

VOLUNTEERISM'S CULTURAL-PHILOSOPHICAL ROOTS FROM TURKESTAN TO ANATOLIA TÜRKİSTAN'DAN ANADOLU'YA GÖNÜLLÜLÜĞÜN KÜLTÜREL-FELSEFİ KÖKLERİ

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Abstract

This study investigates the origins of volunteerism across diverse socio-economic systems, underscoring its critical role in contemporary civil society. Volunteerism constitutes a dynamic process that cultivates civic consciousness, fosters individual self-awareness, and strengthens civil society structures. By promoting universal ethical values and patriotism, it enhances societal capacity. This article examines the philosophical and social dimensions of volunteerism as a cornerstone of Kazakh civil society, employing methods such as analysis, classification, induction-deduction, and comparative approaches. It evaluates the developmental trajectories, achievements, and challenges of the volunteer movement, delineating its content, characteristics, and qualities through comprehensive literature analysis. The study explores the influence of Turkestan's volunteerism, rooted in Khoja Ahmet Yesevi's teachings, on Anatolia's Alevi-Bektāshīyya tradition and foundation culture. Findings offer theoretical and practical insights for youth, civil society actors, and policymakers, facilitating a systems-oriented approach to promoting volunteerism.

Key Words: Volunteerism, Kazakhstan, Turkestan, Anatolia, Khoja Ahmet Yesevi, Haji Bektash Veli.

Öz

Bu çalışma, farklı sosyo-ekonomik sistemlerde gönüllülük olgusunun kökenlerini araştırarak, çağdaş sivil toplumdaki kritik rolünü vurgular. Gönüllülük, yurttaşlık bilincini geliştiren, bireysel öz-farkındalığı teşvik eden ve sivil toplum yapılarını güçlendiren dinamik bir süreçtir. Evrensel etik değerleri ve vatanserliği teşvik ederek toplumsal kapasiteyi artırır.

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Makale, Kazakistan sivil toplumunun temel bir unsuru olarak gönüllülüğün felsefi ve sosyal boyutlarını inceler; analiz, sınıflandırma, tümevarım-tümdengelim ve karşılaştırmalı yöntemler kullanır. Gönüllü hareketinin gelişim yörüngeleri, başarıları ve zorlukları değerlendirilir; içeriği, özellikleri ve nitelikleri kapsamlı literatür analiziyle tanımlanır. Türkistan'daki gönüllülük, Hoca Ahmet Yesevi'nin öğretileriyle şekillenerek, Anadolu'daki Alevi-Bektaşî geleneği ve vakıf kültürüne etki etmiştir. Bulgular, gençler, sivil toplum aktörleri ve politika yapıcılar için teorik ve pratik içgörüler sunar, gönüllülüğün teşvikinde sistem odaklı bir yaklaşıma katkı sağlar.

Anahtar Kelimeler: Gönüllülük, Kazakistan, Türkistan, Anadolu, Hoca Ahmet Yesevi, Hacı Bektaş Veli.

Introduction

This study elucidates the origins of volunteerism within diverse socio-economic frameworks, emphasizing its strategic significance in contemporary civil society. Volunteerism is conceptualized as a dynamic process that fosters civic consciousness, shapes individual self-awareness, and bolsters the structural integrity of civil society. By reinforcing universal ethical values and patriotic ideals, it augments societal capacity for social and economic development. The article aims to rigorously analyze the philosophical and social dimensions of volunteerism as a foundational element of Kazakh civil society, employing methods such as analysis, classification, induction-deduction, generalization, and comparative approaches. It delineates the developmental trajectories, successes, and challenges of the volunteer movement, while identifying its content, characteristics, and qualities through an extensive literature review. Key aspects include the reasons for volunteerism's growth, the formation of effective volunteer technologies, interactions with younger generations, and the legal frameworks underpinning its design and development.

The study particularly examines the influence of Turkestan's volunteerism, rooted in the teachings of Khoja Ahmet Yesevi as articulated in *Diwani Hikmet*, on Anatolia's Alevi-Bektāshīyya tradition and foundation culture. Yesevi's emphasis on selfless service and communal solidarity parallels the Bektāshīyya imaret systems, historically reinforced through dervish migrations along the Silk Road. Contemporary volunteer practices in Kazakhstan exhibit striking similarities with Anatolia's "hand in hand, hand to Hakk" ethos, reflecting shared cultural values of mutual aid.

The study offers theoretical and practical value for youth, students, and civil society actors, enhancing their understanding of volunteerism's strategic role in Kazakhstan. It provides policymakers with insights for transitioning to a systems-oriented approach to volunteer promotion, including support for youth volunteer organizations, interfaith projects inspired by Alevi-Bektāshīyya solidarity models, and rural volunteer initiatives. Recommendations for future research include deepening the ethical dimensions of volunteerism and exploring cultural interactions across the Turkic world. By highlighting the cultural-philosophical bridges between Turkestan and Anatolia, this study contributes to the global discourse on Turkish culture's role in civil society development, aligning with the journal's mission to advance Alevi-Bektāshīyya studies.

Volunteerism, as a multifaceted social phenomenon, has deep cultural and philosophical roots that trace back to the spiritual traditions of Turkestan and Anatolia. These traditions were significantly shaped by the teachings of the great poet and thinker Khoja Ahmet Yesevi. His seminal works, such as *Diwani Hikmet* and *Risala*, emphasize values of selfless service, communal responsibility, and the pursuit of spiritual perfection. Yesevi's teachings laid the foundation for a moral worldview

centered on compassion, justice, and active benevolence. His influence extended far beyond Turkestan, deeply impacting the Alevi-Bektāshiyya tradition in Anatolia, particularly through the imaret systems - institutions of public aid and hospitality historically maintained by dervish communities along the Silk Road (Köprülü, 2006, 145; Ocak, 2011, 89).

The cultural codes of Kazakh and Anatolian societies both reflect enduring values of mutual assistance, community support, and spiritual solidarity. The Kazakh ethos of *qogamğa qyzmet* (“service to society”) mirrors Anatolia’s Alevi-Bektāshiyya motto “*el ele, el Hakk’a*” (“hand in hand, hand to God”), symbolizing unity, altruism, and the divine imperative of social contribution. These shared values were disseminated through dervish networks and became integral to community-based volunteer practices across the Turkic world.

In contemporary Kazakhstan, volunteerism has emerged as a vital platform for youth self-realization and civic engagement. Since 2019, young people have increasingly participated in innovative educational, scientific, and social initiatives, finding new ways to contribute to public life and develop personal agency (Aydinalieva, Li, & Zhandaouova, 2020, 154-155). Volunteerism today is not merely a social or political activity; rather, it represents a continuation of deeply rooted cultural traditions, grounded in spiritual teachings and collective moral values.

By definition, volunteerism entails voluntary, unpaid activities carried out to meet societal needs. It functions as a cornerstone of civil society, fostering social solidarity and supporting both social and economic development (Krivenko, 2020, 433). In Kazakhstan, this practice gained significant national attention with the declaration of 2020 as the “Year of Volunteerism”, reinforcing the state’s commitment to promoting civic responsibility and youth engagement (Beisekova & Zholdasbek, 2015).

This study therefore aims to explore volunteerism through a cultural-philosophical lens, emphasizing its origins in Turkestan and its transmission to Anatolia. By analyzing the spiritual legacy of Ahmet Yesevi and the Bektāshiyya order, the research reveals how volunteerism evolved into a practice of civil engagement shaped by moral and communal imperatives. These insights contribute to a deeper understanding of volunteerism’s role in contemporary civil society and social development in Kazakhstan, grounded in historical continuity and shared Turkic heritage (Akhmetova & Karipbayev, 2022, 195).

Methods

This study is based on a qualitative approach and utilizes three main methods: descriptive analysis, interpretation of philosophical texts, and historical-cultural contextualization. The descriptive method is applied to explore the fundamental values and meanings associated with volunteerism within the Turkic-Islamic tradition.

Philosophical and textual analysis is conducted on selected works, particularly *Divan-i Hikmet* by Khoja Ahmet Yesevi, to uncover key ethical concepts such as altruism, service to others, and communal responsibility. The historical-cultural method is used to trace the development and continuity of these ethical values, from Yesevi’s teachings to their embodiment in the Alevi-Bektashi tradition, and their resonance in contemporary cultural practices.

Research Results and Discussion

1. The Spiritual and Philosophical Foundations of Volunteerism and Compassion in the Teachings of Khoja Ahmet Yesevi and Haji Bektash Veli

The spiritual and philosophical teachings of Khoja Ahmet Yesevi and Haji Bektash

Veli conceptualize the phenomena of volunteerism and compassion as deeply rooted ontological dimensions of human existence. In *Diwan-i Hikmet*, Yesevi's central message emphasizes spiritual self-cultivation, the disciplining of the nafs (ego), the recognition of the Divine, and dedicated service to society. This path is not merely a social obligation, but a means to reveal one's authentic self. Within this context, voluntary acts are regarded not only as civic duties, but as profound expressions of spiritual selflessness. The concept of *fazilat* (virtue) in Yesevi's system reflects the inner human potential, developed through the cultivation of innate moral attributes such as *sakhawat* (generosity), *fayz* (compassion), *maruwat* (dignity), and *wahhab* (open-heartedness), ultimately guiding the individual toward *insan-i kamil* - the perfected human being (Akhmetova & Ateş, 2022).

The philosophy of Haji Bektash Veli extends this framework by presenting a structured path of spiritual development through the ascending stages of the heart (*qalb*), the secret (*sirr*), the spirit (*ruh*), and the ultimate Truth (*Haqq*). Each of these stages represents a level of inner purification and awakening that leads the individual toward the ideal of *insan-i kamil*. Volunteerism, within this paradigm, manifests as an outward reflection of inward spiritual movement - a conscious act of goodness that awakens the inner eye of the heart and expands one's spiritual consciousness. Idries Shah refers to this as the "activation of subtle centers" (*lataif*), which corresponds to the awakening of higher faculties of perception and awareness (Shah, 1971).

Philosophically, the teachings of Yesevi and Bektash resonate with existentialist concepts of freedom and inner responsibility. Thinkers such as Sartre and Heidegger argue that authentic existence lies in one's capacity for free action and ethical accountability. Similarly, in the Turkic-Islamic tradition, the journey toward human perfection is accessible only through voluntary good deeds and moral struggle. These acts of kindness and compassion are not merely individual virtues but carry transformative power for society as a whole.

These lines reflect complete surrender to divine will. Yesevi's poetic expressions here align with central Sufi principles of *taqwa* (piety), *sabr* (patience), and *tawakkul* (trust in God). According to Yesevi, the basis for enduring life's trials lies in sincere faith and spiritual resilience.

In the context of modern society, Yesevi's views hold particular significance. In an age where materialism and consumerism dominate the cultural landscape, his ethical-spiritual framework offers a compelling alternative. It provides guidance for the moral education of youth and promotes the creation of a society rooted in social justice and compassion. Particularly in nations like Kazakhstan, his teachings can play a vital role in preserving national identity and spiritual unity. The values instilled through his hikmets contribute to safeguarding the cultural soul and historical memory of the people (Akhmetova & Ateş, 2022, 158-159).

The spiritual legacies of Yesevi and Bektash provide meaningful insight into the ethical dimensions of volunteerism within the Turkic-Islamic tradition. Here, volunteer activity is not limited to social assistance or civic duty - it becomes a sacred expression of one's inner values and a means of achieving harmony with the Divine. Rooted in centuries-old mystical and humanist thought, this form of service fosters both personal transformation and communal solidarity, offering a timeless model for integrating moral depth into modern civic life.

Volunteerism, as a social and cultural phenomenon, is deeply rooted in the spiritual and philosophical traditions of the Turkic world, particularly in the historical space stretching from Turkestan to Anatolia. These regions, interconnected by migration, shared faith, and civilizational exchange, played a critical role in shaping a unique

ethos of selfless service, hospitality, and communal responsibility (Yesevi, 1992; Köprülü, 2006).

In the pre-modern Turkic context, values such as *ihsan* (generosity), *imece* (mutual assistance), and moral duty toward the needy were embedded in both nomadic and sedentary communities (Ocak, 2000). These principles were not institutionalized but expressed through everyday practices and rituals, emphasizing the spiritual significance of helping others without expecting anything in return.

The Bektashi and Alevi traditions continued to advocate a humanist worldview in which voluntary service was regarded as a sacred moral duty. Acts of service - feeding the hungry, sheltering the vulnerable, supporting the poor - were embedded in everyday life and often organized around *tekkes* (Sufi lodges) and *wakıfs* (charitable endowments) (Köprülü, 2006, 145-162).

Philosophically, the notion of volunteering within this Turkic-Islamic tradition is closely aligned with altruism, justice, and inner spiritual development. Volunteering is not merely a form of aid, but a path toward self-purification and unity with the Divine. According to this worldview, a human being achieves true dignity through serving others and contributing to the harmony of society (Nasr, 2006).

Findings corroborate Avtonomov's (2014, 92) emphasis on volunteerism's role in civil society. Yesevi's influence aligns with Köprülü's (2006, 145) analysis of Turkestan-Anatolia interactions, while Ocak (2011, 89) connects Bektāshīyya imaret systems to volunteerism. Kazakhstan's passive global civil society role (Kalenova & Tileukesh 2021, 77) underscores the need for international volunteer networks.

Thus, volunteerism in the Turkic world - from Turkestan to Anatolia - is not a recent or imported development. Rather, it is intimately intertwined with centuries of spiritual, cultural, and philosophical evolution. From Sufi mystics to grassroots communal practices, the moral imperative of selfless service has transcended time and geography. Understanding these roots offers a deeper and more authentic framework for engaging with modern forms of volunteering and civic responsibility within the Turkic cultural sphere.

2. The Development of the Volunteerism Phenomenon and Civic Engagement in Kazakhstan

Civil society is built on the personal freedom of each member, where each individual can freely pursue his or her social and economic, political interests and needs. It is a non-state sphere of social and political life, a set of relations in society, providing for the activities of individuals, diverse needs and interests of social groups and organisations, including the need for assistance to those in need. It can also be stated that this phenomenon is seen as an association of citizens who have the desire to participate in the control and development of society and its institutions. Important components of civil society are a person, individual, family, school, social groups, social organisations, etc.

Civil society is dynamic and reflects the social reality of a country. Its state and level can be used to understand the quality of the state's development as a democratic and rule-of-law state. Volunteering is an important factor in its creation and development; it is based on the principle of selflessness, and social significance. Voluntary organisations based on these aspects can become an institution of civil society, they are voluntarily formed associations and exist independently of state material support. The volunteer movement depends to a large extent on the development of civil society, which is a place for free people, public organisations, and groups independent from the state.

A philosophical approach to the study of volunteering has demonstrated reflections of the objective dialectic of reality in terms of everyday consciousness. The words “volunteers, kindness, and will” do show such a dialectic. In today’s world, moral values and needs have become an important matter of axiomatic reasoning. It is worth stating that the individual has subjective needs, motives for the activity in question and a desire to carry it out qualitatively. Such activity can be called arbitrary, there is no compulsion in it. Also, volitional behaviour is represented by actions not always due to inner promptings, but also due to necessity. In philosophy, it is manifested when there is a lack of inner promptings to act. Voluntary work must be recognised in society as morally important and legitimate, economically accessible, etc. This demonstrates the need to develop and implement specific projects to build awareness of the importance of volunteers (Agirbov & Skazko, 2014, 69-71).

It should be noted that the volunteer activities of neo-religious organisations have been little researched to date. It is based on charitable activity, which is typical for religious organisations. Scholars have mainly analysed the question of the essence and fundamental principles of religious charity. Charity has been described as synonymous with the phenomenon of volunteering since it is a free, voluntary, disinterested activity (Talko, 2017, 62-67).

The study also considered the relevant questions of voluntary work of students of medical university and analysed its basic directions, the purpose of actions, importance of education of students of a sense of self-sacrifice, civil responsibility, understanding of problems of public life. Authors studied aspects of volunteering in the formation of respect to the history and traditions of the native country (Kapustnyk & Letik, 2021, 54-57). The values of volunteering for the creation of civil society, development of moral qualities, creative activity and independence of students were argued. Thus, the educational work in the university helps to improve the understanding of volunteering and creates conditions for an interested attitude towards this process. Volunteer movement of medical students helps them to develop self-awareness, civic responsibility, and not an indifferent attitude to the problems of public life.

The study carried out the theoretical and methodological analysis of philosophical, psychological and pedagogical, and methodological works, which are devoted to the topic of initiative development in volunteering. Functional models and technologies for developing the initiative of the young generation in volunteering were presented. The authors showed that volunteering is socially useful, gratuitous work which is aimed at helping others and can be presented in social, cultural, ecological, and sports spheres (Tatarintseva & Zelinskaya, 2020, 9). It is carried out in an organised form in the form of short-term actions, which manifest themselves systematically. The main prerequisites for the formation of volunteering are the reliance on humanistic theories of development; the principle of openness of the organisation; the formation of a clear, safe, developing atmosphere in the organisation; readiness to encourage activity, independence and initiative of the participants; the principle of social approach in work; reliance on the strong and positive sides of the personality. Individual-personal qualities include an innate need for self-realisation and a humanistic need for kindness, morality and goodwill. The complex of psychological and pedagogical conditions of development of volunteering of young generation can consist of such aspects: the structural and functional model of the process of development of initiative; organisational and effective planning of process; designing and realisation, correction of an organisation; partial program with social and value content that provides process of development of activity; introduction of technology of development of the desire

to show initiative that is based on the integration of various kinds of volunteering activity; complex diagnosis.

Since Kazakhstan's independence, volunteering has been seen in a qualitatively new aspect and has become a particularly relevant process. It is worth noting that volunteering was initiated by associations in society and did not depend on governing bodies. The first phase of volunteering in Kazakhstan was revealed in the "Nevada-Semei" movement, in which hundreds of volunteers took part. In addition, there were also associations of Afghan warriors, Chernobyl veterans, who conducted charitable assistance and trained volunteers to properly help those in need. The second stage of this process started in the mid-1990s, when international aid funds appeared, providing material support to organisations that also employed volunteers (Eurasia Foundation, Friedrich Ebert Foundation, European Union). International volunteer organisations also emerged (Peace Corps Programme) (Khamzina, 2016, 643-648). Since 2016, the "Good Way" volunteer center has been operating at Karaganda Buketov University under the leadership of Akhmetova I.A. This center brings together young people, contributing to the development of their professional competencies and moral values. Through the activities of the "Good Way" volunteer center, students actively participate in public life, foster a sense of social responsibility, and find opportunities to contribute to the well-being of their hometown and country. Thus, it is important to once again emphasize the significance and role of volunteering in any society and to remember that every individual has the power to bring positive change through their efforts.

In the philosophical aspect, it was found that the qualitative principles of volunteering are expressed in the moral categories of kindness, altruism, compassion, and mercy. The author considered the issue of motivation to commit a moral act. The modern understanding of volunteering as an important social and cultural process is based on objective factors of unselfishness, altruism, and social orientation. These characteristics can be extended by other objective features that describe and reveal human interaction (empathy, responsiveness, and others). Various cultural, moral, and other characteristics do not give a deep understanding of this complex phenomenon. For a comprehensive understanding of the phenomenon in question, it is worth subjecting it to scientific reflection, which will reveal the manifestation of volunteering from a philosophical point of view. Note that many philosophers believe that volunteering is not a separate moral category, it describes a certain kind of human knowledge of reality. Within the framework of the philosophical study of the phenomenon, moral categories such as altruism, freedom, goodness, compassion, unselfishness, etc. are worth being oriented. They can be called social and moral representations of reality and human life, which create the foundation for volunteering. Altruism (a moral principle that describes an individual's selfless action that aims to do good for others) can be described as the main foundation of volunteering. The term "pity" should be seen as an important foundation of morality and can be described from three perspectives: as a virtue, a rule of action, and a condition of goodness. Certainly, it can be stated that pity or compassion are important traits of volunteers and they motivate a person to be altruistically active. In turn, this attitude creates moral kindness and generates solidarity with other living beings. Attempts to generalise the principles and motives that will make a person perform a moral act, to help, have become particularly relevant in the works of philosophers and thinkers (Lugovaya, 2011, 138-140). However, this issue is so profound that there cannot be a single and correct doctrine, given the wide range of different types of volunteering and approaches to their implementation.

The right thing to do is to see volunteering as a composite of these all-philosophical categories.

As stated above, volunteering is of particular importance for the development of civil society, which will help to solve acute problems of society through the direct participation of citizens in the construction of kindness in the state. Studies show that it is very important for the country to involve citizens in volunteer activities. Other studies are devoted to the problem of this activity as an important component of life in modern Kazakh society. The authors studied certain historical aspects and milestones in the formation of the volunteer movement, and its features, which show the first achievements and difficulties. Besides, the fact of the presence of the state in this process was diagnosed (Bondartsova, Soltan, & Nurgaliev, 2021, 10-15). The analysis of this problem allows concluding that at the present stage volunteering is a significantly important factor in increasing the potential of civil society, improvement, and promotion of values, patriotic education.

For the development of social and pedagogical social activities of young people, the best options are establishment providing supplementary education, centres, and non-governmental organisations. They expand the field of individual socialisation and help them to try themselves in different areas of activity (family, social assistance, politics, health care, social order, leisure, culture, sport). The motivation of young people to volunteer was detected. Often the need to socialise and communicate with others, to overcome the feeling of loneliness is the motivation for volunteering. Volunteering helps one to feel significant to others, to realise one's values and goals. According to the sociological survey, young people who have volunteered, note the following motivation for participation: help poor people – 61%; knowledge and skills of social work – 46%; type of work – 41%; interesting occupation – 31%; improved range of communication – 29%; humane attitude and benefit to society – 11%; the way of self-improvement – 7%; a lot of free time – 4% (Beisekova & Zholdasbek 2015). Involvement in volunteering has no limitations, religious, racial, age, or even political boundaries. Numerous international platforms and volunteer organisations involve more than hundreds of millions of people in their projects each year (Kupriyanov, 2007, 36-40).

In conclusion, volunteerism stands as an essential global social and cultural phenomenon of contemporary society. Studies show that in most countries, volunteer groups actively respond to man-made disasters and various crises, offering aid to individuals in difficult life circumstances (Hustinx & Lammertyn, 2003). These challenges persist due to ongoing wars, natural disasters, and societal inequalities - poverty being a persistent concern. The implementation of systematic action by governments and volunteer organizations can help build a unified volunteer network, which, in turn, strengthens civil society.

Conclusion

This study demonstrates that volunteerism strengthens Kazakh civil society through the ethical legacy of Khoja Ahmet Yesevi and the spiritual practices of the Bektāshiyya order. The cultural bridge between Turkestan and Anatolia highlights the role of Turkish-Islamic traditions in shaping global civil society and contributes to contemporary Alevi-Bektāshiyya scholarship.

Hence, the civil society environment fosters social initiatives and promotes volunteering. It is volunteering that is the key to establishing a sustainable and responsible society in Kazakhstan. The attention of the state to these issues has been growing, which makes the support of volunteers an important process. Volunteering

should be socially significant and meet the goals and needs of the state, national interests, and criteria for global social development. In addition, it should be a gratuitous activity that exists alongside the principle of legality.

This article indicates that the author's research has significantly improved the understanding of the essence of volunteering as a philosophical term and its impact on civil society. Volunteering helps to bring about societal change, shapes new individual experiences and improves socialisation and moral traits. A volunteer is a person who acts based on altruism and views life in terms of gaining new memories, he or she is willing to take risks, to step out of the comfort zone. Thus, volunteering is one of the factors in the development of a nation's resilience. Such activity helps an individual to become stronger, and more resilient in crises, especially when people unite against global problems. Citizens feel morally supported and ready to help at any moment.

The materials of the author's article can be useful and relevant for students, the young generation of the country, who play a major role in civil society and are aware of the importance of volunteering. In addition, the information will be valuable for politicians, scientists, social workers, and government agencies, which will help to make a transition to a systematic approach to the promotion of volunteerism and increase the social and civic activity of the population.

In a broader perspective, the understanding of volunteerism within the Turkestan geographical context, particularly through the lens of figures like Khoja Ahmet Yesevi, offers a compelling avenue for future research. Exploring the potential impact of this rich cultural heritage on Anatolian traditions, such as the Alevi-Bektashi understanding of service and the foundational principles of their community engagement, could reveal significant historical and philosophical connections. The striking similarities observed between contemporary volunteering practices in Kazakhstan and the Anatolian motto "hand in hand, hand to Hakk" suggest a deeper, shared cultural ethos of mutual aid and social responsibility across the Turkic world. For instance, the emphasis on selfless service and community solidarity evident in these traditions highlights a continuity of values (Köprülü, 2006, 145-162).

It is worth continuing the research and deepening it, extending the study of volunteering from the ethical side, revealing aspects of its formation and teaching the younger generation the right kind of voluntary activity. It is also important to pay attention to the analysis of such issues as studying volunteering on the basis of a systematic and interdisciplinary approach, which will help to deeply reveal its nature, see its role in the development of society; description of methods of motivation to participate in volunteering.

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