. Representatives of conquered territories had to pay for tax three or four cattle from hundred. System of law taxes contributed to long period ruling of Turks in conquered countries.

Their main advantage from other countries was in good organized army and high qualified system of governmental and local administration. From history we can see that countries conquered by Turks were beneficially governed and prospered during Turkic reign. Famous specialist in Turkic philology scientist R. Rakhmanaliev states about it: “After conquering three continent China, Delhi, Isfakhian, Damascus, Baghdad, Cairo, Constantinople, Algeria they had to think over how to save this power” (Rakhmanaliev R., 2009, p. 576). For instance China under
reign of Tabgash, Iran under reign of Seljuks, Egypt under reign of Mamluks, India under reign of the Great Mongols, Osman empire which was dagger for Islam and later shield for Islam can be good examples of great Turkic empire power.

All Turkic states had one aim. This aim is written in Orkhon scripts (Kultegin. Tonikok, 2001) safety, discipline and justice. It means that Turks wanted to establish peace, discipline and justice in conquered countries. They gained this by discipline, formation of concrete administrative and custom-house system, and establishment of safe trade throughout all empire and with neighbouring countries.

In general Turkic governmental structure and ways of Turkic administration survived in any social crisis situations and became strong social system. In spite the fact that states were destroyed and appeared new ones above mentioned elements of system were always in use. These elements served as basic for establishment of new country system.

In order to reveal origins of Kazakh tolerance we have to consider law sphere of Kazakh society which has great general humanistic content, according to many scientists. As one of the most significant part of legal traditions of Kazakh culture is high evaluation of individual’s moral qualities. It means that Kazakhks valued higher moral than rights. Injustice toward moral values formed through ages was considered as action against to society and regarded to be crime which destroys nomadic civilization values, and basics. Kazakhks have proverbs asserting conscience’s power higher than any other values: ‘let my soul be sacrificed in a sake of my conscience’, ‘Real man can be dead because of conscience, and a rabbit can be dead because of cane’ etc.

Along with them there were normative disciplines of social institutes like tight relations with relatives, hospitality, nomadic rights of Kazakhs, sharing blessing, wealth which helped society cope and overcome from natural disasters.

In third according nomadic rights consciousness if a man commits a crime his responsibility laid to whole tribe. It means that for individual’s rights were responsible, from moral and material sides, whole tribe members.

As we see from basic principles of nomadic rights humanistic component of rights was higher than rights. It is main feature of nomadic rights from European rights where rights are used as tool. In European countries and rights ethic component usually is lacking.

One of the main features of Kazakhs humanistic structure is etiquette of hospitality. Traditional hospitality instilled from childhood taught to esteem relatives, neighbours and friends, familiar and unfamiliar people. These qualities are significant of humanism and tolerance.

It is worth to consider the fact that people who were departed to Kazakhstan territory before, during and post the Second World War were welcomed by Kazakhs in spite the fact of their own difficult situations. This is fact also shows Kazakh peoples’ tolerance and humanism. To this point we can offer spiritual preconditions for sample of ‘Kazakhstan’s model of inter ethnos agreement’ for other poly ethnic countries.

According to A Kalybaeva Kazakhs hospitality originates from the early ancient times and reflects as definite moral ethic complex. Welcoming guests is a tradition which has many functions (Kalibekova A., 2005).

Kazakhs guest welcoming is very high developed custom. But this phenomenon is peculiar to other Turkic-Mongol countries of the Central Asia. But the main feature of hospitality of Kazakhks is on its legal basics. It means that rights of custom of hospitality of Kazakhs were asserted by legal rules. This legal institution is following: Host of the house must welcome any guests in spite the fact of their number and show esteem to them. Host must serve guests with food for free and offer all conveniences. Usually it is enough to say: “I’m guest from God”.

If a visitor rejects welcoming a guest according to traditional legal law guilty man has to pay penalty ‘at-ton’ (horse-coat). This penalty requires to give a horse and shapan (national outwear) to guest fro his mistake. Along with this for breaking this rule guilty man is strictly criticized by his relatives and neighbours, as following this rule was very important. Difficult obstacle of life can happen with any of nomads.

This institution dates back to very early times. There is a legend about origin of this custom. Kazakhs predecessor early predecessor Alash had three sons. In the end of his life he divided his inheritance to four and said: “I want to say you my admonition. In case if you go to guest to each other don’t ask payment for food, dwelling and hospitality. You will get for these needs the fourth part of my inheritance. So be, it will be undividable part of your inheritance which will go through ages” (Zimanov S. Z., 2001).
Basing one the evolution of concepts, traditions and customs and cultures of the past, Kazakh national culture phenomenon of tolerance found its continuation and found reflection in the works of Kazakh famous enlighteners Abai Kunanbayev and Shakarim Kudayberdiev. On the basis of these national enlighteners ideas relation of Kazakhs with other nationalities was in inter understanding, friendship and peace. Great philosopher of steppe Abai noted as the main three qualities of a man bright mind, hot bravery and warm heart (Kunanbayev A., 2002). Wise man use knowledge, wit and bravery to good, not for evil. He devotes them in a good cause and for love to humanity. Wisdom of a man is directly connected with spirituality, good deed, feeble conscience, truth and aspiration to justice. In interrelation with other a man, with favour and esteem to the other a man can achieve his main aim in life to recognize Allah. Follower of Abai Shakarim identifies main conditions to be far from bad manners. He states that it depends on knowledge of conscience formation and education to it from the early childhood (Kudaiberdiuli Sh., 2000). From philosophy of abai and Shakarim we can conclude that significance of wisdom is very high in recognition of meaning of the life and in threat of a humankind from bad things. After mentioning qualities which improves humankind they conclude that any nations must leave in peace. Both Abai and Shakarim aim unity of truth and reality, humanity and wit, science, belief and conscience. Wit and belief do not contradict to each other. Truth is from the Earth, nationality is from people. A man comes to them with his wit. Reality is from Allah, and this is perceived as belief. We can notice from Kazakh enlighteners’ spirituality of the East and judiciousness of the West, harmony of two different contradictory rudiments. For Abai wisdom is harmony of knowledge and spirituality i.e. system of whole knowledge.

Concerning above mentioned we can state undoubtedly that tolerance is significant contribution of Turks and proto Kazakhs to world civilization and culture. Consequently phenomenon of tolerance of Kazakhs deserves more thorough investigation. Along with this today world is seeking for a new values and aims for evolvement rejecting Western style of development and doing attempts to find new solutions for humanistic issues. For a long period of time the Western model of development was regarded as the best one. Such kind of one dimensional consideration and halt of development in the East and the West made to seeks for new dimensions of consciousness by filling up with complementary rudiments of spiritual resources. Nowadays it became tendency to interchange principles of the East and the West. As result, there are occurring synthesis processes. By other words we can say that there are being constructed bridge between the Western civilization and the ancient Eastern culture.

Today it is important to consider Eurasian model, which absorbed all best features of the Eastern and the Western cultural and civilizational values, as adequacy for the Western type of development. Eurasian model does not offer synthesis, but it offers middle condition which gives an opportunity to find solutions for contradictions between two rudiments. It can be achieved only in interrelation, dialogue and spiritual harmony of cultures and civilizations. Eurasian model offers by harmony reconstruction of a human life by combining and integrating spirituality and wisdom together. As basis for this model can be universal poly ethnic countries of Turkic nations which absorbed all good qualities living in Eurasian continent. Along with formal necessity of enlargement, they have taken these qualities because they were the best in their times. In its turn they were super nation which did not destroy any other nations and which gathered all the best minds of all developing countries. This quality of Turkic nations is mentioned in work of an Indian scientist D. Neru: “Baburiditer beneficially used Islamic belief and writing, Persian culture, intension of Indian people and brave spirit of Turkic nations”. It means that Turkic nations could use in advantage wit and talent, skills and energy of gifted people of a country.

Today, Turkic countries of the Central Asia and Kazakhstan after gaining independence have an opportunity to restore their place as Eurasian country which can connect the East and the West, The North and the South geographically, politically, culturally and economically. Kazakhstan as in the ancient times of “Silk way” trade way can be a bridge between the East and the West cultures. But it will differ by its new quality degree. There have been done, already, some steps toward it. As one sign of it can be mentioned visit of Rome Pope to Kazakhstan, which is regarded as symbolic phenomenon, chairmanship to OBSE, organization and conduction of the Summit of OBSE countries, conduction of meeting of the world religious leaders, chairmanship of Kazakhstan in Islam conference organization, conduction of the seventh Winter Olympic games etc. These facts prove that they are preconditions for Kazakhstan to be world political centre and base for all Turkic worlds. On this base Kazakh’s tolerance dating back
to the very ancient times can be recognized by other countries and evaluated and be published as world heritage and

to be used by others.

As one of the preconditions for this can be regarded crisis of the world systems which proved mistakes of world
cognition based in new age on the Western values and ideas for a long period. As time showed this condition is
connected along with social and economic, technical and technological, political reasons, they are connected with
world perceptual, methodological and value principles. This crisis is deep crisis of whole complex of lack of
harmony between human, society, nature complex relations.

Nowadays in search of adequacy for the Western development is is being raised interest to oriental countries. As
state most famous researches American and the Western-European post-industrial social model is identified with
one dimensionality and need for more and more consumers which meets requirements of “Capitalistic spirit”. In the
Western system there is lack of rudiments which relate spiritual humanism and dynamism, which serves for
individual’s mercantile economic interests. Their mechanism is based on competitiveness of individuals, groups,
countries and etc. by using any methods. These attempts made the West the most developed country, but it made
them to lose general humanistic, societal and cultural values. It means that European culture and science had lost
traditional wisdom and cosmic rule of intuition which save a humankind for thousand years from ecological and
social disasters. This traditional wisdom consists from truth, good deed and beauty. Western science is moving away
from good deed and censorship of humankind reflected by religious belief. One dimensionality of development of
the west is so vivid that search of components of spiritual source of consciousness is occurring progressively.
Nowadays it became tendency to interchange principles of the East and the West. As result, there are occurring
synthesis processes. By other words we can say that there are being constructed bridge between the Western
civilization and the ancient Eastern culture. This synthesis is reflected through the western aspire to personal rights
and independence in choice and the Easter esteem to social duties; aspire of the West to autonomy and the Eastern
aspiration to social discipline; the Western legal equity and the Eastern authoritarianism.

National contradictions, conflicts, catastrophes on religious base are over crossing territorial boundaries and
taking worldwide character. By considering this fact we are reviewing origins of Kazakhstan’s model of tolerance in
solution of international conflicts. Advantages of this model are reflected by its benefits in solution of international
and global relations. In consideration of origins of tolerance we have to pay attention to dimensions of main
directions which truly evaluate world condition and dimensions of doing attempts to evoke cultural heritage. If
Turkic nations evoke their consciousness, Turkic spirituality and spiritual humanistic potential in the era of mass
media means, their contribution to the world safety and peace would be very significant.

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