

Non-violence as a philosophical problem

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Abstract. At present, the transformation of ethical, social, cultural, and geopolitical processes in our social reality at a new level requires from humanity a special qualitative formation of the level of consciousness. In this regard, we consider it appropriate to form detailed discourses about the constructor of the phenomenon of cruelty, its effectiveness. When it comes to the problem of non-violence, many do not believe in the viability of this phenomenon in today's reality. Since the issues of non-violence, worrying human consciousness since ancient times, have not found proper application in the course of practice. At present, humanity is increasingly facing the negative consequences of ignoring the doctrine of non-violence. The modern world is disintegrating on a substantial level, it is chaotic. Therefore, such ideological programs and actions as global contradictions, manipulation of public consciousness, terrorism, the threat of the use of nuclear weapons, religious and ethnic tensions, new movements and groups, doctrines of various persuasions and directions, require the study of the essence and meaning of non-violence in accordance with the trends of the time.

In the global era, the rapid development of scientific and technical innovations, in addition to significant achievements in human life, creates new problems and prompts a new analysis of the fundamental question of the future of humanity. In recent times, new types and forms of abuse have appeared, and the fact that they cause great evil in an underground way makes it necessary to turn the idea of non-abuse into a life practice. In this article, a step is taken to differentiate thoughts about how the idea became a doctrine in the historical scene and the scope of its application today.

Keywords: non-violence; non-resistance; pragmatics non-violence; violence; value; rational humanism; spiritual activity; morality.

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Introduction

Both yesterday's 20th and today's 21st century is a field of various events that are rapidly replacing each other. The demand of the times is to increase the importance of the principles of non-violence by analyzing their causes and to put the necessity of wide application in our life experience on the agenda. Indeed, today's world is very diverse. On the one hand, global phenomena try to fit the whole world into the same dimensions, on the other hand, today's world seems to be separated from its unity on the basis of substantiality.

Ideological systems based on contradictions require a re-differentiation of the system of values that has been formed for centuries, in particular, a re-examination of the principle of non-violence. If so, what is the concept of "non-violence" and what issues can we consider within it? In this article, a step is taken to study the facts of the principle of non-violence and the peculiarities of its analysis in the history of philosophy.

It is known that society as a system consists of various institutions. Social existence is civil, legal, religious, ethical, ethnic, scientific, creative, etc. we know that institutions form. Their specific rules and sanctions are systematized. The development process of society depends on the systematic activity of these institutions (Mustafina, 2021).

In addition, it is reasonable to say that there are various tensions in the nature of society. Usually, the narrative of history is a narrative of tensions. In most cases, we use these two terms synonymously and ignore their differences. Different social institutions are involved at different levels in finding solutions to tensions. You can try to solve the conflict that has arisen by force. It is based on suppressing the tension without actually resolving it, as it aims to destroy the opponent physically or morally. And, if the principles of non-violence are established in the «charters» of these public institutions, both officially and unofficially, opportunities would be created to regulate tensions that arise and develop in society without using force.

Materials and methods

As a methodological basis of the article, historicity, and comparative analysis methods were used in close connection with each other. In particular, it is analyzed how the critical issues related to the philosophy of non-violence have been posed and studied from ancient times to the present day. Also, in order to understand and explain the circumstances of the philosophy of non-violence, constructive and comparative methods were used as a basis for this research.

As a system that tends to live together, the human race is going through various stages in its development. However, regardless of how far society has progressed in terms of civilization, such phenomena as violence, intolerance, war, and conflict are characteristic of social existence.

Even today, there are groups and social systems that consider war as the last and definitive way to solve social and political problems. In the past, periods of truce, even if temporary, could be seen as an opportunity to save humanity from complete annihilation. Currently, new types of weapons are being invented that can destroy in times of peace. Sometimes you can hear and see explanations that it is necessary to use destructive weapons to prevent a great danger. However, there is no doubt that any actions of abuse for ordinary human beings will have the opposite effect.

The philosophy of non-violence can be understood as an ethical, cultural, general worldview position that fundamentally rejects the so-called violence. The term nonviolence, which is used in the Russian language, corresponds to the concept of «non-violence» in English and French, «gewaltlosigkeit» in German, and «ahimsa» in Sanskrit, and in its general sense is not to inflict physical, emotional, or mental violence on any living being. means (Huseynov, electronic resource). Opinions are expressed that the beginning of acceptance of the concept of non-violence as a value, the foundation of such a philosophy can be formed in the period defined by the historian and German philosopher K. Jaspers as the «navel age». This is because the principle of non-violence begins to find its clear

expression in the religions, teachings, and general spiritual life that are being formed at this time. As a simple example of this, we can cite the concept of «ahimsa» in the Jain and Buddhist systems, born in the soil of Indian culture, and the principle of “wu wei” in the Taoist religious-philosophical, educational and moral doctrine, which was formed in the framework of Chinese culture, becoming the main concept and orientation.

These examples, in turn, are grounds for saying that the first formation of philosophical thoughts about non-violence was nourished by ancient Eastern philosophy. Here, the Jain school, which advocated the non-violence of any living being, and the meaning of Buddhist teaching, which proposed nirvana as a special method of human intellectual and moral development, is still relevant today (Kornev, 1991).

Also, in «Bhagavatgita», a religious-philosophical poem of the «Mahabharata» epic, born in ancient Indian culture, the idea of moksha is often raised as an ideal of freedom and freedom from suffering.

It is known that the main category of Taoism, which deserves to be called the soul of ancient Chinese culture, is «wu wei». According to this, if we take into account the unity of man and the world, any opposition to nature is equal to evil, therefore, according to the principle of Wu Wei, it is better for man to live in harmony without opposing nature.

From a scientific point of view, since the formation of the doctrine of morality is connected with Ancient Greece, it can be said that the systematization of the first orientations of the philosophy of non-violence can be said to originate from the time of Antiquity. In the meantime, we can mention the teachings of critical thinkers such as Democritus, Plato, Aristotle, and schools of Epicureanism, Stoics, skeptics, and Neoplatonists (Huseynov, 1987: 10). Our current calendar is connected with the formation of the Christian religion, and the birth of the founder of this religion, Jesus Christ. Christ's famous Sermon on the Mount (preaching on the top of the mountain) had a direct and significant effect on the spread of the doctrine of mass love for all in European civilization. It cannot be

denied that the ethics initiated by Jesus laid the foundation for the doctrine of non-violence in European philosophy. Subsequently, during the European Middle Ages, famous theologians and philosophers such as Tertullian, St. Augustine, Pierre Abelard, and Thomas Aquinas appealed to consider the principle of «love for one's neighbor» in the sense of service to the church (Ivanov, 1991:17). In other words, the initial preaching has turned into theological ethics instructions, which have become the duty of every citizen who considers himself to be a Christian. Theologically, these principles are based on the equality of all people before God, rather than the equality of people. Thus, love for God is established as the main value of human life.

If we distinguish the philosophy of the New Age, the critical issues of virtue and vice are discussed by B. Spinoza, D. Locke, T. Hobbes, etc. were taken into consideration by thinkers (Apresyan, 1986:22). B. Spinoza considered the phenomena of goodness and evil in a dialectical relationship, while in the works of D. Locke and T. Hobbes, this problem was studied first of all in connection with the construction of theories of the state and law. According to them, the golden rule of the moral principle directly determines the mutual relations of people. According to D. Locke, on the basis of such a golden rule, human beings are determined by the natural feature that one is equal to the other. That is why the idea of equality should not be forced from above but should be based on the creation of a legal state by citizens.

The analysis of the ideas of non-violence can be observed in the political-philosophical views of I. Kant. The German thinker's treatment of the problem of non-violence in the system of «morality and law» was widely analyzed in his famous work «Eternal Peace» (Kant, 1989:11).

The direct scientific study of the phenomenon of non-violence is associated with the name of David Thoreau, an American philosopher, and writer who lived in the 19th century. In the 19th century, the struggle for the legal abolition of slavery in the United States was the reason why the problem of non-violence became a central theme in David Thoreau's work (Anthology of

nonviolence, 1992:2). In his politically charged essay «Civildisobedience», he argued that changes in American society could only be achieved through acts of non-violence. David Thoreau introduced the concept of “civil disobedience” into scientific circulation for the first time. Instead of calling for armed uprisings, fighting official authorities with terrorist attacks, or other bloody actions, the peculiarity of this action is that it is based on alternative disobedience based on non-violence from the very beginning. We notice that such thoughts are later explored in depth in the works of D. Thoreau’s followers, such as L. Tolstoy, M. Gandhi, and M. L. King.

It should not be overlooked that the Russian writer and public figure L. Tolstoy made a great contribution to the theory of the philosophy of non-violence. L. Tolstoy began to implement the theory of the problem of non-violence during the period of several wars in the international arena, including the participation of the writer’s homeland, Russia. At the beginning of his creative life, L. Tolstoy considered war a norm in human relations, but later he became an activist of pacifist positions and propagated that true religion is based only on peace. Researchers of the legacy of the Russian thinker suggest that his theory should be viewed as a symbiosis of Jesus’ teaching of universal love for all and a strategy of peaceful escape from the power of his own state (Meleshko, 1991:5).

According to L. Tolstoy, many religions and humanist philosophical teachings are based on the principle of love in the broadest sense. The principle of love finds its expression in constant opposition to what is called evil. In L. Tolstoy’s views, abuse becomes a so-called evil and is equivalent to murder or similar threats. According to the thinker, to abuse is to exert an influence on someone that he does not want. The thinker even distinguished different types of social abuse. In particular, torture of the minority by the majority, state abuse, the death penalty, etc. Analyzing the history of mankind, the thinker draws attention to the fact that one form of abuse is replaced by another. That is why L. Tolstoy opposed the so-called revolution in his position and was deeply saddened by the fact that such a group

used more evil forms of abuse to fight certain injustices. Arguments regarding the use of those methods to overcome certain great abuses should not be completely approved by the thinker. In the work of L. Tolstoy, the fact that abuse should be denied as much as possible in social life has a special place. This is because any type of abuse only spreads evil in life. Accordingly, in solving the problems inherent in human life, it is better to abandon almost all elements of abuse.

The thesis of resisting evil through non-violence, which has its roots in the ancient Indian and Christian religious worldview, became the central theme of the doctrine of «Tolstoyism» and today it is known all over the world and even has its own practical forms. L. Tolstoy, who considered nonviolence as a real method rather than indifference, suggested that ordinary peasants resist the evil pressure from the authorities. He welcomed the creation of economic communities where no abuses were allowed, and he himself sought to create a free-thinking society.

Mohandas Karamchand Gandhi had a special place among the active figures against the British colonization of the Indian people during the period of national liberation wars that spread widely in the countries of Asia, Africa, and Latin America in the first half of the 19th century – the 20th century. M. Gandhi, who was greatly influenced by the teachings of L. Tolstoy, was a thinker who not only contributed to the further development of the theory of non-violence but was able to implement it in practice. We can say that the achievement of the state independence of the Indian country is clear proof that this doctrine is implemented in practice (Gandhi, 1992:44).

The harmonious systematization of the foundations of ancient Indian ethics (satyagraha, ahimsa) and the modern achievements of political struggles belong to the innovation of Gandhian political-philosophical teaching. Trying to fully understand the values characteristic of European culture, Gandhi called on his compatriots to fight non-violently against the colonial power. In his works, M. Gandhi often says that through L. Tolstoy, Russia created an opportunity to meet the wise teacher who created the theoretical base of non-violence. Admiring the ideas of his

«teacher», M.Gandhi makes concrete proposals to fight the Indians against the British colonialists without weapons and without bloodshed. For example: in the British army and administrative bodies, social actions such as refusing to pay taxes were used.

As a result, British rule, which dominated the Indians for almost two centuries, was destroyed, and the vitality of the doctrine of «Tolstoyism» became clear through M. Gandhi.

The American priest and public figure Martin Luther King is a classic representative of the doctrine of non-violence. In the author's work «Pilgrimage to non-violence» 50-60 years of the 20th century. The main spiritual propaganda in the struggle for civil equality of Afro-American movements in the USA is systematized (Huseynov, 1993). ML King, who was a follower of D. Thoreau in terms of social disobedience and a Christian in terms of his religious position, was able to use the ideas here to solve the complex interracial problems of his country. The core of King's teachings does not allow any kind of abuse but carries with it the principle of love for all mankind, which Jesus promoted as much as possible. In his opinion, since world-political issues lead to a deadlock, it is better that methods based on abuse are not given a place in the life of any society and in theological, philosophical, and political ideas.

Martin Luther King analyzes the principle of «Love your enemy» in the Bible, that you should be able to accept your opponent as a person and respect him as a person apart from his social role. Thus, the principle of non-violence is a way not only to reconcile the oppressed and the colonizers but also based on mutual respect and consideration (King, 1992: 4).

If in a struggle based on the use of force there is an attempt to preserve one's own rights and views that the opponent does not want to recognize, then according to M.L. King, the position of non-violence is based on the idea of «tender heart and strong spirit». From this, we can see a new aspect of the philosophy of non-violence. It means «permanent strength». At the same time, the attitude of non-violence helps to solve two problems at the same time. Firstly,

abuse suppresses the target, and secondly, it affects the liberation of the mental mechanisms in the mind of the individual that only victory can be achieved by force. The strength here is based on knowing how to respect your opponent and not lose your personality.

During the study of the theory of non-violence, the work of A. Schweitzer has a unique place among Western thinkers. Dealing with ethical issues, the thinker invites humanity to join the ranks of activists in the fight against evil. Considering that good and bad are two different things, A. Schweitzer considered the world as a mixture of these two. The main principles of A. Schweitzer's ethics were reflected in his poem «Awe for life» (Schweitzer, 1992:14).

Philosophical research in Russian related to the issues of non-violence in Soviet times was published in the works of A.A. Huseynov and R.G. Apresyan. While dealing with ethical issues, these thinkers took steps to separate and consider the phenomenon of non-violence as the basis of social existence. Learning from the philosophers before them, they decided to analyze the origin, development, and spread of non-violence in this way.

During the period of reconstruction and its aftermath, articles by several authors were published, aimed at analyzing various aspects of the issue of non-violence. Among them A. Grzegorzcyk, X. Goss-Mayer, J. Sharp, J. Vanier, R. Holmes et al. can be named.

In the Kazakh worldview, the essence of the concept of non-violence lies at the core of Kazakh existence. It is planned to analyze this in a separate article. In the meantime, we note that despite the lack of schools that specifically study the issue of non-violence in modern Kazakhstani philosophy, many scientific studies are conducted on the development of inter-religious and inter-ethnic relations, global trends and ideas of tolerance in society. In the scientific works of such scientists as A. Nysanbaev, N.Baitenova, Zh. Altaev, B. Nurzhanov, problems of the philosophy of non-violence are studied. For example, Zh. Altayev analyzed the place and role of the phenomenon of non-violence in the process of development

of Kazakh philosophy in his works, while A. Nysanbayev influenced the analysis of the main aspects of the philosophy of mutual understanding in the cultural development of various nationalities and ethnicities inhabiting the territory of Central Asia. As an example of inter-ethnic integration in Kazakhstan, the context of non-violence-based communication models is analyzed in the works of N. Baitenova, and it can be seen that the role of the phenomenon of non-violence in the context of the «culture of peace» has been thoroughly studied in the work of N. Nurzhanov. In the framework of this topic, candidate theses are also defended in the country.

Discussion

How to turn an idea into a doctrine. Now, if we analyze the transformation of the idea of non-violence from a concept into a philosophical doctrine, it is clear that, from the point of view of the principle of non-violence, resistance to all manifestations of indifference and injustice is welcome. And the concept of struggle considered from the point of view of the philosophy of non-violence is fundamentally different from the principles of violence. In the framework of this philosophy, the injustice that occurs in public life is exposed as much as possible, and steps are taken to make it public. Here, as the goal of the philosophy of non-violence, it is based on defeating injustice in people's minds and social structures and thinking about those who are responsible for it. Therefore, the direction of this philosophical position will be determined not by defeating the opponent, but by creating a positive situation for all its participants in the conflict.

In general, without realizing it, our society carries out actions of non-violence on a daily basis. When people resist abuse and abandon its methods, they begin to take the path of non-violence. But since there is no official status of non-violence, the need to form its specific methods and principles is urgent, and knowledge about this position should be systematically disseminated to the public. It seems that the time has come when the doctrine of non-violence

has taken its proper place in the history and culture of mankind and has become the subject of various studies and discussions, rather than disappearing from the public eye. Today, studies on non-violence should be published from the perspective of biology, psychology, sociology, ethnography, economics, and anthropology.

But we must not forget that the philosophy of non-violence is not a solution to all problems. M. Gandhi himself said that the «establishment of mass disinterestedness like Euclid's straight line is possible only from the point of view of theory» (Gandhi, 1992:5). The absolute establishment of the principles of non-violence in a world that has absorbed non-violence, and even in a certain sense was formed on the basis of evil, is, of course, amazing. Therefore, the conversation based on reason should not be about the state of non-violence, but about taking steps towards it and applying it in life.

In the course of the rapid development of globalization processes, issues related to the stability and development of the world require deep study in social organization, in particular, special foresight and diplomacy are needed in intercultural and intercivilizational relations. It is also a questionable question that even today the problem of recognizing the values common to humanity, which become the basis of intercultural and intercivilizational mutual agreement aimed at establishing a permanent compromise in the socio-political, religious-spiritual spheres, has not been completely resolved. Today, we observe the processes of negation and denial of universals and the main rules of life common to all cultural systems in the actions of some societies or states. That is, despite the fact that today we are living in the 21st century, some of us still have not mastered the values of humanity in general. For example, the concept of «justice» itself is read differently by representatives of different societies in the cultural context (Stepanyants, 1996:30).

That is why we still cannot accept the basic principles of universal «moral imperative» in the planetary framework. Even the concepts of creating a path to innocence can be taken in different forms within different cultures.

The pragmatic value of the doctrine of non-violence

In the last few decades, scientific discussions and conversations based on the ideas of non-violence have become widespread in the public sphere. In the works of the above-mentioned researchers, understanding the meaning and meaning of the philosophy of non-violence in a modern sense, researching the role of abuse and non-violence in religious-spiritual and socio-political life, and the golden rules of the ethics of non-violence are openly published. However, taking into account the current changes and development features, it is not enough to interpret the ideas of non-violence by famous religious and public figures. Today, society needs a pragmatic concept of non-violence. Today, the superiority of non-violence over strategies based on non-violence lies not only in the value of non-violence as a moral value, but also in the pragmatic necessity of planning the future of humanity. The urgency of creating a non-violence strategy is not a romantic dream of humanity, but the basis of saving life. Obviously, in the meantime, it is necessary to reconsider the values of man-made civilization from the point of view of the philosophy of non-violence. Concepts such as «power», «dominance» that affect people and society should be re-discussed. As a means of communication, non-violence is more suitable for humanizing life.

From the 80s and 90s of the last century, the paradigms of «living» / «saving life» began to be analyzed in the analysis of the new directions of development of world civilization. Some researchers have also projected that in some periods of human history, the pragmatics of living will be more interesting and relevant than the appeal to traditional values based on human consciousness and morality. So, especially the examples of evil and bloody conflicts taking place in the world in recent times put the need for humanism to rise to a new level on the agenda. It can also be called rational humanism. Therefore, it is possible that the strategy of the implementation of the mentioned rational humanism will become a practice through the

concept of pragmatic non-violence. However, we should not consider the principle of non-violence as an absolute ideal in the implementation of the rules and goals of intercultural communication. The new rational humanization asserts the superiority of the experience of non-violence and does not confine itself to it. Therefore, even today, in way of combating threats such as international terrorism, it is better to clearly determine the difference between the elements of abuse and non-abuse, and to look for ways to replace the potential of abuse with forms of non-abuse (Stepin, 1992: 3).

Despite the fact that evil cannot be justified from the point of view of any morality, restrictions and prohibitions are appropriate and necessary in certain cases. However, these limitations mean that the pressure should be individualized and therefore targeted. Otherwise, when it is generalized, the difference between abuse and non-abuse will disappear again. According to the new rational humanism, only initiatives that contribute to the development of mutual agreement and agreement should be taken. Therefore, the fact that some restrictions against the support of spiritual abuse are established in a legal context other than the general moral position is becoming an issue to be considered on the agenda today.

Obviously, in the meantime, a reasonable question arises: «Isn't the use of legal forms in the fight against spiritual abuse, in turn, close to a certain spiritual pressure?» A. Grzegorchik, one of the research theorists of the philosophy of non-violence, refers to the methods of non-violence in influencing the target, actions that cannot be a limitation to life and freedom. Among them, the author: 1) advice; 2) proposal; 3) distinguishes some forms of influence approved from the point of view of morality (Grzegorzczuk, 1992).

Currently, various movements of non-violence supporting initiatives such as protection of human rights, civil liberties, genocide, anti-dictatorship, feminism, and pacifism are gaining momentum in the world. But the problem is probably not only in their types and characteristics but also in the effectiveness of movements aimed at non-violence.

When we say abuse, we mean pressure aimed at restricting the freedom of a certain person, group of people, nation, or another social group. Of course, oppression, like abuse itself, can manifest itself in social institutions and mechanisms, overt and covert, direct and hidden, mental and physical. Although any semblance of abuse is manifested by restraint, not every restraint is abuse. Even if not, there are different types of restrictions. For example, a restriction aimed at maintaining order and security. We know its manifestations from the bans on the use of alcohol and drugs, as well as the ban on suicide. Prohibition goes hand in hand with limiting nominal freedom, but freedom is never unlimited. Its boundaries are defined by moral rules and educational requirements.

Although abuse and non-abuse are fundamentally opposite positions based on different norms, they replace each other cyclically at the individual, group, public, and state levels.

In social life and politics, the future of abuse and non-abuse is different in the direction of establishing fair relations between people. Several patterns of behavior can be distinguished in the way people react to social injustice, which is carried out through the use of force. First, cowardice, indifference, capitulation, etc. Second, the pattern of responding to abuse with abuse. This model of behavior is also morally better and more appropriate than the first. In other words, in responding to abuse with abuse, there are symbols of responsibility for the goal. This is a certain type of response to abuse, rejection of it, and an attempt to fight it (Goss-Mayer, 1990:4).

Another pattern of behavior related to abuse dominance is active resistance through non-violence, fighting injustice through non-violence methods. Unfortunately, treating non-violence as equivalent to indifference persists as one of the misconceptions in the public mind.

The principle of non-violence as a normative regulation is focused on the virtuous initiatives in a person and is directed towards their increase and development. Clearly, this is distinct from abusive and domineering relational patterns that seek to limit or prohibit destructive manifestations of human freedom. Based on virtue, the advocate

of non-violence recognizes that human existence is rooted in moral ambivalence. Based on this, specific rules of action are formed. They are: 1) abandoning the monopoly on the truth, being open to dialogue and compromise; 2) being able to look at the elements of one's own behavior that cause a hostile reaction in the opponent; 3) ability to analyze the situation from the opponent's point of view; 4) fight with the abuse itself, not with the people behind the abuse; 5) be able to be open. If so, the basis of the systematic non-aggression stance is to improve relations, to weaken, and prevent negative elements that limit the further development of agreement and negotiation.

These patterns of behavior mentioned in both axiological and pragmatic terms are chained in a certain sequence. From the point of view of the criterion of dominance, it is more important to fight against abuse than indifference, and in turn, non-violence is more important than the fight against abuse. Accordingly, non-violence deserves to be called the post-violence phase in the struggle for social justice. If we consider passivity to be the behavior of a weak person, responding to abuse with force is the behavior of a much stronger person. Behavior-based on non-violence is characteristic of a person whose consciousness and spiritual nature have grown and advanced (Huseynov, 1994:5).

In the last few centuries of human history, the vast majority of the world's states prefer to approve the democratic way of development. A democratic state can be understood as a system in which every individual life is considered valuable and aims to ensure the freedoms and rights of all citizens. Obviously, the understanding of democracy, its establishment, and development are different in different countries. It should be understood that this issue is a field of research for political scientists.

Returning to our research problem, the methods advanced by pacifist ideologues in the establishment and development of a democratic society have recently been used in the political programs of many states of the world (George, 2012:7).

Recently, a lot of research has been devoted to the practical initiatives of «people's power», and

«civil resistance». Among them, the results of the project implemented in 2011 by researchers Erika Chinovet and Maria Stefan can be considered innovative.

These researchers, studying the strikes and uprisings that took place in the world between 1900 and 2006 (a total of 323 events), draw attention to the fact that the groups that followed the rules of non-violence had significantly greater chances of victory than the groups that used force. According to them, the experience of using the principles of non-violence has proven its effectiveness even in overthrowing authoritarian regimes. That is, authoritarian systems themselves have shown weakness in applying the principles of non-violence. Also, the researchers conclude that «political campaigns based on non-violence have a significant impact on the subsequent development of democratic institutions.» In addition, according to them, the frequency and the chances of victory of violence-free campaigns are increasing year by year (Erica Chenoweth, 2011: 12).

Obviously, in practice, the situation develops differently in different countries of the world. But if we look at the results of the study cited by Chenoweth and Stephan, the principle of non-violence has had a great impact on the spread of democratic values. In the various empirical kinds of literature, one can find valuable information about the effectiveness of violence-free movements as well as countless arguments about the ineffectiveness of the use of force. For example, the effectiveness of the government's use of force to control the population is questionable. John J. Researchers Donohue and Justin Wolfers write that after years of research on the use of the death penalty, it does not reduce crime (John J. Donohue, 2006). Indeed, we cannot say that torture or torture is the most effective way to obtain relevant information. When suffering, a person can give in to everything that is required of him, say and agree to anything. Therefore, resorting to the principles of non-violence and not the use of force, on the one hand, is based on not harming any living being, and on the other hand, it contributes significantly to achieving the intended goal.

Another optimistic view of the success/victory of non-violence movements is offered by researcher Joshua Goldstein. According to him, in recent years, wars start less often and end faster. Goldstein connects such processes with the activities of international organizations and non-governmental organizations. The researcher believes that the United Nations Organization has a great influence in the implementation of the peacekeeping mission (Goldstein Joshua, 2012:6). The opinion that violence should be stopped by force is much more widespread in the public sphere. It is not immediately conceivable that significant changes will be made through the principles of non-violence. But the methods formed and developed in the framework of pure non-violence movements clearly demonstrate their effectiveness compared to the use of force.

Our approach to researching non-violence issues, both theoretically and practically, requires consideration of the primacy of the human factor. That is, instead of immediately using force and coercive actions in way of achieving any goal, using methods of non-violence, and consideration of cost-effective ways to solve problems of misunderstanding between people has a significant contribution.

Conclusion

So, we understand that the meaning of the concept of non-violence is based on the rules of humanism and morality, refusing to use force in resolving conflicts and discussing problematic issues. It is based on confidence and fortitude of spirit, rather than fear of physical punishment or economic sanctions, which occur in people's actions.

Violence is rooted in hatred and fear, whereas nonviolence is rooted in courage and love. Like a physical weapon, non-violence does not destroy or kill, on the contrary, it helps to bring the victim and the colonizer closer to each other and promotes cooperation.

If we analyze it from the socio-historical point of view, as environmental, economic, nuclear threats, inter-ethnic and inter-confessional

problems develop, the relevance of the philosophy of non-violence for society increases. Therefore, today, the nature of the principle of non-violence, and its application in accordance with the requirements of modern times should be re-evaluated and analyzed in solving the problems of today's agenda.

There is a pragmatic basis in the fact that the idea of innocence in the mind of mankind has become a doctrine today. Because in our global

existence, the sensitivity of universal values such as world stability and peace is special today. States, different political groups, and individual citizens need to show special foresight in intercultural and inter-civilizational relations. Why do we need to re-examine these well-known ideas today? Perhaps this is the fact that, despite how much knowledge the human race has developed and is comprehensive, it still cannot come to an agreement on solving simple problems.

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Қиянатсыздық философиялық мәселе ретінде

Аңдатпа. Қазіргі таңда қоғамдық болмысымызда этикалық, әлеуметтік, мәдени, геосаяси үдерістердің жаңа деңгейде түрленуі адамзат баласынан сана деңгейінің жаңа сапалық дәрежеде қалыптасуына ерекше зәру. Осы орайда қиянатсыздық феноменінің конструктісі, оның пәрменділігі жайлы жан-жақты дискурстардың орын алуы орынды құбылыс деген ойдамыз. Қиянатсыздық мәселесіне келгенде, бұл феноменнің заманауи болмыстағы өміршеңдігіне көпшілік сенім арта қоймайды. Себебі, қиянатсыздық мәселелері адам баласының санасын ерте заманнан толғандырғанымен, тәжірибе барысында тиісінше қолданыс таппай келген. Қазіргі таңда қиянатсыздық ілімін елемеудің кері салдарын барынша ашып беруде. Замануи әлем субстанционалды деңгейінде жік-жікке бөлініп, бір негіз, бастамасынан жүрдай болып қалғандай. Сондықтан да жаһандық қайшылықтар, қоғам санасын манипуляциялау, терроризм, ядролық қару қолдану қаупі, діни және этникалық шиеленістер, жаңа ағымдар мен топтар, ілімдер сияқты әр түрлі пиғылды және әр түрлі бағыттағы идеологиялық бағдарламалар мен іс-әрекеттер қиянатсыздық мәні мен мағынасын заман үрдістеріне сәйкес зерделеуді қажет етеді.

Жаһандық дәуірде ғылыми-техникалық жаңалықтардың қарқынды дамуы адамзат өміріне едәуір жетістіктермен қоса, жаңадан мәселелер туғызып, күн тәртібінде адамзат болашағы туралы түбейгейлі сұрақты жаңаша сараптауға итермелейді. Соңғы кездерде қиянат жасаудың жаңа түрлері мен формаларының пайда болып, олардың астыртын түрде зор зұлымдық туындатуы қиянатсыздық идеясының өмірлік тәжірибеге айналуын қажет етеді. Бұл мақалада идеяның тарихи сахнада ілімге қалай айналғандығы және бүгінгі таңда қолдану аясы туралы ойларды саралауға қадам жасалады.

Түйін сөздер: қиянатсыздық; күш көрсетпеу; прагматикалық қиянатсыздық; қиянат; құндылық; рационалды гуманизм; рухани өмір; мораль.

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Ненасилие как философская проблема

Аннотация. В настоящее время трансформация этических, социальных, культурных, геополитических процессов в нашей общественной реальности на новом уровне требует от человечества особого качественного формирования уровня сознания. В этой связи мы считаем целесообразным формировать развернутые дискурсы о конструкторе феномена жестокости, его действительности. Когда дело доходит до проблемы ненасилия, многие не верят в жизнеспособность этого феномена в современной реальности. Так как вопросы ненасилия волнуют человеческое сознание с давних времен, не нашли должного применения в ходе практики. В настоящее время человечество все больше сталкивается с негативными последствиями игнорирования учения о ненасилии. Современный мир на субстанциональном уровне распадается, он хаотичен. Поэтому такие идейные программы и действия, как глобальные противоречия, манипулирование общественным сознанием, терроризм, угроза применения ядерного оружия, религиозная и этническая напряженность, новые течения и группы, доктрины различного толка и направленности, требуют изучения сущности и смысла ненасилия в соответствии с тенденциями времени.

Эра глобализации вместе со стремительным развитием научно-технического прогресса, существенно изменяющим жизнедеятельность человечества, предоставляя массу возможностей, сегодня ставит перед человеком новые задачи и вызовы. В настоящее время формы насилия обретают новые контуры, в том числе латентно несут фундаментальные угрозы будущему человечества. В этой связи важно применение

ненасильственных методов в преодолении современных трудностей и задач. В данной статье рассматриваются вопросы возникновения идеи ненасилия в различных историко-культурных системах, зарождение учения о ненасилии и реализуется попытка осмысления его в контексте сегодняшних реалий.

Ключевые слова: ненасилие; несопротивление; прагматика ненасилия; насилие; ценность; рациональный гуманизм; духовная деятельность; мораль.

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