**KIRGIZISTAN-TÜRKİYE MANAS ÜNİVERSİTESİ**  
**ULUSLARARASI BİLİMSEL TOPLANTILARA KATILIM BİLGİ FORMU**

<table>
<thead>
<tr>
<th>Katılımcının Adı, Soyadı ve Ünvanı:</th>
<th>Ümüt Asanova</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akademik Birimi:</td>
<td>Edebiyat Fakültesi, Felsefe Bölümü</td>
</tr>
<tr>
<td>Toplantıyı Düzenleyen Kurum:</td>
<td>Council for Research in Values and Philosophy; University of Athens, School of Philosophy</td>
</tr>
<tr>
<td>Toplantının Konusu ve Süresi:</td>
<td>“Culture and Philosophy as Way of Life in Times of Global Change” to be held on August 1-3, 2013, immediately preceding the World Congress of Philosophy at the University of Athens.</td>
</tr>
<tr>
<td>Toplantının Amacı:</td>
<td>Culture as way of life: the goal here would be to see how a culture opens one’s field of human relations.</td>
</tr>
<tr>
<td>Katılımcının Bildiri Başığı:</td>
<td>&quot;Kyrgyz Traditional Culture: Surviving via Living Philosophically&quot;</td>
</tr>
<tr>
<td>Katılımcının Bildiri Özeti:</td>
<td>Kyrgyz traditional culture is considered to be one of the most ancient cultures in the world dating back to more than 5000 years before. Number of population of the Kyrgyz people does not reach even 4 million at present this not to be estimated as much more in old times. So the question arises: how could they be able to survive through centuries of hardship, great wars, separation and isolation of tribes. How could a cultural unity be preserved in spite of geographical alienation of multiple Kyrgyz tribes with their quite different names? And even more important and wondrous question arises: How was and even is it possible to have common cultural manifestations (language, traditions, customs, rituals even mentality, demonstrated in a way of life) for people different parts of whom have been living in different areas never being in communication with each other. For example, people identified themselves as Kyrgyz one are scattered through vast territories of different countries (Russia, Enisey, Siberia; Afghanistan, Pamire; China, Kyzyl Suu, Urumchi, Mongolia etc.). These questions of identification are to be explored in a separate investigation. Kyrgyz culture has survived by a single power: thinking and acting philosophically. This is manifested in all the life which is completely ritualized. Beginning from the birth up to death, including all the stages of life, all the activities in traditional production, exchange of products, distribution, consumption, in traditional spiritual production – of knowledge, faith, ideas of justice, equality, beauty, evil and virtues, their dissemination among people, all the rules of behavior, treatment to each other are ritualized. Even a Kyrgyz house, which is the yourt or “felt tent”, with the order of its construction and establishment, inner and external design, order of sitting to follow the hierarchy of people according to their age, gender, status is manifestation of ritual. Ritual as Life and Life as ritual. Adherence to one’s own roots, that are traditions, customs, rituals were totally characterizing Kyrgyz traditional people. That adherence may be called as thinking and acting philosophically. For the essence of ritual is...</td>
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</tbody>
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**Ümüt Asanova**  
**Edebiyat Fakültesi, Felsefe Bölümü**  
**Council for Research in Values and Philosophy; University of Athens, School of Philosophy**  
**Culture and Philosophy as Way of Life in Times of Global Change**  
**Kyrgyz Traditional Culture: Surviving via Living Philosophically**  
**Kyrgyz traditional culture is considered to be one of the most ancient cultures in the world dating back to more than 5000 years before. Number of population of the Kyrgyz people does not reach even 4 million at present this not to be estimated as much more in old times. So the question arises: how could they be able to survive through centuries of hardship, great wars, separation and isolation of tribes. How could a cultural unity be preserved in spite of geographical alienation of multiple Kyrgyz tribes with their quite different names? And even more important and wondrous question arises: How was and even is it possible to have common cultural manifestations (language, traditions, customs, rituals even mentality, demonstrated in a way of life) for people different parts of whom have been living in different areas never being in communication with each other. For example, people identified themselves as Kyrgyz one are scattered through vast territories of different countries (Russia, Enisey, Siberia; Afghanistan, Pamire; China, Kyzyl Suu, Urumchi, Mongolia etc.). These questions of identification are to be explored in a separate investigation. Kyrgyz culture has survived by a single power: thinking and acting philosophically. This is manifested in all the life which is completely ritualized. Beginning from the birth up to death, including all the stages of life, all the activities in traditional production, exchange of products, distribution, consumption, in traditional spiritual production – of knowledge, faith, ideas of justice, equality, beauty, evil and virtues, their dissemination among people, all the rules of behavior, treatment to each other are ritualized. Even a Kyrgyz house, which is the yourt or “felt tent”, with the order of its construction and establishment, inner and external design, order of sitting to follow the hierarchy of people according to their age, gender, status is manifestation of ritual. Ritual as Life and Life as ritual. Adherence to one’s own roots, that are traditions, customs, rituals were totally characterizing Kyrgyz traditional people. That adherence may be called as thinking and acting philosophically. For the essence of ritual is...**
Wisdom to respect the laws of nature, respect human rights, live in harmony with group, to have a corporative way of life. That was a living in a ritualized

Unfortunately during the Soviet time these roots were gradually being cut. There came the time of social amnesia to become the ground of self-destroying as a unique culture by step-by-step forgetting own language, own traditions, own rituals.

Soviet Union collapse has brought more chaos, more disorder than ever, time to have caused a vitally important sense of necessity to give a rebirth to former rituals, former ethics, former inner power to survive in a Global Age.

Key words: traditional culture, ritual, subordination, hierarchy, chaos, survival.

| Katılımcı  Kişisel ve Kurumsal Temaslardı: | 1. Chair of the Session on presentation of the prominent Chinese philosopher Prof. Tu Weiming (See the Programme)  
2. Member of the Academic Board of the Council for Research in Values and Philosophy, Washington, the USA (since 2000)  
3. Invited as an International Editorial Board Member for the Citation Indexed Journal "Philosophy Studies", Toronto, Canada (2013)  
4. Member of the International Society for Value Inquiry (ISVI) (2013)  
5. Founding Member of the International Society for Islamic Philosophy (2008)  
6. Invited as a Member of Indo-Hellenic Society for Culture and Development (2013) |

| Görüş ve Önerileri: | This Pre-Congress Conference brought together representatives of a number of different cultures from East and West, enabled to listen to different presentations on a quite broadened philosophical issues which made possible to understand new horizons reached by science and technology, to become aware of self and others through imagination and culture as way of life, envoke a new comprehension of links between metaphysics and culture. |

Açıklama:  
1. Lütfen doldurduğunuz bu formu, talants@gmail.com adresine gönderiniz.  
2. Formda yer alan bilgilere ilişkin tüm sorumluluk, formu dolduran kişiye aittir.