

REVIEW

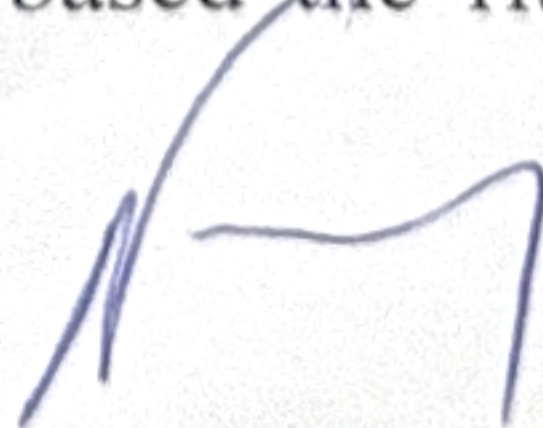
of the dissertation of the doctoral student of the Department of Religious Studies and Cultural Studies of the Faculty of Philosophy and Political Science of the Al-Farabi Kazakh National University Yerzhanov Yerkebulan Daukenbaevich «Kazakh superstitions as a national cultural code» for the degree of Doctor of Philosophy (PhD) in the specialty «8D03102 – Cultural Studies»

In the spiritual heritage of the Kazakh people, a special place is occupied by superstitions formed based on mythical beliefs, which have been intertwined with national identity since ancient times. Belief in the magic of words, based on which there are many superstitions. Many superstitions and prohibitions are reflected in the original, unique, traditional features of the Kazakh people and are inextricably intertwined with Islamic values. Today there are many collections about the rituals of the Kazakh people. However, several scientific studies analyze each ritual based on mythical beliefs.

Yerzhanov Yerkebulan Daukenbaevich's dissertation «Kazakh superstitions as a National Cultural Code» presents the theoretical and methodological foundations of the study of Kazakh superstitions, methodological principles of the study of the national cultural code, a comparative analysis of ethnocultural superstitions in the Turkic world, historical and cultural trends in the formation of Kazakh superstitions, within which superstitions, ritual and ritual (ritual) are the archetypes of ethnocultural The code, within the framework of the processes, addresses the issues of Kazakh superstitions. The work contains a cultural and anthropological classification of Kazakh rituals; the educational significance of Kazakh rituals in modern culture determined the role of Kazakh rituals in the formation of the national cultural code of the Kazakh people.

Currently, it is important to develop a theoretical model based on the study of Kazakh superstition as a cultural code in the context of modern civilizational processes in the process of global globalization, the revival of the national code, ideology, culture, and historical consciousness of the Kazakh people, the development of human capital and the prevention of absorption by global structures. This is due to the need to develop the dynamics of culture in the right direction. In this sense, the anthropologist has practical content to clarify the scientific, theoretical, and practical significance of the archetype of the ethnocultural code and the cultural code image, which has developed in a centuries-old synthesis within the framework of methods and approaches to study by research scientists.

The research work is one of the most relevant topics. In general, it is known that the rituals of the Kazakh people are widely reflected in all stages of life, from birth to death, in their daily lives. The Kazakh people were able to use the worldview and educational function of taboos (bans) very effectively. Through rituals related to the place of birth, nature, and animals, he gave environmental education and education to his generation. He based the rituals on the people's



worldview and philosophy, sometimes using artistic language in the form of proverbs and sayings, sometimes by threatening and warning that "it will be bad", "it will be bad" or "he will be beaten". For example, "Don't pull the green grass", "don't cut the branches of the tree", and "Don't break the blue stick", warning that all young plants are the beginning of life, the source of all existence, and they forbid it by creating fear saying "if you pluck the blue, you will reap like the sky" or in a commanding manner "If you cut one branch, you will plant ten branches" as a proverb. And about animals and four-wheeled animals, it is not a simple, dry word that "do not kick the cattle", "do not touch the horse", "it has an owner" or "do not shoot the swan, does not sell your friend" that the swan is a sacred bird and you should not touch it. he said eloquently. He respected nature by saying that "the earth is the mother of all living beings", comparing it to a mother, warning that the earth is nourished by water, spring, beginning, and forbidding "do not defecate in water", "do not spit in the spring". On the one hand, "Don't spit in the well you drank water from" leads to a deep thought of social meaning. Such rituals educate the younger generation to recognize their environment, treat them with respect, protect land and water, plants, birds and animals, animals and insects, show them mercy, and feel reward and reward.

The topic under study has not been fully explored in cultural anthropological science. In this study, many theoretical studies, cultural texts, folk oral literature, folklore, and archaeological, linguistic, and historical data are sorted from a historiographical point of view, and findings from field research are carried out using global, comparative methods according to the needs of the present time. Since the object of our study is entirely devoted to the problem of defining superstition in our tradition as a cultural code, we will focus on the philosophical conclusions that make up the various types of cultural code theory in scientific research.

I offer to defend the dissertation prepared by Yerzhanov Yerkebulan Daukenbaevich «Kazakh Superstitions as a National Cultural Code» for the degree of Doctor of Philosophy (PhD) in the specialty «8D03102 - Cultural Studies».

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