

## ABSTRACT

**of the dissertation work of Yerkebulan Daukenbaevich Yerzhanov on the topic “Kazakh “yrym” as a national cultural code” was submitted for the degree of Doctor of Philosophy (PhD) in the specialty “8D03102 – Cultural studies”.**

General description of work. In the dissertation, an important part of the institution of customs and traditions of the Kazakh people, “yrym” are considered as a national code, scientific guidelines for its research are proposed, and methodologies in the global scientific community are taken as the basis for the research. The genesis and evolution, historical-cognitive and moral-educational significance of Kazakh “yrym” are analyzed and the modern manifestations of Kazakh “yrym” in modern Kazakhstan, the main functions and role of Kazakh “yrym” in the national identity are analyzed culturally.

### **Relevance of the research work.**

Dissertation research work is one of the new topics proposed for the research platform of Kazakhstan cultural science. It is important to consider the Kazakh "yrim" as a national cultural code. More than thirty years have passed since Kazakhstan gained independence. During this time, new opportunities for the political, social, cultural, spiritual, and economic development of society have opened up to strengthen statehood, the level of generation preferences and needs has changed, and the task is to study the individual cultural code values of our people, educate a new generation, rethink the conscious or unconscious, and revive the archetypal understanding inherent in national ideology, individuals, and a group of individuals. modernization and reconstruction in accordance with modern requirements.

Consequently, these studies are prompted by the important requirements of continuing national identification today. The fundamental content of this process is the question of the national code: preservation, modernization, structuring. In the field of modern cultural anthropological science, issues that are not fully considered “as a cultural code” and require modern study require scientific and theoretical justification for national identification. Therefore, the consideration of Kazakh “yrym” as a national code and the disclosure of its meaning has become an urgent problem caused by modern requirements. On the other hand, modern processes of decolonization are associated, first of all, with the disclosure of national codes, which are fundamental substrates. This is a value trend with ontological significance. Based on this trend, the recognition and assessment of the original narrative value meaning of the “yrym” of the Kazakh people, the study and vision of the essence arise from the requirements of the time.

**The degree of study of the dissertation topic.** The chosen topic has not previously been fully studied in cultural anthropological sciences in the scope of a special, full-fledged dissertation. We know that the origins of early culture go back to the archetype of Greek tragedy – religious ritual, waters, fairy tales, legends.

These works are imbued with the thoughts of thinkers - Socrates, Plato, Aristotle, who were the creative basis of their philosophical concepts.

This process followed the representatives of the German classics - I. Kant on the issue of “human cognition” and the founder of absolute idealism - G. Hegel, the main representatives of axiological transcendentalism - G. Rickert, innovators - E. Cassirer, personalistic ontologism, representatives of the theory of civilization - V. Dilthey, O. Spengler, A. Toynbee, C. Morris, C. Peirce, M. Foucault, W. Turner, C. Levi-Strauss, D. Fraser, J. Derrida, J. Deleuze, F. Guattari, Yu. M. Lotman, A. F. Losev, who considered important cultural issues in their works.

Philosophical conclusions in the research of Kazakh scientists Abishev K.A., Izotov M.Z., Ergali U.E., Kasabek A.K., Kudaibergenov B.K., Gabitov T.Kh., Aitkazin T.A., Baytenova N.A., D.Kishibekov, A.N.Nysanbaev, K.Sh.Nurlanova, B.G.Nurzhanov, N.Shakhanova, S.E.Nurmuratov, N.A.Ayupov pushed the idea to look at many problems within national worldview from a new point of view. The main ideas in their works, based on cultural theories, opened up new opportunities for scientific confirmation that “yrym” is our cultural code.

**Purpose and objectives of the study.** Presenting Kazakh “yrym” as a cultural code, revealing its meaning, origin, modern appearance and significance from the point of view of cultural studies is the main goal of our research work.

Our research also sets the following **objectives**:

- determination and integrative structuring of theoretical and methodological directions for studying the national picture of the world, the national cultural code;
- differentiation of a unique syncretic whole within the framework of a holistic worldview focused on the customs and traditions of the Turkic peoples and comparison of the individual characteristics of each of them;
- reveal the religious, ritual, psychological, cultural foundations of the historical formation and evolution of “yrym” characteristic of the Kazakh people;
- analyze the nature of superstitions, traditions, “yrym” and their appearance as archetypes in everyday life and present their inner meaning and significance;
- consider Kazakh “yrym” as a single whole, analyze, systematize, group them according to structural and functional characteristics from a cultural and anthropological point of view;
- weighing the moral meaning of Kazakh “yrym” within the framework of practical knowledge and national education, studying the technology of the area of beneficial influence on generations.

**Object of study:** the historically established worldview and way of life of the Kazakh people.

**Subject of the research work:** the emergence, history, structure of Kazakh “yrym” as a national cultural code, their place within the framework of modern civilizational processes.

**Scientific novelty of the research:**

1. Within the framework of methodological principles, the directions for studying the cultural-code nature of our beliefs are determined, the concepts of “code” and “cultural code” are considered within the framework of the concepts of Western sociologists, cultural scientists, philosophers, psychologists and journalists, as a result, the directions for studying the national cultural code were determined.

2. A visual, hermeneutic, global comparative analysis of ethnocultural superstitions in the Kazakh world is based on their origin: wolf, leopard, deer, swan, duck, etc. in the historical picture of the world of the Turkic peoples, in comparison with totemism, fetishism, the female image, superstitions and “yrym” associated with hunting, common roots and their inherent characteristics have been identified.

3. Evolutionary, diffusionist aspects of the formation of Kazakh “yrym” and their development in the historical and cultural region of the “Great Steppe” are considered in the context of various cults, often used in the ancient Turkic, Hun-Sak worldview, as well as Tengrism, Zoroastrianism, the traditions of Shamanism, their sacred and ontological meaning as well as aspects of life experience.

4. The evolution of archetypal images of indigenous rites and “yrym” of the Kazakh people in the public consciousness, their life activity is analyzed, sacred, symbolic, practical and pragmatic aspects are revealed.

5. Sources of predatory superstitions: fear, faith; geographical regional; harmony with nature; safety and caution, etc. It has been proposed that the cultural classification of Kazakh rites in “yrym” such as childbirth, burial, sacrifice, should show the types of etiquette rites serving the outside world and the environment, including diachronic, synchronic types and interactive comparison, their cultural and anthropological map was restored.

6. Within the framework of ethical theories, the educational and moral significance of Kazakh “yrym” in modern culture is revealed, scientific explanations are given for the fact that “the Kazakh “yrym” is the ethical code of the people”.

7. Sociocultural values and practical and moral aspects of “yrym”: the desire for a higher level in the formation of environmental consciousness “yrym”; evidence is also given that “yrym” based on health and personality formation are associated with life in harmony with the world and nature , preservation of human rights and freedoms, etc.

### **Conclusions proposed for defense.**

1. A revision of the concept of “code” as a whole to reveal semiotic and epistemological assessments and the basic meaning of the cultural code of world cultural, philosophical, sociological, and psychoanalytic concepts constitutes the methodological guidelines for the issue we are considering. In this regard, first of all, the parameters of the review of the ancient Turkic worldview coincide with the presentation of the guidelines of our research.

2. The syncretism and differentiated features of “yrym” in Turkic culture revealed the true nature of the cultural codes of the Kazakh people, which are the creation of mythological, religious, ritual, folklore, totemic, animistic views. For example, the spirit of fire, hunting, the Nimat ritual, the bear totem, the purification ceremony, success in hunting are elements that make up cultural codes, revealed through their own personal content. They can structure sacred and everyday existences.

3. The historical and cultural genesis of Kazakh rituals formed ancient archetypal layers and evolved through various formats of the general worldview. Its commonality is due to anthropological studies of such scientists as O. Smagulov, ethnographic materials of Sh. Ualikhanov, national educational records of G.N.

Potanin, A.A. Divayev. They allow us to draw conclusions about the origin of Kazakh “yrym” and contribute to revealing the very nature of the ritual. The historical genesis of “yrym”: divinity, shamanism, ancient Turkic stone inscriptions, etc. form constants and universals through spiritual sources and require the disclosure of their basic meaning.

4. Sociological and psychoanalytic concepts of E. Durkheim, E. Tylor, J. Frederick and Z. Freud can help reveal the essence of Kazakh “yrym”. Guided by their ideas, opportunities open up for us to structure the model of vertical-horizontal sacred space in Kazakh traditions and “yrym” in a new way. They require a deeper study of the philosophy of divine knowledge. This opens up the possibility of drawing consistent conclusions by decoding archaeological materials in the Pazyryk mound, the vicinity of Issyk, demythologizing our cosmological ideas, interpreting compositions in monuments and can be confirmed by ancient “epic” archetypes and continuity in the modern traditions and customs.

5. Since the traditions and customs of the Kazakh people have been a structured, self-regulating, fundamental social institution of life since ancient times, the “yrym” within it can become for us the object of structural and functional analysis. These analyses, in turn, require taking into account diachronic, synchronic, and interactive rules. At the same time, not only oral culture, but also ideological symbols in the works of culture “Altyn Zharyk”, Orkhon-Yenisei stone inscriptions, “Korkyt ata”, Babyr, Dulati, Khalid, etc., allow us to consider “yrym” as a whole, as well as classify .

6. Kazakh customs and traditions represent a multifunctional structure, among which, in addition to the ideological aspects of its “yrym”, there are also moral and educational functions. The significance of the principles and ethics of humanism in our “yrym” and traditions like asar, hospitality, shildekhana, besik toi and etc. is clearly visible. They can be structured conditionally and consistently through the superstitions of the Kazakh people, based on education and life guidance, and their main goals are clear: quality generation, social protection, raising children, sex education, etc. The disclosure and scientific study of such an institution is considered one of main conclusions proposed for defence.

7. Our idea of how important Kazakh “yrym” are in the process of reviving our spirituality and national identification is the main ontological condition and they are also recognized by modern rules: genealogical education today is submission to genetic laws, training a physical person in hunting is a military-patriotic aspect, equestrian games and “yrym” associated with horses - a healing aspect associated with human health, traditions of caring for nature - an environmental aspect. This is a field of pressing issues not only for Kazakhstan, but also for global progress, culture, human rights and freedom and etc.

**Methodological and theoretical foundations of the work.** On the methodological and theoretical basis of the dissertation work, we examined the historical philosophy of the people in traditions and culture within the framework of the “yrym paradigm”, went through a historical selection and examination of written data and oral information, using scientific concepts about the cultural code as a basis. Also, along with psychoanalysis, demythologization and historical-comparative,

structural-functional analysis, cultural-anthropological classifications, aspects of descriptive, cognitive, normative relativism, introjection, occidentalism, orientalism, and reflexivism were used.

**Scientific, theoretical and practical significance of the work:**

Currently, in the process of world globalization, the revival of the national code, ideology, culture and historical consciousness of Kazakhstan, the development of human capital, and the prevention of absorption of global structures, it is important to create a theoretical model based on studies of Kazakh “yrym” as a cultural code within the framework of modern civilizational processes. This is due to the need to develop cultural dynamics in the right direction. From this point of view, finding out the scientific, theoretical and practical significance of the archetype of the ethnocultural code and the image of the cultural code, synthesized over the centuries within the framework of research methods of anthropologists, has practical and pragmatic content. At the same time, it can be a methodological and conceptual material for the implementation of the concept of a competitive country, for the integration of our scientific technologies, the economy and the common interests of the state and people, in educating our generations in accordance with historical consciousness, affirming “yrym” as a cultural code and glorifying it in national level.

**Review and approval of research work:** the main theoretical provisions and conclusions of the dissertation work are presented for discussion in 6 scientific articles by the author, 3 articles are directly reflected on the topic in journals approved by the Committee for Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan, 2 articles are in the collection of materials of international conferences, 1 article is published in one of the journals included in the Scopus database.

**Research work:** consists of a reference dictionary, introduction, two main parts, conclusion and list of references. The bibliographic list consists of 214 items, including foreign literature.