

## Cultural and value concepts in oratory

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**Abstract.** *In today's period of dynamics and transformation, we can trace the comprehensive search of modern society for the reconstruction of the national cultural and value-based environment. Identifying your own culture from the «Soviet» and «post-Soviet» areas, revision of the spiritual values that came through the years of history, are not limited by the reconstruction of national cultural values of the past. In addition, we should build the cutting-edge ideas and new format values of our culture. Therefore, the current sociocultural situation requires a thorough consideration, a deep understanding of the spiritual and value-based direction, and identifying ways to implement it in a technogenic society (Raev, 2011: 7). We carry out this path through the study of works of scientific thinkers, the speech of our Bi orators, and the national folklore that leads to our cultural value.*

*Kazakh Bi orators are undoubtedly the highest spiritual and cultural value of our people. Thus, Kazakh oratory is one of the universal instruments encompassing the system of identifying cultural values of our people. Its basis is in recognizing the heritage that has been entrusted to us. Cultural values come from the language of the people, mentality, religion, customs, everyday life, folk wisdom, great sayings. Among other things, we believe it is possible to avoid cultural decline, to guide and educate society properly, and to shape today's axiological system through the relics of oral literature.*

**Key words:** *Oratory; value; perception; spiritual culture; bi; orators.*

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## Introduction

So, a step will be made to consider the issue of cultural values from two interrelated perspectives, one of which arises from the other in this chapter. Firstly, the characteristics given to a person in terms of various (positive and negative) qualitative cultural skills and qualities will be analyzed in the art of oratory. Secondly, the aim is to look into the cultural and axiological consciousness of our nation, its inner distinctness. In our opinion, national cultural consciousness is a system of common values that arises from the unique worldview and social feeling of each nation and people, is formed by the internal spiritual and cultural capabilities of the nation, and is recognized by the people themselves. It includes the intelligence, cultural thinking system, traditions, behavior, actions, way of life, culture and psychology of each people and is manifested through them. Therefore, the national cultural consciousness is a system of common spiritual values, a set of cultural and cognitive tools unique to each country. If so, folk cultural consciousness is a common value that belongs to the Kazakh country. In its absence, there may be various deviations, instabilities, and disorders in the cultural life of a person. It is clear that when anomic conditions occur, it becomes difficult to answer the questions of what is the difference between gentleness and rootlessness, bad and good, lie and truth, justice and injustice in human intention and character. From this, absolute freedom, free will, irresponsibility or absolute limitlessness can appear in the cultural behavior and actions of a person. For example, Western scientists associate the «loss of self-control» with the lack of a certain common cultural value. When a person is born from his parents, he does not have hearing: if he hears, sees, touches, tastes and remembers, he knows the good and bad in the world, and the person who knows and sees a lot becomes educated. A person who listens to the words of those who hear will be heard (Abai, 2020: 26). Therefore, we need to awaken the folk axiological system in order to form the internal spiritual nature and national cultural consciousness of today's independent state of

the Kazakh people. Especially relevant today the educational function of oratory, which forms worldview of modern man (Loshenko, 2010: 3).

## Materials and methods

The problem of determining the methodological system and theoretical foundations of research is distinguished by the multifaceted nature of scientific work. That is why we consider it advisable to be guided by some new methodological principles and conceptual platforms along with traditional methods in general science. Therefore, the main methodological principles used in scientific work include: historical-logical, cultural-strategic, holistic, dialectical, causal, systematic, unique (identification), semantic, anthropocentric, ontological, hermeneutic, analogical (comparison), humanistic, balanced, structural, interest, interdependence, patriotism, statehood, value, ethnogeneity, personality, etc. platform principles can be attributed. The following methodological methods were used based on the direction of interdisciplinary research: actualization (actualization) and conceptualization; analytical (for analysis of sources); retrospective (to study the history of the formation of oratory); system analysis and universalization (universalization); historical and logical analysis; cultural-strategic and epistolary analysis.

## Discussion

If we say that our traditional cultural values are the source of revitalizing the positive cultural tradition of our nation, raising its a priori spirit, and the source of our spiritual and cultural potential, it is clear that its bottom lies in the cultural value concept of bi-orators. The setting of value-concepts in field eloquence can be understood from cultural-meaning analyzes by discussing and classifying into different forms of ethno-cultural state (conditions) of bi-speakers (Kelimbetov, 1991: 96). This is an example of the culture of distinguishing between positive and negative, wrong and right, bad and good, and the

sediment of the culture of being able to evaluate the positive and negative qualities of a person.

For example, «If you give way to anger, if you follow deception and seduction, is the mind a character?» If dishonesty gets a point, if it «thanks» by the look, is justice a character? If he wanders around like a beggar, comes today and leaves tomorrow, is happiness a character? If it makes you look at it with taste, if it leaves you deprived is hope a character? If you don't have a strong mind, if you don't have a diamond-sharp heart, is oratory a character? If he misleads and torments, hides his demands and takes feelings, is a dream a character? If it doesn't strive to flap wings, if it doesn't collocate with well, is require a character? [5, 96 p.], – obviously, the oratorical scrolls of Aktailak and Kanai revolve around the above question. In the spiritual and cultural reflections of these, we see the integrity and opposition of cultural skills in the human personality.

Here the idea that man is a morally and culturally dualistic creature comes. Therefore, it is implied that the human life consists of various personality struggles, it is a struggle between soul and body, lust and spirit. If we base this struggle on Muslim principles, «it is defined by the concept of «jihad» and means the struggle of evil and goodness in the inner world of a person, or during this struggle, a person can overcome himself towards good qualities and spiritual and cultural maturity on the way to strive for higher virtues» (Kelimbetov, 1991: 97), we can agree with the point of view. In their critical comparisons, Kazakh wordsmiths show the traditional culture of discussing and defining character types while comparing character and cultural skills. We can say that this is a special mental cultural universe, a value judgment system. At the same time, another aspect of value that comes out of this culture of comparative differentiation is the cultural platform of depending on the human will to adapt to which form of character in a dilemma faced by a person. It is clear that such a cultural conceptual sphere is the basis for summarizing some ideas about the aspects of cultural values of a person.

In the Kazakh cultural philosophy, the virtues necessary for a person have been raised to the

level of a great cultural value, an ideal (heritage). And the bi-orators were happy to find such qualities by Kazakhs and sang of it. If it was not found, they expressed their regret, tested him and brought him up to good qualities. Similar trends can be observed in the proverbial culture of oratory. The following proverbs prove it. For example, «If you rely on your anger, it is a sign of delusion» (Boltyrik). «Anger fades away, the mind is followed by pity», «When anger comes, the mind leaves.» In the same way, the saying of Asan Kaigy: «Anger is an enemy, if you follow it, you will fall into a deep pit!...» (Kelimbetov, 1991: 97). This alone shows that anger and delusion in Kazakh eloquence can be a cultural indication of great spiritual decline for a person. It acknowledges the cultural knowledge that «the person who overcomes his anger is wise.»

An example in the analysis of intelligence and stupidity goes like this. «A wise man will be sociable», «If you advise wisely to a fool, he will understand it as impracticality. If you say it in front of many people, they will understand it as criticism», «Don't call a wise person distant, do not call a foolish person close» (Kelimbetov, 1991: 97), – such words of wisdom show the culture of differentiating the conflicting characters. These quotations describe the cultural battle in the inner being of a person between positive and negative habits in a person. Here, mind is a concept that is higher than its value content from a cultural-sophistic point of view. Intelligence is an a priori concept that classifies a person as a cultural creature. Intelligence is an inherent characteristic of a living being in the context of a cultural dimension.

From the point of view of the «implicit» cultural philosophy of the Kazakh bi-orators, the mind is an axiological phenomenon created as a material belief that determines a friendly attitude of a person to the environment. That's probably the meaning of what Boltyryk orator said: «The truth of your work is from the mind.» Therefore, mind is recognized as a collective cultural concept that expresses the dignity and personality perfection of each person. In this sense, mind is close to the concept of reason. That is why it is usually used double as intelligence. Thus, the mind here shows that a person has

matured in terms of behavioral culture. From the point of view of cultural dimension, mind is one of the main axiological ideals for Kazakh orators. It means that a wise person is generous and has a broad character. A wise soul refers to culture as a sign of a full-fledged character of a person, which forms a harmonious whole of deep consciousness and harmonious habits, broad and rich characters.

Being wise is the cultural axiological knowledge of bi-orators who recognized the impeccability of purity of spirit, imbibing beauty, instilling spiritual beauty in the heart. And to be fool is to be a person who «the one who does not distinguish between good and bad». There is an idea that only fool people are stubborn, do not weigh themselves, are biased and make mistakes all their lives. From the phrases «don't call a fool your friend», «follow a fool» we can understand the cultural propaganda to stay away from such people, according to the principle that everything except «fracture» is contagious to a person (Kelimbetov, 1991: 86). Here, this is a cultural position that says to learn from «good» and hate «bad» by comparing good and bad characters in Kazakh oratory. The national culture here is, firstly, the acquisition of two different ethical concepts, such as «wise» and «unwise» as a cultural category. Secondly, it is said that these two concepts are changing, altering, transforming and formed by a person gradually. Thirdly, mind is given to both good and bad, and it is shown that they can compete with cultural qualities such as virtue and avarice. This is the axiom of cultural knowledge in ethno-spirituality.

Comparing the categories of «amount of education» and «lack of education», their cultural background and inferiority is shown. It is as if there is a cultural dilemma of which of these is better to choose for a human being, which one do you want to be dominant in yourself. For example: «The world is bright for the educated, the day of ignorance is miserable», «One uneducated child, two children if educated», «Don't run with your tongue, run with knowledge», «A strong man wins only one man, educated ones win thousand men», «There is no education without education, there is no day without education», «If you are

close to the educated, you will be successful, if you are close to the uneducated, you will lose your head» -these proverbs offer a culturally reflective example of finding a way out of the above dilemma. Dividing a person's cultural and moral personality into opposite qualities is the beginning of concepts and cultural values aimed at determining a person's place, role, and function in society. Because the cultural and moral structure of humanity is equated with its place and role in the social space, socio-cultural status, dignity and is recognized as axiological.

Now, if we are to say what is the morality, meaning and educational essence of these proverbs from the point of view of the Kazakh cultural philosophy, it can be said as follows. Such Kazakh proverbs warn that you should be able to fight against the behavior that is not worthy of your honor and personality, which has arisen in your soul, and be able to suffocate them, because they are great and powerful enemies of the human being and phenomena that are contrary to the wishes of the human soul and disturb it very much. If your soul shows a tendency to bad qualities, then they will become your habit, your habit culture, they will subjugate you to themselves, and then you will recognize the spiritual and cultural process that will lead to spiritual and soul diseases from which you cannot escape.

«A healthy soul has a healthy body», «If the soul is sick, the body is weak, if there is sadness, the soul is weak», it means that if the soul of a person is sick, the spirit becomes weak, and then the cultural and moral qualities of a person will disappear. These statements correspond to the cultural paradigm: «Only the qualified know the essence of this, only the qualified know the honor of this» (Balasagun, 2015: 70). From this we can see the idea of cleaning the cultural and moral consciousness of a person from unworthy characters. We understand the cultural point of view of the bi-orators, who clearly recognize that the ideological direction they follow plays a big role in revealing the character of a person. It seems to analyze the importance of a person setting goals for himself, the importance of those goals for the cultural consciousness of a

person, in short, the influence of the cultural level of ideological direction and goal-oriented behavior on character. Field orators consider the four elements of culture, character, purpose, and interest in a single organic connection. This shows that for the citizens of the Kazakh country, who are on the way to develop the national civilization in the state of independence, higher morals and humanistic culture are a special rational spiritual value than the instinct to get rich. In conclusion, above we got acquainted with the cultural episteme of the process of revealing their meaning in the artistic art by comparing positive and negative characters in pairs.

Another thing that attracts attention in Kazakh oratory is the value evaluation system, which is given on the principle of summing up positive and negative cultural qualities into bad and good characters, evaluated by comparing each other. «Good always comes from a good person, evil always comes from a bad person», «If something bad happens to you, good will help you, bad will pass with laughter», «A bad person will not respect his relative», «A bad person will meet with a bad disaster, he will meet with endless slander», «If a bad person runs out of wealth, he will not recognize his relative», «A good person is a slave to his honor, and a bad person is a slave to his cattle», «The good that is done for good is not worn out in life. The good that is done to the bad will not be the same as in a day», we witness the culture of classifying human character into good and bad qualities according to these proverbs. It shows the process of personal cultural dichotomy of individuals against each other through the forms of manifestation of individual cultural and moral qualities. At the same time, it determines the diversity of the subjective evaluations given by each person to his actions or the diversity of cultural value directions. This idea is guaranteed by the verse 235 of Yusup Balasagun's eloquence:

There are two different names in the tongue, and the rest,

One is good, one is bad, in this world (Balasagun, 2015: 45), can be found in the lines. In the same way, if we pay attention to the ways of differentiating and evaluating the difference between good and bad character of bi-orators, Kebekbai orator says:

It is possible to take the eloquent criticism that the difference between noble and weak-willed is as the difference between the earth and the sky. He wants to say that the difference between good and bad is like heaven and earth, and that he determined their place, rank, and moral status in the system of national culture.

The same as «the bad one has a great taste, the word is scab, the chest is dark see, the eyes are blind»(Esekeldi bi), «The bad doesn't have ancestry», «No matter how you teach the bad, he won't be a head» (Balpyk bi)- from these sayings, the nature and degree of their cultural identity of people with a negative character is revealed. Bi-orators also predicted the future of people with bad character. In this regard, Toraigyrbi sings of: «Even if the grandfather of a bad child is good, a dog will bite on a camel. If so, this is the meaning of cultural decision «If your child is bad, your day will not come out, if your wife is bad, your voice will not come out» (Agkabak bi). Due to this, Zhusyp Balasagun:

If you are good, you will be praised by calling your name,

If you are bad, a man, he will reproach you.

He reproaches the bad and considers the good noble

Watch out, what do you want! (Balasagun, 2015: 71), – he was able to show a cultural paradigm example of critical investigation of the bad and glorification of the good even in his speech. This is the last line of rhetorical reflection, first of all, it shows the cultural technology of the way of preaching to a person in the art of oratory towards a positive character, before giving the subject himself the freedom to choose bad and good character. First, it expressed the religious (mental) feature of our national cultural and moral consciousness, proving that moral freedom is a vital cultural substance of a person, and secondly, it seemed to testify to the culture of respecting the moral freedom of each person.

Thirdly, oratory art considers both good and bad qualities of human character as a cultural continuum that forms the integrity of a person's personality. It is an important aspect of cultural episteme differences in field vocabulary. According to the scientists, «these points are the scenes that express the end-existence of the



axiological knowledge in Kazakh rhetoric and conclude it...» (Kelimbetov, 1991: 101). From this point of view, we witness the cultural law of the predominance of the good character over the bad character, both in terms of formation in the original creation and in terms of the form of manifestation in life. The main condition for having the honorable name of a person is spiritual well-being, i.e. having the dominance of good character. Therefore, Kazakh oratory, first of all, emphasized the development of the spiritual and cultural nature of a person. Humanity, first of all, must get rid of its personal egoism in its inner world. We can say that there is an idea that humanity can get on the right path only by restoring the original cultural and creative initiatives given by nature.

It is also possible to observe the aspects of field orators who singled out the negative character of a person and described them from a cultural axiological point of view. If we focus on some of them, we will see that each of the moral qualities that make up bad character is evaluated based on certain cultural criteria. For example, the Kazakh proverb «The hand of a miser trembles» and the words of bi-orators «He will be a miser if doesn't give what you ask» (Bukar bi), «From miser is born a miser» (Maiky bi), «If you get a friend with a miser, he will leave on the road» (Zhankutty orator), – it is recognized that greed is a cultural condition, and in the given examples it is said that such a person is characterized by materialism. The main goal here is to glorify a person towards moral maturity.

In the words of Umbetei Zhirau, «How can you find honor with this character, with this behavior», then he concludes his saying, «The religious child is not estranged from humanity.» That is, we observe the attitude of leading an individual towards morality. Also, if we rely on what the Bekbolat orator said, «If you are sociable and open-minded, your people will love you.» If we pay attention to a Dosbol orator: «What is bad in character, deceitful time destroyed it. It's bad if the fool loves, it's bad if the fool decides, and unreliable character is bad. It's bad to be dandified, it's bad to be ignorant like a moonless night, malicious man is bad. If your

child is fool, it is bad. If you are jealous, relative is bad. If your wife is a gossip, it is bad. The liar is bad pretending honest. Ignorance does not make a thief an honest companion, and he does not go far from the dishonest,» he quotes. The Zhankutty orator says: «It is a sign of ignorance, it praises himself», «If you talk to a gossip, he will slander you without hitting you.» We notice, in the propaganda of Dosbol and Zhankutty orator, spiritual inferiority is considered in the context of negative culture. According to field orators, the manifestation of low culture in a person is ignorance. It is possible to believe that in an environment where there is no justice, «in a society where ignorance and evil prevail, there will be no grace, love, mercy, shame, honor, and faith» (Kelimbetov, 1991: 103). It is believed that justice, which is the basis of social cooperation in society, and its supporting positive cultural values: faith, happiness, honor, love, kindness, mercy, and honor.

Now a group of bi-orators will focus on the hypocritical character of a person who tells lies. The Zhankutty orator said: «If you meet a fool, he will convince you with lies», and Bapan Bi: «If you don't want to be honest, if you don't keep your word, if you distort the truth and tell a lie, what do you mean by broad?» – and draws attention to the fact that lying is a culture that violates integrity and disloyalty, and shows that it is against humanity. Zhusyp made a cultural decision: «A word of lie does not go up», «It is better not to live than to live being a liar» (Balasagun, 2015: 72).

At the same time, it is possible to say that field orators define other types of moral qualities that contradict humanity. For example, Korkyt, while describing the negative characteristics of a woman, classifies the characteristics of a person in general, such as dishonesty, dissatisfaction, apathy, and a person with dry intentions. Saying that the worst thing to end up with a woman is a «daredevil woman», he concludes his opinion about such a character: «We call such a woman born from the tears of Prophet Noah» (Koniratbayev, 1989: 89). «A vengeful person swallows his head. If there is a lot of militant – quarrelsome, spears will hit the country» (Kozybai orator). «The weak-willed

won't be successful, no one comes close to a bastard.» (Zhalmende bi), «A crazy king does not listen to his country», «If a mother is shameless, her child won't be supportive» (Nakhysbek orator), if we analyze the eloquent proverbs, we can see that a person is characterized from the point of view of such cultural and moral qualities as impudence, vindictiveness, weak-willed, insolence, hysterical, shamelessness, obscenity, aggressive, judgmental, and selfish.

Zhetes Bi, saddened by such behavior, said: «If someone gives advice we look them angrily, that's why we meet each other rarely. There is no end to his speech, he has no attitude, what can we do with this behavior, my folk»,-it seems to confirm with a cultural logical conclusion. Differentiating such characters, bi-orators recognize their cultural concept that «bad men do much harm to good men» and a cultural paradigm is created: «If good people go away, a man is a widow» (Kozybai orator).

Therefore, they come to a cultural metatheoric solution that in a society where the values change, the difference between good and bad is lost, the good is reduced and the bad is increased, the world will turn upside down, and there will be no one who listens to what he hears. This means that the society will go to spiritual and cultural decline. In the words of Zhetes Bi, «The style of words is a moral saying» – this is the cultural concept sphere. Using such cultural criticism methods, it can be said that the Kazakh wordsmiths aimed to correct the negative character of people. Here we can observe the approach of «limiting the bad with the bad» in national ethnocultural studies. That is, the word «to live» means that a person feels that he is always limited by certain phenomena and therefore considers the phenomena that limit him. This is the presentation of the conceptual principle of culture of living in empirical life by Kazakh orators. And the principle of life among modern people is even different: a cultural principle is «The word to live is not to feel any limitations, therefore you can do anything, no one is superior to anyone else» (Sheshendik sozder, 2022). Bi-orators were able to recognize such phenomena as shyness and respect for the surroundings

characteristic of the Kazakh people as its natural cultural state. If a person's condition improves and becomes happy and rich, he believed that it is a gift of fate, God and the result of a person's own good qualities and actions.

Absolute freedom of action is considered to be the natural state of man for modern people today. Such a person is a person who does not care about anyone, only cares about himself and is happy only with himself. Today a man seems to be driven more by unconsciousness or instinct than by consciousness. Therefore, people are separated from the substance of normal living conditions, and they have become an apparatus (element) of mass life. People's national historical bases of human existence are obscured and on the verge of disappearing. In this regard, you can't help but agree with what K. Yaspers said, «The new generation is incapable of accepting the spiritual benefits achieved by the previous generation» (Jaspers, 1991: 90). At the same time, Kazakh orators warn that a person with intelligence must have a culture of understanding and feeling in order to preserve his nature. Virtuous culture leads to the idea that it should be a condition of human life.

It is said that the Great orators attribute unbelief, arrogance and tyranny to the worst among the bad, the lowest qualities of a person (Kelimbetov, 1991: 105). For example, Boltyryk orator said: «A man without God is without faith, if you are without faith, it is bad», Baizhygyt bi offered a cultural paradigm: «A liar has no faith, he sells his soul». And Dosbol Bi said about arrogance: «Arrogance is higher than the sky», the Kazakh proverb says: «The sky is also low for the superior», a cultural paradox is created. It can be also said that the cultural perception testifies: «Arrogance is that which exposes a person to various troubles» (Balpyk bi), «Arrogance is a corpse that is always visible» (Biler sozi, 1992: 141). Great Korkyt baba said: «God does not love an arrogant and haughty person. God will not bless a person who is superior to others» -there is probably the secret of it (Kelimbetov, 1991: 105).

It also leads to the whole cultural conceptual idea that «the mother of evil is disbelief in God». They see the main cause of the spiritual crisis

in the decline of the human being's knowledge, relationship to his environment and the culture of his existence in that environment. Secondly, the bi seem to point the right way to mankind. For example, Dosbol orator said: «There is haughtiness in an oppressed man, and a person may have one obstinacy. A man in the country may be lost, a good man in the country may be a kettle. The man will be a troublemaker, the woman will be a gossip. The country will not become a nation, elders will not understand. The country will become worn out and become tired of, the man will be exhausted, he will become weak» – if we take into account the eloquent sayings, when good people are decreased and bad characters are increased, «this world will be nothing» (Kelimbetov, 1991: 106 ).It is true that we feel such idea. «If the child is immoral, the child is impure. If there is no shame, the girl is impure», as Yeskeldy Bi said, where there is no spiritual purity and beauty of the soul, the world will be corrupted, dirty, and cultural harmony will be broken. It leads to the idea that a person can strive for spiritual purity only with the power of feelings of love, mercy and intercession. In such a society, the so-called good is lost and cultural values are replaced.

There is an idea that where there is immorality, the spiritual mechanism that makes a person strive for the right path is destroyed, and it becomes a place of mischief. Therefore, bi-orators show egoism in human relations. One understands only the benefit of the relationship. Bi-orators seem to notice that the world turns into a blind world and darkens due to the negative behavior of people. Due to the spiritual and cultural degeneration of mankind, the whole world seems to be drowning in sin. It seems that the human being is so sinful that even the cultural environment called «life» turns into an empty and meaningless space. Regarding such a character, Korkyt welcomes the fact that such a person was appeared in the father's waist and did not become baby in the mother's womb. «All the human qualities can be given to one person, even if one is enough, one is not enough» (Kazybek bi), «The value of good and bad is different, if you keep saying it, you can speak many words» (Baizhygyt bi) (Kelimbetov, 1991: 106), these notes points out the problem

of connection between spiritual freedom and cultural responsibility of a person

It is warned that there is both compatibility and incompatibility in the relationship between human freedom and responsibility for personal character. From a cultural point of view, we can see a tendency to consider both right and wrong characters in the art of oratory as the result of the actions of individuals who have freedom of taste. In this regard, based on the proverbs of Balpyk bi: «If a bad son is born from a father, it is equal to a black forehead», Kazybek bi: «If the son is naughty, he will not know what to do, his brain will be mixed up», based on the proverbs: it can be said that in public speaking, the cultural paradoxical idea of «a person who is a burden to a person with his character» is touched upon in the culture of ethics in the art of oratory (Kelimbetov, 1991: 107). He does not understand others, one can wonder about character that so many people do not understand. Although the physical structure is human, the chest structure is so narrow, a person who has become a nest of bad character. In the perception of bi-orators, such a person does not fit into any cultural dimension, he is only surprised by the wonder of an intelligent animal on earth, and comes to decisions that are the result of the order of fate. They seem to consider such a person among those who have lost their meaningful life in life and are limited to existing only in the form of a living image.

Kazakh orators, while describing bad character, indicate that there is a feeling of loneliness in a person, even though they are always in mutual relations. Because although people communicate with each other, they believe that they do not want to understand each other. According to them, there should be dialogue between mind and mind, heart and heart in human relations. However, if we look at some eloquent thoughts, dedications, proverbs, it seems that in most cases, a person talks only to himself, communicates only with himself, and converses with himself. However, in our opinion, Kazakh masters of speech teach a person to pay attention to both monologue and cultural dialogue. They raised the idea that only through these two types of communication, the whole world of cultural



communication between mankind is formed. The eloquent sages of the Kazakh steppes warn against following the interests of this false world and following it. It is said that if you get carried away by everyday life, confuse honesty and dishonesty, and make purity of spirit a victim of bad habits, then you will not be able to recognize and accept moral rules, and you will not be able to enter the path of virtue. This shows that for the independence of the country, today's citizens have a special value for common sense, educated consciousness, rather than the instinct to get rich.

Now if we look at the nature of characteristics given to a person in terms of good character in Kazakh oratory, we notice that it is reflected through cultural categories such as humility, generosity, cheerfulness, charity, dignity, kindness, justice, honesty, patience, restraint, endurance, gratitude, penitence, contentment, thanksgiving etc. For example, if we take the proverbs «You cannot be belittled by humility», «humility is the beauty of a person», humility is considered as the main cultural attribute that forms the moral character of a person. Humility gives the cultural image of a morally mature person and raises the level of the essence of a person's cultural and spiritual being.

«Make ashamed by giving someone who doesn't give», «Hit with food who hits with a stone», «He who thinks only of himself is a sign of bad, who thinks about others is a sign of humanity» (Shagyrai orator), if we take the eloquent sayings, they are inspired by cultural concepts such as «Let someone else's cart go before one's cart», «a child who will be a man he is with a man». On this occasion, Kazy bi said: «Isn't respectfulness a man's pillar?» «Isn't a respectful man the pillar of the country?», presents the cultural concept. In that case, we would say that personality and humanity are the source of nobility. An example of noble culture can be seen from Tole Bi's words: «A hero who bends his head not to touch the clouds, a hero who bends his neck to harm the people.» Here, in contrast to other nations, especially in comparison with Western traditions, we can see the strength of the cultural basic principles of human-to-human relations in the Kazakh steppe, the stability of cultural values related to human

character, and the weight of internal spiritual regulatory forces in Kazakh. This transcendental cultural reflection, which is invisible, in the mind, but close to the heart, is the Kazakh spiritual order and the ability to summarize it in a short version shows the root feature of the Eastern civilization compared to the West.

Kozhbanbet bi said: «There is no greater virtue than generosity», Bapan bi said: «I know to be a generous person from his plate. I know to be a rich person by his benignity,» he said. These are concepts arising from the national cultural value «kindness won't do harm», «who has generous hands- all roads are open». They reveal the solemn mechanisms of the culture of self-mastery of a person in accordance with the requirements of etiquette in the social environment. More precisely, one can observe the cultural principle that generosity leads a person to virtue. For example, from the eloquent sayings of Balpyk bi: «Do not despair of charity, your paradise is at the bottom» and Eset bi: «At the edge of that wealth, I did not exceed» (Kelimbetov, 1991: 108), we can understand the moral point that glorifies that modesty and restraint are suitable for a person.

In Kazakh folklore, the points that can be described from the point of view of positive cultural skills of a person are the characteristics expressed through categories such as honesty and justice. For example, in the course of solving the law of value by Edyge and Tole, Tole bi said: «I have a neck for your diamond, I have a bosom for your gem. When the decree is from you, let the equipment be from us», it probably gives the image of a person who has the culture of honesty and justice. Here, we will witness a character who was able to stick to the path of dignity and personal culture, which says «He who tasted the salt of one day, he should greet forty days», taking into account the saying «One does not go as far as one thinks», and who was able to obey the principle of honesty and make a fair decision. Balpyk bi: «There is no justice where the whip is raised. When there is no justice, controversy increases», «the men get into trouble without honesty» (Biler sozi, 1992: 141), – cultural value section seems to guarantee the above thought. If we pay attention to the words of the poet-orators, Tole-bi: «... if he does not do justice, he will be born like a child,

a birch-braid», Balpyk aulie says: «The sign of a righteous bi is that he does not leave people to be offended» – justice indicates how high moral value culture is. «If the scales aren't changing from heavy to light, my country would be like a watered crop» Tole Bi's eloquent saying shows a cultural potential concept that has risen to the height of the culture hierarchy, embodied by human honesty. The following conclusions can be drawn from this. We can say that honesty is a condition for living in accordance with the rules and culture of human virtue in all endeavors and activities throughout life. Justice is a pursuit of the truth, a guardian of personal character, a civil requirement, a measure of good culture, a true field of human spiritual creativity. We see the cultural principle of honesty and justice – the highest culture of humanity. We would say that the point of gravity of the problem is the idea of glorifying the image of a person who will have a cultural status created from pure Kazakh blood, who will give his «soul in charity».

Kazybek Bi expressed the reasons for the rise of such an idea: «We are a country that has not always hidden its honesty, it is a country that has been able to justify its honesty. It can be understood from the eloquent dedication that we are a country that was able to fill the ears and speak the right words to the people» (Torekul, 2006: 91). Honesty defines a person's character, justice defines a person's personality and approach culture. Kazakh narratives that evaluate honesty and justice in the context of cultural norms: «He who walks purely never gets thin», «An honest person's horse won't be thin and his clothes won't be worn out», «If you walk alone, you will walk full», «dishonesty leads to trouble, but honesty leads to wealth» (Kelimbetov, 1991: 110], – is based on the subcultural principle. From the above example, we can see that one of the most perfect and lovable moral qualities of mankind since ancient times was justice. The meaning of justice means honesty, integrity, modesty, uprightness. In the cultural axiological point of view, justice means some positive moral quality, it refers to the most noble quality of a person, which is considered to be the basis of morality, nobility, decency, common sense, education. Therefore, there is a cultural belief that where

there is no justice, there is no morality. That's why the bi-orators, who longed to improve the society and improve the life of the society, considered that «the main condition for correcting the times is to turn justice into a cultural norm of people's actions» (N.T. Chernyshevsky). Once I. Kant said: «Without justice, there is nothing left to make human life meaningful.» The current axiological value of this quality can be explained by this. It would be an understatement to say that the concept of justice forms the core of the cultural and axiological system of Kazakh oratory.

There is an eloquent proverb in Eastern belief: «A righteous sultan is better than a timely fallen rain». This is the tendency of the Kazakh orators tell: protect yourself from infidelity, avoid slander, don't lie, if you are right, honesty and justice will win, learn from life, be good, strive for humanity. This will be the example and morals of a country that adheres to the cultural principle of «There is no black for white, no remedy for black», «A bad person is bitten by a dog on a camel». So, honesty and justice are the virtues that reflect the civil, moral and cultural nature of today's generation. We believe that a citizen whose actions and character are based only on such folk cultural foundations, who does not deviate from such cultural education, can become a spiritually pure subject of today's society. «If you want to please your people, be fair» (Zhankutty Bi), that's probably the meaning of the cultural position.

The strongest companion of the moral character in field oratory is contentment and gratitude – a penitential culture. Kazakh bi-orators glorified human contentment, gratitude and penitence as examples of moral virtues of our people, each of which arose from intelligence and patience, steadfastness and self-restraint. For example, Karamende Bi thought: «The Kazakh way is satisfaction.» Even if we take the proverb that says «the contented one fills his stomach, the unsatisfied one carves a lonely horse», it glorifies the humane cultural harmony of the person who «becomes a market with everything» it glorifies the human cultural peace of a person who is satisfied with that he owns. Perhaps that is the meaning of what Kazybek Bi said: «...if we are satisfied with everything, there should be solidarity at the beginning, prosperity in

the middle, and gratitude behind?!». Aiteke bi said: «This is the world, it has no shelter, no place to stay. Be thankful». Boltyrik orator quoted: «Baiteke batyr, repent! Don't be hasty, respect others». Zh. Balasagun pointed out that one of the humane characters is «temperance, contentment». In these words, the idea is to make the height of the spirit a characteristic and habit of your inner cultural world. It is said that a human being cannot understand the deep meaning and true purpose of life without tasting the fruits of the spirit. Contentment, repentance, gratitude are considered as a component of human moral culture. Through these qualities, a person is responsible for all the bad and good things on earth. Satisfaction is a desire for the essence of human cultural being.

### Conclusion

At the end of the speech, it is possible to understand the idea of creating a culturally mature person by classifying the person in the Kazakh oratorical art from the point of view of the good and bad sides of the moral structure, summarizing the tradition of moral culture that described him. That is, the idea of raising a person to a cultural level where he can fully understand his «I» can be seen. Bi-orators, criticizing the small qualities of the human character at the level of everyday life, raise the moral character to the level of a cultural ideal higher than the individual's existence. We believe that the essence of the philosophy of morality in the tradition of rhetoric lies in the self-improvement of a person in terms of virtuous character, the ability to collect and establish the principles of ethics and educate oneself in that direction. From the point of view of cultural values, the oratory is the core of cultural anthropology. It is clear that there will be a complex space of perception of general personality and cultural harmony.

In this case, «The art of oratory allows a person not only to introduce a person, his world of cultural character to others, but also to recognize a person himself from the point of view of his own cultural position, his own point of view. It plays a very important role in the creation of moral laws and norms in the traditional Kazakh

society» (Kelimbetov, 1991: 112), we can agree with this point of view. In this regard, it can be mentioned that Shokan Valikhanov wrote: «The Kyrgyz (Kazakh – M.A.) inhabitant of the steppe horde is much higher in his moral qualities than the sedentary Tatar or Turkic peasants...» (Ualihanov, 2010: 92). Therefore, we can say that the strengthening of the centuries-long ethno-production method in the Kazakh steppe was not only limited to its economic empowerment, but also, first of all, it led to the formation of a uniform lifestyle, uniform cultural, or rather, moral norms (patterns). In the steppe traditional society, people of each generation lived side by side, did nomadic production together, and not only rested together, but also solved complex problems of social life and moral education together. In the process of jointly solving these life-important problems, there were many difficulties in their mutual understanding due to the socio-psychological differences of representatives of different generations. But realization of such important socio-cultural interests of the society has formed various simple forms. It can be evidenced by the system of moral and cultural patterns in Kazakh oratory.

First of all, we can understand the equalization of the window of freedom of thought and freedom of expression from the speech tradition of our previous orators. That's why looking into the cultural core and cultural background of oratory will be of great importance in terms of establishing a cultural base and a virtuous personality system, which will be a golden pillar in shaping the bright future of our independent state, which is building a new spiritual quality of our modern nation. If so, it is clear that the art of composing words of bi-orators will be a cognitive field and spiritual nourishment of the science of domestic cultural studies. The more clearly its cultural background is defined, the more it becomes the substantial basis of cultural language. Oratorical word culture will remain an important part of the history of cultural studies of the country. The art of oratory is a great basis and methodological tool for deep understanding of the intricacies of national culture. It can be said that the tradition of Kazakh ethno-cultural

thinking has been formed within the framework of oratory. It reflects the process of existential cognition, the ideological searches of the people, and the models of national culture. That is why the tradition of Kazakh oratory as a major socio-cultural phenomenon has its scientific value as well as a high spiritual force.

Secondly, the idea of creating the image of a culturally mature person can be understood in the tradition of manners, which classified and described a person in terms of the good and bad sides of the moral structure in the Kazakh oratorical art. We see the idea of raising a person to a cultural level where he can fully understand his «I». Bi-speakers raise the moral quality of human character to the level of a cultural ideal higher than the peace of an individual's existence. From a cultural axiological point of view, oratory is the center of anthropology. It becomes an institution

of recognition of the cultural peace that ends with the whole human being. Therefore, the art of oratory allows a person to know himself from the point of view of his own cultural position and point of view. It can be said that it played a very important role in the creation of moral laws and norms in the traditional Kazakh society. But realization of such important socio-cultural interests of the society has formed various simple forms.

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### Шешендік өнердегі мәдени-құндылықтық концепциялар

**Аңдатпа.** Бүгінгі жылдамдық пен трансформация кезеңінде ұлттық мәдени-құндылықты реконструкциялау бүгінгі қоғамның жан-жақты ізденісін байқауға болады. «Кеңестік» және «Посткеңестік» кеңістіктен өз мәдениетін идентификациялап, тарих елегіне өткен рухани құндылықтарды сұрыптап, кешегі қалыптасқан ұлттық мәдени-құндылықтарды реконструкциялаумен шектелмейді. Сонымен қа-



тар, озық идеялар мен мәдениетімізден жаңа форматтағы құндылықтарды қалыптастыруымыз керек. Сондықтан қазіргі заманғы әлеуметтік-мәдени жағдай рухани құндылықтық бағыт-бағдарды түбірінен қарастыруды, тереңінен түсінуді және оны техногендік қоғамның кәдесіне асыру жолдарын анықтауды талап етеді (Раев, 2011: 7). Осы жолда бізді адастырмай мәдени-құндылығымызға жетелейтін ғұлама ойшылдардың еңбектерін, би-шешендеріміздің ұлағатты сөздерін, ұлттық фольклорды сараптау арқылы жүзеге асырамыз.

Қазақ би-шешендері – халқымыздың төл рухани-мәдени құндылығымыз екені сөзсіз. Демек, қазақтың шешендік өнері – халқымыздың идентификациялық мәдени құндылықтар жүйесін қамтыған әмбебап құралдың бірі. Оның негізі – бізге аманат етілген мұра екенін мойындауымызда. Мәдени-құндылықтар өз бастауын халықтың тілі, ділі, діні, әдет-ғұрпы, тұрмыс-тіршілігі, халық даналығы, ұлағатты сөздерінен бастау алады. Соның ішінде, ауыз әдебиетіндегі жәдігерлер арқылы мәдени құлдырамауға, қоғамды дұрыс бағыттауға, тәрбие беруге, бүгінгі аксиологиялық жүйені қалыптастыруға болады деп есептейміз.

**Түйін сөздер:** шешендік өнер; құндылық; таным; рухани мәдениет; би; шешендер.

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### Культурно-ценностные концепции в ораторской искусстве

**Аннотация.** В сегодняшний период динамики и трансформаций можно проследить всесторонний поиск современного общества по реконструкции национальной культурно-ценностной среды. Выявление собственной культуры из «советского» и «постсоветского» пространств, перебирание духовных ценностей, прошедших через сито истории, не ограничивается реконструкцией национальных культурных ценностей прошлого. Кроме того, мы должны формировать передовые идеи и ценности нового формата нашей культуры. Поэтому современная социокультурная ситуация требует коренного рассмотрения, глубокого понимания духовно-ценностного направления и определения путей его реализации в техногенном обществе (Раев, 2011: 7). Этот путь мы осуществляем через экспертизу трудов ученых-мыслителей, речи наших би-ораторов, национального фольклора, ведущих к нашей культурной ценности.

Казахские би-ораторы, несомненно, являются высшей духовно-культурной ценностью нашего народа. Таким образом, казахское ораторское искусство является одним из универсальных инструментов, охватывающих систему идентификационных культурных ценностей нашего народа. Его основа в том, что мы признаем наследие, которое нам доверили. Культурные ценности берут начало из языка народа, менталитета, религии, обычаев, быта, народной мудрости, великих высказываний. В том числе мы считаем, что можно избежать культурного упадка, правильно направлять и воспитывать общество, формировать сегодняшнюю аксиологическую систему через реликвии устной литературы.

**Ключевые слова:** Ораторское искусство; ценность; знание; духовная культура; би; ораторы.

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