ABSTRACT

of the dissertation by Raimbek Bakytzhanuly Zeinullin on the topic «A Comparative Analysis of the Cultural Artifacts of the Kazakh and Nogai Peoples», submitted for the degree of Doctor of Philosophy (PhD) under the educational program «8D03102 – Cultural Studies»

General characteristics of the research. The presented dissertation research is aimed at a comparative analysis of the cultural artifacts of the Kazakh and Nogai peoples and seeks to identify the common features and distinctive characteristics of their historical and cultural development based on a cultural studies approach. Within the framework of the study, the concept of a cultural artifact is considered an important indicator of ethnocultural memory, symbolic systems, and the traditional worldview. The research analyzes the ethnogenetic continuity of the Kazakh and Nogai peoples, as well as their shared cultural space, which dates to the era of the Golden Horde. In addition, their material and everyday way of life and spiritual heritage are examined from both theoretical and practical perspectives, and the main directions for the actualization of Kazakh–Nogai cultural heritage are identified.

Motivation of the research topic.

In the context of globalization, every national community strives to preserve and develop its uniqueness. This process functions as a form of a collective unconscious protective mechanism of an ethnic group and is closely related to the phenomenon of glocalization. In the contemporary period, the intensification of intercultural interactions, the deepening of universalization processes, and the increasing fluidity of cultural boundaries have become important subjects for cultural and philosophical analysis. In this regard, the scientific substantiation of national cultural policy acquires particular significance, as a state's position in the global space is largely determined by its cultural development strategy. This also necessitates the formation of mechanisms for national security and ethnopsychological protection.

The relevance of this study is associated with the examination of the cultural artifacts of the Kazakh people and their comparative analysis with the cultural traditions of the Nogai people, which makes it possible to reveal their historical-genetic and cultural integrity. Based on the shared cultural space originating from the era of the Golden Horde, the continuity of worldview systems and cultural codes of the two peoples is identified. The results of the study contribute to a systematic understanding of their common Turkic foundation, historical continuity, and cultural transformations. Furthermore, the necessity of developing cultural models aimed at preserving and strengthening national identity is substantiated.

Degree of study of the thesis topic.

Despite the relevance of the issue of comparative analysis of cultural artifacts of the Kazakh and Nogai peoples, this field has not yet received comprehensive development in the humanities. In fundamental studies devoted to the ethnogenesis and historical-cultural development of Turkic peoples, the commonality of the Kazakh and Nogai peoples has been examined from historical, political, linguistic,

and literary perspectives; however, cultural comparative studies remain insufficiently developed.

Certain aspects of this problem are reflected in the works of Mahmud al-Kashgari, particularly in «Divan Lughat at-Turk» and Mirza Haidar Dughlat in «Tarikh-i Rashidi». In the 18th–19th centuries, Russian researchers tended to consider the peoples of the Turanian space as a unified whole, without paying sufficient attention to comparative analysis.

The historical and cultural development of Turkic peoples is extensively covered in the works of Vasily Bartold and Lev Gumilev. Ethnographic observations concerning the Kazakh and Nogai peoples are presented in the works of Shokan Ualikhanov, Abay Kunanbayev, and Shakarim Kudaiberdiuly, while Kazakh culture has been systematically studied in the works of Alkey Margulan and Sergali Tolubekov.

The problems of nomadic civilization are examined in the studies of Nurbolat Masanov, while issues of spiritual heritage are addressed in the works of Tursyn Zhurtbay. Nogai culture has been studied by Alexander Samoylovich, Sergey Klyashtorny, and Murad Magomedov.

In international scholarship, the comparative study of Turkic culture is represented in the works of Jean-Paul Roux, Annemarie von Gabain, and Thomas Barfield, while the theory of cultural memory has been developed by Jan Assmann.

At the same time, the concept of a cultural artifact has not yet received comprehensive cultural-theoretical systematization. Ideological constraints of the Soviet period and insufficient systematization of research in the post-Soviet era have hindered the full development of this field. Therefore, the comparative analysis of the cultural artifacts of the Kazakh and Nogai peoples represents a relevant and insufficiently explored direction in contemporary cultural studies.

Research object – the complex of cultural objects, namely the cultural values of the Kazakh and Nogai peoples.

Research subject – the similarities and differences in the cultural heritage of the Kazakh and Nogai peoples, including their material and spiritual cultural artifacts, as well as cultural codes and symbolic systems, examined within comparative-typological and cultural studies frameworks.

Purpose and tasks of the research.

The aim of this study is to examine the cultural artifacts of the Kazakh and Nogai peoples through comparative, cultural, and structural-functional analysis, to identify their cultural continuity, typological similarities and differences, and to determine the historical and social mechanisms of ethnocultural identity and cultural interaction.

In accordance with this aim, the following objectives have been formulated:

- to analyze the historical-cultural and socio-political structure of the interactions and ethnic relations between the Kazakh and Nogai peoples as a comprehensive methodological and research framework;
- to define the conceptual foundations of the notion of «artifact», to identify and systematize the material and spiritual cultural artifacts of the Kazakh

and Nogai peoples, and to examine them from a comparative-typological perspective;

- to investigate the achievements of the material culture of the Kazakh and Nogai peoples from antiquity to the present from the standpoint of cultural anthropology and to conduct their structural-functional analysis;
- to carry out a semiotic analysis of cultural, historical and natural artifacts, to reveal their symbolic meanings, to propose their systematic classification, and to determine their place and significance within Kazakh culture;
- to conduct a retrospective analysis of the genesis and evolution of ancient Turkic spiritual heritage within the Kazakh-Nogai cultural space and to outline the prospects for cultural dialogue;
- to perform a cultural-studies-based evaluation and systematization of the results of practical and field research to generate new data and scientific conclusions regarding cultural heritage.

Theoretical and methodological basis of the research.

The methodological basis of the research includes comparative, anthropological, ethnological, and historical approaches within cultural studies, as well as structural-functional analysis, historical-typological, and cartographic methods. The research employs an interdisciplinary approach combining comparative-typological, structural, cultural, ethnographic, and cartographic methods. The integration of these approaches allowed for a comprehensive understanding of the research object and provided a deeper analysis of historical and cultural continuity between the Kazakh and Nogai peoples.

Scientific novelty of the research.

1. The cultural heritage of the Kazakh and Nogai peoples is examined for the first time within a comprehensive comparative-typological framework. Their historical and ethnic continuity is analyzed based on cultural artifacts and genealogical data. Genetic, anthropological, linguistic, and folkloric commonalities are proposed as the main scientific evidence.
2. The historical integrity and confederative nature of relations between the Kazakh and Nogai peoples are considered in the context of the Golden Horde and the Nogai Horde. Their historical, cultural, and socio-political evolution is analyzed based on cartographic, archaeological, and historical sources. The role of the Turkic worldview in both spiritual and material culture is identified as one of the fundamental foundations of the study.
3. The concept of the «cultural artifact» is examined as a theoretical construct, and the artifacts of Kazakh and Nogai cultures are classified into material and spiritual categories. They are systematized according to levels of material/textual form, symbolic meaning, and social function.
4. Cultural artifacts of the Kazakh and Nogai peoples – such as dwellings, clothing, crafts, and rituals – are studied through comparative and structural-functional analysis. Patterns of their similarities and specific differences are identified within a historical and social context.
5. In the spiritual culture of the two peoples – mythology, epic traditions, and music – leitmotifs, structural isomorphisms, and transformations of

compositional forms are classified, and their functional significance in social life is determined.

6. The symbolic world and worldview systems of the Kazakh and Nogai peoples are analyzed in a comparative perspective. The features of their artistic and aesthetic perception are identified, and directions for their actualization and development in contemporary conditions are proposed.

Scientific provisions submitted for defense:

The dissertation substantiates the following key propositions:

1. The study of the cultural dialogue between the Kazakh and Nogai peoples requires an analysis of the socio-political and historical conditions of the Eurasian space, including the formation and development of two regional structures, the confederative nature of their interaction, and the dynamics of their disintegration. These processes are substantiated based on the works of Kadygali Zhalairi, Muhammad Haidar Dulati, Shokan Ualikhanov, as well as genetic studies by Zh. Sabitov and M. Zhabagin, ethnogenetic concepts by N. Masanov and S. Kaziev, and the works of V. Radlov, A. Margulan, and S. Amanzholov. In addition, an important scientific premise is the analysis of the formation and development of the ethnonym «Nogai».

2. The Golden Horde period and its subsequent disintegration are considered a key historical stage in the formation of the Kazakh and Nogai khanates. The Nogai Horde, its rulers and political structure, as well as the historical figures of Khan Khaknazar and Edige, are substantiated through ethnogenetic, linguistic, and historical data. The geospatial boundaries reflected in the maps «Tartaria», «Nogai» and «Comania» indicate the formation of these peoples as distinct ethnopolitical entities.

3. The theoretical foundation of the study is based on the shared worldview paradigm of Turkic peoples. Within this framework, cultural constants and syncretism phenomena are analyzed from a cultural-anthropological perspective, drawing on the works of Yuri Lotman, Mircea Eliade, Jan Assmann, Lev Gumilev, and on concepts developed by domestic scholars. This approach allows for the identification of the archetypal foundations of Kazakh-Nogai cultures and their historical evolution.

4. Cultural artifacts of the Kazakh and Nogai peoples are analyzed within the conceptual frameworks of «cultural artifact», «artifact» and «symbolic code» from phenomenological and semiotic perspectives. In this regard, an integrative methodology is developed based on the theories of Claude Levi-Strauss, Roland Barthes, Michel Foucault, Jean Baudrillard, and Jacques Derrida, enabling a comprehensive analysis of cultural artifacts in terms of narrative, symbolism, and cultural transfer.

5. The material culture of the Kazakh and Nogai peoples is examined through a comparative approach, identifying both historical continuity and contemporary transformations. Elements such as clothing, dwellings (yurts), and everyday objects are classified according to functional and cultural typology, and their similarities and differences are systematically analyzed. In this context, the

works of Claude Levi-Strauss and Umberto Eco serve as a methodological foundation.

6. In the spiritual culture of the Kazakh and Nogai peoples, shared archetypes and worldview parallels are identified. Through epic works such as Koblandy Batyr, Forty Heroes of Crimea, Orak-Mamay and Edige, the continuity of historical memory and cultural codes is demonstrated. Furthermore, the syncretism of Islam and traditional beliefs is analyzed as the phenomenon of «folk Islam» and its role within the nomadic worldview is substantiated. These processes are also examined in the context of contemporary cultural transformations, allowing for the development of new models for preserving and strengthening Kazakh-Nogai cultural dialogue.

Practical significance of the research.

The main findings obtained during the dissertation contribute to the further theoretical and practical study of the cultures of the Kazakh and Nogai peoples. The materials of the research can be used in future comparative cultural analyses and semiotic studies.

The practical significance of the work lies in the fact that the dissertation's structure of the dissertation integrates theoretical materials, results of field research, the author's interpretations, and the application of various scientific methods.

Approbation of the research results.

The scientific results of the dissertation were presented at academic and scientific-practical conferences and published in scholarly journals. A total of 5 articles have been published on the topic of the research. Of these, 3 articles were published in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan, including the philosophical and social sciences journal «Adam Alemi» and «Bulletin of KazNU». Series of Philosophy, Cultural Studies, and Political Science. 1 article was published in the proceedings of a scientific-practical conference, and 1 article was published in the journal «Frontiers in Communication» (Switzerland), which is indexed in the Scopus database.

Disputation of the research.

The dissertation was discussed at the extended meeting of the Department of Religious Studies and Cultural Studies and the Department of Philosophy of the Faculty of Philosophy and Political Science, of the Kazakh National University named after Al-Farabi (Protocol No. 10) on 17 April 2026.

Structure and scope of the thesis. The research paper consists of an introduction, three parts, a conclusion, list of references. The total volume is 158 pages.

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