

Abstract

of the dissertation work of Myrzabekov Zhambyl Yergarauly on the topic "Historical and cultural values of the Turkic civilization in the philosophical worldview of M. H. Dulati" submitted for the degree of doctor of philosophy (PhD) in the specialty " 6D020100-Philosophy»

General characteristics of the work. In the dissertation work, based on the works of a prominent thinker of the Turkic culture, Mohammad Haidar Dulati, the historical and cultural values of the Turkic civilization in his philosophical reflections are analyzed and their modern significance is studied.

Relevance of the topic. For many centuries, the Turkic culture and its contribution to human civilization have been viewed from the position of Eurocentrism, which is the reason for its biased assessment. The Eurocentric understanding of world history was accepted as true and in some cases the true history was deliberately distorted. Only after our country gained independence, we were able to show the world the uniqueness of our history and revive the forgotten historical heritage. This is due to the study of the veiled history of not only the Turkic, but also other peoples of the world. Based on this, the relevance of this topic can be described as follows:

First, the representation of the history of mankind of the twentieth century, its reinterpretation has become one of the tasks of the scientific community of a certain people. At the present stage of human development, in the context of a new stage of globalization – the desuverenization of States, for countries seeking to preserve themselves, including Kazakhstan, which is a post-Soviet country, the modernization of all spheres of the social structure remains relevant. The successful implementation of this process, as a rule, depends on its conscious and systematic implementation by the state leadership. Official program documents "Mangilik El", "Bolashakka bagdar; ruhani zhangyru", "Uly dalanin zhety kyry" and others indicate that the country's political leadership is well aware of this need.

Modernization and revival are directly related to the development of historical consciousness, which is considered an integral part of public consciousness, since no revival will be successful without every citizen of the country realizing the role of their country in the world cultural space and the history of mankind, without knowing the history of their nation and the life of its famous personalities. From this point of view, the study of the history of the Turkic people, their integral spirituality, formed by their mentality and religion, made it necessary to present to the world the creative legacy of Muhammad Haidar Dulati in a new light. Since independence, such searches have been carried out continuously and philosophical science has made a significant contribution to this work. Everyone knows that at the very beginning of independence, the question "does the Kazakh philosophy Exist?" was raised. However, the works of K. Beisenov "Processes of philosophical thoughts on the Kazakh land" (1994), M. Orynbekova "Pre-Philosophy of protokazakhs" (1994), O. Segizbayeva "Kazakh philosophy of the XV beginning of the XX century" (1996) and other scientists about the Kazakh philosophy provided a clear answer to this question and paved the way for modern research.

If these works are devoted to the integral study of certain periods, then Russian philosophy gradually began to turn to the study of the philosophical worldview of individual brilliant personalities of history. In this regard, we can say that the analysis of previously insufficiently disclosed philosophical views of individuals, for example, the ideas of Muhammad Haidar Dulati, is one of the most important problems of Russian philosophy.

Secondly, the spirit of independence, which has been strengthening since 1991, has not lost its tendency to preserve and further strengthen the national identity. In particular, the revival of national spirituality, return to the forgotten national code, show the world the values that we passed from generation to generation and preserved from ancient times to the present, thereby increasing the country's status in the world historical and political arena have become the main task of Kazakhstan's science, especially social Sciences. In order to implement this task, state programs have been launched, ranging from "Cultural heritage" to "Ruhani zhangyru". The topic we are investigating also follows from the tasks set by such strategies.

Third, the article of the Head of state "Seven facets of the great steppe" outlines the main achievements of the Turkic culture. Noting that "Today we need a positive view of our own history. ... The main thing is to calmly and objectively understand our role in global history, based on strict scientific facts", he stressed: "it is known that the historical process in the mass consciousness is mainly personalized" and outlined the task of conducting events to widely promote the great names of outstanding personalities who left an indelible mark on our history. Undoubtedly, this year's world-wide celebration of the 1150th anniversary of Abu Nasir al-Farabi and the 175th anniversary of Abay are a continuation of the activities aimed at implementing this initiative.

The main ideas of this article require revision and a more detailed study of our history. If we take into account the fact that the writings of Muhammed Haydar Dulati "Tarikh-I Rashidi", "Zhakhanname" reflect the true history of the Turkic peoples are the works of Turkic peoples, there is a belief that in these works objectively reflected our past. In fact, our historical science is largely based on the works of chroniclers of ancient Chinese, Arab, and Russian peoples. Since the author of these works is a representative of the Turkic people, we can say that there are no distortions in his works.

In the work of Muhammad Haidar Dulati "Tarikh-I Rashidi", conflicts between some Turkic peoples are also described. The reason for these clashes is that in that era on the world historical scene, the neighboring ulus states, formed as a result of the collapse of the Golden Horde state in Central Asia, acquired a huge fighting power. Why did Lame Temir and Tokhtamysh feud for several years? Apart from other factors, there were no other opposing forces in the world at that time, and no state in the West or East dared to fight them, so in Central Asia the battle between the two great powers lasted for several years.

In our opinion, the ideology of "Uly Dala Eli" can be stated in two meanings: first, it is Kazakh Eli, where live the modern generation of Turkic peoples with ancient history, who inhabited the wide steppe and the sacred

historical land, and the nationalities that settled in it. Secondly, the concept of the "Great steppe" is a broad concept both in terms of concept and in terms of a real external image. Indeed, we should understand the Great steppe as the territory where the Empire of the ancient Huns ruled. For example, the Crimean Peninsula with stone balbal, areas of Mongolia where Turkic monuments are located, regions before the great wall of China, territories in the North of which the Siberian khanate existed, and all other geographically – the lands of the great steppe.

Modern Kazakhstan is a unified state of indigenous peoples, who are the owners of their land, ancient homeland, and whose location in the center of the great steppe does not cause any doubt.

Undoubtedly, the "Country of the great Steppe" is a model that paves the way for virtuous and political strategic development, connects the past history and modern reality in its context, and also promotes such values as respect for the native land and its great personalities.

The native land is one of the main material values in the Turkic steppe, and the ideology of its protection and preservation, respectively, is framed by a spiritual value that instills patriotism. The promotion of the spirit of patriotism begins with the ancient Turkic traditions. For example, according to historical legend, Tomiris, the leader of the Saka who were in conflict with the Persians, replied to them: "Try to get close to the graves where our ancestors rest, and then we will show who we are."

At various times, since ancient times, the ideals of protecting the country and land have been continuously preserved in our Turkic-Kazakh gene pool. This can also be seen in the ongoing social discourses on land issues.

Although patriotism and love for one's country are not officially promoted in the works of Muhammad Haidar Dulati, they are clearly manifested in the emotionalism found in his works and ideas.

On April 12, 2017, Elbasy, the First President of Kazakhstan N. A. Nazarbayev published an article " Bolashakka bagdar; ruhani zhangyru ". This article represents a program that follows from the spiritual context of the implementation of the ideas of Mangilik El in the country of the great steppe. After all, any state that sets itself only the goal of economic growth and does not pay due attention to the development of the cultural and spiritual sphere of public life will not be able to achieve a high level of progress.

In the first part of this fundamental political attitude, the main provisions on not only the present, but also the future horizons of national consciousness in the XXI century are formulated and it is emphasized that "...modern societies contain codes of culture that go back to the past. The first condition for a new type of modernization is to preserve one's own culture and national code. Without this, modernization will turn into an empty sound. But this does not mean preserving everything in the national consciousness – both what gives us confidence in the future, and what leads us back. The new modernization should not, as before, look haughtily at historical experience and traditions. On the contrary, it should make the best traditions a prerequisite, an important condition for the success of modernization. Without relying on national and cultural roots, modernization will

hang in the air. I want it to stay firmly on the ground. This means that history and national traditions must be taken into account."

In our opinion, the national code is a real picture of the transformational manifestations of the bio-socio-genetic phenomenon. It can be interpreted as our traditions and customs, rituals and rites, language and religion, worldview and political and social orientation.

What is the reason for the complete disappearance of the Dzungarian state in the late XVIII-early XIX centuries? The genocide against the Kazakhs by tsarist Russia, which followed various ideologies, including colonial policies, and then by the Soviet government, seems to have been aimed at the secret complete extermination of the Kazakh people from the face of the earth, like these Dzungars.

However, as the famous Kazakh poet Zhuban Moldagaliev said, "a thousand times dead and a thousand times resurrected Kazakh people" still exist today as an independent state, demonstrating their creativity to the whole world. Because the colonizers were not able to disclose our national code. This code is literally not a collection of hidden numbers, but a mental substratum closely related to archetypes that have been preserved in historical memory for thousands of years. The historical and philosophical thoughts of Muhammad Haidar Dulati that we are considering are part of the national historical code that extends from ancient times to the present day, and it can also be said to be based on the principle of "acceptance from the past – transmission to the present generation – a message to the future".

The next basic setting of strategy, "Ruhani zhangyru " – pragmatism. This is a general guideline that supports concrete practical principles of modernity, the desire for world civilization, efficiency, usefulness and results. In fact, this pragmatism, which seems unnecessary to the Kazakh people as a western model, has many useful advantages. Its meaning can be understood through the wise words "on the top of Kultobe every day gathering", which describes the meaningless life of both ancient and modern Kazakhs. As noted in the article "Looking to the future: modernization of public consciousness»: "Modernization is impossible without changing a number of habits and stereotypes. There are many examples of genuine pragmatism in our history. On the way to modernization, we should remember the skills of our ancestors. Pragmatism means an accurate knowledge of your national and personal resources, their economical spending, and the ability to plan your future. Pragmatism is the opposite of extravagance, arrogance, and ostentation. The culture of modern society is a culture of moderation, a culture of prosperity, not luxury, it is a culture of rationality."

From this point of view, in the work of Muhammad Haidar Dulati "Tarikh-I Rashidi" there are no superfluous words or deviations from logic. What does it mean? This indicates the intense nature of the life of the Turkic people and their constant struggle for life. It hardened them and led them to the birth and socialization of viable descendants.

Another important principle of "Ruhani zhangyru" proves that the rational preservation of national identity through history, emotional aspects and historical

truths concerning the national worldview can give a decisive rebuff to the modern Eurocentric prism.

But, as can be seen from the review we made above, for the Turkic-Kazakh people, history does not consist of dry scholasticism and fact, each event should ignite the spirit of patriotism in the future generation. So, for example, the thoughts of the poet, thinker, representative of the poetry "Zar Zaman" Murat Monkeuly, who lived in the XIX century: "Winning the Volga, lunched a hand to our land, winning the Urals, captured our land, conquered Oiyyl have carried out their plan, with the wagon when he reached Urgench and Bukhara, was the camp" is not just a historical chain of facts, and ideologies, emotional and expressive characteristics of words, evoking our descendants a sense of honor.

Therefore, in addition to evaluating Muhammad Haidar Dulati as a well-known historian, the study of his philosophical outlook as a unique personality of the Turkic civilization, the reinterpretation of his work "Tarihi-I-Rashidi" is one of the current topical issues in the revival and confirmation of our true history. In addition, if we take as a basis such new knowledge as modern integrative methodology or interdisciplinary communication, we can say with confidence that the consideration of its philosophical aspects is also one of the important problems of modern Russian philosophy.

The degree of study of the topic. Dulati's legacy has attracted the attention of many foreign researchers. His work "Tarikh-I Rashidi" was widely distributed in the XVI –XVII centuries and was copied many times. Today, these copies are stored in libraries in England, France, Germany, Russia, Iran, Pakistan, India, Uzbekistan and Tajikistan. English orientalist Denisson Ross twice translated this work and first published it in 1895, the second time it was published in 1989 in London.

In 1996, the book was published in America in translation by V. M. Thaxton from Persian. The Russian version of the work was published in 1996 in Tashkent, and in 1999 in Kazakhstan. The famous orientalist Islam Zhemenev translated it into Kazakh and published it in 2003.

Another work of Muhammad Haydar Dulati – "Geoname" we familiarized later. The work of an unknown author, written in the ancient Turkic language, aroused the interest of many scientists, such as Ahmet Zaki Validi, R. K. parmu, N. N. Tumanovich, T. I. Sultanov, who confirmed that this poem belongs to Dulati, is consonant with the work "Tarikh-I-Rashidi" and it contains autobiographical data of the thinker. A significant event was the publication in India of a book about Muhammad Haidar in English-the result of a huge research effort by an Indian scientist, Professor Mansura Haidar, who is fluent in Persian, English and Russian. Her work "Mirza Mohammad Haidar Duglat in Persian sources" was translated into Russian and published in 2010 in Almaty. Mansura Haidar shared her thoughts about the Turkic origin of Dulati at a meeting with students and professors of the al-Farabi Kazakh national University in October 2019.

Russian Orientalists V. V. Velyaminov-Zernov, V. V. Barthold, S. G. Klyashtorny, P. P. Ivanov and other scientists widely used "Tarikh-I Rashidi" in their works.

In 1935, S. Zh. Asfendiyarov and P. A. Kunte published excerpts from "Tarikh-I Rashidi", in the collection "Great scientists of Central Asia and Kazakhstan", published in 1965 in Almaty, there was an article by the historian N. N. Mingulov "Muhammad Haidar Duglat". Russian scholars published an excerpt in 1988 in the book "Materials on the history of Central and Central Asia of the X-XIXTH centuries", and in 1969 Kazakh historians published an excerpt in Russian from "Tarikh-I Rashid" in the collection "Materials on the history of the Kazakh khanates of the XV-XVIII centuries".

Orientalists of Western Europe X Jarrit, R. Shaw, E. Elliot, and V. Erskine also repeatedly referred to the work of the great scholar in the study of the history of India.

Turkic culture and science have long been studied in independent Turkey and other Turkic countries. The object of their close attention was a detailed analysis of the heritage of the Turkic people. Kazakhstan only started working in this direction after gaining independence. In this regard, it should be emphasized that Mansura Haidar, A. K. Rafiki, Ali Mohammadi, A. U. Uranbayeva, A. P. Kayumov, A. P. Jalilov, I. B. Moldabayev, G. Abdumazhilov, A. Nuraliev, N. M. Mammadov, A. Bodirov, K. B. Bolatbekova, S. I. Inoyatov, K. Rajabov, U. Rashidov, M. K. Kozybayev, A. M. Kekilbayev, V. K. Kekilbayev, V. K. Bishimbayev, K. A. Pishchulina, Absattar Derbisali, T. O. Omarbekov, S. Oteniyazov, K. B. Zharykbayev, B. B. Karibayev, Mekentas Myrzakhmetuly, M. K. Koigeldiev, Zh. Dadebayev, M. Kazybek, A. B. Abdualiev, Islam Zhemenev and other foreign and domestic scientists conducted a comprehensive analysis of the works of Muhammad Haidar Dulati.

It should be particularly noted scholars engaged in the study of Turkish and Kazakh philosophy, the philosophical heritage of Muhammad Haydar Dulati, such as D. K. Kshibekov, A. N. Nyssanbayev, Garifolla ESIM, J. J. Moldabekov, Amanzhol Kasabach, Z. A. Altaev, S. B. Bulekbaev, G. K. Kurmangalieva, S. E. Nurmuratov, G. Zh. Nurysheva, N. L. Seitakhmetova, A. R. Masalimova, B. M. Starshinov, S. Ospanov, B. M. Atash, A. d Kurmanalieva, B. K. Kalybekova, A. Kuranbek, K. Jamalov and other domestic scientists.

The study of the work of "Tarikh-I Rashidi" and the legacy of the thinker in the future found its continuation at various conferences. For example, the al-Farabi Kazakh national University held an international scientific and theoretical conference "Muhammad Haidar Dulati: thinker, historian, writer, commander" on June 3-4, 1999.

The IV international conference and International readings of the works of Muhammad Haidar Dulati on the theme "Kazakhstan and Central Asia: History, modernity and development prospects" dedicated to the 10th anniversary of Independence of the Republic of Kazakhstan were held at the M. H. Dulati Taraz State University. At both conferences, Muhammad Haidar Dulati was presented as the greatest personality of the Turkic civilization.

On March 15, 2019, the Institute of philosophy, political science and religious studies of the Ministry of education and science of the Republic of Kazakhstan hosted an international round table on "The new global reality and the

problems of modernizing historical consciousness", where topical issues of the philosophy of history were comprehensively discussed.

The object of the dissertation research. The philosophical creativity of Muhammad Haidar Dulati and Turkic historical and cultural values.

Subject of research. The problem of historical and cultural values of the Turkic civilization in the philosophical worldview of Muhammad Haidar Dulati and its modern cognitive significance.

The purpose of the dissertation research is to reveal the philosophical content of the works of the outstanding thinker of the Turkic steppe, Muhammad Haidar Dulati, to analyze the historical and cultural values of the Turkic civilization reflected in them and to study the level of their spiritual continuity for modern Kazakhstan.

Tasks arising from the research goals:

1. Analyze the main directions of the philosophy of history, reveal the features of the national philosophy of history and show how they are reflected in the work of Muhammad Haidar Dulati "tarihi-I Rashidi".

2. Characterize the personal existence, creativity and life of Muhammad Haidar Dulati, reveal the positive influence of rational ideas of thinkers of the Turkic era on the evolutionary development of mankind.

3. Study the features of ethical views in the works of Dulati, analyze philosophically his place in the history of world ethical thought and its harmony with it.

4. Study the existential reflections of Muhammad Haidar Dulati in comparison with the ideas of representatives of European existentialism.

5. Theoretically formulate the meaning of his philosophical thoughts in the context of the modern idea of "Mangilik El", the program "Ruhani zhangyru" and the continuity of generations.

6. Determine the prospects for further modernization in the modern world of the virtuous ideas of the legacy of Muhammad Haidar Dulati in the context of Turkic values.

Scientific novelty of the research.

1. Analyzed current problems of the philosophy of history – one of the most important areas of modern philosophy, reviewed it for some of the conflicting parties, and by deducing from them conclusions about the philosophy of the national history, the authors describe the historical objectivity not only in life but also in the creativity of geniuses of the spiritual world of the steppe Turkic people. Samples of written history, which are not inferior to the sources of other countries of the ancient world, were presented.

2. The review of the personal life path of Muhammad Haidar Dulati, analyzed every aspect of his personal life and the historical basis for the formation of his creativity, political activity, and scientifically outlined the main features of his worldview. The philosophical background of his statements about historical truth, set forth in his works on the philosophy of history, is considered and scientifically proved.

3. Based on the works of "tarihi-I Rashidi", "Zhakhanname", the originality of Dulati's reflections on morality in the context of universal spirituality is analyzed, and it is proved that they also contain symbols of theological ethics.

4. Along with the reflections of Muhammad Haidar Dulati on the philosophy of history, his ideas about the problem of man and the meaning of life are studied on the basis of comparison with the views of representatives of European existentialism, the differences between them are presented and the content of his ethical reasoning is analyzed.

5. The significance of the thinker's legacy for modernity, its relevance and the need to implement the strategy "Mangilik El", especially in the modernization of the spiritual sphere, historical and cognitive consciousness, including. In addition, analyze its consonance with the programs of "Uly Dala Eli" and «Bolashakka bagdar; ruhani zhangyru».

6. The substantiation and perspective directions of modernization of common Turkic spiritual values are Analyzed, as well as the content of eternal spiritual values set forth in the works of Muhammad Haidar Dulati, and the aspects corresponding to modern needs are proposed.

Methodological and theoretical bases of the dissertation work.

The theoretical basis for the research on the topic of the dissertation was the works of researchers studying the mentality and worldview of the ancient Turkic era, including the ideas of foreign and domestic scientists about Muhammad Haidar Dulati. In addition, it is based on scientific information resources and research areas in the field of history, religious studies, cultural studies, philosophy of history and other sciences.

In the course of obtaining the research results, dialectical, retrospective-perspective and comparative, historical-logical, phenomenological, structural-functional, biographical methods were used. Such methods as synergetic, psychoanalysis, typological systematization, hermeneutics, demythologization and others were also used. In addition, the methodology of studying historiographical truth in mythology was used.

The source base of the research work was the data published in scientific works of foreign and Kazakh researchers, materials of scientific journals, as well as the conclusions obtained by scientists in the course of research on the Turkic culture. The archive materials also provided us with specific information.

Practical significance of the research. Theoretical problems of research work can be used in the work of museums of Muhammad Haidar Dulati, when holding anniversaries of the thinker at the state level, when publishing collections about historical figures, etc.

In addition, the main conclusions of the dissertation are useful in the process of teaching humanities in educational institutions, such as the General course of philosophy, special courses in political science, sociology, religious studies, history, etc., in lectures on the specialty "Philosophy", especially in the study of the history of Kazakh philosophy. Based on the materials collected during the dissertation research, it is possible to conduct courses and seminars on the work of Muhammad Haidar Dulati.

Main provisions to be submitted for defense.

1. Modernization of historical consciousness is relevant for every country in the era of globalization. An important area of this work-the study of the life and creativity of people, the study of their philosophy-should begin with the philosophy of history. It has different branches, but always strives not to deviate from its own principle – objectivity, so we must analyze its basic principles, such as the reliability of historical truth, maximum independence in the presentation of history, getting rid of subjectivity, striving for objectivity, and others, and use them in the study of the history of our nation. It is also important to take into account the valuable information that the Turkic culture had not only an oral heritage, but also a written culture, including a written history. From this point of view, the work of Muhammad Haidar Dulati is a clear proof of the Turkic written history.

2. The way of life of Muhammad Haydar Dulati formed his worldview. In an effort to glorify his ancestors and the Turkic people throughout the world and preserve them for history, while forming, although informally, general methodological and theoretical directions of anthropological research, he considered it important to reveal the general historical picture on the basis of historical principles. His creativity and personal identity are not simple testimonies, they have a deep philosophical content. Dulati's philosophy of history is characterized by personal, systemic, information-innovative, axiological and creative principles that are the conceptual foundations for the study of national history. In addition, based on the realities of the living environment, he also used rational theological texts.

3. The ethical views of Muhammad Haidar Dulati, which are in tune with world ethics and modern spiritual values, are another proof that the Turkic thinkers contributed to the development of mankind in the ancient era, the middle ages and later periods and occupy a significant place not only in its material culture, but also in the spiritual space. Based on his life experience, he formed a unique system of Turkic moral categories, emphasizing knowledge and reason in this system, combining the philosophical moral and virtuous features of the Turkic culture with the aesthetics of the body and spirit. In the works of "Tarikh-I-Rashidi" and "Zhahanname", the theological aspects of his philosophy of life are also well traced.

4. The works of Muhammad Haidar Dulati are based not only on mythologies and historical facts, but also on fundamental philosophical problems. Dulati's rational reflections on human existence and life, especially his meaningless existential thoughts, presented in the form of a combination with poetics that emotionally and expressively affect human consciousness, sometimes coincide with the views of representatives of European existentialism, and sometimes differ in unique content created on the basis of the Turkic worldview. In his opinion, the highest value of a person's life is the person himself, his powerful being, the development not only of his own strength, but also the achievement of humanity by cultivating virtuous qualities in himself, doing good for another, honoring the rules of duty and responsibility. According to Dulati, death can be not

only terrible or unfair, but also voluntary. Death is tragic, but it is not a natural process, but the fulfillment of the will of Allah.

5. The historical and social aspects of promising development projects implemented by our country, in particular, the programs "Mangilik El", «Bolashakka bagdar; ruhani zhangyru», the ideologeme "Uly Dala Eli" and others contribute to the revival of the works of our historical figures, demonstrate their ideas through the past to today's generations, spiritually inspire them, and urge them not to repeat historical tragedies and injustices. The legacy of Muhammad Haidar Dulati can also contribute to the implementation of these development programs.

6. The revival of their spirituality by the Turkic peoples, the modernization of some of its aspects, the analysis of forgotten aspects and the presentation of it to all mankind are considered positive phenomena on the modern world political scene. From this point of view, it is necessary to form a kind of integral methodological, theoretical and practical system for rethinking the heritage of common personalities of the ancient Turkic people. Therefore, one of the tasks of modern Kazakh scientists is the scientific systematization of theoretical and practical principles of reviving the works of Muhammad Haidar Dulati, based on the principle of "acceptance from the past – transmission to the present generation – a message to the future".

Approbation and approval of the results of the dissertation.

The results of the dissertation research presented in the articles and materials published in the journal "Khabarshy" International Kazakh-Turkish University named after Khoja Ahmed Yasawi, in the series "the Philosophy, Culturology and politology" Bulletin of Kazakh national University. al-Farabi, and in the journal "Orcop (Año 35, Regular No.90-2 (2019): 420-433), included in the international database Scopus. Several articles have been published in collections of International scientific and theoretical conferences.

The textbook devoted to the study of cultural and historical values of the Turkic civilization based on the heritage of Muhammad Haidar Dulati is used in the educational process of higher educational institutions of the Republic. (Myrzabekov Zh. E. "Fundamentals of the study of cultural and historical values of the Turkic civilization". Almaty: Evero, 2015).

The dissertation was discussed at the meeting of the Department of philosophy of the al-Farabi Kazakh national University (Protocol No. 43 of July 03, 2020) and recommended for defense.

Structure and scope of the dissertation work. The dissertation work consists of an introduction, three main sections, each of which consists of three subsections, a conclusion and a list of references.