

Cosmo-Psycho-Logos of the Kurdish Ethnic Group

Andrei A. Gagaev¹, Pavel A. Gagaev², Anastasia A. Osmushina³

¹ National Research Mordovia State University,
68 Bolshevistskaya street, Saransk, Russia

² Penza State University,
40 Kranaya street, Penza, Russia

³ National Research Mordovia State University,
68 Bolshevistskaya street, Saransk, Russia

Abstract: Cosmo-Psycho-Logos is an inter-subject methodology of research that enables us to reseat the epistemology, the ontology, the logic, and the way of thinking of the ethnos. What are Kurdish ethnic thinking models, identity and identification, foundations of science, discovering, and inventing? Nobody has ever investigated Cosmo-Psycho-Logos of the Kurds. Our research is founded on folklore texts analysis with the historical-comparative principle because the semantics of folk tales are unique in each ethnic group. Our comparison reveals not similarities but differences in similarities. So we have created a parametric model of Kurdish Cosmo-Psycho-Logos comprising epistemology, ontology, logic, general system theory, ethics, aesthetics, messianic role, mission, objective function, fate, purpose in history, anthropology, tectology, praxeology, superethnic intentions, and psychosemantic structure of folk tales that includes pretext and pratect, nominal, real, deconstructive, epochal, and ethnic meanings, after-meaning, proper meaning acculturation, reception, retorsion, personal meaning, superethnic meaning, and general meaning.

Keywords: Kurds ethnos, Cosmo-Psycho-Logos

Introduction

It is impossible to deny the existence of Kurdish society. There are tactical problems of the survival of the Kurdish ethnic group and the formation of the Kurdish state [7], and there is a strategic problem of the development of the thinking and Cosmo-Psycho-Logos of the Kurds and their competitive survival in culture and science in the global world. This determines the importance of the object under study, namely Kurdish folklore [9; 10; 11], Kurdish thinking, and Kurdish Cosmo-Psycho-Logos. Cosmo-Psycho-Logos comprises ethnic forms of thinking and foundations of scientific, discovering, and inventing thinking of ethnic groups. The Cosmo-Psycho-Logos of the Kurds is based on the study of Kurdish folk tales.

Methods

Philosophical foundation of the research is the theory of Cosmo-Psycho-Logos by A. A. Gagaev and P. A. Gagaev [4; 5]. Theoretical foundations of the research comprise the theory of ethnic models of science and ethnic models of thinking, discoveries, and inventions in the theory of Cosmo-Psycho-Logos. The research methodology is based on a historical-comparative principle i.e. the semantics of folk tales are similar, antinomic, unique, a measure of the common and unique, a unique set of the logic of thinking and discovery in each ethnic group. The comparison reveals not similarities but differences in similarities. Sets of folk tales and epics are compared in a certain Cosmo-Psycho-Logos. The research methodology, i.e. a parametric model of Cosmo-Psycho-Logos, includes epistemology, ontology, logic, general system theory, ethics, aesthetics, messianic role, mission, objective function, fate, purpose in history, anthropology, tectology, praxeology, superethnic intentions, and psychosemantic structure of folk tales that includes pretext and pratect, nominal, real, deconstructive, epochal, and ethnic meanings, after-meaning, proper meaning acculturation, reception, retorsion, personal meanings, superethnic meaning, and general meaning. The research method is the following. The original synthetic principle is the Cosmo-Psycho-Logos model. The basic analytical system is the ethnic classification of Kurdish folk tales. Secondary analytical systems are the following.

- A) The model of the Kurds history
- B) The Kurdish question in history
- C) The Kurdish theory of truth
- D) The Kurdish theory of justice
- E) The Kurdish system of religions.

The substantial synthetic principle is a general model of the Kurdish man and his anthropology. The adstrate principle is a comparative-historical approach. The cultural-typical principle of comparison includes similarity of the semantics of folk tales, antinomianism, uniqueness, the measure of the common and unique, a unique set of ethnic logics of thinking in Cosmo-Psycho-Logos while it is not the similarities that are revealed

but the differences in the similarities. The object of the research is the Kurdish ethnic group's model of thinking revealed in the semantics of Kurdish folk tales compared with folk tales of many ethnic groups of the world, both Eastern and European. The subject of the study is the Cosmo-Psycho-Logos of the Kurdish ethnic group. The study aims to create a general model of Kurdish Cosmo-Psycho-Logos. The study aims at creating a structural model of the Kurdish Cosmo-Psycho-Logos, a model of the messianic role of the Kurds in history, a model of natural Kurdish justice and restorative justice in Islam.

Existing studies of ethnic consciousness are amorphous and unclear due to the focus on vague concepts of mentality understood as abstract social-psychological rational attitudes of people belonging to a certain ethnic and cultural community or social-psychological intentionality of everyday and everyday behavior of an ethnic cultural person of an unconscious or a conscious nature, national character, national spirit in Western rationalist approach. Our theory of Cosmo-Psycho-Logos of ethnic groups (not nations) is based on the semantics of folklore comprising mythology, folk tales, epics, ethnic philosophies, and ethnic models of science. It reveals qualitative and quantitative parameters of ethnic groups Cosmo-Psycho-Logos including epistemological, ontological, logical, systemic, ethical, aesthetic, motivational, messianic (i.e. messianism, mission, target function, fate, the purpose of an ethnic group in world history), anthropological, tectological, praxeological, and superethnic ones [4; 5; 14; 15].

Psychogenetics of the Kurdish ethnic group

In genetic terms, the Kurds are close to the Azerbaijanis, Armenians, Georgians, and Jews. Main haplogroups are J2, J1, F, R1a1, and R1, J2 reaching 19.9%, F amounting 14.3%, R1a1 reaching 12.4%; R1 and J1 making up 11.2%. Haplogroups P, T, E1b1b1a, E1b1b1c, and G amount 10%, 4.8%, 4%, 4%, and 2% respectively.

Middle Eastern haplogroup J2 and East Anatolian, Assyrian J1 make up 31% including the Jewish and Saudi Arabian subclades J1c3 J1c3d, and Indo-Aryan R1a1 and R1 reach 24%, and together they amount 55%. The Kurds are an Anatolian-Middle Eastern-Indo-Aryan group of tribes with an Iranian dominant.

The self-designation of the Kurds is not clarified as well as their ethnogenesis but they are certainly the autochthonous population of their territories in Turkey, Iran, Iraq, and Syria. This is Kurdish land. In good patience in Allah, the time will come and this land will become a Kurdish state.

Accordingly, Kurdish self-designation expresses their way of historical activity and survival in ethnogenesis and demogenesis. *Beth-Kardu* means home, land, *cordu* is brave in Semitic languages, and *carda* stands for military spirit. These historical activities are mountain cattle breeding, nomadism as a form of life, tribal warfare as a defense of their territory from numerous conquering empires, the spirit of military unity, the preservation of their homeland, sacrifice and heroism, and the reproduction of their history of struggle against external and internal oppression in folklore, that is, the spirit of poetry and philosophy, science, and education. It is a warlike spirit of being like free mountain wolves in the conditions of life as suffering and joy of victory, Hell in the folk tale about the origin of wolves from people named "*How the daughter-in-law turned into a wolf*". The name *Yakut* means the only people, the *Chukchis* stand for real people, and they called the Russians dogs who turned into iron wolves and came to exterminate the *Chukchis*. The Russians are real iron men, creating justice, injustice, and woe with words and weapons in denial and affirmation. The name *Yakut* is the only people of Uranhai Sakha. The *Mari* ethnos name means warlike forest sun people. The name *Kurd* means a warrior, a brave free mountain wolf who defends his land, his home, his farm, his soul and spirit from assimilation and genocide with weapons and words. This is how Sharaf Khan ibn Shamsaddin Bidlisi understood the semantics of the term Kurd and A. A. Gagaev and P. A. Gagaev understand the active meaning of the term "*Kurd*". [3; 12; 13].

"Then, indeed, their return journey is to Hell. They found their fathers lost. And they were chased in their tracks. And most of the first ones got lost before them. But We have sent admonishers to them" (The Koran, Surah 37 Standing in a row: 66(68) – 70(72)) [6]. "Have they not walked the earth and seen what was the end of those who were before them? They were stronger by their power and footprints on the ground. And Allah seized them for their transgressions. And they had no protector from Allah." (The Koran, Surah 40 Believer: 22 (21)) [6]. "Be!" (The Koran, Surah 40 Believer: 70 (88); Surah 2 Cow: 111 (117), Surah 40) [6]. This is what Allah says to the Kurdish ethnic group!

Results

I. The concept of a Kurdish folk tale

1. Cosmological principle describes the world as simple and complex, of the same and different kinds, self-consistent and not self-consistent, systematic and unique, absolute and changing.

2.1. We note the realism of social relations and heroes in a folk tale about the ideal of the Hermeir system.

2.2. Women's activism and their participation in the struggle of the Kurds against internal and external oppression is remarkable.

3.1. The tales begin and end with a Blessing for the friends of the Kurdish ethnic group and a curse for the enemies of the Kurdish ethnic group. The Kurdish folk tale is the Word of Allah addressed to the Kurdish ethnic group. Assyria, the Arabs, Turkey, Syria, Iran, Iraq, and Russia appear in folk tales as enemies, namely the rich, gendarmes and usurers, soldiers, informers, and priests in Russia."There was a priest who lived in the Village of Tutvan. In all his life, no one has ever seen anything good from him." The priest died and ordered to hang him after his death. The villagers fulfilled his wish. Russian soldiers came and did not believe the peasants that they did not hang the priest so they massacred the entire village. "The soldiers did not believe the people and massacred the entire village. Since then, they say in the people: he acted like a priest from Tutvan: he died and the people were ruined" [3].

3.2. We see the relation of compatibility, deducibility, following in semantics, antinomian thinking, subduction and education, conditionally categorical and separate categorical inferences.

3.3. Sharp criticism of social and external oppression is notable.

3.4. Methodological uniqueness and collectivism in thinking stand out.

3.5. The numerical system 1-2-3-4-5-6-7-8-9-10-21-29-30-38-39-40-41-42, etc. has the semantics of the Koran. "And when he came to them with the truth from Us, they said, "Kill the sons of those who believe with him, and let their wives live." (The Koran, Surah 40 Believer: 26 (25)) [6]. This is the motif of the number 40! Number 14 is the age of the boy and girl. The Koran Surah 14 says: "Verily, man is unjust, ungrateful" (The Koran, 14 Avraham, 37)) [6]. The system of numbers of the holy Koran is introduced, e.g. 38, 39, 40, 41, 42. We are talking about the meaning of the corresponding surahs of the Koran [3]. Number 39 says: "Say it: "O my people, do what you can! I create, and you will know to whom the punishment will come, humiliating him, and over whom the eternal punishment will remain." (The Koran, Surah 39:40(39) – 41(40)) [6].

3.6. The Kurdish literary language and narrative, the corresponding tropology is corresponding to the ethnic language and ethnic history in dialects.

3.7. The folk tale reflects the ethnic model of Kurdish thinking in general.

4.1. Life is shown as a genocide of the Kurds of Assyria by the Arabs, in Turkey, Syria, Iran, Iraq, and Russia.

The tale reflects the suffering and crying of the Kurdish ethnic group because it is divided and does not have its state. That is the Kurdish question in history.

4.2. The enemies of the Kurdish ethnic group are Assyria, the Arabs, Turkey, Syria, Iraq, Iran, and Russia. The tale shows them as usurers, gendarmes, soldiers, informers, and priests in Russia.

4.3. Litigation and judgment on God who does not help the Kurds to create their statehood is combined with patience, trust in Allah waiting for His help, and His decision to establish a Kurdish state.

4.4. Religion includes: a) Yazidism (an ancient faith that includes the motives of paganism, Totemism, Zoroastrianism, Christianity, Islam), b) Shiite Islam, c) Sunni Islam, d) Sufi component of the faith.

4.5. Tales show the semantics of Hermeyer's local systems of life.

5.1. Self-organization of the Kurdish communities and the identity and identification of the Kurds of different states is followed by a lack of unity of the Kurdish tribes and the betrayal of the nobility to the Kurdish Cause.

5.2. Identity and identification in the Kurdish ethnic group are prominent regardless of the state of residence in Turkey, Iran, Iraq, Syria, Russia, Georgia, Armenia, Azerbaijan.

5.3. Teleology combined the struggle for the creation of the Kurdish state and perfection, and education.

5.4.1. The theory of Islamic justice, Kurdish justice, and restorative justice involve the creation of a Kurdish sovereign state.

5.4.2. The statics and dynamics of the return of a person in life as in Hell to the state of animality and the elevation of an animal to a Human Kurd fighting with the external and internal enemies of the Kurds, traitors, and informers from among the Kurds.

5.5.1. Folklore demonstrates the unity of thought, words, actions in the fight against external and internal oppression (Zoroastrianism, Yazidis).

5.5.2. Armed struggle to the death against external and internal oppression in general aims at creating a sovereign Kurdish state.

This concept of folk tales is not transferable to the concepts of other ethnic groups' folk tales.

II. Kurdish Cosmo-Psycho-Logos

Epistemology comprises phenomenological-attributive reflection, reduction of identity and ontological levels in the identities of the subject, and object in the ergatic structure of semantics including isaphete, and recursion, without their separation, thinking in recursive definitions of the desired future about the past and present.

Ontology is based on the cosmological principle, i.e. the world is simple and complex, of the same and different kinds, self-consistent and not self-consistent, systematic and unique, absolute and changing, the world is multicentric, and the law is

- a) universal,
- b) local,
- c) the interaction of universal and local laws.

Logic includes thinking in models of recursion, the identity of subject and object, the principle of methodological collectivism and uniqueness, the primacy of differences to similarities, conclusions about the predicate (production, subduction, eduction), antinomic conclusions, alethic and deontic logic of the formation of the Kurdish state and adaptation to the oppressor states, probabilistically, in intuition, conclusions from consequences to bases, in the model of collective and personal intelligence.

The general theory of systems includes self-organization of Kurdish communities into a state, identity and identification in the armed struggle against external and internal oppression of Kurds residing in different states, the teleology of a sovereign state and demography of an ethnic group, cycles of the struggle for justice, armed struggle against external and internal oppressors until death.

Ethics represent life as suffering, external and internal oppression, the genocide of the Kurds, by Assyria, Arabs, Persians, Turkey, Russia, Iraq, Syria, and Hell, and armed struggle and struggle with words and weapons for the Kurdish state.

The justice of the Prophet Muhammad and the Kurdish model of justice comprise the following points:

1. the unity of faith and justice, the naturalness of the form of life in the measure of inequality;
2. personal self-improvement in the Kurdish model of upbringing and education;
3. a system of truth based on existential generalizations and syllogisms according to the 1, 2, 4 figure of syllogism, recursion, methodological uniqueness and collectivism, the principle of differences defining similarities, conclusions about the predicate (production, subduction, eduction), the unity of realism, nominalism, and conceptualism, justice as a part of the truth, the measure and a system of courts: Paternal, Revenge (an eye for an eye), over liars, over generations, over institutions and states, over criminal peoples who commit mass murder and war, theft from the peoples, self-condemnation and self-justification, the court of revenge against traitors to the Kurds from the nobility, over falsely acting target groups, over the subjects of the social structure in the cycles of history and the generations that do not learn from history, and the cycle of forgiveness and bitterness in the cycles of history; the apocalyptic court;
 - 4.1. Development and change in the tradition of ancient paganism, Yazidism, Zoroastrianism, Taoism and Confucianism, Judaism, Islam, Shiism Ali and Sunnism in compatibility, deducibility, following;
 - 5.1. Self-organization of the Ummah and the power of the Ummah, Zakat;
 - 4.2. Debt forgiveness in general;
 - 5.2. Identity and identification in Allah in the Kurdish ethnic group take place regardless of entering into various states, prominent is the unity of the Kurds, the subordination of private goods to the general, property and power belong only to Allah and He grants it to whom He wants and takes them away from whom He wants and when He wants, the sovereignty of the Kurds, their state and the struggle with weapons and words with the authorities of Turkey, Syria, Iran, Iraq, and Russia, the restructuring of all states in the Middle East, creating a Kurdish state.
 - 5.2.2. Restoration of the connection with God is demanded.
 - 5.2.3. Restoration of the primordial tradition is demanded.
 - 5.2.4. Restoration of the identity of the subject and the object.
 - 5.3.1. Actions from the proper future denying the evil state;
 - 5.3.2. The teleology of judgment in the future and this life, the teleology of the growth of demography and the ethnic family, the ethnic system of education and science of the Kurds;
 - 5.3.3. Change of people of power and property;
 - 5.3.4. Measure in action is the principle of methodological uniqueness;
 - 5.4. Compatibility, deducibility, following the teachings of ancient paganism, Yazidism, Christ, Torah, Muhammad, Buddha, Confucius, and Laozi in the model of the Kurdish state;
 - 5.5. The court is the court of revenge against the perpetrators of the genocide of the Kurdish people and traitors of the Kurdish ethnic group, and the armed struggle and the struggle of the Word for justice in their country and the world. But if forgiveness is possible, then forgiveness is best.

Aesthetics understand life as suffering in Hell, Genocide, a Court of Vengeance, and restorative justice. Dramatic is an adaptation to foreign states, betrayal of the nobility, and slavery. Tragic is the genocide of the Kurdish ethnic group in history in the states of Iran, Turkey, Iraq, Syria, and Russia. The comic is a laugh at the peoples and states that carry out the genocide of the Kurds being confident in their strength while these empires

are destroyed one by one, the peoples disappear, and the Kurdish ethnic group continues to live and waits for its hour and help from Allah, the elimination of these states in the Middle East and the creation of a Kurdish state!

Motivation is the following.

Positive motivation

School, education as Love of humanity-equality-truth-justice-freedom and the ethnic family and the expanded reproduction of the Kurdish ethnic group; the sovereign state and the transformation of all the states of the Middle East.

Negative motivation

The betrayal of the Kurdish nobility, disunity as servitude and slavery and property, power, inequality, ignorance-the destruction of the patriot Kurds and the genocide of the Kurds, the assimilation of the Kurds.

1. The Messianic role is a synthesis of the semantics of ancient Paganism, Zoroastrianism, Buddhism, Confucianism and Taoism, Judaism, Christianity, and Islam in compatibility, deducibility, and following in life as suffering, genocide, and Hell in the survival of the ethnic group.
2. Mission is a model of science based on the identity of the subject and object, recursive models, and the principle of methodological uniqueness, the differences that define the school.
3. The objective function of life is changing the organization of the Middle East including the destruction of existing states and the creation of
 - a) a new Kurdish state,
 - b) a new Middle Eastern structure of states that corresponds to the model of international justice and freedom of development of the ethnic groups of the Middle East.
4. Fate is as follows. Life is like suffering, Hell, and genocide, and the struggle against external and internal oppression with Words, weapons, education while preserving the Kurdish identity and identification in foreign states.
5. Purpose is the trial of gods and criminal forms, i.e. states and peoples in the Middle East who commit genocide against their peoples and Kurds. Kurds are 20 million people who are subjected to genocide in their history and the XXI century.

Anthropology is as follows.

1. Metaphysical character is recursion from the ideal of the Kurdish state, methodological uniqueness, determination of similarities and identities by differences, synthesis in compatibility, deducibility, and following ancient paganism, Zoroastrianism, Yezidism, Judaism, Christianity, Islam, Taoism, Confucianism, and Shamanism.
2. Empirical character is the focus on action, activity, and struggle for justice.
3. Acquired character is the will to fight, the Judgment of revenge, and patience of evil waiting for the hour of Revenge.
4. Religious character is belief in the predestination of victory and one's own effort to generate excess energy in the Tradition of Victory.
5. Ethnic Kurdish character is a strong mobile type of the central nervous system, strong unbalanced type of the central nervous system, will to fight, uniqueness of relations to people and selfishness, education, community, the identity of Kurds of different states, the teleology of the Kurdish state and family, cycles of the patience of injustice, the court of revenge, cunning and common sense, and survival in activity and Action.

Tectology and **praxeology** are as follows.

1. Tectology is an egregious military organization of struggle.
2. Praxeology is a cooperation of all layers of the Kurdish ethnic group in various states in the fight against the states of Assyria, Persia, Turkey, Iraq, Syria, and Russia. The main type of action is an armed struggle against enemies, internal and external oppression, and a Court of revenge.

Superethnic intentions are compatibility, derivability, semantics including

1. Ancient Pagan semantics (spirits of evil-ala, destroying children),
2. Semantics of Zoroastrianism (dualism of Good and Evil Spirits),
3. Semantics of Taoism-motives of naturalness and armed struggle against injustice,
4. Semantics of Confucianism-Traditions and the will to power,
5. Semantics of Buddhism-nonviolence and forgiveness, Semantics of Astika-stopping the sword and punishment,
6. Semantics of Mazdak (denial of private property, armed struggle for justice and with feudal lords),

7. Semantics of Manichaeism (Christianity and Zoroastrianism, the last prophet Mani),
8. Semantics of Yazidism (preservation of the purity of the blood of the Kurds and compatibility of the motives of different religions),
9. Semantics of Judaism (election, trial of God, and litigation with God),
10. Semantics of Sunnism (will to power and property, near life),
11. Semantics of Shiism ahl-haqq (truth and justice, shame, candor, genealogy. Holy Spirit Mahdi, Ali),
12. Semantics of Sufism (Overcoming the Flesh in Man),
13. Semantics of Nestorian Christianity (man is exalted through the Holy Spirit, like Christ),
14. Semantics of Arian Christianity (equality of God and man),
15. Semantics of Taoism and Confucianism Lao Tzu, Confucius, Chuang Tzu Mengzi, Gaozi, Xunzi, Chinese motif of the school of names (portrait, "Usub and Parizada", human nature-naturalness and wolf and slave, good, evil, according to circumstances),
16. Semantics of Indian motives (predestination of fate, struggle with fate, the nonviolence of Astika, "Usub and Parizada"),
17. Semantics of Persian folk tales about the unity of word-thought includes action, the unity of the ethnos and betrayal, and the clear definition of enemies and friends ("The story of the prophet Suleiman, the bird Simurgh and predestination of fate", logic of questions and answers, criticism of God),
18. Semantics and motives of Russian folk tales ("Golden-haired", revolutionary and armed type actions),
19. Semantics of Mansi, motives of Ekva-pyris, evil in God, 20. The semantics of Far Eastern shamanism, mysticism and personal knowledge of the dimensional character, 21. The semantics of the motives of European folk tales about the sleeping princess (school, education).

III. Islamic semantics of Kurdish Cosmo-Psycho-Logos

1 "Be patient with good patience, for they see it far away, and We see it near."

"Be patient until the decision of your Lord, and do not obey a sinner or an infidel from among them!"

"When Allah's help and victory have come" (The Koran, Sura 70 Steps: 5 (5); Sura 76 People: 24 (24); Sura 110:1 (1)) [6].

2. Spending money in the way of Allah. "Every day, when the servants of (Allah) wake up early in the morning, (from heaven) two angels are sure to descend, one of whom says: "O Allah, compensate the one who spends (your) money!" - And another says: "O Allah, bring the miser to destruction!" [1, p. 3212].

Both Christ and the Prophet Muhammad believed: "you have received for nothing" that is the talent to write and speak is given for nothing" (Matthew 10: 8).

3. The identity of people in the Prophet Muhammad. "Of all people, I am the closest to the son of Maryam. As for the prophets, they are (like) brothers from the same father and different mothers, and there was no prophet between me and him (Isa and Muhammad)". Of all the people in this world and the eternal world, I am the closest to Isa the son of Mary. The Prophets are brothers from (the same father): their mothers are different (races and ethnicities by-A. A. Gagev [5]), and their religion is the same" [2, pp. 127-128].

4. Compatibility, deducibility, and adherence to religions in the Prophet Mohammad. "And do not quarrel with the possessors of the Book, except with something better than those of them who are unjust, and say: " We believe in what has been revealed to us and revealed to you. And our God and your God are one, and we are devoted to him" (The Koran, 29 Spider, 45(46) [6].

5. "Say: "Knowledge is with Allah; I am only a warner, a clear expounder" (The Koran, 29 Spider, 45 (46). The Koran, Surah 68 Writing Stick: 26 (26)) [6].

Discussion

The concept of a Kurdish person combines the following traits.

1. Life in Hell and the genocide of the Kurdish ethnic group in history.
 - 2.1. A person-Yazid, Shiite, Sunni in compatibility, deducibility, following. The Shiite Islamic identity and identification in unity with the form of Zoroastrianism and Yazidism is the main one.
 - 2.2. A person who is oppressed, suffering, and struggling but who optimistically hopes for his strength in the first place and God in the second place.
- 3.1. Recursion, antinomic type of thinking, the identity of subject and object in the reduction of identity and ontological levels, conditional-categorical and separative-categorical conclusions, the logic of questions and answers, methodological uniqueness, differences determine similarities, probabilistic thinking, personal knowledge, and alethic and deontological logic in the goal of forming a Kurdish sovereign state.
- 3.2. The principles of methodological uniqueness and differences as defining similarities, recursion in thinking.
- 3.3. Sacrifice and selfishness and depravity in the betrayal of the nobility to the cause of freedom of the Kurdish ethnic group.

- 4.1. The continuity of generations, the blessing of friends, and the curse and revenge on enemies and traitors in history.
- 4.2. Struggle with necessities and Victory.
- 5.1. Work only for the sake of the necessary product but not for the sake of the superfluous product. Denial of the people of dushkriti and Mudhi.
- 5.2. Identity and identification in the Kurdish ethnic group, regardless of residence in the states.
- 5.3. Teleology of performance, education, science and culture, justice and freedom, humanity, equality, truth.
- 5.4. The rise of the Kurd in the struggle and the transformation into a beast in the betrayal.
- 5.5. A man of action and armed struggle against injustice and external and internal oppression. The execution in the history and life of the court of vengeance.

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Andrei Alexandrovich Gagaev. Doctor of Philosophy. Professor of the Department of Philosophy, Federal State Budgetary Educational Institution of Higher Education "National Research Ogarev Mordovia State University", Saransk, Russia. B. 09.04.1952 in the city of Serdobsk, Penza region. Graduated from the Department of History of Mordovia State University (1976). Candidate of Philosophy (1985). Doctor of Philosophy (1994). Associate Professor, Professor of the Department of Philosophy (since 2017). Honorary worker of science of the Republic of Moldova (1997). Honorary citizen of the city of Ruzaevka (1998). Winner of the RM State Prize (2006). Honorary worker of higher professional education of the Russian Federation (2011). Awarded Certificates of Honor of the State Assembly of the Republic of Moldova (2001, 2014), the medal "for merits" (2012). Gratitude of the Ministry of education of the Russian Federation (2006). Veteran of work of the Mordovia State University (2002). D. 23.05.2021.

Pavel Alexandrovich Gagaev. Doctor of Pedagogy. Professor of the Department of Pedagogy, Federal State Budgetary Educational Institution of Higher Education "Penza State University", Penza, Russia. B. 31. 01. 1955 in the village of Ternovka, Penza region. Graduated from the Department of the Russian Language and Literature of the Penza Pedagogical Institute (1976). A head teacher in secondary schools (1976-89). Methodist, Lecturer, Head of the Department of the Advanced Training of Teachers (1989-2013). Professor of the Department of pedagogy of Penza State University (since 2014). Candidate of Pedagogy (1996). Doctor of Pedagogy (2000). Honorary worker of higher professional education of the Russian Federation (2001). Awarded the "For good deeds" badge (Russian Orthodox Church; 2015).

Anastasia Andreevna Osmushina. Candidate of Philosophy. Associate Professor of the Department of English language for professional communication, Federal State Budgetary Educational Institution of Higher Education "National Research Ogarev Mordovia State University", Saransk, Russia. B. 18.01.1985 in the city of

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Veimar, Germany. Graduated from the Department of Foreign Languages of Mordovia State University (2007).
Candidate of philosophy (2017). Associate Professor of the Department of Foreign Languages (since 2017).