

I.A. Akhmetova*, B.Zh. Abdrasheva, A.M. Baimukhanova

*Karaganda University of the name of academician E.A. Buketov, Karaganda, Kazakhstan
(E-mail: i.akhmet@inbox.ru; banu_26_02@mail.ru; aliay.30.05@mail.ru)*

The foundation of volunteering is charity: a philosophical approach

The article points out the insufficiency of philosophical studies of volunteerism in this aspect, attempts to reveal the essence of this phenomenon and determine its role in society, to assess it based on axiological and sociological approaches. The authors, considering the philosophical aspects of the phenomena of charity and volunteerism, try to show the way of the anthropocentric development of these phenomena. Despite the fact that charity is an archaic social institution, its philosophical aspects, as well as its main features, have not been fully studied to date. This fact defines the purpose of this article as the consideration of this issue in a socio-philosophical context and the disclosure of its significance at the present stage. The study emphasizes the importance of philosophical study of the essence of volunteerism, its role in solving social problems. The authors' study of the problems of volunteerism is based on the ideas of philanthropy, altruism, world religious values, and the analysis of volunteerism in the flow of time. The article examines the statements of such philosophers as O. Comte and F. Nietzsche on this problem.

Keywords: volunteerism, volunteering, charity, altruism, philanthropy, Buddhism, Islam, Christianity, Judaism, Agape, Dana, Sadaqah.

Introduction

Every person should have a higher and greater purpose than just living in this life. From the day we came into this world, we should try to improve it. Otherwise it raises the question of what purpose one came into life with. Everyone determines its size and scale for himself. Some people think that it is enough to create a working business, but others have a desire to do even more — to change the future, create a new country, improve the quality of people's lives and the quality of relations between them. It is impossible to solve such problems by working only for oneself. Much more opportunities for this would be provided by social service, especially charity.

Consequently, one of the best things a person does in his life is caring for those in need. People can do good to each other by being kind. Giving a hand to those who need care, a person begins a step towards good.

Charity is one of the virtues of our people. As they say, “compassion — the soul is satisfied”, it is clear that it is the civic duty of every person to be a compassionate guardian of children with disabilities, orphans, to offer warmth of the heart, to participate in a good cause.

Charity as a phenomenon has long been known, but to this day the philosophy of charity has not developed even in its main features. In philosophical literature, there are only individual ideas associated with providing assistance to people in need. The main scientific literature for charity is developed in the context of history and sociology.

In fact, philosophy is a scientific and theoretical type of approach to the world. The philosophical approach differs from the mythological and religious one in that there is a feature of logical reasoning based on specific concepts, categories. Philosophy went through three stages in its development: cosmocentrism, theocentrism, anthropocentrism. Among them, anthropocentrism is a philosophical view, the main central problem of which is man (considered in the philosophical schools of modern times, modern times with the Renaissance). This article examines from the perspective of anthropocentrism the study of the philosophical view of this phenomenon, given that the main character of the problem of the origin of volunteerism is in charity, and it is based on the fact that people interact with each other.

Experimental

The origin of volunteerism is that the study and consideration of charity in the philosophical aspect constitutes its importance not only in scientific and theoretical terms, but as a social problem of great

* Corresponding author's e-mail: i.akhmet@inbox.ru

importance in society. This topic is an important object of study in many Western countries and in our country. This means the study of the stages of historical development of charity, which is the basis for the emergence and development of volunteerism, allows us to determine its place and role in society. As the main research methods, general scientific methods are used: logical, functional, systemic, comparative analysis and methods of complex analysis.

During the study, attention was paid to the theory of positivism of the philosopher O. Comte as an important scientific study within the framework of this topic, as well as the study of the problem based on domestic and foreign research.

Results and Discussion

Indeed, it can be said that the term “charity”, especially in subsequent years, could not stand apart from the generalizing views. We can say environmental protection, distance from destructive weapons, protests against war fell into such categories. What is real charity, and with questions about what its criteria are, the questions remained within the above considerations.

Charity is the provision of free assistance to an individual in need or to an orphan with a widow by a particular person or group in direct need. That is, the individual providing assistance does not necessarily have to be rich, the problem is his moral intentions. Turning to the old times: in hostilities, charity with the care of a child whose father died, charitable assistance to large families — the task of the Rich was also performed by most moderately wealthy people. Therefore, it was a great reason for the friendly growth of our people. In later times, especially under socialism, this category of charity took on a different character. In particular, at the request of the government, people who found themselves orphans were harmed by the government’s shortcomings (such as withholding a day’s salary). It was such phenomena that destroyed the character of the people.

However, it should be noted that the mentality of our people is still using this quality, as it is a kind people, which consists in opening their souls to someone. As we have already said, subsequent changes have disrupted the form of charity. For example, to what extent it is correct to call for donations to build a mosque. Because the mosque is considered the House of Allah and Allah has no need. However, human being has always some needs. There are many categories of need. The need to see a doctor for money, the inability to study for educational institutions without enough funds, and even the inability of multi-family families to get decent food can become a necessity.

What is charity: it is a phenomenon implemented through the connection of intelligence and heart. Because there are incredibly rich and intelligent but ruthless people who do good things neither to other, nor to themselves. However, if such people are shown the example of charity that is possible, then they will do it themselves. At the same time, it is directly related to religious beliefs. Therefore, charity is an important topic in the life of a highly respected society.

Volunteering, which has its origins in charity, is one form of assistance. The main principle of charity is also volunteering, which comes from free time, from the local address, from the content of assistance.

Volunteering and World Religion

From immemorial time, the focus was on charity for society. Till these days, it remains significant being the main quality that is born from the most virtuous qualities in a person for another. Over the course of centuries and years, researchers have given different interpretations to charity. The word “Charity” appeared in ancient English and meant a special sign of “Christian love for loved ones”. It is etymologically closely related to Christianity. Because the word had already entered the English language through an old French word derived from the Latin “Caritas”.

In ancient religious periods, in Buddhism, Confucianism, Christianity, Islam, the concept of charity was considered the principle of caring for one’s loved one, compassion, social support and assistance, and was the focus of public attention.

With the passage of time, the meaning of charity has shifted from the old French word “charité” to “Christian love” — “caring for the needy” and “generosity”. Duo-Reims and King James translate the word “agape” — “mercy” due to the old version in the Bible, while in the modern version of the Bible they translate the word “Agape” as “Love” [1].

The place of charity in religion is paramount. Because charity is seen as an attempt to enter paradise by doing good deeds, as a result of religious faith, fear of God or the creator.

We will see examples of it in the content of the following religious beliefs:

In the 12–13th centuries, Christianity experienced a charitable revolution. Generous patrons built many shelters for the weak, sick, and poor. Historians still argue about the reasons for this. Some think that this charitable activity is a vivid embodiment of economic and material forces, as well as a growing urban urbanization culture. According to other scholars, spirituality and the development of religious culture were common. For other researchers, medieval charity was primarily a way to raise their social status and strengthen the existing hierarchy of power.

In Judaism, Tsdaka in faith is a Jewish term that literally means justice and mercy. The tsdaka represents a religious commitment by doing a good deed based on good. Since it is not voluntary, as prescribed by the Torah, this practice is not an act of charity in a real sense. Jews can have “justice” in the form of money, time, and resources for those in need. It describes kindness rather than generosity. The Jewish nation requires that 10 percent of its income be directed towards justice or charity, volunteerism, regardless of whether the categories receiving it are rich or poor.

We know that there are two ways of charity in Islam.

One is called Zakat, the other is called Sadaqah.

Zakat is one of the five pillars on which the Muslim’s religion is based, where 2.5 % of a person’s savings are necessarily paid as zakat for the Islamic calendar year.

Sadaqah is a voluntary donation or contribution. Sadaqah can be given using money, personal items, time, or other resources. Even smiling at other people is considered Sadaqah and Sunnah in Islam. Smiling in religion, spending personal time for good is a manifestation of volunteerism.

The practice of charity of existing religions in India, in particular Hinduism, Buddhism, and Jainism, is called Dana. Dana, traditionally defined in texts called Krishnan and Manoj, argues that “a person’s attempt to give up possession of what he intended or defined and give the same irrevocably without expecting anything from the recipient”. Karna, Mahabali and Harish Chandra, gods in religion and virtue holders in human form, are characters known for their charity [1].

The earliest known discussion of charity in Indian texts occurs in the Rigveda. According to other ancient texts of Hinduism, dana can take the form of feeding or giving to someone who is in a difficult situation or in need. It can also be in the form of charitable public projects that help a large number of people.

Dana leads to one of the improvements (Paramita). It can be characterized by unconditional generosity, return, and release.

Wisdom is the main quality for ordinary Buddhists, which means “giving” or generosity. The community of monks (Sangha) does not have any possessions, so they depend on the help of ordinary people who make and charity. The people fully provide for the material needs of the Sangha: from food, clothing, medicine to the houses where the monks live and the place where they are located. This kind of support is not one-sided, but monks teach the basics of dharma to ordinary people. There is a belief that the gift of dharma is the greatest gift [2; 607, 608].

It also includes the feeling of thinking about other people, trying to be useful to others without pursuing personal gain, and helping them. In this concept, which is also associated with such concepts as “religious feelings, moral feelings, mercy” [3; 74], the situation of prioritization of others is more precisely in the foreground, society itself.

Thus, voluntarism developed in different religions and periods. Its manifestation in the philosophical context is the reason to see it as an important institution.

Philosophical understanding of the concept of goodness

Trying to understand the philosophy of volunteerism in more depth leads us to the ancient philosophers and modern classics of philosophical thought. It was further developed in the views of ancient Greek philosophers, in particular Aristotle, who proclaimed the idea of freedom of choice, and then in the works of German philosophers, including Kant (the doctrine of goodwill and man as the highest value in the world), and Hegel (the doctrine of free will). In the inexhaustible sources of World philosophical thought, we can find a justification that allows us to more deeply understand the essential meaning of the content of a truly universal universal phenomenon and the philosophy of voluntariness.

In Zarathustra's chapter "Near Love" F. Nietzsche concluded in his work: "You are only rushing to your neighbor and thinking from him about the good to yourself, but I see your "self-sacrifice". Do I offer you love for your neighbor? On the contrary, I advise you to help, to love those who are far away, and not those who are nearby! Love for a loved one is higher than love for a neighbor and love for the future; higher than love for a person [4; 53]". The main idea here is to compare the relationship with others, the relationship between good and bad, imbibe high value qualities and become the cause of good. Why does Nietzsche talk about help and good for the distant rather than the near?

According to Nietzsche, close are the people close to you, good things done only for yourself, and distant good is important values for society, even for the state: getting an education for society, being a good citizen, contributing to society, charity etc.

Charity is always an important institution. The question arises as to what is our philosophy of charity in general. Charity is the ability to "hear the pain, the sadness" of someone. Charity is the ability to share someone's grief and a systematic struggle with systemic problems. It is the desire for results, openness, and breadth of heart.

Philanthropy, which is used as a definition of the concept of charity, is in order from the Greek *philia*, and is composed of the words "philien" and "anthropos", which come to mean a person. The literal meaning is "human love".

Wikipedia defines the concept of charity as follows: "The practice of charity is the voluntary giving of help to those in need, as a humanitarian act, unmotivated by self-interest. There are a number of philosophies about charity, often associated with religion. Effective altruism is the use of evidence and reasoning to determine the most effective ways to help others" [5].

Here, in charity, the main goal is to make donations, while in philanthropy, love for a person is considered important. As the term refers to charity, is to do a good deed. In philanthropy, on the contrary, there is a tendency of people to their own well-being.

So, the desire for charity depends not only on the wealth of a person, but also on the breadth of the heart. People are often ready to do good. According to our research, about half of the population is ready to participate in charitable and social projects, including investing strength, ideas, time, money. However, there must be two things to unlock this great potential. The first refers to people who have a charitable infrastructure, that is, have resources (money, time, effort) and strive to do good, have a desire to implement their plans in life. For example, public organizations that implement projects and can show real results. The second is public policy, which is an accompanying factor for philanthropy. Here, a flexible tax policy can also take place, for example, we can start by taxing donations to individuals, but this is certainly a situation that is still being discussed.

Now what is our role? We can bring together people with a broad heart to create a volunteer team and define its philosophy.

What does it mean to build a team that shares this philosophy? These people must have a heart to accept someone's grief as their own, must have good eyesight to see systemic problems, and must have knowledge and experience to solve these problems. Only then, such a volunteer team can help others who are in need. Such teams should always be open to society, the media, new ideas, and partnership.

Each member of a volunteer team is engaged in charity to the best of his ability. Each member of a volunteer team thinks about contributing good causes to the community. Therefore, a team of volunteers, combining all the efforts of individuals, brings positive changes to society.

Every year the relevance of volunteering is growing and sometimes surprises with its scale. Active and interested people, not indifferent to the needs and problems of others, are present in all corners of the world, and they are the heart of society, which selflessly tries to make the world even better, more beautiful and kinder. As the principles of volunteer work might be vague for some people this article provides clear information on who volunteers are, when the history of the volunteer movement began, and what is its peculiarity.

To understand who volunteers are, we define the main term volunteering as a kind of work that implies any spontaneous activity or payment. Any activity that is provided to society or certain people without remuneration and from a pure heart is called voluntary assistance.

As for volunteers, the origin of the word volunteer comes from the Latin word "volunteer". It means doing work in society voluntarily, at the behest of the heart.

Volunteering in the Kazakh steppe

Volunteerism in the Kazakh steppe is a process that has been formed and developed for many centuries, combined with national identity and socio-cultural features. Volunteerism in the Kazakh steppe is defined as a model of socially important service provided to families and individuals in historical periods in the continuity of the traditional society of the people and social tribal assistance. Considering in historical context “Diwani Hikmet” by Khoja Akhmet Yasawi, we reveal that the concept of voluntarism in the Kazakh steppe had been developing, changing, and reviving based on various social phenomena.

His work “Diwani Hikmet” which describes the circumstances of both worlds is intended to describe and clarify complex issues such as morality, faith, justice, and kindness.

As an example, we take a passage from 62 Hikmet,

“May God remember your soul,

From the garden of Adham.

Generosity exploded from his mind,

I am also a benefactor who wants to stay” [6; 141].

The main value here is to call a person to generosity, charity and to preserve the human qualities that God has instilled in a person. It can be concluded that the fact that a person constantly improves the good moral qualities in himself or is free from all moral qualities depends on that person’s faith. According to the poet, the most important manifestation of faith is to treat others with kindness, forgiveness, and compassion.

That is, volunteers do not require any fees for helping a person or the public. They also voluntarily perform such works as landscaping, campaigning. For this reason, volunteers have a special place in society. Many recognize volunteers as benefactors. After all, almost all volunteers in our country are engaged in doing good. In a way, it resembles the ancient Kazakh tradition of “Asar”.

Asar is a long-standing tradition of Kazakh people, a tradition of free assistance to each other, the use of public assistance. The word “Asar” refers to the gathering of people to help in times of difficult and voluminous work, such as building housing. “Asar” is the provision of irrevocable assistance to a person or family in which relatives, friends or neighbors are experiencing difficulties. It is an assistance provided by manual labor. Also, the main difference between “Asar” and “Volunteerism” is that volunteer work can also be done by a person alone [7]. Kazakh people did not ask any payment for the support and help to others. They considered it an honor to receive one’s blessings.

In general, there can be a question of why volunteering is important for human being’s life. By volunteering human can get the opportunity to expand his circle by making new friends, learn to be grateful for his life, enrich his moral qualities and kindness, and feel the easiness in his soul.

The Head of State K.-J. Tokayev in his speech said: “Charity and kindness are qualities that are ingrained in our blood. The Kazakhs have a tradition of creating Asars, helping and supporting each other. It will definitely be in harmony with volunteering”.

So, listening to the needs of others, caring for them, coming to the rescue — all this is evidence of a person’s high intentions. People help each other out of love and compassion. To do good, to lean on the fallen, to be a support for the crying is what any person can do. It is even embedded in the laws of life and everyday life of the Kazakh people. Currently, this model of doing good has become of State importance. Accordingly, the authority of volunteers began to grow in society. However, the deepest spiritual quality and essence of volunteering is to know that it is not only what we do for others, but be able to not to lose our own values and humanity in ourselves.

Volunteering in the modern world

In modern society, volunteering is an important activity and a necessary social institution. The term “volunteering”, which is popular today, has a long and even centuries-old history. From a historical and philosophical point of view, volunteering as a type of activity was the focus of many thinkers. Questions arose about what makes a person sacrifice his time, funds, life to help another person, and it was believed that pity and altruism are at the heart of the desire to help another.

In the modern view, volunteering is a wide range of voluntary and free activities based on the principle of mutual assistance and support, self-help, and other spiritual values. Thus, the volunteer movement as a type of social activity relies on participation volunteering, gratuitous charity work, and moral and ethical values.

There are a number of requirements for the age of a volunteer. Children under the age of 14 must obtain permission for this activity from their parents and the leader/curator of the volunteer group. Minor children can participate in volunteer activities if they do not harm their health and do not interfere with their studies. In emergency situations, only adult volunteers with the necessary level of training can provide assistance. In any case, volunteers should do this voluntarily, at the request of their own heart, and not at the request of an authoritative person or parents, etc. At first glance, this may seem like madness with hidden cunning, because who wants to work for free, sometimes in difficult situations and without getting anything in return? If everyone thought so, then the history of volunteerism, its high idea, would have completely failed and remained undeveloped in the past tense.

Ultimately, an innumerable number of individual or collective voluntary actions, deeds, including the smallest, even invisible, but accumulated together, give a cumulative result that determines the state of spiritual development of society, contributes to improving the quality of life of people.

However, there is another side to the volunteer movement. It is associated with the social activity of its participants and acts as a form of self-organization in the context of civil society. In our work, we adhere to today's definition of volunteerism, given by the Russian sociologist V.A. Sushko: "volunteering is traditionally defined as a form of civic participation, which is usually carried out voluntarily for the benefit of society, without counting monetary remuneration..." [8; 44].

Today, there are many types of volunteering: social, sports, event, environmental, medical, etc.

In modern understanding, when considering volunteering as a socio-cultural phenomenon, we see that it is based on such objective principles as volunteering, self-sacrifice, altruism, and social orientation. However, the diversity of cultural, moral, and other characteristics does not allow us to fully understand the foundations of such a complex phenomenon as volunteering. For a deeper understanding of the phenomenon in question, we consider it appropriate to make a scientific reflection on its manifestations in philosophy.

According to foreign and domestic philosophers, voluntariness is inseparable as a separate moral category, as a special form of human cognition of socio-cultural reality. As part of our research, we rely on the moral categories of altruism, free will, kindness, compassion, self-sacrifice, etc. Seeing the complex socio-moral essence of reality and human existence, they form the foundation of voluntariness. The main, but certainly not the only basis for volunteering is altruism. The term "altruism" was invented and introduced into scientific circulation by the French Philosopher Auguste Comte as a stable concept opposite to the concept of "egoism". He provided the principle of altruism "Vivre pour autrui" — "live for others" [9; 116, 117]. Thus, the concept of altruism is another important form of social behavior developing an approach to volunteering as it establishes the spontaneous performance of actions aimed at the benefit of other people. In the philosophy of the new age, kindness begins to be interpreted in the spirit of altruism, and altruism is considered as the basis of morality, the performance of spiritual and moral actions.

Volunteerism is a significant social institution in the current social work. It is a special part of civil society. Volunteering is a social practice that involves doing social or charitable work in free time and without financial reward. In addition, volunteers are also called community helpers, freelance workers, leaders, mediators, and sponsors in the modern context. The main common thing that unites them is volunteerism.

Today, there are various types of volunteering. This ensures that young people in civil society realize flexible opportunities to realize their voluntary potential in the current living conditions. Volunteerism and social work always create a new social reality.

Vladimir Solovyov pays a lot of attention to the concepts of good and mercy in his work. Good appears to him as the subject of moral philosophy. The philosopher believes that only pity and compassion can be the basis of human moral behavior in relation to other living beings. According to Solovyov, to help another person to get rid of suffering, pity pushes a person to act with the sole purpose [10; 48].

Conclusions

The process of formation and development of charity and voluntary activity in the modern world, which is constantly developing globally, is the most important tool of a humane society. At the same time, it is the main indicator and factor of socio-economic development of the world. The Institute of social service, which includes volunteering and charity, is deeply rooted in Kazakh society and traditions, and these virtuous values are based on traditional values of morality and compassion.

The study of the philosophical aspects of charity as the basis of volunteering is becoming not only a scientific and theoretical problem, but also a socially significant one. It also allows to identify the main

reasons and conditions for the emergence and development of volunteering as a manifestation of Charity, its place and role in the life of society.

Moral education through volunteerism has an impact on the development of patriotic feelings in young people, the revival of national traditions and customs, and the expansion of activities as a social institution.

As a manifestation of charity, it is necessary to put into practice and develop volunteering as the main activity in the effective organization of youth leisure with a new approach.

That is, this activity has a special place in the formation of patriotic and national feelings of young people. It is obvious that this will not only solve social problems, but also strengthen the unity and cooperation between the nation and the Kazakh people.

The Kazakh term charity has its roots in the era of our ancestors-it remains a valuable concept that reflects the most noble qualities of our people. On this basis, it is possible to consider the principles of charity in various aspects and evaluate it as a desire for good as a result of the created claim.

References:

- 1 Charity As Practice / The Spiritual Life. <https://slife.org/charity-as-practice/>
- 2 Пурушоттама Б. Үнді философиясының тарихы / Б. Пурушоттама; ред. С.Ә. Сыбанбай; ағыл. ауд. — А.: «Ұлттық аударма бюросы» қоғамдық қоры, 2020. — 720 б.
- 3 Palaz S., Boz İ. Piaget ve Kohlberg'in ahlak (moral) gelişim kuramlarının özel-likleri ve karşılaştırılması / S. Palaz, İ Boz. // Dicle Üniversitesi Sosyal Bilimler Araştırmaları Dergisi. — 2008. — № 5. — P. 73–86.
- 4 Ницше Ф. Так говорил Заратустра / Ф.Ницше; пер. с нем. В.В. Рынкевич. — М.: Интербук, 1990. — 301 с.
- 5 Charity (practice) / “Wikipedia” The Free Encyclopedia. [https://en.wikipedia.org/wiki/Charity_\(practice\)](https://en.wikipedia.org/wiki/Charity_(practice))
- 6 Ясауи Қ.А. Хикмет жинақ / Қ.А. Ясауи; ред. Е. Дүйсенбай. — Алматы: «Жалын», 1998. — 656 б.
- 7 Бекболатұлы Н. Асарды жаңғыртып, бірлікті нығайтайық. Рухани-ағарту порталы — ummet.kz сайты [Электронды ресурс]. — 2016. Кіру режимі: <https://ummet.kz/minbar/3265-асарды-жаңғыртып-бірлікті-нығайтайық.html>
- 8 Сушко В.А. Проявление волонтерства в современном российском обществе / В.А. Сушко // Теория и практика общественного развития. — 2017. — № 11. — С. 43–46.
- 9 Конт О. Общий обзор позитивизма / О. Конт; пер. с фр. И.А. Шапиро; под ред. Э.Л. Радлова. — М.: Книжный дом «ЛИБРОКОМ», 2012. — 296 с.
- 10 Соловьев В.С. Оправдание добра / В.С. Соловьев; под. ред. О.А. Платонов. — М.: Институт русской цивилизации, Алгоритм, 2012. — 656 с.

И.А. Ахметова, Б.Ж. Абдрашева, А.М. Баймуханова

Еріктіліктің бастауы — қайырымдылық: философиялық көзқарас

Мақалада еріктілікті көрсетілген аспектісі тұрғысынан философиялық зерттеулердің жетіспеушілігі алға тартылып, бұл құбылыстың мәнін ашуға және қоғамдағы рөлін айқындауға, аксиологиялық және социологиялық көзқарастар тұрғысынан баға беруге талпыныс жасалады. Авторлар қайырымдылық пен еріктілік құбылыстарының философиялық жақтарын қарастыруға және антропоцентристік даму жолын көрсетуге тырысады. Қайырымдылықтың ежелгі әлеуметтік институт екендігіне қарамастан, бүгінгі күнге дейін қайырымдылық философиясы, тіпті негізгі ерекшеліктері де толық зерттелмеген. Сондықтан, бұл мәселені әлеуметтік-философиялық тұрғыда қарастырып, оның қазіргі кезеңдегі маңыздылығын ашып көрсету осы мақаланың мақсаты. Зерттеуде еріктіліктің мәнін, оның қазіргі қоғамдағы ауқымын, қоғамдық мәселелерді шешудегі рөлін философиялық тұрғыдан зерделеудің маңызы артып отырғандығы алға тартылады. Авторлардың қайырымдылықтан бастау алған еріктілік мәселелерін зерделеу нәтижелері филантропия, альтруизм идеяларына, әлемдік діни құндылықтарға және заман ағымындағы еріктілік қызметін талдауға негізделген. Мақалада аталған мәселе бойынша О. Конт пен Ф. Ницше сияқты философтардың тұжырымдары қарастырылған.

Кілт сөздер: еріктілік, волонтерлік, қайырымдылық, альтруизм, филантропия, буддизм, ислам, христиандық, иудаизм, Агапе, Дана, Садака.

И.А. Ахметова, Б.Ж. Абдрашева, А.М. Баймуханова

Благотворительность как основа добровольчества: философский подход

В статье указано на недостаточность философских исследований добровольчества в данном аспекте, предпринята попытка раскрыть сущность этого явления и определить его роль в обществе, дать оценку на базе аксиологических и социологических подходов. Авторы, рассматривая философские аспекты феноменов благотворительности и добровольчества, попытались показать путь антропоцентрического развития этих явлений. Несмотря на то, что благотворительность является архаичным социальным институтом, ее философские аспекты, а также основные черты до настоящего времени изучены не в полной мере. Этот факт определяет цель данной статьи как рассмотрение данного вопроса в социально-философском контексте и раскрытие его значимости на современном этапе. В исследовании подчеркивается важность философского изучения сущности добровольчества, его роли в решении общественных проблем. Изучение авторами проблем добровольчества основывается на идеях филантропии, альтруизма, мировых религиозных ценностях и анализе добровольческой деятельности в потоке времени. В статье рассмотрены высказывания таких философов, как О. Конт и Ф. Ницше по указанной проблеме.

Ключевые слова: добровольчество, волонтерство, благотворительность, альтруизм, филантропия, буддизм, ислам, христианство, иудаизм, Агапе, Дана, Садака.

References

- 1 (n.d.). Charity As Practice. *The Spiritual Life*. <https://slife.org/charity-as-practice/>
- 2 Purushottama, B. (2020). Undi filosofiasynyn tarikhy [History of Indian philosophy]. (S.A Sybanbai, Trans). Almaty: «Ul-tyyq audarma biurosy» kogamdyq qory [in Kazakh].
- 3 Palaz, S., & Boz, İ. (2008). Piaget ve Kohlberg'in ahlak (moral) gelishim kuramlarinin ozel-likleri ve karshilastirilmesi. *Dicle Üniversitesi Sosyal Bilimler Arastirmalari Dergisi*, 5, 73–86 [in Turkish].
- 4 Nietzsche, F. (1990). Tak govoril Zaratustra [Thus spoke Zarathustra]. V.V. Rynkeevich (Trans). Moscow: Interbuk [in Russian].
- 5 (n.d.). Charity (practice). *“Wikipedia” The Free Encyclopedia*. [https://en.wikipedia.org/wiki/Charity_\(practice\)](https://en.wikipedia.org/wiki/Charity_(practice))
- 6 Yassawi, Q.A. Khikmet zhinagy [Divani Hikmet]. E. Dusenbai (Ed.). Almaty: Zhalyn [in Kazakh].
- 7 Bekbolatuly, N. (2016). Asardy zhangyrtyp, birlikti nygaitaiyq [Let's revive “Asar” and and strengthen the unity]. *ummet.kz*. Retrieved from <https://ummet.kz/minbar/3265-асарды-жаңғыртып-бірлікті-нығайтайық.html> [in Kazakh].
- 8 Sushko, V.A. (2017). Proiavlenie volonterstva v sovremennom rossiiskom obshchestve [The manifestation of volunteerism in modern Russian society]. *Teoria i praktika obshchestvennogo razvitiia — Theory and practice of social development*, 11, 43–46 [in Russian].
- 9 Kont, O. (2012). Obshchii obzor pozitivizma [General overview of positivism]. E.L. Radlov (Ed.); (I.A. Shapiro, Trans). Moscow: Knizhnyi dom «Librokom» [in Russian].
- 10 Solovev, V.S. (2012). Opravdanie dobra [Justification of goodness]. O.A. Plotonov (Ed.). Moscow: Institute russkoi tsivilizatsii, Algoritm [in Russian].