

ABSTRACT

**Dissertation for the degree of Doctor of Philosophy (PhD) in specialty
«6D020400-Cultural studies»**

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Phenomenon of Sacred in Traditional Culture of the Turkic Nomads**

General characteristics of the work. The study of the phenomenon of the sacred in the culture of the Nomadic Turks is one of the most difficult topics in the cultural space. Man as a spiritual being cannot exist without the category of the sacred. The long-standing understanding of the sacred as an exclusively religious phenomenon has now been supplemented by its various philosophical, cultural, sociological, anthropological interpretations that require comprehension in an integral context, including, in particular, socio-cultural, existential-phenomenological aspects.

The new processes taking place in the sphere of culture, science, religion modify the very concept of "sacred", expanding its sacred sphere. The mixture of scientific accents allows us to see the crisis of traditional religious and spiritual institutions, transformations leading to global changes in spiritual and secular life.

Relevance of the research topic. The sacred as a spiritual phenomenon is an important phenomenon in the culture of mankind. Addressing the topic of the sacred in the culture of the Turkic nomads in the subject field of cultural studies is a new approach to the analysis of this term. The study of the sacred in the traditional culture of the Turkic Nomads is aimed at revealing its deep layers.

The study of the sacred in nomadic culture is one of the most difficult and poorly studied topics. As the analysis shows, the research of many culturologists is devoted to the so-called "extinction" of the sacred, in which the "devaluation" of values takes new forms without the sacred.

It is possible that the former forms of the sacred and the practice of sacralizing human existence are being lost, but new ones are being found that have yet to be explored. In view of this, the relevance of considering the nodal problems of the sacred in the culture of the Turkic nomads and critical philosophical and cultural understanding of the phenomenon of the sacred through the analysis of myths, religion, cultural attitudes increases. In turn, this will allow us to rethink the content and functions of the sacred at the present stage of cultural development.

The sacred manifests itself wherever there is a dichotomy of the sacred and the ordinary, where the principle of the hierarchy of values operates; it is an integral element of any cultural and social relations, i.e. relationships established between human individuals. This element acts even at the level of everyday, that is, everyday relationships, because often the interaction of individuals involves the observance of certain taboos, the fulfillment of which occurs due to more irrational than rational reasons. Therefore, it is clear why the sacred has universal application in different

disciplines: philosophy, cultural studies, sociology, religious studies, theology, psychology. The modern world, having passed the path of desacralization, by addressing the topic of the sacred, seeks to restore traditional values and stable ideological foundations.

The relevance of our attempt at a systematic generalization of research results is determined by the continuing controversy of many issues in the field of the concept of the sacred. Some of these problems can be solved by involving the entire volume of data presented, including new information that has not been introduced into scientific circulation or published only partially.

The degree of development of the problem.

The concept of "sacred" has become dominant in philosophical, cultural, sociological and religious literature since the beginning of the twentieth century. One of the first who began to study the phenomenon of the sacred was the theologian R. Otto. Scientists E. Durkheim, M. Weber, P. Berger, G. Simmel, T. Lukman, etc., who represented society itself as a source of the sacred, drew attention to the sociological nature of the sacred. The anthropologist M. Scheler distinguished the special human nature of the sacred. Researchers B. Malinovsky, D. Fraser, V. Turner, E. Tylor, in his research on this topic, paid great attention to the natural and socio-cultural factors of sacredness. The religious scholar and philosopher M. Eliade analyzed the phenomenon of the sacred as something that transcends the boundaries of the religious. The philosopher W. James associated the sacred with the sphere of the unconscious. The culturologist and philosopher R. Barth believed that the sacred is more used as an instrument of ideology, a kind of political mythologization.

Researchers M. Blanchot and J. Baudrillard noted the everyday nature of the sacred, considering it an important argument for scientific research. We observe a religious-esoteric approach to the study of the phenomenon of the sacred in the works of R. Guenon, Y. Evola, T. Burkhardt. There are also two traditions in the study of the sacred experience: the inner one – through the analysis of one's own experiences or the experiences of others (p. Otto, M. Heidegger, M. Eliade); and external – through objective observation of human behavior (M. Weber, M. Godelier, M. Douglas, Y. Lotman).

There is no separate study of the sacred in the culture of nomads in Kazakh science yet. It should be noted that there are still scientific studies on the understanding of nomadic culture, one way or another affecting important aspects of the sacred. The culture of nomads was studied by such scientists as: A. Amanzholov, A. Galiev, A. Dosymbaeva, A. Kasymzhanov, A. Kodar, A. Margulan, A. Medoev, A. Mukhanbetova, A. Sabitkazy, A. Seidimbek, A. Toleubaev, A. Khasanov, B. Kumekov, G. Yesim, D. Kenzhetai, D. Ksibekov, J. Abdildin, J. Artykbayev, J. Moldabekov, E. Tursunov, Z. Naurzbayeva, Z. Samashev, K. Akishev, K. Altynbekov, K. Baypakov, K. Zhanabaev, K. Nurlanova, K. Sargaruly, K. Sartkozhauly, M.M. Auezov, M. Karaguzova, M. Mukanov, M.O. Auezov, M. Orynbekov, M. Sabit, M. Senbin, N. Amrekulov, N. Masanov, N. Sarsenbayeva,

N. Shakhanova, O. Izmagulov, O. Suleimenov, R. Mustafina, S. Azhigali, S. Bulekbayev, S. Kondybai, S. Nurmuratov, S. Tolybekov, T. Gabitov, U. Zhanibekov, H. Abishev, H. Argynbayev, Sh. Valikhanov, Sh. Tokhtabayeva.

The above problem, however, seems to be relevant, little studied, engaged. In the context of understanding the essence of the phenomenon of the sacred in the traditional culture of the Turkic Nomads and Kazakhs, it should be noted that it has a cultural and philosophical genesis, during which it underwent significant transformations in religion, science, culture.

The aim of the study is to analyze the phenomenon of the sacred in the traditional culture of the Turkic nomads.

Research objectives:

1) formulate a structural and substantive characteristic of the phenomenon of the sacred as a universal concept of cultural studies;

2) to characterize the sacred as a special type of spiritual space;

3) to investigate customs and traditions as specific methods of sacred translation, in order to study the spiritual origins of the Turkic nomads and Kazakh nomads;

4) to substantiate the forms of manifestation of the sacred in space through philosophical and cultural analysis of concepts: ‘otuken’, ‘kut’, ‘ungir’, ‘kieli zher’, ‘kiiz uy’, ‘zhol’, ‘agash’;

5) to identify the ethno-cultural peculiarity of the phenomenon of the sacred in the cult of ancestors;

6) to reveal the specifics of the manifestation of the sacred in stone sculptures on the examples of balls and melons;

7) analyze the significance of the sacred in the spiritual and material cultural heritage of the Kazakhs;

8) to identify the features of the manifestation of the sacred in the animalistic codes of Kazakh culture;

9) to establish the specifics of the sacred as a spiritual value in the concept of “atadan balaga”.

Research object: traditional culture of turkic -nomads.

Research subjects stays for the sacred space of the traditional culture of the Turkic Nomads and Kazakhs stands out.

Research hypothesis: the study of the sacred phenomenon contributes to the deep disclosure of the philosophical and cultural code of the Turkic Nomads and Kazakhs. A structural and meaningful analysis of the phenomenon of the sacred in animalistic symbols will allow us to decipher a unique picture of the world of nomads.

The chronological framework of the study is determined according to the purpose and objectives of the work. The study in the context of the consideration of the historical and cultural community covers the period from the V century AD to the present.

Theoretical and methodological basis of the study. Methodological tools of culturological analysis of the phenomenon of the sacred in the culture of the Turkic

nomads and Kazakhs include: dialectical; philosophical and culturological; system-structural and system-functional methods; hermeneutic and cultural-semiotic methods; cultural-anthropological and phenomenological methods; thesaurus method; method of holistic perception of nomadism in motion (M. M. Auezov et al.), the complex-concentric approach developed by E. D. Tursunov.

During the research, the doctoral student conducted field research: he participated in the work as part of the scientific research group of Professor Peter Finke (Switzerland) on the collection, description, systematization and analysis of materials concerning the study of customs, traditions, rituals of the Kazakh people in Russia (Altai, Biysk, Gornoaltaysk, Kosagash), Mongolia (Bayan-Ulgey, Kobda, Ulaanbaatar).

The scientific novelty of the research is determined by the identification of the sacred phenomenon as a philosophical and cultural concept expressed in the worldview and traditional culture of the Turkic nomads and Kazakhs:

- the main content and genesis of the "sacred" is revealed; the sacred in the culture of the Turkic nomads and Kazakhs is presented as the quintessence of higher meanings and values;

- the author's interpretation of the concept of "sacred" as a special phenomenon in the cultural space of the Turkic Nomads and Kazakhs, previously considered in the sphere of more irrational, has been formed;

- the specifics of the embodiment of the sacred in socio-cultural and ideological forms are established: in the myth, customs, traditions, rites and rituals of the Turkic nomads and Kazakhs;

- philosophical and cultural spaces are revealed that allow us to comprehend the sacred in the culture of the Turkic nomads and in the modern culture of the Kazakhs on the examples of the sacred component of rituals, rituals, ceremonies, norms, prohibitions;

- the author's understanding of the manifestation of the sacred is given, demonstrating the national and cultural peculiarity on the example of the cult of the ancestors of the Turkic nomads and modern Kazakhs;

- the sacred content of stone sculptures was formed and justified on the example of syntas and melons;

- revealed in the philosophical and cultural research the function of the sacred as a special concept of the spiritual and material cultural code of the Kazakhs;

- the cultural and philosophical concept "man - nature" has been developed, demonstrating the model of the animalistic code, and as an ancient symbol–archetype, revealing a unique picture of the world of Kazakh nomads;

- for the first time, the content of the sacred phenomenon is presented through the analysis of the concept of "atadan balaga".

Statements submitted for the defense:

1. The sacred as the sphere of the irrational reveals the main parameters of the spiritual values of the culture of the Turkic nomads and Kazakhs, strictly outlines norms, ideals and rules of behavior focused on their practical implementation.

2. As a phenomenon of the culture of the Nomadic Turks, the sacred reveals the spiritual foundations of human existence. The disclosure of the problem of the sacred as a special type of cultural space involves the analysis of its functioning in various spatial worlds. A person as a socio-spiritual being of a cultural space cannot exist without the sacred.

3. The value-normative basis of the sacred represents the matrix of the spiritual existence of the culture of the Turkic nomads. A person creates a world of values that act as spiritual guidelines and regulators of his life foundations. The phenomenon of the sacred focuses on how the very existence of a person, his fate are dependent on the experience of meeting with the sacred.

4. The sacred as a phenomenon does not disappear as a result of the modern process of desacralization, but only dissolves into the fabric of social existence and can reveal itself in the most unexpected areas of spiritual space. The specificity of the discovery of the sacred in the conditions of modern society is expressed in the fact that the sacred interacts closely with the profane, but at the same time the deep structures of the sacred remain unchanged. These deep structures include those that arose at the earliest stages of a person's spiritual life and are deeply rooted in his consciousness.

5. The genesis, specifics and typology of the cult of the ancestors – the Aruaks – can be represented as its connection with the sacred and ritual structures of reality: myth, epic, ritual, customs and traditions. The cult of worship and veneration of ancestors is one of the fundamental values that form the national code of the ethnos, and is necessary for the national revival of Turkic culture. This is important for understanding the spiritual universe of the nomadic Turks, Kazakh nomads, and other peoples typologically close to them in socio-cultural and historical paradigms.

6. Ancient Turkic stone statues are sacred monuments that perpetuate the memory of their ancestors. Syntas and melons as sacred symbols of veneration of ancestral spirits are evidence of a special veneration of the cult of ancestors, which are expressed in a ritual ceremony. Syntas and melons are sacred symbols of veneration and cultivation of ancestors: the installation of stone statues and melons translate the movement of the soul of the deceased in space, that is, the transition from one space to another.

7. Musical creativity, ornamental art of the Kazakh Turks are semiotic paradigms of national culture. We consider the manifestation of the sacred in the space of music to be a sacred act and creation, where a "spiritual catharsis" takes place: purification, renewal, spiritualization. Ornament as a sacred language of symbols helps to study and

reveal philosophical and cultural concepts such as "Great Mountain", "World Tree", "Kara Shanyrak" more deeply.

8. A detailed analysis of the animalistic code of the Kazakh culture contributes to the disclosure of the ideological visual-figurative system of the nomadic worldview, deep perception of the mental nature of the nomadic lifestyle, forms specific methods of reconstruction, storage and continuous translation of important components of the sacred. The animalistic space is considered part of the cultural paradigm of the Kazakhs, and the cultural and philosophical sacred concept "man - nature" demonstrates a model of the animalistic code, representing a unique picture of the world of nomads.

9. "Sacred" as a cultural value of the concept of "atadan balaga" becomes the quintessence of the spiritual world of Kazakhs. The preservation of traditional values, the definition of new life orientations, the formation of national identity, the desire of Kazakhs to quickly solve and respond to new challenges of the global world – this is the sacred "amanat" of our ancestors as a spiritual instruction: "atadan balaga".

Theoretical and practical significance of the study.

The materials of the dissertation research can be used in the study of the phenomenon of the sacred in philosophy, cultural anthropology, religious studies and other socio-humanitarian subjects. Also, the results of the study can be used in the preparation of special courses, lectures on the disciplines of philosophy, cultural studies, cultural anthropology, sociology, sociology of culture, religious studies.

Approbation of the results of the study.

The main scientific results and provisions of the dissertation were discussed at the meeting of the scientific and methodological seminar of the Department of Religious Studies and Cultural Studies of the Faculty of Philosophy and Political Science of Al-Farabi Kazakh National University.

The main provisions and results of the dissertation research were presented in the materials of international and republican scientific conferences, in scientific journals, including:

- 11 publications in collections of scientific papers on the materials of international and republican conferences;

- 3 articles in journals recommended for publication by the Committee for Control in the Field of Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan;

- 2 publications in the journal included in the scientometric database Scopus, having a non-zero impact factor.

Also, the results of the study were tested during online courses on the problems of Kazakh culture.

The structure of the dissertation.

The work consists of an introduction, three chapters, including eleven paragraphs, a conclusion, a list of sources used and appendices.

The first chapter reveals the specifics of the philosophical and cultural discourse of the methodological study of the phenomenon of the "sacred". The second chapter

examines the sphere of the sacred in the traditional culture of the Nomadic Turks. Within the framework of the third chapter, the peculiarity of the concept of the sacred in the spiritual and material culture of the Kazakhs is determined.

The total volume of the dissertation is 207 pages. The bibliography contains 392 sources presented by the works of domestic and foreign researchers.